UTKAL UNIVERSITY
NAAC ACCREDITED A+

MASTER OF SOCIAL WORK

SEMESTER-I

MSW-1.1: History, Philosophy and Fields of Social Work

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AUTHOR

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C.D.O.E

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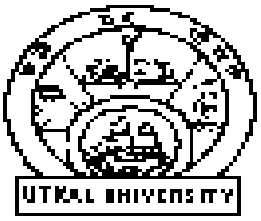

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DIRECTOR

MSW1.1. HISTORY PHILOSOHY AND FIELDS OF SOCIAL WORK

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BLOCK-I BASIC CONCEPTS OF SOCIAL WORK

Unit-I Social Work

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1.1 Learning Objectives

The main objective of the Unit is to make the students or readers familiar with thebasic concepts which constitute important part of social work knowledge. It is of optimum importance to understand and know about these basic concepts for they are the foundation of social work practice.
After studying this unit, the readers will be able to comprehend and conceptualize the following matters:

- Meaning and definitions of Social Work
- Concept and scope of Social Work
- Objectives, function and methods of social work,

1.2. Social Work

Social work as profession of the most recent times has not developed in isolation. It has developed its body of knowledge by pulling various ideas from different relevant disciplines. 'The basic concepts of social work' in the sense we use in this unit, deals with the fundamental knowledge about some of the important concepts which are incorporated/included in the study and practice of social work profession. In this unit, attempt has been made to discuss those concepts in a lucid way.

1.3 Meaning and definition of social work

The meaning of social work is so complex and dynamic that it is almost impossible to give a universally accepted meaning. It has been graded by different individuals in various ways on the basis of understanding of different individuals in the society under the following points:

Meaning of Social Work to a man in the street

A common man in the street has a very simple interpretation about social work. According to any one who performs some good deeds for the people is doing social work. In this regard the man in the street however, tries to make a distinction between an 'ordinary man' who carries on community activities voluntarily without any payment andthe 'welfare worker' who is appointed by a welfare agency for undertaking welfare work in the community and paid for his work. He has his own way of explaining social work inthe light of his experience and knowledge needy people in the community. According to him good and voluntary work by an ordinary man and the social welfare by the paid agents more or less is the same thing, but in case of the former, there is more warmth of feeling towards the beneficiaries.

Meaning of Social Work to a Semi-professional

This interpretation of social work is given by those who are not trained social workers butwork

in some welfare agency. They believe that they have the right to be called as social worker just because they are engaged in welfare activities. In their belief, because a person employed in the welfare agency, and carries on welfare activities, he is a social worker and his activities are social work practices.

However, Proff. Clarke points out two deficiencies in their concept of the social worker and social work. Firstly, they seem to forget that not all persons who work in the large welfare fields are social workers but may be experts in housing, recreation, social insurance, nursing, accounting etc. Secondly, they neglect to consider the professional qualities of a social worker and so fail to understand what makes a person social work professional. In this connection, it may be argued that a mother who successfully relieves her sick child is not for this reason, entitled to be called a doctor, who is a professional. A profession is characterized by special knowledge and skills, systematic training, certain code of ethics, social recognition etc. all of which social work has. Therefore, it can be concluded that the interpretation of semi-professionals about social work cannot be valid for social work.

Scientific meaning

The third interpretation of social work is given by Dr. Helen Witmer. It is of course scientific but it is too narrow to represent the real and perfect concept of social work. She says the function of social work is "to give assistance to individuals in regard to the difficulties they encounter in their use of an organized group services or their own performance as member of an organized group." By organized group she meant institutions like family, the neighborhood, the school, the church, hospitals etc. For example in regard to family, the function of social work is to facilitate the family's normal activities through counseling with individuals about the difficulties they encounter in family life, providing financial assistance or other material helps that are necessary to secure a family's adequate functioning or helping the members to avail the required services from the different sources.

In her scientific interpretation of social work Dr. Witmer does not consider all agencies which claim to carry on social work activities as social work agencies. For instance, she does not believe that public relief agencies are social work institutions because they primarily concerned with providing some form of assistance to all who meet certain specifications temporarily rather than working at scientific solution of the problems through social readjustment with their impaired environment. She excludes many activities which she feels are not directly connected to the problems of the people. If the end is not the development of general capacities but that of helping individuals solve the particular problems they encounter in group relations, then alone she would call the activities as social group work in particular and social work in general. In this sense most of the activities like that of Scouts, Boys Clubs, and recreational activities are excluded from social work activities by her.

Having limited the activities of social work, she further points out that social work has a defined personnel norms and values and material apparatus. The personnel of social work operate largely through agencies which utilize professional knowledge to carry on professional activities and laymen to determine agency policy. It has its norms of conduct, which define its organization and its material apparatus includes land, buildings, furniture, records, food and clothing for

clients and journals and books etc. She was of the view that the main objective of social work is to remove those obstacles which are feltin the process or in performing the role.

Generally accepted meaning of social work

Social work is a profession primarily concerned with the remedy to psycho-social problems and deficiencies which exists in the relationship between the individual and his social environment. This phenomenon always existed in the society in one form or the other, but achieved its scientific basis in the last decades of 19th century.

People in distress, destitution and deprivation have been helped in the past by individuals joint families, caste communities, religious institutions motivated by religiousphilosophy that assumed 'charity' as a reward or medium for salvation, humanism, philanthropy, humanitarian feeling, democratic ideology, equality of all citizens; regard for human personality; respect for other's rights including the indigents, the handicapped, the unemployed, emotionally challenged and above all, those in need. The charitable work taken up by individuals and some voluntary organizations came to be termed as social work in the due course of time. The most frequently seen misconception about social work is that people mistake charity, alms giving and voluntary activities as social work, but this in reality is not social work, as it does not provide any permanent solution to the person's problems and does not empower a person to face his problems by himself. Social work aims at making a person self-dependent and self-reliant. It attempts toexplore the casual factors behind the problem and tries to solve them scientifically.
Therefore, it is visualized that social work is scientific process for helping to the needy suffering from material deficiencies, physical disabilities, mental disorders, emotional disturbances and so on by using knowledge in human relationship and methodsand skills in dealing with them.

Speaking in a nut shell, social work intended to assist individuals, families, social groups and communities in sorting out their personal and social problems and permanently solving those problems through a systematic process.

Definitions:

In order to have a better understanding and a broader view of social work, a few selected definitions of some famous social work scientists both from India and abroad can be cited(in a chronological order of years) and discussed hereunder:

Foreign Authors:

Allice Cheyney (1926), stated, "Social work includes all the voluntary attempts to extend benefits in response to the needs which are concerned with social relationships and which avail themselves of scientific knowledge and methods".
In this definition Cheyney has included all the attempts which are voluntary in spirit and scientific in nature in social work. But she seems to have ignored the public practice of social work that is voluntary and involuntary in nature.

Arthur Fink (1942), defined social as "The provision of services designed to aid individuals, singly or in groups in coping with the present or future social and psychological obstacles that prevent or are likely to prevent, full or effective participation in the society". According Fink, social work intervenes on individuals or groups to enable them to effectively participate in the development process of the society.

Anderson (1943) stated, "Social work is a professional service rendered to the people for the purpose of assisting them, as individuals or in groups to attain satisfying relationships and standards of life in accordance with their particular wishes and capacities and in harmony with those of the community".

This definition viewed that social work as profession is used to improve the standard of living and social relations which are important components for a happy and satisfied life.

Friedlander (1951) defined, "Social work is a professional service, based on scientific knowledge and skill in human relations, which assists individuals, alone or in groups, to obtain social and personal satisfaction and independence".
This definition of Friedlander is considered as one of the most comprehensive definitions of social work. According him, social work is a profession like other professions, through which a trained social worker with scientific knowledge and outlook in handling human relations, helps individuals and groups to have social and personal satisfaction.

Stroup (1960) defined social work as "an art of bringing various resources bearon individual, group and community needs by the application of a scientific method of helping the people to help themselves".

In his definition Stroup gave a different look to social work saying it an art. He said that it is an art of bringing the people into the position where they themselves will be able to solve their problems.

Pincus and Minahan (1978) combinely gave a definition of social work saying, "Social work is concerned with the interaction between people and their environment which affects the ability of people to accomplish their life tasks, alleviate distress, and realize their aspirations and values".

Pincus and Minahan together differ from others in their approach to understand social work when they say that social work deals with problems of interaction with the social environment which encompasses the peer group, colleagues, teacher, doctor, neighbor, parents and other relatives etc. who play a pivotal role in the life of anindividual.

If one chronologically looks into all the above definitions given from time to time, it may be found that social work has a progressive movement from a voluntary action to amore developed form of profession.

Indian Authors:

Most of the definitions given by the Indian authors reflect the understanding of social work in the context of Indian social situation, though some of them still stick to the foreign view point.

B.G. Kher (1947) stated, "The aim of social work, as generally understood, is to remove social injustice, to relieve distress, to prevent suffering and to assist the weaker members of the society to rehabilitate themselves and their families and , in short, fight the five giant evils of (1) Physical want, (2) Disease, (3) Ignorance, (4) Squalor and (5) Idleness".

Kher has defined social work with reference to Indian social situation. According to him social work deals with the five major problems prevalent in the society.

Sushil Chandra (1954) defined social work as "a dynamic activity undertaken by public or private effort in the implementation of social policy, with a view to raise the standard of living and to bring about social, economic, political and cultural wellbeing of the individual, family and group with a society irrespective of its stage of social development."

This definition portrays social work as a dynamic activity dealing with all the aspects of social life.

Indian Conference of Social Work (1957) unanimously defined social work as "a welfare activity based on humanitarian philosophy, scientific knowledge and technical skills for helping individuals, groups or community, to live rich and full life".

The above definition suggests that social work is a welfare activity which has a scientific basis in dealing with the problems of individuals in the society.

Mirza R. Ahmad (1969) said, "Social work is professional service based on the knowledge of human relations and skills in relationships and concerned with intra-personal and inter-personal adjustments resulting from unmet individual, group or community needs". This definition has emphasized on role social work as professional practice to bring intra-personal (within the person) and inter-personal (between persons) adjustments.

Moorthy and Rao (1970) defined, "Social work is help rendered to any person orgroup, who or which is suffering from any disability, mental, physical, emotional or moral, so that the individual or group so helped is enabled to help himself or itself".

This definition has depicted social work as merely a pathological practice that deals with the sufferings of individuals, groups or community. It has little consideration for the growth and development aspects of those people.

With the contemporary point of view, it has been defined according to the idea jointly formulated by the International Association of Schools of Social Work (IASSW) and International Federation of Social Work (IFSW) in their conference in 2001 inCopenhagen that, “The social work profession promotes social change, solving problems in human relationship and empowerment; and liberation of people to enhance well being, utilizing the theories of human behaviour and social systems. Social work intervenes at the point where people interact with their environments. Principle of human rights and social justice are fundamental to social work”.

It is the most comprehensive and most recent definition of all discussed so far. It has been formulated with the collaboration of two premier bodies of professionals who guide and supervise intellectual pursuits in social work profession all over the world. This definition encompasses almost all the issues of social work such as social change, social relationship, social problems, human salvation, resources, social environment, human rights, social justice etc.

From the deeper analysis of all the definitions cited and discussed both from Indianand foreign perspectives of social work profession, it can be submitted that:

i) Social work is a professional practice which critically involves professionalknowledge, skills, tools and techniques for dealing with human behaviour

ii) It mainly emphasizes on the analysis and synthesis of human behaviour forestablishing a growth-producing relationship

iii) It is concerned with individual and social problems which are solved by applying different methods and techniques.

iv) As a practice giving much emphasis on social adjustment.

v) Its main objective is to help the individuals to become self-dependent.

vi) It aims at permanent solution of problems and prevention of their occurringthrough proactive measures.

vii) It relates the available resources with the needs of individuals, groups andcommunity at large.

viii) It also integrates and coordinates the means and resources of social development.

ix) It believes in democratic values.

x) It is based on humanitarian philosophy

1.4. Objectives of social work

Objectives in general are the statements or formulations of what we are trying to do. In social work an objective implies to the statement expressing what social work is trying to do or what we as professionals are trying to do in social work for accomplishing the task of social work.

For the convenience of the readers understanding, the objectives of social workcan be classified into the following two groups:

1. Objectives prescribed by the social work scientists

Witmer prescribed two objectives of social work such as i) To give assistance to individuals while removing difficulties which they face in utilizing basic services of the society and ii) To facilitate effective utilization of community resources for their welfare.
Friedlander gave three objectives of social work i.e. i) To change in painful situation of individuals, ii) To develop the constructive forces both within and around the individual and iii) To enhance the democratic and humanistic behaviour of the individual.

Gordon Brown has given four objectives of social work such as: i) to provide physical or material support ii) to help in social adjustment, iii) to help in solving the psychological problems and iv) to make adequate opportunities for the individuals in problems for raising their standard of living which can prevent problems fromintruding.

2. Generic objectives of social work:

These are generally and universally accepted objectives of social work whichbasically try:

i) To solve psycho-social problems

ii) To fulfill humanitarian needs like love, affection, care, etc.

iii) To solve adjustmental problems

iv) To create self-sufficiency

v) To make and strengthen harmonious social relations

vi) To make provision of corrective and recreational services

vii) To develop democratic values among the people

viii) To provide opportunities for development and social progress

ix) To conscientize the community

x) To change the environment in favour of individual's growth and development

xi) To bring change in the defective social system for social development and

xii) To provide socio-legal aid to the needy who cannot afford to meet them.

If we critically synthesize all the objectives given above, we can compress them just intotwo statements such as:

1. Enabling the individual and his impaired being so as to make him fit to live a selfsufficient and satisfied life and

2. Modifying his social environment in his for so that it becomes conducive for himto live happy and adequate life.

1.5 Scope of social work

Scope of social work implies to what extent we can intervene social work. It may also imply to the areas or fields where social work can be applied by using its methods, tools and techniques. Social work as professional practice extends from a single individual to the largest body like UNO. The scope of social work can be broadly classified into 1) Theagencies-non-governmental, semi-governmental or governmental which render social work services; 2) The ways (methods) through which they render services such as Case Work, Group Work, Community Organization, Social Action, Social Research, Social Welfare Administration etc and 3) The various types of services (fields of social work) that they render to diff individuals, groups and communities keeping in mind the objectives, philosophy and values of social work.

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

1. Public Assistance

It is a kind of help provided in accordance to the economic and social needs of the applicants. It depends upon the certain conditions and legalities. Therefore public assistance is granted on the basis of '**means test'.** Through means test ways and means of living like income source, livelihood and others of individual are identified and measuredbefore providing public assistance by the state or government. In some countries including India such services include the assistance given to old, blind, disabled and destitute.

2. Social Insurance

Like public assistance social insurance also covers certain contingencies of life like old age, unemployment, industrial accidents and occupational diseases etc. It doesn't insist upon any means test Under this scheme of service, benefits are provided only to those persons who pay a certain amount of contribution. It is partly financed by the state. Practically, social insurance covers some risks such as medical care in time of illness, medical care and cash allowances during employment injuries, pension during inability, and pension during old age after retirement, cash allowances to wife and other dependants in case of death. Here, the benefits of the applicants are pre-determined.

3. Family Welfare Services:

Family is both an institution as ell as an association. It is the oldest and enduring among all social institutions. It is the first and most important of all forms of associations in the context of human development. Social work renders a significant role in the sphere of family organization. It provides for some material assistance and counseling service to the family relating to marriage, health, economic problems and bringing up siblings. Having the knowledge on human relationship the social worker bears the responsibility of establishing harmonious relationship between the individual and his family. Thus, social worker has to play a crucial role in the field of family organization.

4. Child Welfare Service

Social workers also provide many welfare services for the children. Those include residential institutions for their care and protection, education and rehabilitation of socially handicapped children viz, orphans destitute fondling children of unmarried mothers. Child Welfare service also includes temporary homes for children, daycare centers, recreational and cultural facilities, holiday homes for the children of low income families.

5. Community Welfare Service

Community is another important unit for social work practice. The community welfare service includes the establishment of urban community development centers dealing with the welfare aspects of slum improvement such as slum clearance, sanitation, health education and care, seeking employment for women, dormitories and night shelters for migrant homeless people, holiday home for children and community welfare service in rural areas etc.

6. Women Welfare Service

Women are the driving forces of a nation. Long before the dawn of Indian freedom it was realized that social reform with emancipation of women was the 'sine-qua-non' of political independence of the country. Pioneering in this regard was done by Raja Rammohan Roy, Keshav Chandra Sen, MG Ranade etc. Gandhiji also gave a new impetus to the cause of emancipation of Indian womanhood. With the independence it was also realized that women welfare was essential to build a strong nation. The benefits of general welfare reached the women but it was inadequate to meet their requirement. Therefore women specific programmes have been initiated for the welfare of the same. The programme of women welfare in India includes safe motherhood, women protection, family counseling, marriage counseling, income generation programme for women etc.

7. Labor Welfare Service

The term labor welfare is very comprehensive in the sense of its understanding. It involves different interpretations due to different social customs and degrees of industrialization.
According to the report of the ILO worker's welfare should mean to such services, facilities and amenities which may be established in on the vicinity of the undertakings to enable the persons employed in them to perform their work in a healthy, congenial surrounding and provided with amenities conducive to good health and high morals. Social work has a wide field of application for labor welfare which includes the activities such as family management counseling, counseling on safety maintenance, advocacy for labor rights, health education, value education etc.

In India, labor welfare activities have been undertaken by mainly three agencies namely, the government, the employers and the employees' (labours') union. The first one is statutory and rests two are voluntary in nature.

8. Welfare Service for the Handicapped

Handicapped people or the disable are another needy section of the Indian population. Hence, social work or social welfare has a formidable role in working for them. The welfare service for disabled includes institution for the care and rehabilitation of physically and mentally retired, hostels for the working handicapped, small production units for the differently able, special schools for mentally retire children and orthopaedically challenged and counseling service for mentally depressed etc.

9. Welfare Services for the Aged and Infirm

People in the twilight of their age require numerous supports from the society. Social work in this regard has a greater role in understanding their needs and working for their satisfied and comfortable life for a happy ending. The activities of social work for the aged and infirm include running old age home, recreational facilities, physical support, psychological support etc.

10. School Social Work:

At times there are instances of problems due to impaired relationship between students and their social environment and teachers and their social environment. There are also many other problems in the school environment which are responsible for educational malfunctioning in the schools. Social work as profession steps in to such environment and attempts modify the situation in favour of the learners and teachers where required. The activities of social work intervention in schools include counseling service to the children and their parents, counseling to the teacher on the perspectives of the emerged problems, etc.

11. Correctional service:

Correctional Setting refers to the institutions like jail, probation home, parole home, juvenile shelters etc. where people (including children) with unusual behaviour andreaction are placed to bring correction to their attitude and behaviour. Social work has vast scope for intervention in this field of service. It includes recreational activities, counseling, vocational training for the unemployed criminals, after care service, rehabilitation etc.

12. Youth Welfare Service

Youth is the stage of life in which through training nd development human being can contribute the best for the betterment of the society and for the betterment of their own. The life of youth should have the opportunity to for self-expression, companionship, community life and national service.

For the welfare of the youth in the country, there are various types of youth welfare organizations in the country such as Scouts and Guides organization, NCC, NSS, Students' Union, Sports and Athelitic Associations, Dramatic Clubs etc. which cater the multifarious needs of the youth. Nehru Yuva Kendra is trying to bolster the youthnetwork in the country. Youth are designed as the most important instrument of National Integration programme. Attempts are made to unite youth through observation of youth festivals. Youth counseling service, Youth health service, National Fitness Corps, Services for poor students, National Physical efficacy Drive, National Employment Scheme etc. are the various programmes undertaken for the welfare of the youth in the country. Social work has recognized the youths as important human resource of the nation. Through all these programmes the welfare agencies where social work is the guiding spirit are on move to serve youths in our country.

13. Welfare for the Weaker sections:

Social work as a profession is increasingly being recognized for its unique serviceto the people and being asked to perform new and varied tasks. The concern of social work for prevention as well as treatment of individual and social problems gives the profession an ever increasing number of important responsibilities to assume in helping to social policy in addition to improving services to the people. In meeting these multiple

responsibility to the society, social work has achieved its best results not through its working alone, but in cooperation with the other professions and groups whose common concern is welfare of the people.

1.6. Functions of social work:

Function of social work refers to the natural activity of social work or the statements of how social work operates.

According to Proff. **P.D. Mishra** social work operates to assist individuals in adjusting to the institutional frame work of the society and attempts to modify theinstitutional frame work itself in appropriate areas. He classified the functions of social work into the following 4 major categories:

1. Curative Function

The services provided under curative functions are–medical and health services, services relating to psychiatry, child guidance, child welfare services, services for the handicappedor disable in the form of protection and rehabilitation. These kinds of services aim to curethe physical, social, material, psychological sickness of individuals in the society.

2. Correctional Function

The correctional function of social work has three broad areas, such as:

a) **Individual reform service** which includes prison reform, probation, parole and other related services.

b) **Services for improving social relationship** which includes family welfare services, school social work, industrial social work etc.

c) **Services for social reform** that includes employment services, prevention of commercial sex work, beggary prohibition services and removal of untouchability etc.

3. Preventive Function:

It includes life insurance services, public assistance, social legislation, adult education and prevention of diseases etc. This type of function basically deals with the services relating to the prevention of problems like insecurity, unlawfulness, ignorance, sickness etc. It is directed towards the elimination of those factors in the social environment or those deficiencies in the development of personality that prevents the individual from achieving a minimum desirable standard of socio-economic life.

4. Developmental Function

Developmental function includes the tasks of socio-economic development activities such as: education, recreational services, urban and rural development programmes and programmes of integration etc which are primarily concerned with the development of individuals, families, groups and communities.

The basic functions of social work can be divided in 3 broad interdependent and interrelated categories, viz;

1. Restoration of social functioning
2. Provision of resources and
3. Prevention of social dysfunction.

1. The restoration of impaired social functioning is the oldest and most commonly known function of social work profession. This function is subdivided into curative and rehabilitative aspects. The curative aspects are to eliminate environmental factors that have caused break down of social functioning of individuals, groups or communities and the roleof the rehabilitative aspects is to recognize and rebuild interaction patterns in the society. As mentioned earlier, social work tries to intervene at the point where the individual interacts with his environment. The environmental factors hindering the functioning of a person may be social, economic, political or cultural. This function emphasizes at problem solving through modification in the psycho-social environment of individual and groups and through bringing about changes in the attitude of recipients of the services. Therefore, if a person becomes dysfunctional due to any of the above mentioned environmental factors, the firsttask at hand will be to restore the person's normal functioning. The second task will be to assess the damage caused by the dysfunction and strategies are devised to rehabilitate the person socially and bring him back to the normal mainstream.

2. Provision of Resources is further subdivided into developmental and educational. The developmental aspects are designed to extend effectiveness of existing social, human and material resources or to bring about full utilization personal capacity for more social interaction. The educational functions are designed to make the public aware about specific conditions and needs for new and changing resources and approaches.

3. The prevention of social dysfunction involves early detection, control and elimination of conditions and situations that could obstruct effective social functioning. The main two divisions are preventions of problems in the area of human interaction (individuals and groups) and secondly, prevention of social ills. Although it is a very important function of social work, it is neglected in most situations. Social work has generally concentrated on the curative and rehabilitative function and has worked on the problem solving model. However, keeping in the mind the rapidly changing social scenario, it has become imperative to adopt the preventive approach to social work. The profession should ensure that problems are neither created nor eliminated at the very beginning. For this function the social workers play

a crucial role of conscientization, capacity building and organizing people so that theythemselves can prevent social dysfunctions.

In the present day context, social work has to emphasize on the aspects of change. It is increasingly being realized that the main cause of dysfunction lies not with the people but with the systems within which they operate. Either the people do not get and environment or resources required for proper social functioning or they do no have access to the resources to fulfill their needs. Therefore, there is a need to challenge and change the system so thatpeople get a favourable environment to function. In a nutshell, it can be said that the function of social work should shift from a status quo service oriented approach to change oriented development approach.

Knowledge of Social Work

Social work is known for its multi-disciplinary approach in solving psycho-social and material need of individuals in the society. The body of social work knowledge is built by pulling the knowledge and information from several other disciplines which was felt to be fitting to the need of the profession. As a helping profession, social work involves vast range of knowledge for its professionals but basically there are 4 fundamental areas of information with which a social worker needs to be equipped with:

i) Knowledge of the availability of services

ii) Knowledge of people, their motivations, dynamics and strength

iii) Knowledge of the society-values, traditions, customs, taboos, problems, priorities etc

iv) Knowledge resources-fiscal, material and human etc.

1.7. Methods of Social Work

Generally method implies to systematic way of doing something. In social work, method is understood as the systematic and planned way of helping the people. The main concern of social work is to solve psycho-social problems of individuals, groups and communitiesthrough the conscious application of knowledge in methods, tools, techniques and skills of social work. In this task, the social worker has to be equipped with all the necessary methods of social work that ease his work to help the people in solving their own problems. Social work as a professional practice mainly uses the following methods while accomplishing its objectives:

1) Social case work
2) Social group work
3) Community Organization
4) Social work research
5) Social welfare administration
6) Social action

The first three of the methods given above are known as the primary or directmethods. These are direct and primary in the sense that they are directly applied in the field situation among the people to solve their problems. These methods are involved to solve the problems at the grass-root level by the social worker's direct intervention. The latter three are known as secondary or indirect methods, because they are involved indirectly by some specialized agencies or a set of organized people. Unlike the primary methods, these methods generally operate at the secondary levels but not with the people directly.

1. Social case work:

It is primary method of social work. It deals with individual problems through one to one relationship which is guided by professional knowledge of the social case worker. Under method the social case worker attempts to repair the impaired relationship of the client with his social environment and through a guided interaction he/she enables the client to adapt with his/her social environment. Through this method the case worker discovers different aspects of the clients problem, prepares an appropriate treatment plan and finally with professional knowledge in social relationship tries to bring about necessary changes in the attitude and behaviour of the client in favour of his own growth and development.

2. Social group work

Social group work is another primary method of social work. It is a process in which the individuals in a social group are helped by a professionally qualified worker, who guides their interaction through planned programme activities so that they may be able to relate themselves with others and find growth opportunities in accordance with their needs and capacities towards the noble end of individual group and community development. In this method the group worker uses the group as a potential tool for the positive change and personality development of individuals. In group work individuals in the group are most important and all programme activities revolve around their needs for development. Through the group work process they arehelped to improve their relationship and personality traits which may help them to develop themselves and their community as whole.

3. Community Organization

Community organization as a method of social work is a process through which efforts are directed towards meeting the community needs by organizing human and material resources of the community. Identifying problems, finding resources relevant to their needs, developing and organizing inter-personal and inter-group relationship, planning and executing effective programme activities are some of the specific activities in community organization method. Organized and collaborative effort of the members of the community for their own development is the main concern of this method.

4. Social welfare administration:

Social welfare administration is one of the secondary methods of social work. It refers to a process through which social policy is transformed into social service. In the other words, it is a process to manage the affairs of social work or social welfare. Developing programmes, mobilizing resources, recruiting and involving suitable personnel, proper organization, coordination, providing skillful leadership, supervision and guidance of staff, budgeting and evaluation are some of the specified activities involved in social welfare administration method.

5. Social work research

Social work research is another important method of social work. It refers to the systematic and critical enquiry of the questions encountered by social work professional in the field of application. Through this method efforts are made to find answers to the existing and emerging problems of social work so as to make them use in the practical fields. Social work research like that of other social sciences is contributing a lot to the store house of its knowledge and helping in the betterplanning and implementation of social work programmes.

6. Social action

Social action method of social work is the one that is used to bring about desirable changes in the defective system for ensuring social progress. Through this method attempts are made to mobilize people, to create awareness on existing problems, to organize them and to encourage them to raise their voice against undesirable practices which hampers their development and finally to create pressure for bringing about suitable legislation for social progress. This method seeks to relate the community needs with the solution of the problems mainly through collective initiatives.

1.8 Summery/ Key Points

Social work is a profession that is dedicated to enhancing the well-being and quality of life for individuals, families, groups, and communities. Social workers aim to address and alleviate social issues, promote social justice, and empower vulnerable or marginalized populations. The field of social work encompasses a wide range of activities and interventions designed to improve social functioning, advocate for human rights, and foster positive social change.

Social workers work directly with individuals or groups to understand their unique needs, challenges, and strengths. They focus on the overall well-being and empowerment of their clients. Social workers are often advocates for social justice, striving to eliminate discrimination, inequality, and oppression. They work towards creating a more equitable and inclusive society.

Social workers conduct assessments to understand the needs and circumstances of their clients. Based on these assessments, they develop and implement interventions, such as counseling, support services, and community resources. Social workers engage in preventive measures by addressing the root causes of social issues. They also play a role in educating individuals and communities about resources, rights, and available support services.

1.9 Self Assessment Questions

1. **What is the role of a social worker in addressing mental health issues within a community?**
2. **How does cultural competence play a crucial role in social work practice?**
3. **Explain the importance of trauma-informed care in social work.**
4. **In what ways do social workers contribute to the well-being of children in the foster care system?**
5. **How can social workers effectively collaborate with other professionals, such as psychologists or healthcare providers, to provide holistic care for clients?**

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Unit-II Social Welfare and Social Action

2.1. Learning Objectives
2.2. Meaning and Concepts
2.3. Definition
2.4. Objectives
2.5. Residual and institutional concepts of social welfare
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2.1. Learning Objectives

- Concept, scope, and objectives of Social welfare.
- Distinction between social work, social welfare and social service
- Meaning, process and methods of social action
- Difference between socialwork, social action and social reform

2.2. **Meaning and concept**:

The term 'social welfare' denotes the system of such services which intend to cater to the special needs of persons, groups and communities who, by reason of some handicap-social, economic, mental or physical are unable to avail themselves of, or are traditionally denied the basic amenities or services provided by the society or state. It implies that, social welfare services are meant to benefit the weaker, dependent or under privileged sections of the population. Such services basically cover the needy members of the society, like orphan children, widows and

destitute, mentally retarded persons, the blind, the deaf, the crippled and other economically underprivileged members of the society.

Social welfare constitutes special services for meeting the special needs of people falling under special category of the population. Services under social welfare do not form the part of general social services those are provided to all the citizens without any special consideration. For example, public health, education, recreational activities and medical relief etc, those are general in nature. The services under social welfare aim at enabling the marginalized people to absorb the general social services to equally share the fruits of economic development of the society. Shortly speaking, social welfare refers to the collective responsibility to meet the needs of all the peoplein general and the needy and marginalized in particular.

2.3. Definition:

1. According to Encyclopedia Britanica, social welfare has been defined as "a system of laws and institutions through which a government attempts to protect and promote the social and economic welfare of its citizens usually based on various forms of social insurance against unemployment, accident, illness and old age".

2. Friedlander said, "Social welfare is the organized form of social services and institutions, designed to aid individuals and groups to attain satisfying standards of life and health, and personal and social relationships that permits them to develop their full capacities and to promote their well being in harmony with the needs of their families and the community".

3. A document prepared by the United Nations on social welfare planning in the context of National Development plans defined social welfare as 'a body of organized activities which are basically meant to enable individuals, groups and communities to improve their own situations, adjust to changing conditions and participate in the tasks of development'.

4. Elizabeth Wickenden defines social welfare as "Including those laws, programmes, benefits and services which assure or strengthen provisions formeeting social needs recognized as basic to the well-being of the population and better functioning of social order".

5. Haward is of the view that "Social welfare has been especially identified with the improvement of conditions of life, physically, mentally, emotionally, economically or socially handicapped or otherwise disadvantaged individuals or groups".

6. The Planning Commission of India observes that the term "social services" denotes the services catering for special needs of persons and groups who suffer from some handicap-social, economic, physical or mental and so are unable to

avail themselves of, or are traditionally denied the amenities and services provided by the community".

In India, the term "social welfare" has come to be used in very restricted sense. It has been stated as provision of social services for the socially under-privileged groups-Scheduled Caste, Scheduled Tribe, denotified communities, orphans, widows, unmarried mothers, women in moral danger, aged and infirmed, women and children, socially maladjusted, beggars, prostitutes, delinquents, physically and mentally disabled, diseased, mentally retarded and economically unprivilegedsuch as destitute and unemployed. Social welfare programmes are basically directed to ameliorate their conditions and to ensure the socially desirable conditions to live a satisfied life.

2.4 Objectives:

The main objectives of social welfare is to create the basic conditions that will enable all members of the community realize their potentials for growth and self-fulfillment. The principle of normalization is fundamental to the social welfare goals. Regardless of physical, psychological or social handicaps, a person should be enabled to live work and develop in a normal environment.
According to the document of five year plan of India the objectives of social welfare can be stated under the following lines

v) To ensure adequate living standard for all

vi) To assure social justice to all

vii) To provide opportunities for cultural development through individualgroup self expression.

viii) To readjust human relations leading to social harmony.

General objectives of social welfare:

i) Expansion of social services and their improvement

ii) To provide welfare services and develop the weaker and more vulnerablesections of the population

iii) To develop supplementary welfare services

iv) To bring about social reform

v) To provide social security and social assistance

vi) To bring about social change including reducing disparities of income andwealth

vii) To prevent the concentration economic power and take step to equalize opportunities within the communities.

viii) To help individuals to attain satisfying standards of life, health and equalopportunities with the fellow citizens and self-respect.

ix) To secure for each individual the basic economic requirement and decentliving condition

x) To strengthen individual capacities to cope up with the real life situation.

xi) To create the basic condition that will enable all the members of the community to realize their potential capacity, growth and self fulfillment.

2.4. Residual and institutional concepts of social welfare:

Residual concept of Social welfare

The residual concept of social welfare is the oldest form of social welfare which was originated in the western countries. The term 'residual' means **left over** or **marginalized** or **excluded**. If we look at it from the social welfare perspective, it refers to the welfare services for the excluded or marginalized groups, who due to certain external factors are unable to manage their day-to-day living on their own capacity and require outside support for doing so. This includes the people who undergo bad risks, unemployed, old people, orphan children, chronically sick, economically dependent people and handicapped etc.

This concept of social welfare holds the view that; social welfare comes to play only when the normal structure of the social environment of the individual is broken down. People approach for social welfare services when all their resources andlivelihood alternatives have been exhausted. Under this concept of social welfare the state does not have welfare obligation towards its citizens as moral right and the position of the state here can be characterized as '**the lender of last resort'**. The welfare programmes exist to meet the emergency needs of individuals, groups and the communities, when they are incapable of providing themselves the basic amenities of their lives.

In this case the society intervenes through public or voluntary means to assure certain minimum level of personal and social well being and effective social functioning. The welfare services under this concept are provided on the basis of '**means test'** to some selected individuals who meet the required criteria established for the prospective beneficiaries. Means test is a method to assess the available resources of an individual under his/her disposal for meeting the basic needs of living.It should be noted that in the society where social goods are distributed on the principle of selectivity, the commitment of the state on welfare is considerably low.

Under this model, the welfare services are considered provide a **'safety net'** which prevents destitution and suffering in the society.

This concept was embraced by most of the English speaking countries and British colonies of the world. Historically, Elizabethan Poor Law of 1601 was the foundationof the residual concept of social welfare. Now, this form of social welfare is widely prevalent in the developed countries like USA, UK, Australia, Canada, New Zealand etc.

2.6. Institutional Concept of Social welfare

The institutional concept of social welfare is widely accepted form of social welfare especially in the developing countries having strong reference to the recent times. It started gaining optimum importance due to the emergence of the concept of welfare state and strong lobby of democrats in the latter half of the 19^{th} century. This concept stands on the view that, the modern institutional society requires a variety of services as '**first line support'** to enable the individuals groups and communities to cope successfully with the changing economic and social environment and to assure the development and stability of social institutions.

In this system need is considered as a normal part of social life and that welfare provision is a normal and primary function of the modern industrial society. Welfare services are provided for the population as a whole such as public services like, roads,schools, public health and so on. In this system social welfare is not just for the poor and needy, but it is for all the citizens. In a society where a great number of social goods are based on universality, one can talk about institutional welfare service. Individuals in such a society will experience that they have access to large number of social rights which are formulated as legal rights.

In a broader sense, in an institutional welfare involves stronger commitments on behalf of the state. How ever these rights of the citizens are not legally claimable rather they are moral rights based on social contract. This concept also is associated with the redistributive function of welfare, in the sense that public welfare provision aims to redistribute the resources to the disadvantaged sections of the society. Social welfare service in the ancient time in Sweden is regarded as the prototype of institutional social welfare. It has developed the moral right of employment and housing condition to the legal rights like, right to work and right to have a decent housing standard. This form of social welfare is followed in all the Scandinavian countries.

2.7. Distinction between social work and social welfare

Social work and social welfare are two different concepts but at times, the terms are used inter-changeably and synonymously due to some confusions underlying in their objectives and practices. When Devine wrote about social work in 1922, he did

not make the distinction between social welfare and social work. He wrote, “Social work is the sum of all efforts by society to take up its own slack”, to provide for individuals, when its established institutions fail them to supplement those establishedinstitutions and to modify them at those points at which they have proved to be badly adapted to social needs. It may be carried on by the government or by an incorporatedsociety or by an informal group or by an individual or it may be temporary growth on some older institutions which exists primarily for some other functions. It includes everything which is done by the society for the benefits of those who are not in a position to compete on fair terms with their fellows, form what ever motive it may be done, by what ever agency or means and with what ever result.

Both social work and social welfare have common steps of development as noted by United Nation’s Department of Social Affairs and Training of Social Work. The stages through which social work has passed in many of the countries in which it is today it is fully developed, may be broken down into 3 major categories: (a) Social work as individual charity, (b) Social work as organized activity under governmental and non-governmental auspices, potentially available to every individual of the community irrespective of means, to assist him in achieving his full potentials for productive and satisfied living. Social work stands in relation to social welfare as the medical profession stands in relation to the field of health.

In spite of some similarities there are some visible lines of distinctions between the two, which can be stated in the following points:

i) Social work is a professional practice and the social workers are highly trained professional practioners, where as social welfare is not a professional practice and employees involved in the welfare activities are untrained.

ii) Social work is getting into a more formalized activity and has emerged as a new profession, where as social welfare continues to be an informal activity.

iii) Social work activity is rendered to the individual, groups and communities who are in need, by using different problem solving methods where as social welfare services are given to the needy individuals, groups and communities but it doesn’thave any specific method to deal with the problems of the people.

iv) Technically speaking, social work is a systematic and scientific process and notan end in itself, but social welfare is a system of services and is a means to an end.

v) Social work is an art and science of working for and with the people, but social welfare aims at working only for the people and not necessarily with the people.

vi) Social work is a professional service based on scientific knowledge and skills inhuman relationship which helps the individuals to obtain social or personal

satisfaction, where as social welfare is a system of laws, programmes, benefits and services which strengthens or assures provisions for the well being of the individuals.

vii) A social worker respecting the autonomy and worth of individual does not impose anything upon him, how ever beneficial it may be, but a social welfare worker who is convinced of the usefulness of his programme for his clientele feels that it should be made available to them for their benefit.

viii) Social work can be undertaken by any individual who is professionally qualified and equipped with the knowledge of social work. On the other hand, social welfare is mainly undertaken by government through its workers.

ix) Social work emphasizes on all the aspects of human development but social welfare gives more emphasis on the material needs of the individuals group and communities.

2.8. Social Action

Meaning

Social action is a collective endeavor to bring about desirable changes in the existing structure or preventing undesirable change through a process of making people aware of the socio-political and economic realities conditioning their lives and mobilizing them to organize them as the living force so as to work for their own betterment. In addition, through social action the organized people themselves with conscious effort, stand against a change that adversely affect them. In this task, the social worker or social activist who guides their action, helps them to use what ever strategies found to be workable for achieving the desired goal, with the exception of resorting to violence.

Definitions

In order to have a better understanding of the concept of social action, the following definition given by some known authors of the field can be examined:

Mary Richmond, the first professional thinker of social work, in 1922, defined social action as "Mass betterment through propaganda and social legislation".
From this definition it can be interpreted that social action is concerned with the problems of huge number of people and it can be solved with the active participation of people in large number. To bring about large participation, propaganda and legislation should be the appropriate strategies.

Grace Coyle (1937) stated, “Social action is an attempt to change the social environment in ways, which will make life more satisfactory. It aims to affect not individuals but social institutions, laws, customs and communities”.
In his definition Coyle has emphasized that in social action, the main target is not on individuals but the social environment that consists of laws, social institutions, customs, communities etc.

Wickendon (1956) defined, “social action as term applied to that aspect of social welfare activity, directed towards shaping, modifying or maintaining the social institutions and policies that collectively constitute the social environment”.
In this definition social action has been looked as one of the ingredients of social welfare which is basically concerned with the desirable change in the social structure that has a potential influence on the lives of the people.

Walter Friedlander (1963) gave his definition of social action as “Social action is anindividual, group or community effort within the framework of social work values, philosophy and practice that aims to achieve social progress, to modify social policies and to improve social legislation, and health and welfare activities”.

In his definition Friendlander has stated that the practice of social action does not violate the basic tenets of social work. It operates within the guidelines of social work to achieve the goal of total development of individuals in the society. Modifying social policies and improving social legislations are significant aspects of this definition.

Nanawati (1965) considered social action as “a process of bringing about desired changes by deliberate group and community efforts. Social action does not end with the enactment or signing of social legislation, but that the execution of policies was the real test of success or failure of social action.”
The distinct point of this definition is that it has focused on the long term impact of social action with visible indication.

Surendra Singh (1986), an Indian author defines social action as “ a process in which conscious, systematic and organized efforts are made by some elites and/ or peoplethemselves to bring about change in the system which is instrumental in solving problems and improving conditions which limit the social functioning of weaker and vulnerable sections. It is on the practical plane, nearer to social reform than to social revolutions, which aims at smashing the existing social structure and builds a new social order.”

This broad definition covers many aspects of social action such as clarification of process involved, describing goals, target groups, nature and relation of social action withsocial reform and ethics involved in social action.

If one sums up the analysis of the definitions discussed above, it may be formulated that, social action is a method of social work that is primarily concerned with meeting mass problems through mass mobilization and propaganda. The basic objective of social

action is to bring about change in the defective social system and subsystems by influencing social policies and social legislations.

It should be looked at as an attempt to bring out desirable change or prevent changes that adversely affects human living. In social action process some activities like making people aware of the socio-economic and political realities, conditioning their lives, mobilizing them through formation of pressure groups and using them consciously to bring about a desired change through a socially accepted, legal and non-violent strategy. How ever, it is no denying fact that social action is generally conflict oriented. It is initiated and conducted by a mass of people or group of elites against defective social institutions, government policies, programmes and laws or practices.

2.9. Objectives of Social Action

The main objective of social action is the proper shaping and development of socio- cultural and economic environment in which a richer and fuller life may be possible forall the citizens. The following goals have been identified in connection to social action.

1. Prevention of unfulfilled needs
2. Solution of mass problems
3. Improvement of mass conditions
4. Influencing institutions, policies and practices
5. Introduction of new mechanisms or programmes
6. Redistribution of resources (human, material and moral)
7. Appropriate decision-making for effects of thought, action and structure
8. Social development through change.

2.10. Models of Social Actions

Social action as a method of social work profession has high potential for desired change in the defective system of the society. In task of bringing about desired change, it adopts various tested models which are presented by different social work educators. On the basis of their nature, objectives, strategies used and people involve all the models are grouped into 2 categories:

1. Elitist Model

In this model of social action, only elites (few people with higher status and responsible position) initiate and conduct the action or movement for the benefit of the masses. The distinct aspect of this model is that general population or the target group is not involved directly in the process but some times, some like minded people from the mass participate in this model of social action and put their effort together for bringing about suitable change in the system by influencing the it through social legislation. There are 3

sub-models of elitist social action such as: i) legislative social action model, ii) economic sanction model and iii) direct physical model discussed below:

i) **Legislative Social Action Model**: In this model, group of elites take up issue which they think is a pressing problem and begin the process of social action. At the first step they try to understand the magnitude, urgency and location of the problem through close observation and research. Then they go for creating public opinion through education and awareness by using mass media like print and electronic media. In the next step they move to design intervention strategy and finally persuade or pressurize the government to create a mechanism through social legislation for implementing the same. The essence of this model lies in the fact that it looks at social legislation as an instrument of social change. To bring about a suitable legislation, the strategies like media advocacy, lobbying, networking, judicial advocacy etc are used in this model. For instance, initiatives for the prevention of 'Sati' Act, 1929 by Raja Ram Mohan Roy, movement for Right to Information Act, 2005 by Arvind Kejriwal are some of the classic examples of legislative social action models in India.

ii) **Economic Sanction Model**: This model of social action is put to use when the elites have some power on the economic condition of the oppressors who deny the basic rights of the marginalized people. In this model, the elites (social activists/social workers, union leaders etc) take the control over some economic resources tactically and use those as weapon to pressurize the oppressors to work for the benefit of the victimized people (clientele). There instances when some labour officers have bargained for pay hikes, medical insurance, education facilities for children, safe drinking water etc. with the responsible management. Protests by CBOs, NGOs and other civic bodies against SEZ (Special Economic Zone) by taking the possession of their land are some of such social action models in India.

iii) **Direct Physical Model**: It is the kind of model in which the elite tend to punish those who are responsible for the cause of injustice and try to obtain benefits to their clientele. This model is some times criticized by some people on the ground that the elites under this model take law into their hands to punish the violators of law who cause suffering to the people. The deliberate action of gang of youths to punish exploiters in the film Rang De Basanti is the classical example of direct physical model of social action. It is against social work values and ethics to cause bloodshed adopt violent means to achieve any goal how ever beneficial it may be.

2. Popular Social Action Model

In this model of social action the people who are victimized or who suffer due to the defective system, stand in the front of action and lead the movement against the unjust and defective system, structure, policies, agencies or individuals. Unlike the elitist model, the elites in this model may help the people through guidance, education, facilitation and advocacy but do not directly involve in the movement. This modle also

has 3 sub-categories of its own, such as: i) Conscietization Model, ii) DialecticalMobilization Model and iii) Popular social Action Model.

i). Conscietization Model: This model firmly grounded on the concept of concsientization (creating awareness among masses through education) given by Paulo Friere who believed that education could be a potential tool for awareness and social action. He maintained that conscietization process results not merely in learning ofliterary skills, but it goes a long way to assist the participants to liberate themselves from all structures, which inhibit the realization of their full humanity through action and reflection. The process of combating 'Gender Discrimination' in India is one of the classical examples of conscientization model of social action in which NGOs and civic bodies made use of street plays, emotional speeches, debates, documentary films, print media, electronic media etc. to conscientize the people towards the discrimination and exploitation of women and female children. Awareness was created against the issues of female infanticides/foeticides, school dropouts, low wages, dowry torture, rape and molestation.

ii). Dialectical Mobilization Model:

The term 'Dialectic' implies to the art of logical disputation or logical argument. In the process of social action, it occurs between the representatives of the mass and the oppressive management and reaches at a point of conclusion acceptable to both the sides. This model of social action is based on the dialectical approach of conflict theory ofsocial change as given by Marxists who believe that 'conflict' in any system is natural and that settlement of conflict in a given system carries the seeds of socialtransformation. Thus, conflict can be considered as the engine of transformation. So, dialectical mobilization model of popular social action helps in promoting conflict to exploit the contradictions in the system, so that a better system will emerge for public benefit. For instance, the movement by some social activists to raise voice against police torture on innocent people in Bihar is a social action under dialectical model where the higher rank police officers, human activists and relatives of the victims were called in a place and people from both the sides presented their views and decision was taken on a logical basis to bring about change in the situation.

iii). Direct mobilization Model

In direct mobilization model, specific issues are taken up by the social activists and masses are mobilized to resort to protests and strikes to achieve the objectives. In this process of social action, the elites pick up the issues that badly affect the people and the society at large. They analyze the causal factors and create awareness among the masses about the root causes of injustice. Then they formulate alternative policies and utilize the public forces to influence the system for suitable change in it.

Britto, while analyzing the above mentioned (elitist and popular) models of social action has identified some loopholes in them. Therefore, constant efforts have been made to discover some new models without any loopholes and the efforts are still on by the experts of social activism in India and the world.

Process of Social Action

In general sense the term 'process' can be understood as a series of systematic steps undertaken to accomplish some desired and specified goal/goals. In social action process refers to the generally accepted steps or stages involved while moving towards achieving the objectives of social action. Following are the generally accepted steps or stages of social action process:

1. Awareness building stage
2. Organizing stage
3. Strategy development stage
4. Action stage

1. Awareness building stage:

This is the first step of social action process. In this step/stage conscious efforts are made to critically understand different dimensions of the problems existent in the society, its root causes, and identify the various socio-economic and political factors perpetuating the problem at hand. It is not appropriate to identify understand the problem on the basis of subjective generalization and unestablished information.Concrete and authentic statistical report can stand as evidential for any social analysis and advocacy and can be a great support for a social activist for finding ground for social activism. Hence, it is essential to carry out an extensive research on the issues affecting the society and to infer and develop a sound idea about the problem from practical perspectives. Besides, attempts are made in this step to make people aware of the causes and situations responsible for the social problems through the tactics of education and awareness. Shortly speaking, the first step/stage would call for the analysis of issues involved in the problem and providing information to those who areaffected by the problem.

2. Organizing stage:

The second step of social action process involves exploring the possible solutions to the problem and creating a public opinion on the same. This would involve organizing the people by using the community organization method of social work. Inthe process of organization of the people, a sense of collaboration, cooperation and we-feeling has to be generated in the minds of the people. When these are achieved the people are ready work together under one umbrella of leadership. The next challenge of the social activist is to build up people's organizations at the community and local level, which will act as the common platform and a forum for the community people to work towards addressing the issues of the identified problem.

3. Strategies development stage

The third step in the process of social action is to plan, develop and adapt a suitable and workable strategy to achieve the determined goals. A particular strategy is adopted looking into the needs and situation of the problem on one hand and the clientele on the other. According to Lee, there are basically two strategies widely used in social action, such as negotiation and confrontation. The strategy of negotiation generally involves lobbying and submitting petitions to the appropriate authorities, campaigning for sensitizing people etc. Under this strategy, the social activist campaigns and bargains with the authorities/agencies with the aim of improvement or change in the existing conditions and tries to arrive at a consensus.

Confrontation is a strategy under which people collectively come to face the responsible stakeholders with certain conditions to be fulfilled. At times, negotiations fail. When negotiations come to failure the activists are bound to resort to the strategyof confrontation. This strategy sometimes witnesses conflict situations like strikes, lockouts, demonstrations, sit-ins etc. In such situation it should be remembered that social action as method of social work has to be essentially no-violent and should follow the ethics and values of social work. This strategy denotes bringing aboutsome sort of disruption in the normal functioning of the society so as to make people, as well as the authorities realize the magnitude and significance of the issue.

4. Action stage:

This is strategically the last stage of social action process but in certain cases theremay be more steps required to or the activities may continue in the recycling process in order to achieve the goals of social action. The students should not be mistaken that, the strategies discussed in the previous point have not been applied yet. They have only been developed. Their application takes place only in this stage of social action process. Once the community based organizations become structured and the strategy for intervention is decided through consensus, the group embarks upon joint action. The joint action may be initiated with the collaboration of local voluntary organizations, the community based organizations and local leaders, spearheaded by the social activists.
In this stage the actual implementation of the selected strategies are implemented. When negotiations come to failure, the activists are bound to resort to the strategy of confrontation. This strategy sometimes witnesses conflict situations like strikes, lockouts, demonstrations, sit-ins etc. In such situation it should be remembered that social action as method of social work has to be essentially no-violent and should follow the ethics and values of social work. This strategy denotes bringing aboutsome sort of disruption in the normal functioning of the society so as to make people, as well as the authorities realize the magnitude and significance of the issue.

It should also be kept in mind that the process of social action should ideally take up the form of a movement so as to give it a sustainable form. Some problems are settled within a short span of time reach at the end of active social action. Some problems call for long term social action, which takes decades together to achieve the

objectives of social action, because they involve critical process before reaching tothe stage of consensus.

2.11.Social Work and Social Action

In the beginning, profession of social work has not given much importance either to the education or the practice of social action. The major concerns of professional socialworkers have been often restricted to remedial and rehabilitative objectives. The perception was that there were certain individuals who were in need, there were some who required leisure time engagements through associations and groups, also those who needed better community services through coordination and cooperation. The methods used to address these groups were Social Case work, Group work and Community Organization. Traditionally, social workers worked within the existing traditional system which included providing social services and implementing government programmes andhardly ever challenged it. They functioned only as service providers and tried to maintain the status-quo in the society. When certain hindrances came up during the process of organizing community or providing some services, the social workers took the assistance of social action strategies as part of Community Organization.

During the 1970s and early 80s it was realized that the western welfare model wasnot capable of solving all the socio-economic problems of individuals, groups and the society at large. Hence, the profession of social work in developing countries started shifting its orientation from welfare approach of social work to that of change and alternate development. It was also realized that development and upliftment of people was not possible without bringing about structural changes in the society and that the primary methods of social work were not appropriate enough to bring about the required change.

Basically, there are 2 reasons regarding the initiation of western pattern (using social action method) of social work practice in India. The **First** being the existence of mass poverty despite 3 decades of planning based on the principle of social justice. Several studies conducted during this period indicated that although the percentage of people below the poverty line had marginally reduced, the absolute number of below poverty line had increased. This indicated that there was requirement of changing the strategies of development. The **Second** was the rethinking of the whole concept and strategies of development highlighting the need for structural changes in the society andto make it happen substantial changes in the standard of living of the masses by providingthem better access to various services. The strategy for radical changes emphasized on a more impartial and equitable distribution of resources and organization of the people to strengthen their capacity for claiming a better deal in the society.

In due course, social workers started to think about incorporating social action as a separate method of social work. To meet the challenges of the given situation, the social workers now started functioning as change agents and aimed at preventing a problem instead of resolving it. Thus, the importance of social action was realized and its process and strategies adopted by social workers as a separate method of social work.

2.12. Social Reform and Social Work

We are given with the phrase 'social work and social reform' to understand the underlying relationship between social work and social reform. Therefore, we arehere to look into those points of relationship between the two. In regard to social work, a good deal of discussion has already been made earlier. Now, it necessary to understand the meaning and concept of social reform in Indian context first, then we can proceed to know the relation between the two.

Meaning and concept of social reform

The term 'social reform' denotes to the process of changing existing values, beliefs, ideology, attitude and opinion of the people against an issue or a set of issues. According to **Webster's Encyclopedic Dictionary** the term 'reform' means "the improvement or amendment of what is wrong, corrupt or unsatisfactory, etc". Broadly speaking social reform refers to eradication of immoral, unhealthy, corrupt and wrong practices which thwart human and social development. M.S. Gore while defining social reform said, "Social reform involves a deliberate effort to bring about changein social attitudes, culturally defined role expectations and actual patterns of behaviour of people in a desired direction through a process of persuasion and public education". It can be said that it is a process of change from inside the mind of the people concerned.

In the context of social work, social reform may be referred to as a process of change or replacement in the institutions, which have totally or partially become irrelevant to the contemporary social order or causing loss to the quality of life, along with deprivation, unrest and misery to sizeable section of the society. The study of social reform is important for the professional social workers because they are concerned with improving the social functioning of the people by introducing desired changes in social structure and system. The objectives of social work cannot be attained till varied kinds of social evils and unhealthy and undesirable rituals and practices continue to exist in the society.

In social reform, the reformer is working for himself as ell as for/with others to remove hindrances and to create favourable condition for social progress. Social reform basically aims at changing those elements, which may sometimes include the basic values and social institutions in the concerned community. It attempts to bring about changes in the attitude and opinion of the society, so that the prevailing social evils of the society may be eradicated. The efforts to prevent and eradicate the evils such as untouchability, child marriages, dowry, sati, gender discrimination etc. are some of the examples of the activities of social reform in India.

India has been a great land of great pioneers of social reforms. We have had in India some great reformers starting from Raja Rammohan Roy to M.K. Gandhi, Swami Vivekananda, Dayananda Saraswati, Gopabandhu Das, Dr. BR Ambedkar andmany others (about whom you will know in the discussion in the this paper). The untiring efforts of these social reformers had resulted in the improvement in the lives of people in various ways.

It is clear from the above discussion that when social evils start manifesting themselves on a very large scale and become fairly widespread to influence the life oflarge number of people, some enlightened people start giving a serious thought to them and devising measures to get rid of them; and it is at this juncture that social reform begins.

Relation between social work and social reform

The relation between social work can be viewed in terms of the similarities they shareand the difference they maintained.

Similarities:

- Both the concepts have stemmed from the idea of promoting human happiness byreducing sufferings

.

- They are based on humanitarian values.

- Most of the social reformers are often identified as social workers. Because some approaches of social reform are identical with the methods of social work.

Differences:

- Social work is a profession, with all the professional characteristics while social reform is a voluntary activity with human instinct.
- Social work is neither a movement nor it attempts to change values and institutions. It provides services without touching the existing values. It intends tohelp the people in problems to help themselves through a scientific process.

- Social reform on the other hand, is process sometimes takes the form of movement and attempts to change the values and social institutions persuasionand education.

- Social work uses personal relationship as medium of its practice, but social reform impersonal tactics for achieving its objectives.

- Social work uses its own methods, skills, tools and techniques for its practice, where as social reform does not need any method, tools or techniques for its practice.

- Social reform involves radical change in the social system, but social work is mainly concerned with assisting the individual in freeing himself/herself from his/her maladjustment in the social life.

- fighting for the equal rights of women, pleading for a better deal of the weaker section, movement for stopping the practice of dowry and sati etc are the best example of social reform, where as running institutions for helping handicapped children, organization for community services, provision for educational services, running vocational training centers for neglected and delinquents etc are theexamples of social work.

- Social reform is actual field for voluntary leader, where as social work is increasingly interested in professional workers.

Social work has a historic identification with social reform but it often has been viewed to be conservative than innovative. But with the change of social set up, important changes have been taken places in social work practice for system change as well for more effective delivery of social services. In a view to the ever-growing complexities of the emerging problems in the social life of individuals, groups and communities, more attention is being given to prepare professionals who can be more competent in dealing with the emerging problems.

2.13. Summery/ Key points

The concept of social welfare and its scope of operation vary from country to country, depending upon their stage of historical development, the degree of prominence given to development and welfare goals and the evolution of state structures for delivery of services. Encyclopaedia Britannica defines social welfare as a system of laws and institutions through which a government attempts to protect and promote the economic and social welfare of its citizens, usually based on various forms of social insurance against unemployment, accident, illness and old age.

2.14. Self Assessment Questions

1. Trace the historical evolution of social welfare and social action.
2. How would you define the concepts of social welfare and social action, and what role do they play in shaping a society's approach to addressing the needs and well-being of its citizens?
3. Compare and contrast the roles of governmental agencies and non-governmental organizations in delivering social welfare services and initiating social action. What are the advantages and limitations of each approach?
4. Conduct a policy analysis of a specific social welfare program or initiative. Discuss its objectives, target population, funding sources, and the intended outcomes. Evaluate its effectiveness in achieving its goals and any challenges faced in implementation.
5. Evaluate the long-term impact of social welfare programs on individuals and communities.
6. How can we measure success beyond immediate outcomes and assess the broader societal changes resulting from sustained social action?

7. Analyze the influence of public perception and political dynamics on the formulation and continuation of social welfare policies.
8. How do changing political landscapes and public opinions shape the priorities and funding of social programs?

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1.10. Social Security

Meaning

Literally, security is a state of mind. When individual is free from the fear of something, we talk about his/her security. Coming to social security, when individual is free from the fear of dangers that are attached to social life; we can say he/she is in social security. Hence, social security is the freedom from fear of social contingencies. In the modern, world with the popularization of the welfare concept, social security has been given more emphasis. The social welfare states of the world take the responsibility of protecting every individual from existing and emerging unwanted situations. The prime responsibility of such states is to practice various measures for the purpose of ensuring freedom from the contingencies. In this sense, social security as a practice denotes to that set of services or programmes which assure an individual some protection against the contingencies of social life. International Labour Organisation once pointed out, “the idea of social security springs from the deep desire of men to free themselves from the fear of want.

Definitions

The term ‘Social security’ is very complex and comprehensive. Its meaning and scope differ from country to country, according to prevailing traditions, ideals and social legislations. In some of the countries, it includes only income security while in other countries; it covers a wide field of social life. The following definitions reveal the term in its true respective:

1. According to Sir William Beveridge “Social security is an attack on five giants, viz., want, disease, ignorance, squalor and idleness.”

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

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

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

It is evident from the above definitions that, social security attempts to provide ‘safetynet’ in the society to ensure that no citizen falls into destitution and poverty due to reason beyond their control. It is a set of policies and programmes set up by the government that assures all the citizens protection against sickness, unemployment, dependency, accidents, disability etc. The concept of social security springs from the ideals of human dignity, equity and social justice. It is one of the most important foundations on which social welfare state stands. In a democratic state, social securityis a right of the citizens.

Methods of Social security

Basically there are two methods applied in the field of social security, namely:
1. Social Assistance

2. Social Insurance

Though, these two method differ in their evolutionary process and approach, they have been designed to serve the same ends, and both are supplementary and complementary to each other.

Social Assistance

Social assistance is the oldest measure of social security measures. There are evidences that provisions similar to modern social assistance existed centuries ago. In India, the kings and landlords used to provide security to their subjects in the cases of emergencies and family destitution. The practice of 'Zakat' in the Islam law is well documented in this regard. This was a poor tax levied on the rich people by Muslim kings. The money raised through this tax was spent for the purpose of providing welfare and social security of needy. In Europe social assistance can be traced back tothe Elizabethan poor law of 1601. It was the first country to start and regularize social assistance in its rudimentary form. Gradually this concept spread over all the British colonies and later on to other nations around the globe.

According to International Labor Organisation social assistance is "service or scheme, which provides benefits to persons of small means as of rights in amount sufficient to meet the minimum standard of needs and financed from taxation". All social assistance schemes are funded through general revenue rather than individual contribution, with statutory scales of benefits provided according to the person's means of survival. Conditions of entitlement are prescribed by statutes and require that the prospective beneficiaries have limited means and assets. The assessment of economic status of the applicant is known as 'means test'. Social assistance very closely associated with social work services in many countries (especially developing countries). The social workers are often required not only to assess the claimant's eligibility, but to provide case work services and encourage the client to become self- sufficient. Social assistance represents the unilateral or collective responsibility of the community towards its dependent groups. Thus, it is provided by the society or the government to poor and needy individuals.

There are four types of benefits provided through the method of social assistance, namely:

Benefits based on means test:

Benefits based on means test are provided after the test of income, assets, or capital, which the applicant may survive on.

The advantages:

i. They redistribute resources to the most needy

ii. They are progressive in the sense that they redistribute resources verticallyfrom rich to poor.

iii. They are based on the idea of social justice and equality.iv.They stand on the ground of humanitarian philosophy. v.They are concern about reduction of suffering.

Disadvantages:

ii. They are complex and difficult administer

iii. They often fail to reach those in real need, because of ignorance, fear,stigma and complexity attached to them.

iv. They create a 'poverty trap' creating disinterest to work hard.

Discretionary benefits:

Discretionary benefits are generally provided at the discretion of officials. Because some needs are unpredictable. Many social assistance schemes have some kind of discretionary element to deal with urgent or exceptional needs; where social assistance is tied to social work; discretionary payments may also be used as a provision for discretionary benefitsis generally seen as a necessity, because it is impossible to provide for needs in advance. However, in the circumstances where other benefits are inadequate to meet the basic needs, discretionary benefits are liable to be called on more frequently than is appropriate administratively. Frequent use makes the process of claiming an act of personal supplication.

The element of discretion in discretionary benefits varies. In some cases the 'discretion' is the discretion of agency, in others; it is the discretion of an individual officer. The basic rationale for discretionary benefits is the need for flexibility anddiscretion which is reserve to large national agency does not always achieve that.

Universal benefits

Universal benefits which also are known as 'demo grants' are the benefits given to whole categories of the population, like children or old people, without any other tests. The benefits administratively simple, but their wide coverage tends to make them expensive. The opponents of universal benefits have argued for a different type of social security system, a citizen's income, which would be tax-financed and unconditional. They hold view that it would be expensive, would undermine incentives to work, and that is apparent simplicity would prove illusory, when special circumstances arise. Itsproponents argue that it would be simpler, fairer, and would protect those in need more effectively than the current systems.

Social Insurance

Lord Beveridge defined social insurance as "giving in return for contributions, benefits up to subsistence level, as of rights and without the means test so that individual may built freely upon it. Thus, social insurance implies that it is compulsory and that men stand together with their fellows". This method of social security is built on the principle of 'mutual aid'.

The basic elements of social insurance are:

- Social insurance is financed by the contributions, which are normally shared between the employers, workers with the participation of the state in the form of supplementary contribution and other subsidies from the general revenue. The worker's contribution in this regard is determined on the basis of level of income.
- Participation in the social insurance is compulsory and there is a requirement of legal process in its execution.
- The contributions are accumulated in a special fund, out of the contribution are paid
- The person's right to benefit is secured by his own contribution without any testof needs or means.
- The benefits are not directly related to contributions. There is a component of redistribution in the programmes, and lower wage earners generally get back proportionally more that the higher wage earners.

Advantages of social insurance:

- The level of feeling secure is higher among the participant in this scheme
- It is a reliable way of raising funds for the benefits
- The benefits under this scheme are almost undeniable once the contributions aremade

Disadvantages of social Insurance:

- This scheme ignores large number of people such as, unemployed, women homemakers, chronically sick, old, infirm and disabled people.

♦ Poor people are unable to pay the contributions. As a result they are put out of thesystem of the scheme.

Social insurance as a method of social security now-a-days is widely used by most of the countries of the world. Due to their contributory funding, the clear links between contributions and benefits, and assured guarantees involved in the entitlements, it is believed that social insurance is preferable to other methods of social security. One of the prominent reasons why governments of many nations prefer this method is that it reduces the burden of the government in providing social security to its citizens. It puts a heavy pressure on the government of developing nations to take the responsibility of ensuring social security to all its citizens.

Social Security in India

In India, the care and protection of the needy and the helpless has always been regardedas a 'pious duty' of any one who undertakes them.

Social security as a practice in our country has been in existence since ancient days in the form of care and protection by some traditional institutions such as, joint families, caste panchayats, village panchayats religious institutions and charitable institutions which were based on the ideas of charity, philanthropy and social responsibility to support persons without means and capacity to have a descent living. These institutions used to provide assistance to the needy in times of natural calamities, misfortunes and other risks common to social life. One can find from the ancient Indian literature such as Arthashastra and Manusmriti that the social structure in the ancient times was so evolved and codes so designed that they automatically came to look after the social security of the needy people. The main purpose was collective security of life and property, freedom from wants and misery and security against common risks.

How ever, due to the advent of the process of industrialization and subsequent urbanization, the traditional structure of Indian society started changing. Joint families and religious institutions as agents for social security became weak. Incidence of industrial accidents leading to disability and destitution and lack of family support increased at an alarming rate. Formation and growth of slums in the urban areas led to sharp drop in the quality of life of the people. People had to face more complex problems in the modern life. The traditional institutions failed to adequately deal with the ever growing complexities of emerging problems. Consequently, it became the responsibility of the nation state to provide organized social security measures to all its citizens.

Before Independence:

Before independence the progress in social security under the auspices of government support was to slow to meet the requirements. On the other hand, the need for social security measures could hardly be exaggerated in our country where the incomeof the majority of the people was so slender that it did not allow for any savings for the time of misfortunes. In times of sickness, unemployment, disabilities, untimely death of

the earning member these people suffered an almost limitless depression in their already depressed standard of living.

In 1923, the passing of 'Workmen Compensation Act' was marked with the watershed of social security measures in the country. Under this Act, compensations wereprovided to the employees or their dependent members in case of employment injuries, death or disabilities. Besides, A few employers had been providing such benefits as pension, provident fund, gratuities and some other amenities to their employees for many years, but these could merely touch the fringe without coming to grips with the problem itself. Before independence, there was no attention for the suffering of the people who were out of work, but were suffering from many problems due to different reasons.

After independence:

After the independence of India more meticulous planning and intensive programmes for social security of the people were undertaken in the country. The constitution of India as the apex custodian of many different social provisions, preserved a place for several provisions for social security under different articles, such as:

Art.39 of the Indian constitution provides for the rights to an adequate means of livelihood for all.

Art.41 declares that, the state shall within the limits of its economic capacities and development makes effective provisions for securing public assistance in case unemployment, old-age, sickness, disablement and other cases of undeserved want.

Art.43, assures that the state shall endeavor to secure to all its workers, agricultural industrial or otherwise, work, living wage, and conditions of work ensuring a decent standard of life.

In India, looking into the socio-economic conditions of the majority of the people, the social security measures designed to cover two priority areas of the populationnamely:

a) Measures for employed people in different sectors

b) Measures for Poor and marginalized people

a) Measures for Employed people in different sectors:

Security measures under this category are covered for the people who are employedin different sectors-primary, secondary and tertiary when they are encountered with some contingencies while in the job or after the job.

The major social security measures for industrial workers and other employed people can be discussed in the following lines in relation to different social legislations.

1. Workmen Compensation Act, 1923:

This act is recognized as one of the landmarks of social security system in India. The beginning of systematic measure for social security in India marked with the passage Workmen Compensation Act, 1923. Prior to this act, it was almost impossible for an injured work man to recover or get compensation for his injury due to accident during ordinary work hour. The dependants of the deceased workman could rarely claim compensation for the loss of life. In the year the government made proposal for a bill to provide compensation to the workmen. The proposal gained public support and finally, the Workmen Compensation Act was passed in March 1923. Since then several amendments have been made for the development of its rulesin response to the changing needs of the workmen in the country.

Objective:

To impose an obligation upon the employers to provide to the workers/employees or their legitimate dependents with compensation for any industrial accidents in the work environment.

Coverage:

It is applicable to the whole of India, to persons employed in the factories, mines, plants, ships, circus, railways or any other establishment that run with power and employing 20 or more persons.

Eligibility:

In case of death of the worker, dependents are paid the compensation and in case of disability the workman is paid the compensation depending on the type of disability and not in lie of the wages he/she received.

Benefits:

Compensation in cash or kind for death, partial or total disability and occupationaldiseases include following kinds of benefits:

1. Sickness benefits
2. Disablement benefits
3. Dependents benefits
4. Medical benefits and
5. Maternity benefits

2. Employees State Insurance Act, 1948

The Employees' State Insurance Act, 1948 is one of the pioneering measures in the field of social Insurance in the country. Numbers of efforts had been made to bring about a suitable scheme for providing and regulating the insurance of employees in different establishments in India. The subject of health insurance for industrial workers was first discussed in 1927 by Indian Legislature. Later the Royal Commission on Labour stressed the need for health insurance for the workers of India. In 1943, Proff. B.P. Adarkar, an officer on special duty was entrusted with the responsibility to draft a suitable scheme for providing health insurance to all the workers. The government considered Proff. Adarkar's report in the year. The Adarkar plan and various other suggestions emerged finally as Workmen's State Insurance Bill in 1946 and was modified by the select Committee as 'Employees' State Insurance Bill'. The Employees' State Insurance Act came into force from 19th April, 1948. Since its enforcement the act has undergone several amendments from time to time in response to the changing needs of the workers.

Objetive:

The aims at providing for certain cash benefits to employees in case of sickness, maternity benefits, medical facilities in cash and kind and other provisions as demanded by the situation of the employee concerned.

Coverage:

The implementation of the act is territorial in nature, It applicable all over India except the state of Jammu and Kashmir, in all the non-seasonal establishments using power and employing ten or more employees and non-power using manufacturing units or establishments employing 20 or more people or the factories and establishment to which law is made applicable.

Eligibility:

Employees drawing the wages amount not exceeding Rs.10000 and employed in oroutside the premises of the establishment under the supervision of principal employer.

Benefits:

Benefits in cash or kind for sickness, disability, dependability, maternity and deathsunder this act include:

1. Sickness and extended sickness benefits
2. Disablement benefits
3. Dependents benefits
4. Medical benefits
5. Maternity Benefits
6. Funeral benefits (Incase of death of the employee)

3. Employees Provident Fund and Miscellaneous Provision Act, 1952

The matter of bringing about a suitable act like Employees Provident Fund and Miscellaneous Act was not a product of a single discussion in India. It took several efforts to create the act. Numbers of attempts were made to conclude the work in the tripartite meetings in which representatives from Central and state governments and employers and the employees took part and brought to a common consensus. In 1948, a non-official Bill was introduced in this regard to provide some workers with provident fund. After many attempts the government of India on 15th November, 1951 promulgated an ordinance on Employees provident Fund and finally the Employees' Provident Fund Act came into force on 4th March, 1952. The Act was passed in a view to making some provision for the safe future of the industrial worker after his or for his dependents in case of his early death.

Objective:
The main objective of the Act is to provide substantial security and timely monetary assistance to the industrial employees and their families when they are in distress or unable to meet family and social obligations in time of old age, disablement, early death of bread- earner or any other contingencies including provision compulsory PF, pension, and deposit linked insurance to the employees etc.

Coverage:

The provisions of the act extend to whole of India except the State of Jammu & Kashmir and also the State of Sikkim where it has not been notified so far after its annexation with the Union of India in the factories or establishments having more than 20 employees.

Eligibility:

Employees drawing wage not exceeding 6,500 rupees in a month.

Benefits:

Pension, PF, deposit linked insurance, refundable withdrawals in time of emergencies.

Along with the passing of the Employees Provident Fund Act, there was a felt unmet need of working towards developing another scheme which could stand strong for the basic needs of the suffering workers of the country. In this regard, several successful and unsuccessful attempts were made to meet the existing and emerging gaps in the field of labour welfare. Consequently, in the year 1971, a law was passed as 'Employees' Family Pension Scheme, which to some extent succeeded in meeting the needs of the good cause but could not cover the larger needs of family members of workmen in the country.

Imbibing the spirit of these provisions of the Constitution the **Employee Provident Fund & Miscellaneous Provisions Act, 1952** was enacted by Parliament which came into force with effect from 14 March, 1952. Presently, the following three schemes are inoperation:

1. **Employees' Provident Fund Scheme, 1952**

2. **Employees' Deposit Linked Insurance Scheme, 1976**

3. **Employees' Pension Scheme, 1995 (replacing the Employees' Family Pension Scheme, 1971)**.

Originally these Acts were applicable only to Indian workers. The Government of Indiavide its notification dated 1st October, 2008 has broadened the scope of the Employees Provident Fund Scheme, 1952 and Employees Pension Scheme, 1995 to include specific category of Indian employees working outside India and employees other than Indian employees, holding other than Indian Passport, and working for an establishment in India.

4. The Maternity Benefit Act, 1961

The maternity Benefit Act is a piece of social legislation enacted to promote the welfare of working women in India. Prior to the passing of the law, working women and their children had to face many problems as they were not entitled to certain rights which are now ensured under the act. This badly affected the job performance and economic status of the women in our country. After 1924 a Bill was brought before the parliament by private members urging the government to make it compulsory for the employers to provide special benefits to the working women in time of their maternity. Though this Bill was not accepted by the government then, The Royal Commission on Labour had stressed the need for a suitable maternity legislation for the women employed permanently in non-seasonal factories. With the active support of the Commission, different states took lead role in bringing about their respective laws for the working mothers and finally the central government was bound to pass the Maternity Benefit Act in the year 1961.

Objective:

To provide maternity benefits in cash or kind before and after the birth which include:

1. Prohibiting pregnant women from work for specific period after and before delivery.
2. Payment of certain monetary benefits for women when they are absent on accountof their pregnancy or delivery etc.

Coverage:

Factories or establishment to which law is made applicable from time to time as per theneed of the time.

Eligibility:

The woman should have been covered under the ESI Act, 1948.

Benefits:

Leave with pay up to 6 months (six weeks before and after birth) and full payment incaseof miscarriage.

5. Payment of Gratuity Act, 1972

In the early days the employers used to pay some extra amount, a form of reward to their employees for their good, efficient dedicated service for a certain period when the employees used to retire from their work. It was totally at the will or pleasure of the employer, this gratuitous giving slowly became a regular event in the employment and took the form of compulsory gratuity in the due course of time. As time passed situation demanded to make it obligatory on the part of the employer looking at the larger interest of the workers. Consequently the government has framed a gratuity scheme and brought about a law to regulate the payment of gratuity to the employees in the country. The Payment of Gratuity Bill was passed in December 1971 and came into force in September1972.
The Act provides for the compulsory payment of gratuity to employees engaged in factories, mines, plantations, railway companies, transport companies, shops and other establishments as applicable by the act of the government from time to time.

Objective:

To provide payment of gratuity on ceasing to hold office.

Coverage:

Persons employed in factories, mines, plants, railways or any other establishments.

Eligibility:

Persons having served for at least 5 years continuously.

Benefits:

Benefits in cash in accordance with 15 days wage for every one year of service.

b) Measures for poor marginalized people:

In view of bridging this gap, certain schemes have been initiated by the government in the form of social assistance. The main aim of these schemes is to provide basic minimum support to the marginalized neglected section of the population such as widows, elderly, unemployed, destitute etc. India has also developed a wide range

network of Public Distribution System to cover people below poverty line to assure them minimum food security.

1. **Widow Pension Scheme**
2. **Old age Pension scheme**
3. **Unemployment scheme**
4. **Public Distribution Scheme etc.**

The implementation of social security legislations of country suffer from various defects such as uneven scope, inadequacy benefits, and multiple implementing agencies leading to duplication of and overlapping of schemes and their services. The statutory social security in India caters to the needs of only a small proportion of the population. Even all the workers in the industries are not covered as smaller establishment and those drawing salary exceeding certain limits are excluded from the benefits of various social security programmes. In addition to that a vast majority of labour force working in the agriculture and other unorganized sectors are not entitled to such benefits of social security programmes. It is undeniable fact that agricultural workers occupy a major portion of the Indian work force. This section of people face maximum uncertainties due to various reasons such as crop failures, ineffective credit facilities and unpredictable weather conditions, but there is noorganized social security programme or schemes to cater to the needs of these groups.

Though the above mentioned schemes are functional in our country, the administrative machineries designed to implement them are very weak and some of the schemes are out dated ones and are hardly applicable in the present situation. For instance, the monthly supports for the old-age pension or widow pension are so meager that they can hardly afford to provide any support or relief to the beneficiaries. Also the schemes suffer from prolonged administrative procedures and corruption of the government officials. So it is urgently required that the priorities of social security schemes should be established regarding the target groups and resources should be channelized appropriately. However, in spite of these draw backs, social schemes can contribute a lot towards social protection if they are adequately supported with adequate resources, carefully designed to meet local needs, and integrated into national policy committed to providing reliable social protection to excluded majority.

Social Work and Social Security in India

India has always had a Joint Family system that took care of the social security needs of all the members provided it had access/ownership of material assets like land. In keeping with its cultural traditions, family members and relatives have always discharged a sense of shared responsibility towards one another. To the extent that the family has

resources to draw upon, this is often the best relief for the special needs and care requiredby the aged and those in poor health.
However with increasing migration, urbanization and demographic changes there has been a decrease in large family units. This is where the formal system of social security gains importance. However, information and awareness are the vital factors in widening the coverage of Social Security schemes.

In the Indian context, Social Security is a comprehensive approach designed to prevent deprivation, assure the individual of a basic minimum income for himself and hisdependents and to protect the individual from any uncertainties. The State bears the primary responsibility for developing appropriate system for providing protection and assistance to its workforce. Social Security is increasingly viewed as an integral part of the development process. It helps to create a more positive attitude to the challenge of modern contingencies like sickness, unemployment, old age, dependency, industrial accidents and invalidism etc and the structural and technological changes.

It has always been a matter of central concern for social work profession to work for the security, welfare and happiness of the people. Therefore, social work comes to play when the security-physical, material, social emotional or cultural is under threat. Social security stands to be one of the super-concerns of social work profession. It has become an integral part of developmental social work not only in India but also all over the world.
India as a welfare state has shouldered the responsibility of ensuring social security to every citizen in the country. In this task social work also has an instrumental role in providing social security to the people who for various reasons are unable to meet the contingencies of life. I can say, the involvement of social work in the process of ensuring social security to people in India can be expressed in the following components of security objectives:

1. Provision of Compensation

During the spells of risks, social work makes its best effort to arrange income security in terms compensation and to the people affected. It advocates on behalf of the people to ensure the provision of compensation for those who fall prey to destitution and loss of health, limb, life or employment. It also takes forwarding steps to aid the government through research and policy formulation for effective compensation process.

2. Restoration

Restoration is another important component of social security measure in the country. It implies cure of the sick and the invalid, re-employment and rehabilitation. Social work inits attempt to restore people in risks of loss of income, destitution, sickness and life, organizes the alternative ways for survival. It goes a step ahead of the government and finds out accurate problems and appropriate ways to meet those needs and if required, it also advocates for the interest of the needy.

3. Prevention

The development of services and facilities for the prevention should receive the highest priority in the social security programmes. But the government in this regard, has tended to concentrate on providing access to the services those are curative and rehabilitative in nature. Prevention needs to permeate virtually all departments of the governments, the support of the employers, individuals and families and more importantly the social work profession. It is seen that, social work in this regard, plays a vital role through research, social activism, counseling, employment generation, and participation in policy formulation in support of the cause. Social work through its methods, tools and technique tries to give individuals and families the confidence that their level of living and quality of life will not be eroded by any social or economic eventuality. It is always at work to takethe most appropriate approach for meet the gap between the government policies and the needs of the people.

It is essential for a work professional to acquire knowledge and understanding about social security and its dimensions because he/she works for promoting human and social development, increasing people's participation in various programmes directed towards ensuring minimum desirable standard of living to every one.

1.11. Social Justice

Meaning and concept of social justice

Plato, a famous thinker of the ancient world, while speaking about justice once said, "Justice simply means giving every one his due".

Social justice refers to the overall fairness of the society as a collective force, in its division of rewards and burdens among the members of the society. It is a condition of being just and fair to all human beings in the society. It includes impartial and honest distribution of material goods, equal scope for physical mental, social and spiritualdevelopment.

The main purpose of social justice is to improve the conditions to avoid and remove social imbalances. It has two goals: 1. Rectification of injustice and 2. Removal of imbalances in social, cultural, economic and educational life of human beings. Social justice upholds the principle that all men are entitled to fulfill the basic human needs, regardless of superficial differences such as economic disparity, disparity based on class, caste, gender, religion, citizenship, disability etc. It involves in the eradication of poverty and illiteracy, suppression of discrimination, corruption and other criminal activities,

development of sound social policies, provision of equal opportunities so as to bring about healthy personal and social development.

Social Justice is one of the most sought about phenomenon of the present world. With thegrowth of industrialization, modernization and subsequent incidents of individualization man started to confine his thinking around himself and only himself. Consequently, he forgot about his responsibility towards other fellowmen, rather he started exploiting others for his self-gratification and self improvement. In this event the stronger ruled over the weaker and subjugated and used him for his self interest. Injustice was rampant. Justice was denied to the weaker members of the society. It is then that the term "justice" was sought in the society. With the development of humanitarian attitude by some peopleand democratic outlook by most states, the idea of social justice was much popularized all over the world.

Scope of social justice

In the recent years social justice is one of the most popular terms one can find all overthe world. Some of the most common areas where social justice is sought and accepted all over the world by the democratic states can be listed and discussed under the following points:

1. Human trafficking

It is one of the most pervasive issues of social justice round the globe. A recent report by an International Voluntary Organization states that more than 80 million people including women and children are trafficked across different parts of the world. The girls between the ages of 15 to 35 years of age constitute more than 60% of the trafficked population. These people are held in some unknown places and are engaged in hazardous works by the traffickers. The young girls are forced intoprostitution against their will. In this form there is mass violation of human rights andsocial justice.

2. Child Labor

Child labor is another important issue of social justice. You can see numbers of children working in the factories, bars, restaurants, mills, shopping complexes, tea stalls etc. They are paid very low and very often they are not paid. Instead, they are harassed physically, mentally, sexually and emotionally. They are deprived of the basic needs like food, cloth, education, good health and a decent life. This is looked upon as a serious issue of social justice in the developing nations especially India.

3. Poverty

Poverty is situation where an individual is denied the basic amenities of life. A poor is multi-directionally vulnerable to the vices of life like exploitation –political, social, economic, cultural, emotional etc. in his surroundings and so unable to maintain just

life as his rich counterpart do. He also is denied legal justice in the sphere of legal proceedings. Thus poverty stands to be a major issue of Social justice.

4. Untouchability

It is a problem peculiar to India and rampant in the Indian society. Some section of our population, especially the Scheduled Caste people historically underwent such form of suffering. Though the practice of untouchability has been abolished now, it still exists in some parts of the rural India. It continues to deny a large section of the population the basic rights which are vital for growth and development of personality.

5. Gender discrimination

Gender discrimination as issue is as old as human society. From time immemorial, women were treated as second status in the society. Due to the prevalence of the stigma of gender discrimination women had to play a second fiddle among the men. Even today after thousands of attempts by the world community for bringing about the equal status of women with men, gender discrimination stands strong to perish the better half of the society. Though in many stands few women have shown outstandingachievements, the majority of the gender group still is subjugated by the male counterparts. They still fall victim to the vices like domestic violence, eve teasing, lower income than men, negligible educational, political and economic representation, moral degradation, etc. This issue has attracted the attention of the intellectuals, academicians and activists to put their effort for the changing such unwanted situation on the basis of the philosophy of social justice.

6. Bonded labor

Bonded labor was a common phenomenon in the feudal period. In this system the poor labor were confined in the farm of the master against a very small payment in terms of money, crops or other goods. The labor had to work for unlimited time in a day for a certain period as affirmed by the labor. The labor had to undergo endless exploitation and physical torture during the said period. This system is still prevalent in some part of the world especially in the underdeveloped countries, where poor people in order to meet their basic needs or in time of sickness or other difficult situations borrow money from rich people. In return, they serve the rich for unlimited time. Their works are valued very low, so low that they cannot even yield two square of meal a day for them. Often they go on working unpaid. When they fail to do physical labor out of hunger or weakness, they are physically tortured. This eye catching issue of social injustice is worked upon by many Voluntary and Governmental organizations so as to bring about change to the situation. Legislations are enacted to tackle such conditions.

7. Female Infanticide

Female Infanticide is a serious issue of Social justice. This issue has stemmed out from the evil concept of gender discrimination. Gender discrimination is not new for us. Since the ancient time, it has been ruling our minds. Since time immemorial society has been dominated by males. Even today a woman is given a second status in the society. She has to face numerous problems during her life time just because she is a woman. As girl she is always insecure about rape, murder, and harassment and kidnapping; as a woman she is the victim of domestic violence, dowry torture, rape etc. It is for this reasonthat very often a mother doesn't want to born a girl child and if it happens to born, the infant is killed or thrown alive in many cases. The female infant looses the right to lifejust because God created her as a female. This is not a justice for a child and involves severe violation of human rights and social justice.

8. Ethnic discrimination

Ethnic discrimination is a world wide phenomenon in the present time. It continues to exist in almost all the countries of the world in spite of international, nation and local efforts by the governments and other civil society organizations. Communal violence based on ethnicity at times has created havoc in our society. Under this system many minority ethnic groups have been attacked by the majority groups and have been deprive d of their basic and ethnic rights which are essential for their growth and development. This has appeared as another serious issue of social justice. Attempts at various levels aremade to deal with this issue of social justice.

1.12. Human Rights

Concept of Human Rights

In general, right may be defined as a justified claim or entitlement. It is giving one something that he/ she deserves or is entitled to have. The Oxford dictionary defines rightas "a justification for a fair claim." It further states "right is also something that one may legally or morally claim; the state of being entitled to a privilege or immunity or authorityto act."

Human rights are commonly understood as "inalienable fundamental rights to which a person is inherently entitled simply because she or he is a human being." Human rights are thus conceived as universal (applicable everywhere) and egalitarian (the same for everyone). These rights may exist as natural rights or as legal rights, in both national and international law. The doctrine of human rights at various levels- in international practice, within international law, global and regional institutions, in the policies of states and in the activities of non-governmental organizations, has been a cornerstone of public policy around the world. The idea of human rights states, "If the public discourse of peacetime global society can be said to have a common moral language, it is that of human rights." Despite this, the strong claims made by the doctrine of human rights continue to provoke

considerable skepticism and debates about the content, nature and justifications of human rights to this day.

Article 1 of the United Nations Universal Declaration of Human Rights (UDHR) states, "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood".

Man as a member of the society has rights to survive and make a better life. These are also concerned with the dignity and self- esteem of individuals. These rights encompass different forms of rights such as, like **moral rights** the elements of their enforcement lies in the faculty of man's conscience. As **legal rights**, they are protected by the law of the state. They also cover the **fundamental rights** incorporated in the basic law of the land and thereby are given special treatment in respect to their judicial enforcement. It is implied that Human Rights are legally enforceable and process of claiming the rights closely linked with the social justice something which is capable being decided by legal principles or by court of justice.

Human Rights are inalienable means cannot be taken away from the people at any situation and belong to all human beings. Such rights are essential for growth and maintenance of reasonable quality of life. Human Rights basically include:

- Right to life
- Right to freedom from slavery
- Right against torture and exploitation
- Right to be punished in accordance with the law in case of conviction
- Right to basic needs of life such as food, shelter, cloth, good health, education,security etc.
- Right to dignity and self-esteem and so on.

These are the rights which every person inherits because of his/her human status. No one is permitted to take away these rights from any one as they are the part of a person. In India most of the fundamental rights in the constitution come under the category of human rights which also include economic, social and cultural rights. The fundamental rights enshrined in the constitution and are coming under the human rights can be stated in the following lines:

1) **Right to equality**, including equality before law, prohibition of discrimination on grounds of religion, race, caste, sex or place of birth, and equality of opportunity in matters of employment, abolition of untouchability and abolition of titles.

2) **Right to freedom** which includes speech and expression, assembly, association or union or cooperatives, movement, residence, and right to practice any profession or occupation (some of these rights are subject to security of the State, friendly relations

with foreign countries, public order, decency or morality), right to life and liberty, **right to education**, protection in respect to conviction in offences and protection against arrest and detention in certain cases.

3) **Right against exploitation**, prohibiting all forms of forced labour, child labour and traffic in human beings;

4) **Right to freedom of religion**, including freedom of conscience and free profession, practice, and propagation of religion, freedom to manage religious affairs, freedom from certain taxes and freedom from religious instructions in certain educational institutes.

5) **Cultural and Educational rights** preserving Right of any section of citizens to conserve their culture, language or script, and right of minorities to establish and administer educational institutions of their choice.

6) **Right to constitutional remedies** for enforcement of Fundamental Rights.

7) **Right to education** which ensures that children up to the age of 14 get education. It can also be free of cost.

Nature of Human Rights:

Human Rights are of universal character and do not have any geographical or political boundary. It endorses the use of persuasion as well as force by the international community on any country violating human rights. However, these impositions may be restricted in the interest of public peace, social decency and political security of aparticular country. Also it has to be kept in mind that individual countries have cultural uniqueness with own set of traditions which restrict people from enjoying certain rights that are recognized as against human rights. For instance in Sudan Bull-man fighting is tradition where bull may tear the man into pieces which is enjoyed by the public. But these are termed as violation of human rights there, as they are socially accepted as tradition. This point acts as a huge barrier in the universalisation of human rights.

However, the Universal Declaration of Human Rights, 1948 states that "All human rights are universal, indivisible, interdependent and interrelated. So it is the duty of the states regardless of their political, economic, and cultural systems to promote and protect all human rights and fundamental freedom."

Universal Declaration of Human Rights:

The adoption of the Universal Declaration of Human Rights on 10th December 1948 was the first occasion on which the organized community of nations made a Declaration of human rights and fundamental freedom for humanity.

In the Proclamation of Teheran, adopted by the International Conference on Human Rights in 1968, the Conference agreed that the Universal Declaration states a

common understanding of the peoples of the world concerning the inalienable and inviolable rights of all members of the human family and constitutes an obligation for themembers of the international community.
The Declaration consists of 30 articles setting forth the civil and political, and economic, social and cultural rights to which all persons are entitled, without discrimination.

Economic, social and cultural rights are set out in Articles 22-27, and are rights to which everyone is entitled as a member of society. Article 22 characterizes these rights asindispensable for human dignity and the free development of personality, and indicates that they are to be realized through national effort and international cooperation. At the same time, it points out the limitations of realization, the extent of which depends on the resources of each State. The article-wise universal declaration of human rights by the United Nation can be stated as follows:

Article 1: All human beings are born free and equal.

Article 2: Everyone is entitled to the same rights without discrimination of any kind.Article 3: Everyone has the right to life, liberty, and security.

Article 4: No one shall be held in slavery or servitude.

Article 5: No one shall be subjected to torture or cruel or degrading treatment or punishment.

Article 6: Everyone has the right to be recognized everywhere as a person before the law.Article 7: Everyone is equal before the law and has the right to equal protection of the law.

Article 8: Everyone has the right to justice.

Article 9: No one shall be arrested, detained, or exiled arbitrarily.Article 10: Everyone has the right to a fair trial.

Article 11: Everyone has the right to be presumed innocent until proven guilty.Article 12: Everyone has the right to privacy.

Article 13: Everyone has the right to freedom of movement and to leave and return toone's country.

Article 14: Everyone has the right to seek asylum from persecution.Article 15: Everyone has the right to a nationality.

Article 16: All adults have the right to marry and found a family. Women and men haveequal rights to marry, within marriage, and at its dissolution.

Article 17: Everyone has the right to own property.

Article 18: Everyone has the right to freedom of thought, conscience and religion.

Article 19: Everyone has the right to freedom of opinion and expression. Article 20: Everyone has the right to peaceful assembly and association. Article 21: Everyone has the right to take part in government of one's country.

Article 22: Everyone has the right to social security and to the realization of theeconomic, social and cultural rights indispensable for dignity.

Article 23: Everyone has the right to work, to just conditions of work, to protection against unemployment, to equal pay for equal work, to sufficient pay to ensure a dignified existence for one's self and one's family, and the right to join a trade union.

Article 24: Everyone has the right to rest and leisure.

Article 25: Everyone has the right to a standard of living adequate for health and well- being, including food, clothing, housing, medical care and necessary social services.

Article 26: Everyone has the right to education.

Article 27: Everyone has the right to participate freely in the cultural life of the community.

Article 28: Everyone is entitled to a social and international order in which these rights can be realized fully.

Article 29: Everyone has duties to the community.

Article 30: No person, group or government has the right to destroy any of these rights.

Human rights are Universal, Indivisible, interconnected and interrelated with equality and without discrimination for all women and men, youth and children. Democracy must be a delivery system of human rights

All must know, own, organize, plan and act guided by human rights as a way of life

Three generations of Human Rights:

As per the categorization, offered by **Karel Vasak**, there are three generations of humanrights such as:

The first-generation: civil and political rights (right to freedom of expression andopinion, assembly and life),

The second-generation: economic, social and cultural rights (right to subsistence) and

The third-generation: solidarity rights (right to peace, right to clean and healthyenvironment, cultural integrity, self-governance and right to development).

Out of these generations, the third generation is the most debated and lacks both legal and political recognition. This categorization is at odds with the indivisibility of rights, as it implicitly states that some rights can exist without others. Prioritization of rights for pragmatic reasons is however a widely accepted necessity.

Olivia Ball and **Paul Gready** argue that in case of both civil and political rights and economic, social and cultural rights, it is easy to find examples which do not fit into the above categorization. Among several others, they highlight the fact that maintaining ajudicial system, a fundamental requirement of the civil right to due process before the lawand other rights relating to judicial process, is positive, resource-intensive, progressive and vague, while the social right to housing is precise, justifiable and can be a real 'legal' right.

1.13. Social Development

Meaning and Concept

Social development is a new concept in the field of social sciences. The term ‘social development came to lime light at a point where it was felt that development in true sensecannot be attained only through economic advancement and there is an urgent need for a holistic and multi-dimensional approach. Thus social development was identified as a panacea for the problem of development in United Nation’s Report on the World Situation in the nineteen fifties. In India the term ‘Social development’ was first used in Indian Council of Social Welfare in the year 1973.

While there is lack of consensus on the definition of social development it is generally understood to comprise of a set of objectives including equity and socialjustice, which subsume additional objectives including social inclusion, sustainable livelihoods, gender equity, increased voice and participation.

Social development theory attempts to explain qualitative changes in the structure andframework of society, which help the society to better realize its aims and objectives. Development can broadly be defined as an upward ascending movement featuring greater levels of energy, efficiency, quality, productivity, complexity, comprehension, creativity, mastery, enjoyment and accomplishment. Social development is a process of socialchange, not merely a set of policies and programs instituted for some specific results. This process has been going on since the dawn of history. But during the last five centuries it has picked up in speed and intensity, and during the last five decades has witnessed a marked surge in acceleration.

The basic mechanism driving social change is increasing awareness leading to better organization. Life evolves by consciousness and consciousness in turn progresses by

organization. When society senses new and better opportunities for progress it accordingly develops new forms of organization to exploit these new openings successfully. The new forms of organization are better able to harness the available socialenergies and skills and resources to use the opportunities to get the intended results.

Social development is governed by many factors that influence the results of developmental efforts. There must be a motive that drives the social change and essential preconditions for that change to occur. The motive must be powerful enough to overcomeobstructions that impede that change from occurring. Development also requires resources such as capital, technology, and supporting infrastructure.

For purposes of formulating social policies, however, we propose to go a step further by recognizing that social development involves multiple levels of engagement at the level of individuals, social groups, and society. As a working definition, social development can be described as the process of increasing:

- the assets and capabilities of individuals to improve their wellbeing,
- the capacity of social groups to exercise agency, transform their relationships withother groups, and participate in development processes,
- the ability of society to reconcile the interests of its constituent elements, governitself peacefully, and manage change.

Definitions

In order to have a clearer idea of social development some definitions given by various authors, professionals and academicians can be reviewed under the following lines:

M.S. Gore, a famous sociologist and social work scientist of India defined social development 'as a process of bringing about totality of the socio-economic, political, social and cultural development of the society'.

The journal "**International Social Development Review**-1971, page-17 by UNO, said, "social development is: human aspect, raising income, equitable distribution of materials, structural changes to create a favorable condition for inclusive growth etc".

John stated, "Social development is the process of planned institutional change tobring about a better correspondence between human need on the one hand and social policies and programmes on the other".
Devi writes , "Social development is a comprehensive concept which implies major structural changes-political, economic and cultural, which are introduced as a part of deliberate action to transform the society".

UNO highlights that social development identified with the greater capacity of thesocial system, social structure, institutions, services and policies to utilize resources to generate favorable changes in the level of living.

Social development in its broader sense implies all aspects of development pertaining to the people and the society as whole. It aims at improving human condition by removing human problems like diseases, poverty, illiteracy, unemployment, traditional beliefs and practices, inequality, atrocities, exploitations, violence, corruption etc. It also promotes the fulfillment of basic common needs such as infrastructure, communication, education, marketing of products, equal opportunities with special attention to the national development. The ultimate goal of social development is to create a new society where living conditions of the people are improved so that they do not suffer from hunger and are not denied the basic necessities of life.

Indicators of Social development

In order have a more analytical understanding of social development; it is necessary to look into the indicators of social development. Because these are the criteria for a society to be called as socially developed and these also serve as yardsticks to measure social development.

Some generally accepted major indicators of social development are:

1. Positive change in the levels of living
2. Elimination of poverty
3. Expansion of education
4. Increasing in the level of employment
5. Social justice- that is equal distribution of development fruits.
6. Upliftment of weaker members of the society
7. Well organized and reliable provisions for security against various contingenciesof life.
8. Improvement of social welfare measures
9. Reduction of regional and sectoral inequalities
10. Protection and improvement of health.
11. Increased popular participation in the developmental programmes.
12. Improved mechanisms for environment protection
13. Good governance

Objectives of Social Development

The main purpose of social development is to raise the standard of living of individuals in the society. Some of the objectives adopted by most of the nations for their social development are:

1. A shift in emphasis from the individual to larger collectivities, encompassing thepoor majority or greater emphasis on collective betterment.
2. To define social goals in terms of the satisfaction of human needs.
3. To improve the quality of life
4. To create a redistributive institutional structure for the attainment of new social objectives.
5. To evolve a broad strategy for organizational and value change to ensure speedy attainment of redefined social goals.
6. To formulate indicators so as to evaluate social progress and to assess emerging social needs
7. To set up monitoring mechanisms to ensure that the growth levels are measurableand sustainable
8. To anticipate upcoming growth-related and other problems and to prepare for handling them quickly and effectively.
9. To create an ethos in which it is possible to question and rethink the appropriateness and adequacy of existing social formations and to work towards their restructuring.

Principles of social development

1. We define social development in its broadest social terms as an upward directional movement of society from lesser to greater levels of energy, efficiency, quality, productivity, complexity, comprehension, creativity, choice, mastery, enjoyment and accomplishment. Development of individuals and societies results in increasing freedom ofchoice and increasing capacity to fulfill its choices by its own capacity and initiative.

2. Growth and development usually go together, but they are different phenomena subject to different laws. Growth involves a horizontal or quantitative expansion and multiplication of existing types and forms of activities. Development involves a vertical or qualitativeenhancement of the level of organization.

3. Social development is driven by the subconscious aspirations/will of society for advancement. The social will seeks progressive fulfillment of a prioritized hierarchy of

needs – security of borders, law and order, self-sufficiency in food and shelter, organization for peace and prosperity, expression of excess energy in entertainment, leisure and enjoyment, knowledge, and artistic creativity.

4. Development of society occurs only in fields where that collective will is sufficiently strong and seeking expression. Development strategies will be most effective when they focus on identifying areas where the social will is mature and provide better means for the awakened social energy to express itself. Only those initiatives that are in concordance with this subconscious urge will gain momentum and multiply.

5. Development of the collective is subconscious. It starts with physical experience which eventually leads to conscious comprehension of the process. Conscious development based on conceptual knowledge of the social process accelerates development and minimizes errors and imbalances.

6. Society is the field of organized relationships and interactions between individuals. Only a small portion of human activity is organized for utilization by society, so only a small portion of development potential (of technology, knowledge, information, skills, systems) is tapped.

7. Every society possesses a huge reservoir of potential human energy that is absorbed and held static in its organized foundations—its cultural values, physical security, social beliefs and political structures. At times of transition, crises and opportunities, those energies are released and expressed in action. Policies, strategies and programs that tap this latent energy and channel it into constructive activities can stir an entire nation to action and rapidadvancement.

8. The act is the basic unit of social organization. The evolution of more complex and productive activities woven together by people to form systems, organizations, institutions and cultural values constitute the fabric or web of social organization.

9. The essential nature of the development process is the progressive development of social organizations and institutions that harness and direct the society's energies for higher levelsof accomplishment. Society develops by organizing all the knowledge, human energies and material resources at its disposal to fulfill its aspirations.

10. The process of formation of organization takes place simultaneously at several levels: the organization of peace and physical security in society, the organization of physical activities and infrastructure, the organization of productive processes through the application of skills and technology in agriculture, industry and services, the organization of social processes we call systems, laws, institutions and administrative agencies, the organization of data as useful information, the organization of knowledge through education and science, and the organization of higher social and cultural values that channel human energy into higher forms of expression.

11. Each of these levels of organization admits of unlimited development. Each of these levels of organization depends upon and interacts with the others. Elevating the organization at

any of these levels increases the utilization of resources and opportunities and accelerates development.

12. Development requires an enormous investment of energy to break existing patterns of social behavior and form new ones. Development takes place when surplus social energies accumulate beyond the level required for functioning at the present level. The social energymay be released in response to the opening up of a new opportunity or confrontation by a severe challenge. Where different cultures meet and blend, explosive energies for social evolution are released.

13. Expression of surplus energy through existing forms of activity may result in growth—a quantitative expansion of society at the existing level of organization. Channeling the surplus energy into more complex and effective forms of organized activity leads to development—a qualitative enhancement in the capabilities of the society. The fresh initiatives that lead to this qualitative enhancement usually occur first in the unorganized activities of society that are not constrained and encumbered by the inertia of the statusquo.

14. The rate and extent of development is determined by prevalent social attitudes which control the flow of social energies. Where attitudes are not conducive, development strategies will not yield results. In this case the emphasis should be placed on strategies to bring about a change in social attitudes—such as public education, demonstration and encouragement of successful pioneers.

15. The social gradient between people at different levels of power and accomplishment in society represents a 'voltage differential' that stimulates less accomplished sections of the population to seek what the more accomplished have achieved. The urge to maintain this voltage gap compels those at the top to seek further accomplishments. At the same time,the overall development of society is determined by its ability to make accessible the privileges and benefits achieved by those at the top to the rest of its members.

16. Development proceeds rapidly in those areas where the society becomes aware of opportunities and challenges and has the will to respond to them. Increasing awareness accelerates the process.

17. Development is a process, not a program. Development is an activity of the society as a whole. It can be stimulated, directed or assisted by government policies, laws and special programs, but it cannot be compelled or carried out by administrative or external agencies on behalf of the population. Development strategy should aim to release people's initiative,not to substitute for it.

18. All resources are the creation of the human mind. Something becomes a resource when human beings recognize a productive or more productive use for it. Since there are no inherent limits to human inventiveness and resourcefulness, the potential productivity of any resource is unlimited.

19. Human beings are the ultimate resource and ultimate determinant of the development process. It is a process of people becoming more aware of their own creative potentials and

taking initiative to realize those potentials. Human awareness, aspiration and attitudes determine society's response to circumstances. Development occurs only at the points where humanity recognizes its power to determine results.

20. The development of social organization takes place within a larger evolutionary context in which the consciousness of humanity is evolving along a continuum from physical to vital to mental. This evolution expresses as a progressive shift in emphasis from material resources to technological and information resources; from the social importance of land to the importance of money and knowledge; from hereditary rights of the elite to fundamental rights for all human beings; from reliance on physical forms of authority to laws and shared values. As society advances along this continuum, development becomes more conscious and more rapid.

21. Infinity is a practical concept. Human potential is unlimited. Development potential is infinite.

22. The same principles and process govern development in different fields of social life – political, economic, technological, scientific, cultural, etc.

23. The same principles and process govern development at the level of the individual, the organization and the society.

Suggested Readings:

S.K Khinduka : Social Work in India
W.A Friedlander : Introduction to Social Welfare
G.R Madan : Indian Social Problems', Vol-II ILO, (1984): Introduction to Social Security
Ministry of Social Welfare: The Aged in India,
A.M. Sharma: Aspects of Labour Welfare and Social Security
P.D Mishra.: Social Work Philosophy and Methods
H.Y Siddiqui. : Social Work and Social Action

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2.8	**Rural Reconstruction Programmes**
2.9	**Professionalization of Social Work Practice in India.**

2.00. Introduction

Social work as practice existed since the beginning of human civilization. But as profession, social work is the product of 20th century. Social work started its journey of development from Charity concept of social work and had to travel a long distance to reach to the present status of a profession. Before getting into the present status of a profession, social work had to pass through different stages of development.

For the better understanding of the readers, meticulous attempt has been made in this unit to present each component of fall and rise of social work and major issues of development of social work as a profession in India.

Unit-II Social Welfare and Social Action

2.1 Learning Objectives

2.2 Meaning and Concept

2.3 Scope of Social Welfare

2.4. Objectives of Social Welfare

2.5 Residual and Institutional Concept of Social Welfare

2.6. Distinctions between Social Work and Social Welfare

2.7. Meaning and Concept of Social Action

2.8. Process of Social Action

2.9 Social Work and Social Action and Social Reform

2.1 Learning Objectives

The main objective of this unit is to throw light into the historical development of social work practice in India. In the process of its historical development social work has been associated to different factors which have largely contributed towards giving social work a status of a full-fledged profession.

It is sincerely expected that after careful reading of this unit the readers will be able to have conceptual clarity on the following issues:

- Indian religions and social work practice
- Role of State in developing social work through ages till date
- Contribution of socio-religious reform movements and reformers to socialwork practice in India
- Contribution of Bhakti movement to social work in India
- Contribution of Christian Missionaries
- National Movement and social welfare
- Rural reconstruction Programmes
- Professionalisation of social work practice in India

2.01. Indian religions and social workpractice

Serving the needy and helping one's fellowmen have been virtues greatly valued in the Indian religious culture and in the society. If we unravel the religious scriptures in India, we can find that all the Indian religions have emphasized charity and human service. Devotion and service towards one's fellowmen, love for charity and brotherhood existed even in the feudal periods and far beyond. The responsibility of assisting the individuals in need was shared by the community and the rulers. The form of assistance which was provided to the needy individuals on the ground of religious duty is known as 'charity' all over the world including India. The different traditional forms of charity existed in the ancient India were Artha (money), Vidya (education), Abhay (courage) and/or Surakshya (security), all of which have a strong reference to important components of modern form of social work practice.

Man is the super concern in all the religions of the world. It is region that fortified men against temptation and gave the courage to live, work and die for good reasons. One can see this in the social and economic history of all the peoples of the world. All the civilizations are rooted in religion.

Social work as a practice mainly relied upon religion. The source of inspiration of social work perpetuating it till today and has given it the present professional status is mainly religion along with the humanitarian attitude and devotion to mankind.

The main inspiration for social work in India originally came from religious teaching. In all religions the emphasis for service is found. It is the well known fact that charity was the foundation stone of social work in India and abroad as well. In the task of understanding the deep rooted relationship of social work with religions in India, let's discuss how social work associated to all the major religions professed/practiced in India.

HINDUISM AND SOCIAL WORK PRACTICE

Hinduism, in the western sense, is more than a religion as our Ancient History Guide sees it. Today, it is also known to its practitioners as 'Sanatana Dharma' which means everlasting or eternal religion. Hinduism can best be defined as a way of life basedon the teaching of ancient Indian sages and scripture like Vedas and Upanishads.

Basic tenets of Hinduism

Hinduism is not an organized religion and has no single, systematic approach to teaching its value system. Nor do Hindus have a simple set of rules to follow like the Ten Commandments of Christianity. Local, regional, caste, and community-driven practices influence the interpretation and practice of beliefs throughout the Hindu world. Yet a common thread among all these variations is belief in a Supreme Being and adherence to certain concepts such as Truth, dharma, and karma. And belief in the authority of the Vedas (sacred scriptures) serves, to a large extent, as the very definition of a Hindu, even though how the Vedas are interpreted may vary greatly.

Here are some of the basic tenets or core beliefs shared among Hindus:

Truth is eternal.

Hindus pursue knowledge and understanding of the Truth: the very essence of the universe and the only Reality. According to the Vedas, Truth is one, but the wise express it in a variety of ways.

Brahman (God) is Truth and Reality.

Hindus believe in Brahman as the one true God who is formless, limitless, all-inclusive, and eternal. According to Hinduism, Brahman is not an abstract concept; it is a real entity that encompasses everything (seen and unseen) in the universe.

The Vedas are the ultimate authority.

The Vedas are Hindu scriptures that contain revelations received by ancient saints and sages. Hindus believe that the Vedas are without beginning and without end; when everything else in the universe is destroyed (at the end of a cycle of time), the Vedas remain. This religious value fuels the existence of the whole concept of humanity and social service.

Everyone should strive to achieve dharma.

Understanding the concept of dharma helps you understand the Hindu faith. Unfortunately, no single English word adequately covers its meaning. Dharma can be described as right conduct, righteousness, moral law, and duty. Anyone who makesdharma central to one's life strives to do the right thing, according to one's duty and abilities, at all times.

Individual souls are immortal.

A Hindu believes that the individual soul **(atman*)*** is neither created nor destroyed; it has been, it is, and it will be. Actions of the soul while residing in a body require that it reap the consequences of those actions in the next life — the same soul in a different body.
The process of movement of the **atman** from one body to another is known as transmigration. The kind of body the soul inhabits next is determined by karma (actions accumulated in previous lives). If one has done good deeds in the previous life, his/her soul will be rewarded to dwell in happy and gracious body in the next life. On the other, if a person has committed sins in the previous life, his/her soul will be punished to dwell in a cursed body to suffer all through life.

The goal of the individual soul is Moksha.

Moksha is liberation-the soul's release from the cycle of death and rebirth. It occurswhen the soul unites with Brahman by realizing its true nature. Several paths can lead to this realization and unity- the path of duty, the path of knowledge, and the path of devotion (unconditional surrenderence to God).

Important Hindu virtues (as prescribed by Manu Smriti)

From the ancient days these virtues are given the highest regard in the Hindu philosophy and Hindu way of life. The following points are accepted as the guiding principles for anappreciable Hindu life.

1. Contentment: (to be happy with what one has)
2. Abstinence from injury to others, active benevolence and returning good for evil
3. Resistance from sensual appetite
4. Abstinence from stealing and illicit gain
5. Purity, chastity and cleanliness
6. Coercion of passion
7. Acquisition of knowledge
8. Acquisition of Devine Wisdom
9. Veracity, honesty and fidelity and
10. Freedom from wrath and hatred

Hinduism and Social concerns

Hinduism speaks of Bhakti (Devotion), Dharma (what is right) and Yoga (discipline) for the service of mankind. The oldest Hindu religious scripture Rig Veda (chapter-I, XIII, 2) encourages charity by saying, "May the one who gives shines most". The Upanishads like Brihadaranyaka, Chhandagya and Taitiriya, prescribed that every householder must practice charity. In Mahabharat it is found that in an interaction Bhismatalked to Yudhistir describing the essence of eternal religion, non-violence, truth, the conquest of anger and practice of charity.

Bhagawat Geeta (Chap-3 to 13) says, "When any profit accrued as a result of total dedicated efforts of many, if misappropriated by a man, then he is a thief. No single member has the right to have a larger share. The community is sure to succeed in progress and welfare when it has learned to live and strive as one entity. The privileged class has a moral duty to serve the poor, such persons who served the society with alltheir ability are freed from all sins".
This statement from Bhagawat Geeta, a Hindu scripture has deep identification with equality, social justice and social responsibility which are the essence of social work practice.

The law of **Karma** in Hinduism is essentially a moral law which calls for social responsibility towards one's fellowmen. By karma whatever one does has consequences not only for others, but also for oneself. As misunderstood by many, karma doesn't mean fate, but it is the outcome of what one does in his lifetime. If you fail to do good to otherswho are in pain and suffering then you are loosing a chance of shaping your karma. **Dharma** is the value one receives from good deeds (Karma). Practice of dharma does notmean observance of religious rituals but living a life of truth, non-violence, compassion and equal regards for others and their welfare, reflected in selfless service to the society. In the Gita non-violence is considered to be the highest dharma in Hinduism (Ahimsa Param dharma). In a wider sense, it is not just non-killing, not even mere tolerance, but

is compassion, forgiveness, benevolence, selflessness, help for others, peace and harmony. Compassion and help to others in need has been highly cherished value right from the very Vedic age till today. 'Daan' (charity) was recognized as the most potent way of earning 'Punya' which is believed to be the qualifying mark for entry into the heaven. Padmapuranam declares, "Those who always feed the crippled, the blind, the children, the old, the ill and those who help the helpless will enjoy bliss in heaven after death".

According to Chhandogya Upanishad, another Hindu scripture, "Life is a succession of 'Yajna' (which means regular services for others). Charity is not merely a social duty, but it is like a prayer. One does it for his own sake; one feels it is privilege, because oneis serving the Lord (God) through it" The habit of alms-giving was common and no householder turned away a beggar empty handed as to do so was considered as a sin.

On the careful analysis of all the above quotations from different Hindu scriptures, one may find that presence of social work is deeply felt in each practice of Hindu religion. Practically, the development of social work in India found its driving force from the basic tenets of this religion as it is the religion of largest number of people in India.

Contribution of Hinduism to Social Work Practice in India

If we look at the history of social work in India, we can find that Hinduism and Hindu way of life has acted as a driving force to social practice in India. It has been seen as a source of inspiration for the providers of social service and social welfare and the practitioners of professional social work in the country.

Vedic Period

Life during the early Vedic period was of complete mutuality and reciprocal assistance. People made collective effort to meet the needs whether basic or special, arising out of vulnerable situations such as disease, calamities or any external dangers. One of the most common selfless practices was 'Yajna' which was a platform where the tribes used to share among others what ever they had with them like food, wealth, knowledge or labour.The term 'daan' has been used in Vedic literature to describe the act of distributing wealth among the weaker members of the society.

The term 'Charity' was another popular word was mainly used in the Vedic period. The concept of charity sprang from the idea that whenever one serves the needy people in the society, he/she serves God and earns 'Punya' or blessing from God. This idea motivated people to undertake charitable activities for the needy and helpless people in the society. This concept continues to exist till today. Even today, charity is known to social workers as the parental form of social work practice not only India but also other parts of the world.

Post-Vedic period

The ‘Manusmriti’ of Manu, the ancient law giver of India and ‘Arthashastra’ of Kautilya played a vital role in the socio-economic life of the people in the post-Vedic period. Both the shastras emphasized promoting the welfae of the people with the sense of fairness and justice. Under the guidance of Manusmriti destitute women were given special attention for justice and empowerment and were helped to carry out many vocational activities like hadicrafts. Sense of morality and social responsibility was given optimum attention in the ancient book of law ‘Manusmriti.

Arhtashastra emphasized on good governance and effective administration for economic wellbeing of the common people. Kautilya was the counselor of Chandragupta Maurya, the founder of strong administration in India. He laid down guiding principles for kings and their responsibilities towards the subjects. It can be quoted here as, “In the happiness of the people lies the king’s own happiness, in their welfare his welfare; he should follow what promotes people’s welfare, and not just what pleases him; provide public services and infrastructure; and ensure the rights of women, consumers, borrowers,wage earners, patients and even prisoners.

Castes panchayats in the caste system which is a corner stone of Hinduism,addressed to the welfare needs of the caste members during the post-Vedic period. Yojna was much used term in the social concern of post-Vedic period in India. Kshyatriya and Vaishya families conducted ‘yojnas’ for the welfare and prosperity of their own and ofthe society as whole. It was then reflected with the sense of responsibility towards others, social justice and equality among the people.

British period

British period during the nineteenth century was enlightening period for Indian elites some of whom came forward to work for bringing about enormous social transformation in the Indian society. They contributed to a great extent towards change in the religious, social, economic, political and cultural spheres. Reform movements like Brahma Samaj, Arya Samaj, Prarthana Samaj, Theosophical Society, Ram Krishna Mission along with the reformers brought about tremendous change in the Hindu ideas and Hindu way of life. It is said that during the British period poor Hindus were exploitedby the British government. Consequently, many sanyasis led people’s movements came up to overthrow the exploitative system of the British. Several Hindu religious leaders took up the cause of poor and depressed and mobilized them to end exploitation within the frame work of Hindu philosophy. The work of Shri Narayan Guru in Kerala for Ezhavas can be stated as a classical example for this.

Present scenario

It is a well known fact that several Hindu organizations like Arya Samaj, Ram Krishna Mission, Theosophical society of India, Viswa Hindu Parishad are activelyinvolved in spiritual guidance along with social welfare of the people. They still continue make significant contribution in the fields of education, economic upliftment and healthcare.

One of the famous Hindu organizations working for the welfare of the people without any discrimination on the basis of faith is Sri Satya Saibaba Charitable Trust. It does outstanding work in the fields of health and education. Ram Krishna Mission has setup many Vivekananda Mathas in different parts of the country which are involved in promoting education, health through yoga, personality development, rural development, natural resource development in the guidelines of the 'Sanatana Dharma'.

Among the other institutions, Brahmakumaris, Swami Hrudananda Trusts, ISKCON, Swaminarayan Mission are doing commendable job for the welfare of not only Hindus but also for others who are in need.

To conclude, Hindus in the contemporary Indian society continue to be inspired by the religious teaching and continue to practice charity in the name God and help the poor, indigent, and orphans; feed the destitute and offer voluntary services for the social causes. Some of the Hindu organizations have started employing professional social workers for solving social problems through a holistic approach. The practitioners of social work also refer to the Hindu philosophy and spiritual guidelines. Thus, the spiritual guideline of Hinduism has provided strong platform social work practice in India.

BUDHISM AND SOCIAL WORK PRACTICE IN INDIA

Budhism is often called 'the religion without a God'. It is known not so much as a religion, but as a philosophy. It is regarded as a mind culture and a path towards enlightenment and of discovering truth and reality of human existence.

Buddhism is a religion indigenous to the Indian subcontinent that encompasses a variety of traditions, beliefs and practices largely based on teachings attributed to Siddhartha Gautama, who is commonly known as the Buddha, meaning "**the awakened one"**. The Buddha lived and taught in the eastern part of the Indian subcontinent sometime between the 6th and 4th centuries BC. He is recognized by Buddhists as an awakened or enlightened teacher who shared his insights to help sentient beings end their suffering (dukkha) through the elimination of ignorance (avidya) by way of understanding and the seeing of dependent origination (pratyasamutpada) and the elimination of desire (tanha), and thus the attainment of the cessation of all suffering, known as the sublime state of nirvāṇa.

Siddhartha Gotama was born into a royal family in Lumbini, now located in Nepal, in 563 BC. At 29, he realized that wealth and luxury did not guarantee happiness, so he explored the different teachings religions and philosophies of the day, to find the key to human happiness. After six years of study and meditation he finally found 'the middle path' and was enlightened. After enlightenment, the Buddha spent the rest of his life teaching the principles of Buddhism called the Dhamma, or Truth until his death at the age of 80.

Basic Tenets of BuddhismFour Noble Truths

I. Suffering:

In this world people suffer. What is suffering? Wanting wealth when one is poor, that's suffering. Having a child become sick and die when one wanted that child be healthy and grow, that's suffering. From the trivial to the profound, suffering is merely the gap between what one wants the world to be and the way it really is. The greater the gap, the greater the suffering.

II. Causation:

People want things to be different. People are not satisfied with the way things are. People try to fix things so they are perfect. Improve things so they are better or hold on to old ways because things were better back then. That human trait is the source of suffering.

III. Cessation:

Each individual creates their own wants and desires. Thus it is possible for people eliminate suffering by eliminating their self created desires. The ability to eliminate suffering is inherent in all, whether one's intelligent and well read or slow and illiterate.

IV. Eight fold path:

The eight fold path is the method which the Buddha taught his follower's the way to eliminate their desires and wants. He did not teach about the existence or non-existence of gods, goddesses, or of a supreme being. He only taught about suffering, how people create it, and how it can be eliminated.

The eight fold path is a way to live one's life. One does not have to master eachitem before going on to the next, though one can do so if one wishes. One can even work on all of them at once.

i). Right Understanding:

Just being able to comprehend that there is a difference between what is and what one desires to be is sufficient. But note, there is an infinite regression on the why and how things came to be the way they are. That is called karma. The important thing is to see how one creates suffering. Then one will see how others create suffering, that process deepens understanding and develops compassion.

ii). Right Thought:

Wants and desires are thoughts. One can learn to select those thoughts which alleviate suffering. Thoughts that cause desire and suffering in life are given up for thoughts whichbring peace and tranquility.

iii). Right Speech:

Talking can spread ideas and thoughts of wants and desires from one to another. It also re-enforces wants and desires which come to mind. One gives up frivolous talk and gossip. One also gives up hurmful and angry language for they stem from wants and desires. Talk reduces to what's necessary to teach or meet basic needs.

iv). Right Action:

One's actions are also modified. One refrains from harming others and from trivialactivities. One acts only to meet his basic needs or, out of compassion, to help other's meet their needs.

v). Right Livelihood:

How one chooses to live and bring sustenance to their home becomes important. One gives up lying and taking from other's even if it is considered "legal" by society in favor of giving to self and others. Careers, jobs, or hobbies which promote peace and prosperityfor all are taken up over those which bring fame or fortune to oneself.

vi). Right Effort:

The Buddha didn't say this would be easy. One should expect lapses, mistakes, and failures to crop up. But over time the ability to follow each element of the eight fold path will get stronger.

vii). Right Concentration:

Concentration is the ability to quickly discard distracting thoughts and views which comeinto the mind that keep one from being focused on the immediate task at hand.

viii). Right Mindfulness.

Mindfulness is the ability to bring oneself back to the task at hand when one's concentration has lapsed. It is also the ability to change focus when new needs orpriorities come to one's attention. The various schools of Buddhism use meditation, ceremonies and chanting to develop this skill as well.

Social Concern of Budhism

Relevance found in Budha’s entrusting a mission on his disciples and the noblemission of social work, as found in Vinaya Pitaka-1:21 “Go! Mark, and travel for the

welfare and happiness of the people, out of compassion for the welfare and happiness ofthe people, out of compassion for the world…".

The 'Kulavaka Jataka tells that the 'Bodhisattva' or the future Budha who was born in a noble family in Magadha (South Bihar) was one of the earliest committed social workers of India. While he was a young man he gathered thirty young men of the village and induced them to work for the welfare of the people. As saying goes, they used to undertake different activities such as construction of shelters for the homeless, building and repairing roads, digging wells for drinking water and so on.

The social evolution of during the Magadhan Empire brought about a significant change in the character of Indian society, guided by the philosophy of Budhism. The society was changed from a tribal settlement to a class-based agrarian economy. Budhism laid great emphasis on Punya (righteousness) and Dana (charity). In Budhism charity was seen not only as a means of alleviating the sufferings of materially poor, but also as the giving of gifts (Dana), especially to the **Sanghas.** Sanghas were the centre of shelter and learning and were responsible for the spread of literacy**.** Thus, the religious values and practices of Budhism had a close association with the social work practice in India.

Contribution of Budhism to social work Practice in India

During the past few decades Budhists have been re-examining and revitalizing the teaching of their religion and are engaged in making their social standing through variousdevelopmental and welfare activities which has a close connection with the philosophy ofsocial work and that can be discussed in the following lines.

Social Action

In Budhism 'social action refers to the many kinds of intended to benefit mankind. These action ranges from simple individual acts of charity, donation, teaching, training, organized kinds of service, right livelihood in and outside the helping professions, community development as well as political activity for a better society. Besides, Budhists spearhead the movement for confronting war, racism and exploitation of the weaker members of the society, commercialism, degradation of the social and physical environment. Social work in Budhist tradition is psycho-ethical concept, initiated for bringing about complete harmony in the society with blending and balancing of spiritual and material achievements.

Social Welfare

We all are aware that all civilized societies continue to work for the welfare of mankind. In both social work and Budhism social welfare is considered as an important instrument to work for the benefits of the people in the society. The activities of social welfare include serving the needy, charity, teaching, training and various organized activities which are also the components of social work intervention.

Social services

Budhist Monks and Nuns from the monasteries provide social service for the common people who are need. Budhism under the guidance of the humanitarian philosophy of social work help the people to enable them to function effectively and ultimately lead a life of decency, dignity and liberty. These services have been renderedto all the members of the society, irrespective of their religion, caste, race, language, culture etc.

Women Empowerment

Budhism like that of social work has a very positive and revolutionary attitude towards women. It believes in equal benefits of men and women. Both in Budhism and social work women are able to indulge in activities outside home, including teaching, development of organizational skills, above all in an atmosphere where they could experience a sense of improvement and accomplishment. Everywhere in Budhism, women are given equal opportunity with men to develop and prosper. This is a fundamental value of social work.

Social Work with Weaker Section

Upliftment of the oppressed in the society has been taken into high consideration by Budhism. Guided by social work philosophy, Budhism is against any kind of social inequality including caste based inequality. Budhist social work aims at rejecting the heinous practice of untouchability and supported the cause of participation of the oppressed caste towards undertaking more and more social and political activities for their liberation from the vicious cycle of caste based exploitation.

Thus, the practice of social work can be felt in wide range of activities undertaken under the spiritual guidance of Budhism.

ISLAM AND SOCIAL WORK PRACTICE IN INDIA

Though Islam was born out side India, it had a remarkable influence in the minds of people of Indian society. The spiritual guidelines and philosophy of Islam has been marked with a significant contribution to the socio-cultural and economic development of the country. Therefore, it is of great importance to analyze the relation between practiceof Islam and social work practice in India.

Islam

Islam is the fastest growing religion in the world. Indeed, one out of every five persons on this earth is a Muslim.. Yet, unfortunately, Islam is also the most misunderstood religion. Muslims live in different parts of the world ranging from China

to Argentina, Russia to South Africa. The country with the largest Muslim population is Indonesia.

Islam means the active submission to the one God. It is strictly a monotheistic religionsince it restricts worship to the one supreme Lord who is the Originator and Creator ofthe universe. Peace (the root from which the word Islam is derived) is attained throughcomplete obedience to the commandments of God, for God is the source of all peace. Muslims are those who believe in one God and in Muhammad as the final Prophet of God. They devote their lives to the service of God, the Creator and Sustainer of the universe.

Islam teaches that God (called Allah in Arabic) is the source of all creation and that human beings are the best of His creation. He communicates by inspiring them towards goodness and by sending Prophets who deliver God's message. Muslims believe that thefirst Prophet was Adam followed by a long chain of Prophets to guide humanity. The Qur'an, according to Muslim belief, is the word of God revealed to Prophet Muhammad.It mentions many other Prophets like Noah, Abraham, Isaac, Ishmael, Moses, Jacob, Joseph and Jesus. All the Prophets brought the same message, i.e., belief in one God, upright human conduct and belief in the accountability of human acts at the end of time.

The basic tenets of Islam

- Belief in God, the one and only one God with no partner, no son, no associate,and no companion
- Belief in prophet Muhammad as God prophet and Messenger
- Belief in the five pillars of Islam (testimony of God oneness and Muhammad's prophet-hood, Praying, alms giving, fasting Ramadan, and performing pilgrimage to Mecca)
- Belief in six articles of faith (faith in God, His angels, His holy books, His prophets, Final Judgement day, and destiny)
- Belief in Quran and following Quran teachings
- Following Islam morals
- Performing good deeds

Islam and Social Concern in India

The religious book of Islam 'Koran' gives much importance to social service, social justice and equality. It can be said that 'Zakat' is to Islam what services is to social work. **Zakat** is a form of 'poor tax' levied on the privileged Muslims and the fund created out of it is spent for the welfare of the poor Muslims.

There are five principles that should be followed when giving the zakāt:

1. The giver must declare to God his intention to give the zakāt.
2. The zakāt must be paid on the day that it is due.
3. After the offering, the payer must not exaggerate on spending his money more than usual means.
4. Payment must be in kind. This means if one is wealthy then he or she needs to pay2.5% of their income. If a person does not have much money, then they should compensate for it in different ways, such as good deeds and good behavior towardothers.
5. The zakāt must be distributed in the community from which it was taken.

Contribution of Islam to Social Work Practice in India

The thirteenth century AD was marked with the beginning of Muslim invasion and spread of Muslim influence in the Indian society. For nearly seven centuries, different parts of the country had been ruled by Muslim emperors, kings, Nawabs or rajahs. In between, there had been scores of saints, **sufis** and **auliyas** who worked among and with the people to improve their living condition. This led to a prolonged and intense cultural interchange between Muslims and other population groups in India. Besides, over the years, the Muslim community made a significant contribution. It may be divided into twobroad groups.

Social Services:

Indeed, services like road, hospital and schools are critically important. These provide people with a progressive basis to change and develop and to improve their quality oflife. Socio-political history of India speaks volumes about the contribution of Islam to socio-economic and cultural development of the society. Quite a few Muslim rulers have devoted attention and resources to infrastructural development in the land.

Emperor Firoz Tughlak (1309-1388) organised Diwane-e-Khairat which also supported facilities for the treatment of the sick and the afflicted.

In this connection, one name that readily comes to mind is that of **Sher Shah Suri (1472-1545)** who ruled a large part of north India. He was a visionary ruler and introduced many military, civil and social reforms. He coined and introduced terms like **rupayya**

(rupee coin), **pargana** *(*district or subdivision*)* and **munsif** or magistrate. These terms are in currency even now. In his empire, he built a network of roads, with sarais (inns) at regular intervals where wayfarers and their steed could rest and recoup. Some of these facilities survive even to this day.

Several rulers also paid attention to health-care. Sher Shah Suri is reported to have posted**hakims** *(*practitioners of unani medicine) at many sarais to provide health-care for wayfarers as well as for general public. Allauddin Khilji, early in the 14th century exercised social control over essential commodities, regulating supply and prices – a measure which greatly helped lower and lower-middle class people. However, a more substantial contribution to health-care and treatment of diseases came from hakims engaged in private practice. While they were patronized and recompensed by kings, Nawabs and Rajas, they would treat ailing public free of cost. Emperor Akbar and severalother rulers are reported to have given land-grants to hakims.

Welfare Services:

Rendering help to the less fortunate and to the under-privileged has been an essential feature of Islam. This is evident from the elaborate system of khairat, fitrah and zakat which all believers are required to take out and pass on to the needy and indigent. At times, the needy would comprise not only beggars and mendicants but also middle class persons facing financial stringency. Diwane-e-Khairat set up by Emperor Firoz Tughlak granted financial assistance to deserving persons for getting their daughter married out. Such persons were (and are) also eligible to receive **fitrah** so that they and their family could, for example, celebrate and enjoy the festival of Id.

Emperor Akbar had set up a fund, **Madad-i-Maash**. Among other things, the fund provided famine relief and 'food for work'. In Lucknow, Bara Imambara, a large imposing complex, completed around 1783, is supposed to have been built through 'food for work' programme during a prolonged and devastating famine in the region. Some accounts show that even middle class persons facing stringency due to famine participated in the 'lowly' construction-work and availed benefits from the 'food for work' programme.

Although, in medieval India, begging hardly existed as a significant social problem, therewould be persons, perhaps victims of calamities or circumstance, needing succour or relief. Firoz Tughlak is reported to have allotted 1, 00,000 maunds (about 40,000 quintals) of wheat and rice for this purpose. Similarly, at one point of time, Sher Shah Suri organised 'free kitchens' at various drought-stricken places in his empire, and spent 500 Asharfis (gold coin usually weighing about 10 grams each) on them daily.

Islamic institutions and social work practice

Over the years, several Islamic institutions have come up and contributed to the social work practice which may be briefly described.

Health Services

As mentioned earlier, **Unani** system of medicine has been vastly popular among Muslims. They also have had, among them, several famous hakims who, from time to time, set up **matabs** or clinics. Usually located in cities and towns, these matabs would cater to the health needs of the people in the area. Further, these would render services to the low-income persons free of charge. A few among these matabs also paid attention to institutionalize their system and managed to create a niche for themselves. The example that could be readily cited is of the Hamdard (Wakf) Laboratories, Delhi, which is regarded as the largest producer of unani medicine in the world. Apart from this, there are **tibia** (unani medical) colleges which offer educational programmes leading to a graduate degree in unani medicine and surgery (e.g. Tibbia College, a constituent college of Aligarh Muslim University, Aligarh). These colleges provide consultation as hospital services at no or nominal charges.

Education

In the field of education, the role of **Maktabs a**nd **Madrasas** has already been underlined. Apart from this, quite a few Islamic institutions have come up in response to changing social and political conditions which need to be mentioned. In 1875, Mohammedan Anglo Oriental College was set up at Aligarh with a view to promoting learning and education among Muslims with an English or Western approach. Converted into Aligarh Muslim University, in 1920, this institution has, over the years, made a notable contribution to the educational and cultural development in the country. Yet another institution is Jamia Millia Islamia, New Delhi, which was set up, in 1920, as a nationalist institution, in the wake of freedom struggle, and in response to the call for indigenizing education in the country. Subsequently, in 1988, it was made a 'central university' through an act of Parliament. As at present, it caters to the educational needs and aspirations of young and talented people regardless of their colour, caste or creed. The contribution of this institution in promoting generic as well as professional education in the country is highly regarded.

Wakf Board

India has yet another unique Islamic institution, namely, **wakfs.** For long, well-meaning citizens have bequeathed immovable properties (land, residential house, commercial shops, etc.) to 'trusts' – Sunni Wakf Board or Shia Wakf Board – in town and cities almost all over the country. Between them, these Wakf Boards control properties worth thousands of crores of rupees. These provide financial support for the maintenance of mosques and **madrasas**. A few also have organised vocational training centres for imparting technical skills and generating self-employment among young people.

Central Wakf Council

In 1964, Government of India has set up Central Wakf Council under the bannerof Muslim community to facilitate the development of wakf properties in cities and towns

into revenue-generating assets, and to extend loan to minor development projects conceived by non-governmental organisations. Doubtless, these Wakf Boards have an immense potential for doing welfare and development work for the Muslim community as well as the country.

Free Banking

As is well-known, Islam prohibits **usuly.** It implies that the lender must not levy any charge on cash or kind borrowed by persons for their personal or family use. In view of this injunction, several Muslim countries have evolved interest-free banking. In India, too, several regional non-banking financial institutions have come up which pay to their depositors dividend instead of fixed interest, and accept share in profit from their borrower. In southern and western India, quite few self-help groups have come up which extend interest-free micro-credit facilities to the members. Indeed, these self-help groups need to be further popularized.

Yatimkhanas(Orphanage)

Yatimkhanas or orphanages are mostly located in areas having a concentration of Muslim population. Having been on the social scene for centuries, these provide shelter, food and clothing for parentless children, who are mostly victims of nature-made or man-made calamities. Some of these institutions also impart instructions to resident-children in religious learning. Usually, these yatimkhanas are managed through donations, sadqua (alms in the name of loved ones), and zakat specified share in the savings of a Muslim). Some of them also have the wakf support to themselves. It might be added that the yatimkhanas provide a useful social service, although the services they render could be further improved and standardized.

As we know, social work recognizes that, in making a person into a socialized individual, group process and community living has a critical role. Likewise, there are specific pronouncements in Islam stressing on collective living. This is evident from modes of worship and rituals. It emphasizes on happy and cordial neighbourly relations. Equity, fraternity and justice are a prerequisite for and a driving force behind group process and community living. Indeed, these happen to be the recurring themes in Islamicphilosophy.

Contemporary social work practice pays attention to welfare needs as well as to developmental needs of individuals and groups. On the other hand, Islam urges upon individuals and groups to make effort, but it recognizes that there would be several among them who cannot do this unaided. It has also devised a ‘public assistance’ programme. Similarly, it has identified certain issues which are key concerns in the present day social work practice.

CHRISTIANITY AND SOCIAL WORK PRACTICE IN INDIA

Christianity also is a foreign religion which came to India through Missionaries and had a great impact on the socio-economic development of the poor and needy of this country. Historically it is found that Christian missionaries played a significant role in changing the living pattern of large number of backward people in India and contributeda lot to the adding of new values and tradition to the practice of social work in India.

The Gospel of "service to man is service to God" of Christianity is an enduring foundation stone of social work profession not only in India but also all over the world. It greatly inspired and continues to do so to all the peoples in the world to help the needy in time of sufferings.

Christianity

Christianity is a religion based upon the teachings and miracles of Jesus. Jesus is the Christ. The word "Christ" means anointed one. Christ is not Jesus' last name. Jesus is the anointed one from God the Father and who came to this world, fulfilled the Old Testament laws and prophecies, died on the cross, and rose from the dead physically. He performed many miracles which were recorded in the Gospels by the eyewitnesses. He isdivine in nature as well as human. Thus, He has two natures and is worthy of worship and prayer.
Christianity teaches that there is only one God in all existence, that God made the universe, the Earth, and created Adam and Eve. God created man in His image. This does not mean that God has a body of flesh and bones. Image means the likeness of God's character, rationality, etc. Because all human beings are made in the image of God, every person is worthy of respect and honor. Furthermore, this means that we did not evolve through random processes from a single-celled organism into rational, emotional beings.

The Basic Tenets of Christianity

The Christian life is centered on all the essential humanitarian aspects of life. It is impossible to discuss all the aspects here. So some of the most important beliefs of the Christian religion can be stated hereunder:

God, the father

God the Father is a title given to God in modern monotheist religion Christianity, becausehe is viewed as having an active interest in human affairs, in the way that a father would take an interest in his children who are dependent on him. In Christianity, God isdescribed as father as he is said to be the creator, life-giver, law-giver, and protector. However, in Judaism the use of the Father title is generally a metaphor and is one of many titles by which Jews speak of and to God.

The Word of God

The Bible itself claims to be “the inspired Word of God”. It unfolds as a divine love story between the Creator God and the object of his love-man. In the pages of the Bible One learns of God's interaction with mankind, his purposes and plans, from the beginning of time and throughout history.
The central theme of the Bible is God's plan of salvation-his way of providing deliverance from sin and spiritual death through repentance and faith. In the Old Testament, the concept of salvation is rooted in Israel's deliverance from Egypt.

The New Testament reveals the source of salvation: Jesus Christ. By faith in Jesus, believers are saved from God's judgment of sin and its consequence, which is eternal death.
In the Bible God reveals himself to Humanbeings. Christians discover his nature and character, his love, his justice, his forgiveness, and his truth. Many have called the Biblea guidebook for living the Christian faith. Psalm 119:105 says, "Your word is a lamp to my feet and a light for my path."

Fellowship with God

Christianity is basically built around the value of relationship with God and with others. Jesus Christ, in his teachings, emphasized on loving God and the neighbours. It is believed that everything else is the means to that end. One of the most important and most popular term used in Christianity is Fellowship. This term binds their life together in communion as Christians. They give optimum importance to the community living anduniversal brotherhood. Christianity is all about the sacred relationship with God: The Father, The son, and the Holy Spirit, with own family and friends, with all human beings even enemies. This concept of the Christians talks about sharing with each other and supporting each other in time of need.

Universal Prayer

Prayer and meditation is believed to be the strength of Christian life. It enriches the spiritual and sacred life of Christians. Jesus when asked taught his disciples this universal prayer, ‘” **Our father in heaven, Holy be your name, Your Kingdome come, Your will be done on earth as it is in Heaven. Give us this day our daily bread and forgive us our sins as we forgive those who sin against us. Lead us not into temptation, but protect us from evil.”**

This prayer essentially contains the values, ethics, principles and guidelines of Christianity. It is continuously recited by the Christians to link themselves to God, the Almighty to bolster their spiritual and social life. It is also appreciated by all the peoples from various religions, societies and cultures of the world.

The Ten Commandments

The Ten Commandments are a set of biblical principles relating to ethics and worship which play a fundamental role in Christianity. Jesus Christ strongly advocated the Ten Commandments which were handed down to the Prophet Moses on the Mount of Sennai. The Ten Commandments include:

1) You will worship the only one God, the Father.
2) You shall not take the name of the Lord your God in vain
3) Remember to keep holy the Lord's Day(Sunday)
4) Honour your father and your mother.
5) You shall no kill
6) You shall not commit adultery
7) You shall not steal
8) You shall not bear false witness against your neighbour
9) You shall not covet your neighbour's wife
10) You shall not covet your neighbour's wealth

The essence of the above Ten Commandments is 'love of God and love for one'sneighbours'.

Repentance

The term 'repentance' means to 'turn around' or feeling sorry for one's own misdeeds and taking vow not to do so again. Essentially when one fails to follow the Ten Commandments and commits sin he/she can turn around through repentance and become the son or daughter of God. Repentance is done through private reflection and prayer with real grief for the past misdeeds. It calls for change in attitude and behaviour and realization of own blunders to obtain forgiveness from God's punishment for unwanted behaviour. Thus repentance acts as the doorway to spiritual and social emancipation fromthe bondage unlawful activities. Significantly, this gesture of Christianity provides a deviant person with a chance to come back and live a normal life in the society.

Discipline

Discipline is the best clad of Christian life. Living a true Christian life requires a proper planning and a consistent approach. For an orderly living, certain precautions are takenby the Christians and are referred to as "discipline".

The true Christians generally set aside some time everyday and spend in prayer and studying The Bible. The Catholic Christians go for regular confession of their sins before the ordained priest who is trained in spiritual counseling and who provide guidance for

dealing with any personal and spiritual problems and for bringing necessary changes of life. True Christians are generally committed for serving the needy. The level of spirituality of Christians is measured by their daily activities. Some important duties of spirituality in Christianity are honesty in job, respect for others, forgivefulness, kindness towards others etc.

Brief History of Christianity in India

The history of the Christianity can be traced back to two thousand years started with the birth of Jesus Christ, in a village called Nazareth. Christianity marked its beginning in India with the arrival of St.Thomas, one of the Apostles of Jesus, in 52 A.D. The worksof St.Thomas gained its fruit and the number of Christians in India at present is around 3% of the total population. Few states of country like Kerala, Goa, Nagaland, Mizoram, Meghalaya, and Manipur has notable presence of Christians while Maharashtra, Madhya Pradesh, West Bengal, Rajastan & Gujarath has less than one percent of the total population of these respective states.

Christianity and social work practice in India

Prior independence of India, Christian missionaries did a commendable job in the field of social service which provided a platform to carry on their activities even after independence**.** The age of Independence also marked the fast growth of the country economically, socially and culturally. The improvement in transportation and communication facilities facilitated the Christian missionaries to reach the unreachable areas of mission and development. Since the independence the numbers of servicesrendered by Christians have multiplied in various forms like schools, rehabilitations centers, leprosy homes, orphanages, hospitals, dispensaries, colleges, vocational training centers, printing and visual media, social uplift programmes, social development initiatives etc. The Christianity in India, at present, rooted from south Kanyakumari to north Jammu and Kashmir. It has 143 catholic dioceses and 107 non-Catholic dioceses. Within the jurisdiction of these dioceses thousands of educational and non educational institutions are functioning as an expression of its social commitment. Various developmental activities are taking place under the registered social service societies of each diocese.

The high level of literacy, the low level of infant mortality, improved status of women, the increased desire for ongoing education, health care, efforts to expose oneself to change etc. are signs of integral growth experienced by north east people when they came in contact with Christianity. “Perhaps nowhere else in India has the encounter between society and Christianity so profoundly affected and transformed as in the tribal society of north East India.”

Social Reformation

The modern social awakening of the oppressed groups in India had its beginning with the conversion of some untouchables, out castes and lower castes of people into Christianity. It strived against existing inequalities. The marginalized were mainstreamed and gained opportunities for education, new occupation for life with personal dignity and social acceptance. It exploded caste structure, helped to humanize cultural ethos and structures of the society. It protested against division, exclusion and exploitation. Swadeshi banks were started and cooperative societies were on boom.
The modern elementary school system was almost entirely supported by Christian mission. In the educations sphere, the opening of schools, colleges and hospitals for India women was undoubtedly the effort of the Christian mission. The coming of missionaries from America in 1857 and their financial resources facilitated the development of medical and social work in India. Christians raised voice against evil practice of widowhood of child widows before attainment of 18 without her consent to be widow. Kali Charan Banerjee, Bengali Christian proposed government administrative reforms through educational system.

In the case of Civil disobedience, Bombay Christian movement in its first resolution stated that Members of Indian Christian community were one with other communities in their desire to win complete Swaraj. Thus Christian contribution in the country marked with: Democratization of the government, women empowerment and pro-democracy movement, pioneering force in nationalization- Young Christian council of Action established in 1930- and to the Reform movement especially to Bengal Reform movement through education, awareness creation and mission of charity. The Serampore Mission helped for cultural renaissance in Bengal under the leader ship of Raja Ram Mohan Roy. It not only manifested a spirit of emancipation from social and religious bondages, but also infused a sense of creativity into modern intellectual history. Keshab Chandra Sen (1838- 1884) Advocated that political, social and moral regeneration is possible through the practice of Christianity. He states “we breathe, think, feel and move in a Christian atmosphere.” The contributions of the Christianity in the field of social work are mainly in four aspects. They are: education, occupation, religion and social and ethnic identity.

Education.

Educational service of the Christianity has been admitted as highly valued service to the nation. In spite of oppositions they function well and almost 90% of the beneficiaries of such institutions are non-Christians. In India there are thousands of schools and hundreds of colleges offer accommodation for poor children as well as provision for free education. Thus the Christian mission in the education sphere helped in elevation of the status of women by giving the lead in female education. Dr.Muthulakshmi Reddi comments about the Christian contribution to the women emancipation,“ I honestly believe that the missionaries have done more for women’s education in this country than the, government itself.” The mission sponsored education among the weaker sections of the society facilitated alternative more remunerative and higher status employment. Educational contributions have helped form a literate culture among the Christians and the nearby community to follow. Christian education has also

fostered the formation of students' movements which had impact in the universities. For eg. World Students Christian Federation, All India Catholic University Federation etc. social services and social service camps have also been a regular feature of many Christian colleges.
The employment generating training institutions, financial institutions like credit societies and mutual help societies helped the improvement in the life standards of the Christians and neighboring people. The educational quality promoted occupational mobility and societal mobility in the caste ridden society. Christians were pioneers in the field of education in Kerala.

Socio-economic emancipation of tribes and Dalits.

Most of the tribes were under the clutches of money lenders causing to lose their land, lose control over their own community based socio-economic structure and indigenous culture. The scene is changed by the arrival of the missionaries. A strategy of purposive actions such as formal education, alternative employment, financial support through institutional means and so on for socio-economic uplift and liberation from fear of spirits was initiated by the missionaries. A significant and far reaching step towards making the tribes self-sufficient was the introduction of certain socio-economic measurers such as establishing Catholic co-operative credit society, cooperative societies, mutual help societies etc.(established in Chotanagpur in 1909, 1913). Though substantial socio- economic changes had initiated among them, they have retained their indigenous values of gender equality, dignity of women, consensual procedure in community, actions apparel, language, cuisine, traditional customs, indigenous festivals etc. Though we are able to eliminate bonded labour, we are unable to stop the racial and structural discrimination faced by the weaker and marginalized sections of the society. Pondering this we find that the role played by the Christians in India in this respect is pivotal, especially in North East. Christianity has been he primary agent of change among the hill tribes of North East. "It is in fact," Mukhim writes, "that without missionary activity, the North East would have been a very backward region even today".

Social service to the destitute

There are hostels and orphanages for boys and girls attached to educational institutions to help the children of poor parents. Great care is given to deaf and dump, mentally retarded, aged, destitute, lepers, aids patients etc. there are thousands of such centers and committed personals doing voluntary services in the field. Amidst oppositions it runs rehabilitations centers for HIV/AIDS infected persons, mentally ill, prisoners etc as an expression to the commitment to humanity.

Conscientization of the Community

Along with Beneficence, Development, Conscientization is one of the significant instruments of social concern expressed by the Christians to execute justice, develop the

socially backward, downtrodden and marginalized. For this purpose technical schools andnursing centers are run by Christians. Today, Christian centers have become centers of conscientization which is a process of awakening the total person to a fresh discover ofhis or her dignity and potentialities. These centers brought about awareness, an insight, a cultural transformation and offered opportunities for a better standard of living and scope for creativity. Conscientization is one of the new ventures of Christians in India. This is clear from the famous 'breast-cloth' agitation in Travancore in the early nineteenth century, which met with a measure of success. As early as 1812, Colonel Munro, the British Resident of Travancore, issued an order, that permitted 'women converted to Christianity to cover their bosoms as found among Christians in other countries.

Health Services

The contribution of the church in the field of health services has been well appreciated by all sections of the people as well as by government in India. Quite a many church personnel are fully involved in public health services, nutritional programmes and hygiene and sanitation programmes. There are mobile clinic and awareness programmes run in the rural areas. In the field of medical care the contribution of the Christianity is meritorious. Health centers run by Christians originally meant to serve the poor. Many of well equipped and well established hospitals render service in rural areas and slumswhere others do not reach.

Livelihood Promotion

Liberating people from bonded chains of all forms of suffering has always been maingoal of the church initiatives. The church's development schemes consist not only of providing food, clothing and shelter to the needy, but also helping people toward the achievement of self-reliance and dignity. The missionaries introduced new methods or techniques of their social work in the hills and remote areas. The introduction of cultivation of apples (in Kullu and Kotagrh), potatoes in Lahul starting training centers for knitting and house building etc were noteworthy. It may be noted that the dominant majority of the beneficiaries of the Christian's educational institutions, health care centers, and development schemes are non-Christians. In recent times several non-Christian subaltern communities and marginalized sections of the society also seem to have benefited through certain purposive action for empowerment such as, mass literacy programmes, adult education programmes, conscientization, legal aid, self help groups, and credit societies and so on. The Basal Commission of 1846 to remove social difficulties and Basal mission to produce sugar out of toddy, imported technology of fly- shuttle as a part of employment generation and industrialization, production of machine roofing tiles in 1864 are few of the social endeavours of Christianity to uplift the poor and marginalized. The establishments of institutions and workshops to train blacksmiths, fitters, welders, printers etc are some of the contributions in southern region of the country.

National integration;

Reflecting on the impact of Christianity and national integration, Patricia Mukhim, teacher and member of State planning Board of Meghalaya, affirms that, “the history of the Christian movement in the North East can only be understood as an integral part of a larger process of political, social, cultural, economic and religious change. Government policies are directed only at physical integration of the population with the rest of the country. But Christian message fosters a feeling of solidarity among the tribes.”
The pioneering endeavour of Christian inspiration, initiated both by the missionaries and others, in the educational, literary, medical, social, moral and religious spheres was highly productive. Christianity has, in fact, played a crucial role in the emergence of modern Karnataka - helping the region to open to world and world to the region.

The effects produced by the work of the Christian missionaries were of far-reaching consequences in establishing a classless society and binding people with a single code bond with love and cooperation.

SIKHISM AND SOCIAL WORK PRACTICE

Sikhism, the youngest of the world religions, is barely five hundred years old. Itsfounder, Guru Nanak, was born in 1469. Guru Nanak's Hindu and Muslim followers began to be called **Sikhs** (learners). He taught them to bow only before God, and to link themselves to the Guru, the Light of Truth, who lives always in direct consciousness of God, experiencing no separation. Through words and example, the Guru demonstrates to followers how to experience God within themselves, bringing them from darkness into light. Guru Nanak was a humble bearer of this **Light of Truth**. Guru Nanak spread a simple message of "**Ek Ong Kar**": we are all one, created by the One Creator of all Creation.

Guru Nanak was the first Guru of Sikhism and was followed by nine more Gurus. The teachings of the nine of them are included in **Guru Granth Sahib**. The last of all Gurus was Guru Gobind Singh, who declared this Holy book to be the Guru of the Sikhs. It is written in Gurumukhi script.

Basic Tenets of Sikhism

Simran and **Sewa** are the foundation of Sikhism. It is the duty of every Sikh to practice Naam Simran daily and engage in Seva (selfless service) whenever there is apossibility- in Gurdwara; in community centre; old people's homes; care centres; major world disasters, etc.

Guru Nanak formalised these three aspects of Sikhism:

- ✓ **Naam Jaapna-** to engage in a daily practice of meditation by reciting and chanting of God's Name.
- ✓ **Kirat Karni-** to live honestly and earn by ones physical and mental effort whileaccepting God's gifts and blessings. A Sikh has to live as a householder carryingout his or her duties and responsibilities to the full.
- ✓ **Vand Chakna-** to share their wealth within the community and outside by givingDasvand and practising charity (Daan), to share and consume together.
- ✓ The Sikh Gurus tell us that our mind and spirit are constantly being attacked by the Five Evils (or Five Thieves); Kam (lust), Krodh (anger), Lobh (greed), Moh (attachment) and Ahankar (ego). A Sikh needs to constantly attack and overcomethese five vices.

The Sikh Gurus taught the Sikhs to develop and harness the Five Virtues which lead the soul closer to God and away from evil. These are: Sat (truth), Santosh (contentment), Daya(compassion), Nimrata (humility), and Pyaar (love)

Four jewels of Sikhism

1) One Source

One God: Sikhi is a monotheistic and a revealed religion. In Sikh, God termed Vāhigurū is shapeless, timeless, and sightless (i.e., unable to be seen with the physical eye): nirankar, akaal, and alakh. The beginning of the first compositionof Sikh scripture is the figure "1" signifying the universality of God.

2) Equality

All human beings are equal
People of all religions and races are welcome in Sikh Gurdwaras Women have equal status with men in religious services and ceremonies

3) Human Life Precious above Other Lives

The human life is supreme and it is through this life that we can achieve onenesswith God's will. Finding God in this life and living by his commands helps us to attain God'smercy.

4) Defending Against Injustice

Sikhs are a peace loving people and stand for Truth and Justice
Guru Gobind Singh Ji said, 'It is right to use force as a last resort when all otherpeaceful means fail'.

5 'K's of Sikhism

Kesh - uncut hair and beard, as given by God, to sustain him or her in higher consciousness; and a turban, the crown of spirituality.

Kangha - a wooden comb to properly groom the hair as a symbol of cleanliness.

Katchera - specially made cotton underwear as a reminder of the commitment to purity.

Kara - a steel circle, worn on the wrist, signifying bondage to Truth and freedom from every other entanglement.

Kirpan - the sword, with which the Khalsa is committed to righteously defend the fine line of the Truth.

Contribution of Sikhism to social work

Guru Nanak opposed superstition, rituals, social inequality and injustice, renunciation and hypocrisy and inspired seekers by singing divine songs which touched the hearts of the most callous listeners. These songs were recorded, and formed the beginnings of the Sikhs' sacred writings, later to become the "Siri Guru Granth Sahib. This was at a time when India was being torn apart by castes, sectarianism, religious factions, and fanaticism. He aligned with no religion, and respected all religions. He expressed the reality that there is one God and many paths, and the Name of God is Truth, "Sat Nam.
The religion believed in one God with no form like Islam and Karma and reincarnation like Hinduism. The Hindu caste system and the heartless custom of 'Sati', burning the widow on husband's funeral pyre were abolished in this religion. Everyone was accorded equal rights and pilgrimage, fasting and superstitions got no favor in this religion. It has no clergy class as they were considered to be the intruders and gateways to corruption.

The holy worship places for Sikhs are known as Gurdwaras. The holiest of all Gurudwaras in India is the Hari Mandir or the 'Golden Temple' in Amritsar in Punjab. The religion emphasizes community services and helping the needy and the most common and distinct feature of the religion is the common kitchen called **'Langar',** where all the followers of the religion are supposed to contribute in preparing the meals in the free kitchen, which are then served to all. The spirit of social benevolence, social service and fighting for justice are some of the splendid feature of Sikhs.

JAINISM AND SOCIAL WORK PRACTICE

Jainism, traditionally known as 'Jain Dharma' is a religion and philosophy whichmarked its humble beginning in aound the sixth century in India. In the present 21st

century Jainism has been able to stand as one of the major religions of India and provides a platform for around 4.2 million people of the country. It is a minority religion in India with growing communities not only in India but also elsewhere in the world. Jainism has significantly influenced the other religions along with the ethical, political, and economic spheres in India for more than two millennia. As a religion it emphasizes on spiritual independence and equality of life with particular emphasis on the principle of non- violence which is one of the popular strategies being promoted by social work profession in several countries.

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Jainism

The religion derives its name from the **jina** ("**conqueror**"), a title given to twenty-four great teachers (**tirthankaras** or ford-makers), through whom their faith was revealed. Mahavira, the last of the tirthankara, is considered the founder of Jainism. The ultimate goal of Jainism is the liberation of the self (**jiva)** from rebirth, which is attained through the elimination of accumulated karma (the consequences of previous actions). This occurs through both the disciplined cultivation of knowledge and control of bodily passions. When the passions have been utterly conquered and all karma has been removed, one becomes a Jina (conqueror), and is no longer subject to rebirth. Jainism conceives of a multi-layered universe containing both heavens and hells. Movement through these levels of the universe requires adherence to the Jainism doctrines emphasizing a peaceful and disciplined life. These principles include non-violence in all parts of life (verbal, physical, and mental), speaking truth, sexual monogamy, and the detachment from material things. As part of the disciplined and non-violent lifestyle, Jains typically are strict vegetarians and often adhere to a quite arduous practice of non-violence, which restricts the sorts of occupations the may follow (no farming, for instance, since insects are inadvertently harmed in plowing). Jainism's ethical system is based on the idea that right faith, knowledge, and conduct must be cultivated simultaneously.

Basic Tenets of Jainism

The Jains believe in reincarnation. To free themselves of the cycle of birth and death, they practice asceticism that is stringent in nature. Their professions are chosen carefully and revolve around the protection of lives or doing good deeds for others. The ethical code followed by the Jains is very strict in nature and followed with much dedication and sincerity. The Jains believe in the following principles and ethics.

Ahimsa, the principle of non-injury (often called non-violence), non injury extends to thought, word and action. The Jains adopt Ahimsa as a way of life. Non violence does not mean only being calm and letting others live peacefully. It means that one should be peaceful in thought as well as action. All monks are strict vegetarians and regard even the tiniest insect as a sacred form of life.

Mahavira taught that all beings desire life. Therefore no one has the right to take

away the life of another being. According to Jainism, even the killing of animals is a great sin. Jainism goes further and says that there is life in trees, and plants and there is life in air, water, mud, etc., and that all things have the right to exist.(live)

Sathya - Truth .To speak the truth requires moral courage. Only those who have conquered greed, fear, anger, jealousy, ego, vulgarity, frivolity, etc., can speak the truth when required. Jainism insists that one should not only refrain from falsehood, but shouldalways speak the truth which should be wholesome and pleasant.

Asteya -non-stealing. The vow of non-stealing insists that one should be honest and should not rob others of their wealth, belongings, etc. Further, one should not take anything that does not belong to him. It does not entitle one to take away a thing which may be lying unattended or unclaimed.

Brahmacharya (**celibacy**): Total abstinence from sex-indulgence is called brahmacharya or celibacy. Sex is an infatuating force which obscures the path of liberation and sets aside all virtues and reason at the time of indulgence. The vow of controlling sex passion is very difficult to observe, for in its subtle form, sex may occupy the mind. One may physically restrain from sex but think about it. Whenever one thinks about sex, one has engaged in sexual activity.

Aparigraha (**non acquisition**) Jainism believes that the more a man possesses worldly wealth, the more he may be unhappy and more likely he is to be attached to his possessions and his station in life. Worldly wealth creates attachments, which result in fear, greed, jealousy, ego, hatred and violence. Attachment to worldly objects results in bondage to the cycle of birth-death-rebirth.

Anekantavada (**relativity**): This is the theory of relativity, not being absolute in one's points of view, and seeking relativism in all things. It means seeing the truth from many points of view. This has been a most valuable contribution of Jainism to world thought. Just as a coin has two sides, or a prism has many sides, similarly every substanceor situation has many aspects which could be seen from more than one point of view. Such a teaching ultimately leads to respect for all, and to non-injury and non-violence in thought, word and action.

Contribution of Jainism to Social Work in India

From the social history of India it is evident that Tirthankara Mahavira, in order to solve the pressing problems of the time, made several important salient contributions from a social point of view. It has been recorded that Tirthankara Mahavira, after the attainment of omniscience at the age of forty two, toured different parts of India for a continuous period of thirty years, met people from various urban, rural and tribal societies, and preached the principles and rules of conduct as laid down by Jainism. The personality and preachings of Tirthankara Mahavira created a tremendous impact on the minds of all sections of people and especially on the down-trodden sections of the population. He not only revealed to them the path of liberation, i.e., the path to attain the eternal happiness,

which was the main object of the people, but also showed the actual means through which all people, irrespective of any distinction of class or status, can achieve thisobjective. His sincerity of purpose, way of approach, method of explanation, divine speech and distinctive philosophical and ethical doctrines appealed to the people to such an extent that with a firm conviction of mind and great determination people began to adopt Jaina religion as lay followers or as ascetics.

The significance of Tirthankara Mahavira lies in successfully effecting a social change and in making institutional and other arrangements for the perpetuation of his social order. Obviously, the Jaina Acharyas, thinkers and preceptors continued to advocate this new social policy. Thus the Jainas made remarkable contributions in the social field, and the significance of Jainism from a social point of view, lies in these contributions which are briefly outlined here.

Equality and Social Justice

The most significant contribution of Jainism in the social field was the establishment of social equality among the four varnas. i.e. classes, prevalent in the society. Tirthankara Mahavira succeeded in organizing his large number of followers into a compact social order quite distinct from that of the Brahmanic social order of his time.

The Vedic society was composed of four classes, viz., Brahman, Rajanya (i.e. Ksatriya), Vaisya and Sudra. Not only the four classes were distinct and separate, but they were also later on affected by the spirit of rivalry among themselves. Even in the early Rgvedic times the Brahmanism had begun to set up claims of superiority or grandness for itself and accordingly we find that different rules were prescribed for different classes. Thus, the society at that time was completely class-ridden and unusual importance was given to the Brahmin class to the detriment of other classes and that nobody was allowed to change his class which he had got at his birth in that class.

Against these glaring practices based on the acceptance of social inequality andon the wide observance of social discrimination, Tirthankara Mahavira and later on Jaina Acharyas forged their opposition. Mahavira recognized the division of society into four classes but based them on the basis of occupation of the people and not on the basis of their birth. He gave full freedom to all, including women and the Sudras, to observe common religious practices. In this way, Mahavira threw open the doors of Jainism to all and gave an equal opportunity to everybody, irrespective, of his, class or birth, to practice religion according to his capacity. Those who followed religion as householders (male and female) were known as **sravakas** and **sravikas** and those who observed the religion fully by leaving their houses and becoming ascetics (male and female) were called as **sadhus** and **sadhvis**.

Thus the temple and the monks/nuns form the basic components of Jain social work for Jains primarily. One will therefore find special institutions, side by side with major temples, like upasharayas for monks and nuns, dharmashalas for travelers, poor

and destitute, orphanages, women's homes, libraries, schools and at times dispensaries, specialized small hospitals like bird's hospital at Lal Mandir, Delhi.

Pilgrim places play an important role in enhancing social and religious duties of Jains. Special mention is to be made of pilgrim towns like Shri Mahavirji (Rajasthan) and Sravanbelgola (Karnataka) where besides the holy temples and *dharmashalas,* facilities for education, health services, homes for destitute and unemployed are being provided forlocal people in particular.

Education

Statistics reveal that there are over 4400 schools all over India established by and / or managed by Jains catering to the needs of 10-15 million students of all age groups. The schools range from top of the line (Pathways, Modern, Heritage in Delhi, DPS Aligarh, Mahavira in Jaipur) to name a few, and very good (Mahavira, HLJain, Mrgavati in Delhi)schools catering primarily to non-Jain students.

Similarly there are 100s of colleges in professions like engineering, medicine, management etc. established and run by Jains. S. P. Jain School of management in Mumbai is considered to be one of the finest management schools of India. Lately, there is a rush to establish Jain universities (Mangalayatan Prakrit at Sravanbelgola; JVBU in Rajasthan since 1991) as well as a premier management institute like Indian school of Business (Hyderabad) in Mumbai also.

Hundreds of Jain social organizations also offer scholarships to meritorious students for studying in schools and professional colleges (Sahu Jain trust, Mangalayatan, KundKund Kahan Trust at Sonagir and many more) along with prizes to meritorious students. Perhaps, one of the biggest contributors to the education field is Federation of Jain Educational Institutes in Pune, undertaking extensive projects to enhance the quality of education in schools. They have improved the quality in the entire islands of Andaman and are now being solicited by states and overseas education systems.

Health and Food

Health service is another thrust area of social works undertaken by Jains. There are over 100 medium sized hospitals run by Jains, notable being Mahavira Cancer Hospital Jaipur,Durlabhji's hospital Jaipur and Sunder Lal Jains charitable hospital in North Delhi etc. Jain hospitals are characterized as small ones, being run primarily by individuals or a private trust. Almost every Jain social organization holds annual special health check up and treatment camps (eyes particularly) in remote areas for weaker sections of the society. Jain doctors themselves around the world (especially from North America) hold many charitable medical camps all over India.Almost all big temples and Jain pilgrimage places have outpatient-consulting services with greater emphasis on alternative medicine systems (homeopathy, ayaurveda, naturopathy, etc.). Mahavira Vikanka Jaipur popularly known as Jaipur Foot is doing a tremendous job of providing almost free artificial legs to amputees. They have crossed a million recipient marks already and are now extending

their services in many countries overseas also. Prekhsa Meditation, a type of yoga cum meditation system promoted by Acarya Mahaprajna is becoming very popular as an alternate system of treating cardio-vascular diseases, diabetes, stress, etc to enhance the concentration of people in their profession & their life.

Jains being practitioners of non-violence are primarily vegetarians and hencepreach benefits of vegetarian diet through lectures, seminars and media. A number of animal shelters and hospitals (Panjrapura) like at Lal Mandir Delhi, Pavagiri (DisttSirohi) in Rajasthan are shining examples of such Jain initiatives.

Weaker Section of Society

There are a number of institutes all over India, run primarily by individuals or religious bodies, to provide training for women in crafts to become economically independents, fororphanages to provide monthly rations for sustenance of poor families and old age homes. There are organizations like Phoolwati Trust in Delhi who run a school for women in Delhi and distribute food rations for poor people.

Ecology, Disaster Management

Bhartiya Jain Sangathana of Pune undertakes extensive disaster rehabilitation program on a professional cum charitable basis. Other Jain organizations like Veeryatan have executed extensive projects in Gujarat to completely rehabilitate a large section of people after the earthquake in the Kutch area in 2001. Almost all Jains and Jain organizations singly come forward whenever there is a need for assistance on such occasions. Concerning ecology, Jains preach their doctrine of Ahimsa as given by Mahavira whereinhe talks of air, water, earth, fire and plants and need to be protected to be fully **ahimsaka**.

Social engineering

Jains have become aware of the necessity to be united and to initiate steps to maintain their identity and to further enhance their own well being and the society's they live in. JAINA (Federation of Jain associations in North America) and JITO (Jain Trade and Industries Organizations in India) are such initiatives of Jains to achieve these and other social obligations; as well as Young Jains of America and Young Jains of India, Federation of Jain Social Groups in India, Jain Milan, professional forums like Federation of Jain doctors, Jain Professionals etc. They are coming up to support fellow Jains by sharing knowledge and experience and further to contribute to the local community's social development.

Social work in specialized areas like HIV/ Aids

Social work concerning HIV/AIDS I feel can be categorized as follows:

- Preventive
- Curative

Preventive works are sub-classified as abstinence and observing precautions while indulging. But Jainas try to prevent such risks in a different way (abstinence). The following are considered as sin in Jainism:

- Indulgence in arranging marriage of others (other than own children or dependentbrothers and sisters),
- To have sex by organs not meant for sexual activities (e.g. masturbation, homosexuality or oral sex etc),
- to make bodily or vocal gestures which provoke sex,
- To be mentally engaged profusely in sex and
- To deal or socialize with prostitutes or women with loose character.
- To observe celibacy Tattvarthasutra advices us to abstain from listening to stories arousing sex (or watching movies these days), to look or observe the sex arousing body parts of women, to reminiscence past activities, to give up eating aphrodisiac foods and to abstain from decorating own body.

For curing such diseases, Jains do set up hospitals and dispensaries but not specifically for such diseases. To provide social acceptance to patients, Jains have the six essential duties which include **Pratikramana** (recalling mistakes and seek punishment and promise not to repeat them in future) and its sarvodaya doctrine.

Emancipation of Women

Mahavira's acceptance of food from a slave and destitute woman and making her the head of his nun community and creating a separate community of nuns to practice religious activities was a revolutionary background for women empowerment. Further in giving women the right to study, which was till then denied to them, greatly enhanced the prestige of women in the society and diverted oppressed widows from the ills like self burning (sati prathā) on husband's pyre or leading an oppressed life.

Similarly, by declaring that all living beings are equal Mahavira rejected the prevailing practice of caste system. He said, "One becomes great by acts and not by birth." Further he opened his creed not only to all human beings, but to all living beings. Samantabhadra rightly described his doctrine as **Sarvodaya,**i.e. enlightenment of all.

2.02. State and Social work through ages till date

Function of the state/society from the social work perspective can be discussed as transition of social work from charity concept to the concept of citizens' right to development. If we unravel the history of social work, we can find that society/state has more or less been taking action for the cause of ameliorating the needy. Various known and unknown approaches to uplift them have been taken from time to time. The intervention in the field of social work can systematically be arranged in progressive way as charity approach, social welfare approach, reconstructive approach, social development approach, integrated development approach, participatory development approach, NGO model development approach, sustainable development approach, empowerment approach, and finally right-based development approach which is in wide use in the contemporary time.
The role and function of society/state in social work practice in India can be grouped into different stages such as:

Social work practice in the ancient Period

Charity and social welfare during the ancient Period

Charity: Charity was the first form of social work practice in India. Charity means love and compassion for the poor and one's fellowmen on the religious ground. It is practiced through rendering service to the needy, basically to attain blessing from God. In India the nature of social service in the past was that of charity. It has been found in different scripture of Hinduism like Vedas, Upanishads, and Mahabharata of the Hindu state of India. The earlier reference to charity is found in the Rig Veda (chapter-I, XIII, 2) encourages charity by saying,"**May the one who gives shine most"**. The Upanishads like Brihadaranyaka, Chhandagya and Taitiriya, prescribed that every householder must practice charity. In Mahabharata it is found that in an interaction Bhisma talked to Yudhistir describing the essence of eternal religion, non-violence, truth, the conquest of anger and practice of charity.

Social Welfare: In ancient India, the social welfare activities were undertaken by the practice of 'yojnas'

Yojnas: It was the most popular mass ritual known in the Vedic period. People assembled in a grand shed erected for the purpose on the banks of flowing rivers with an utter spirit of dedication. Their intention was not personal desire but the common welfare of all. Yajnashalas were the classrooms where men and women were taught the spirit of working together without ego and egocentric desires. The people were taught to bear the

spirit of the rituals of yajnas and their action not only on the spot but also every where including home, market places, work place and fields.

Pancha Yojnas: The Aswalayana Griha Sutra says that one must daily perform five yojnas such as giving service to God, ancestors, animals, one's own self and one's fellowmen.

The communitarian society: The communitarian society in the early Vedic period functioned like an extended family; every one's needs were catered to by every one. There was a life of complete mutuality and reciprocal assistance, whether the needs were basic or special, generic or arising out of vulnerable situations like disease and external dangers, the whole business of helping the people in need was everybody's business, mainly handled in a collective way.

Agrarian society: With the development of agrarian society with private group ownership of land, the noble concepts of charity and welfare came into existence. Dana and Dakshina were practiced in a response to starvation, for the sick, the aged, and the weak, when there was common ownership of property by the tribe. But when private property and class rule came across (during the late vedic period and after), the conceptof 'dana' shifted from an instrument of social insurance to a privilege of ruling class.

Guilds: Guilds were important corporate organizations which performed a variety of economic and welfare functions in ancient India. Guilds were playing a significant role during the Budhist period. Apart from economic and political functions, these guilds wereproviding social security to the oppressed class of the society. Some part of the fund was utilized for the relief of needy persons such as the distress, the diseased, the disabled, the idiotic, the infirm, orphans and helpless women.

Kingship

Welfare state was an ideal feature of the society during the kingship rule in ancient India. King was the custodian of the law which emerged from the concept of Dharma. The mythologies talked about Karma theory as well, which pronounced the essence of good deeds. The good deeds bear the wealth of happiness. During the kingship rule, saying went like this, "Prajna sukhe sukham rajna" (the king's happiness lies in the happiness of the people/subjects). It was also believed by most kings that welfare of the people is the most important business of the kings.

By the end of the later Vedic period, 'dana' became institutionalized and acquiredthe characteristics charity with religious ideology.

Bimbisara

With the development of agrarian society, a new type of polity developed in the form ofearly Kosala and Magadha states. Bimbisara became the king of Magadha in about 300 B.C. He was the earliest of Indian kings to lay the foundation of an efficient

administrative system. He gave special attention to the development of roads andagriculture and social defense through suppression of crimes.

Ashoka

The social and political activities of the of the kings during the Mauryan period was recorded by Kautilya in his book 'Arthashastra' which speaking about the duties of the king reads, "in the happiness of his subjects lies his happiness, in their welfare his welfare, whatever pleases himself, he shall not consider as good, but whatever pleases his subjects he shall consider that good". He appointed **superintendents of women** to look after the welfare of the women including prostitutes. **High commissioners of charity** were appointed for the recording of charitable donations by the royal families and regulation of charity. The commissioners of charity were to look after the welfare of the prisoners. The high commissioners of the charity were the over all in-charge of the welfare programmes.

Ashoka developed a comprehensive system of social welfare which included women welfare, rehabilitation of prisoners, rural development, free medical care, regulation of prostitution and provision of public utilities like roads, rest houses for travelers, wells etc.

Kanishka

Like Ashoka, the great, he took an active interest in the welfare of the society. He gave liberal donations and grants for the construction of Budhist Vihars, monasteries, stupas etc. all of which were the centre of learning and help to the needy people.

Gupta Rule

The period of Gupta rule is one of the brightest in the history of India. The Gupta dynasty included succession of brilliant rulers like Chandragupta, Samudra Gupta, who established a well-governed empire and people were happy and prosperous. Welfare of the people was the main task of the king who devoted his life for the same.

Harshavardhan

Harshavardhan who occupied the throne in 606 A.D. was an enlightened and benevolent ruler. The welfare of his subjects always dominated his thoughts and actions. He established hospitals, dispensaries, orphanages and homes for the destitute. He distributed presents among men of religion, the poor and the needy. In one of the five-yearlyassemblies at Prayag he is believed to have given everything he had in charity and had to borrow cloths from his sister.

Some general welfare measures by the Kings in the ancient periodGood governance

In the cities the municipal administration was responsible for the construction of gardens, recreational centers, forest management, cremation ground, feeding houses and pilgrimage. Nagarapal and Sthanikas were the in-charge of the city administration and local administration respectively. In the villages the tasks like proper boundaries of the villages, registration of sale and transfer of land, taking stock of the family members and cattle, fixing up and collection of taxes and remission of taxes granted by competent authority, account of different occupation were strictly executed by the kings court. The fraud and embezzlement with public account were considered as serious offence and punishment were issued to stop corruption.

Poor Relief

Poor relief was one of the most important measures of the state during the rule of kings since ancient India. It was the duty of the state to help and support during natural calamities. Special efforts were taken for the dependent and sick people. The statetreasury used to spend to meet the needs arised due to drought and famine. Kautilya in his account informs mentions about the famine relief. Yuan Chwang referred to the existenceof numerous rest houses for the support of the needy and distressed travelers where food, medicines and other materials were supplied.

Employment

State during the kings' rule provided employment for those who suffered from their own fate like helpless widows, crippled women, prostitutes, handicapped etc. the dependents were taken care and were trained to take up responsibilities of the state. The orphans were provide with all the facilities and educated in various fields and provided with jobs.

Market Policies

People friendly market policies were strictly executed. It was the responsibility of the king to control the market price of consumers' goods by bargaining with the traders. Stringent punishments were ordered against any kind of corruption in the market system. Food adulteration was strictly prohibited. The traders using incorrect balances and measures were penalized. The people were provided with relief materials and money in time of crises. The state suspended the land revenues, granted loans, seeds, distributed food to the people during such situations.
Regulation of Slavery

The occupation of slaves was defined. The masters were cautioned not to use theirslaves in mean work such as carrying the dead, sweeping ordure, urine and the like. This was the prototype of restoring the rights of the scavengers of the present time. In those days, the dignity of work was protected by the state with high order. The masters had no right to use the female slaves for their sexual pleasure.

The concept of social welfare has beautifully summarized by **Apastamba**. According to this text the state had to provide food, clothing, and shelter amd medical treatment to the people. It was declared that no one in the kingdom shall suffer from hunger, sickness, cold or heat for any reason. The royal guest house at the capital was made open for all in need.

Medieval period

Social welfare during Sultanate

Sultanate was Islamic state. The kings or Sultans took the responsibilities of maintaining peace, protection from external attacks, levying and realization of taxes, providing justice to the subjects. Besides, the ling did a little foe the social welfare of the masses. In the sultanate, Malik Ali, a noble of Balban was more generous in giving alms to the needy people. He always gave a gold or silver coin to the beggars. Ghias-ud-in Tughlak was a charitable king. Mohammad Gawan was a classical example of utter benevolence in the sultanate. He spent all his wealth on the poor and himself ate coursed food of peasant andslept on the ground with a straw mat. There was a tradition of distribution of gifts by the Sheikhs to the needy Muslims who came to their Khanquahs. Usually one of the disciplesof the sheikh was appointed as a manager to look after the welfare of the needy.

Social Welfare during the Mughal Rule

Humayun was the first Muslim king who took a bold attempt to prohibit the 'Sati'system. Akbar was the great ruler who, not only brought many reforms in Indian society but also abolished slavery, child marriage and alcoholism and issued strict orders for those who were indulged in such activities. He took initiatives to maintain equality among the people irrespective of their class and religion. He also adopted a secular policyof equality and granted full freedom to the subjects in the matters of religious beliefs and practices. He was quite liberal in granting money and land for the benefits of Hindus, Jains, and Parsees etc. Akbar had a comprehensive system of poor relief. Under this system poor relief was of two types. The **first** was **granting relief in cash** and kind toany and every needy person who appeared before him at his daily court. The **second** type was a **systematic and organized social assistance** which was provided regularly. Wazifas or stipends were also given to the students. He constructed three shelter homes for the poor in order to control beggary.

The religion enjoined upon the Muslims to render help to the under-privileged by paying 'Zakat', a poor tax in terms of money, cattle, grain, fruit and merchandise.Provisions of drinking water, building of mosques, provision of 'Sarais'(shelters) and charity to poor were regarded as pious acts during Muslim rule in India..

British period

We have myriad ways to blame and curse the selfish, oppressive and tyrannical administration of the British during their rule over India. On the other side of the same coin we also cannot but appreciate and admire the good effects of political, socio-cultural, administrative, legislative and educational reforms they brought about for the country.

It is revealed in the pages of the history of India that the colonial period representsa new phase in the life of the country. There had been invaders and conquerors before butthe British rulers were different in the sense that they brought with them variety of new social forces like religion, technology, education, a system law and judicial administration etc. to the betterment of the Indian society.

To be specific, during its rule, the British government took different measures which contributed towards the welfare of the people in this country can be discussed in the following points:

Measures to improve Agriculture

It is known that status of agriculture and agricultural laborers was very poor dueto prevalence of Zamindary system. The tenants under went untold suffering without any support for their labour. In the year 1885 a law was passed according to which if a tenant held a piece of land for more than 12 years, he would enjoy the right to occupy it. This act as an initiative supported to some extent to the betterment of the tenants. Towards the beginning of the 20^{th} century pressure from the Congress and other leaders for agricultural land reforms led to the establishment of department of agriculture. TheImperial Institute of Agriculture was set up during Lord Curzon. It provided facilities for advanced training, research and experimental farming. Some agricultural schools and colleges also were set up in different parts of the country. During the colonial period a significant development has been made in the commercialization of agricultural products with the growing of the cash crops like jute, cotton, tobacco, sugarcane etc.

Control of Famines

India is land of agriculture. Indian agriculture, from time immemorial, has depended on the monsoons for irrigation. There were hardly any canals or other modes of irrigation. Famines struck whenever monsoon failed. There was acute lack of storage facilities which led to failure of storing whatever was produced through monsoon. India had to face as many as 13 famines within the span of time between 1770 1860. There wasno definite policy to deal with this critical issue. No doubt, British policy was to some extent responsible for this level of frequency of famines, but naturally lack of supportive facilities contributed a lot.
Having the experience of poor law in England, the British government in India developed a famine relief policy which emphasized on giving the needful support to the needy and the victims of famine. This policy was slightly amended in 1861 when the government decided to provide appropriate grants to private agencies for meeting the needs of feeding the destitute during famines.

Development of Transport and Communication

The credit of setting up of the first railway line in India goes to Lord Dalhousie who opened the first line connecting Bombay and Thane in 1953. in the following few years all the major cities were connected with rail line leading higher mobility of people and transport of agri-products. The setting was followed by postal service and telegraph during the subsequent years. The development of transport and communication brought whole India into a single entity with unity. The British government established uniform law and administration throughout the country. The concept of regional kingdoms was nomore on stand. People traveled, communicated through the postal and telegraph systems and this helped in setting the political, economic, cultural networks between the regions irrespective of any distance facilitating goods and ideas for development of the society.

Health Services

Prior to the Colonial period health service under the state was not so much developed. The British government made efforts to improve medical care in the country. Looking into the needs of the British servants, several thousands of hospitals and dispensaries were set up in different major cities of India. By the end of the 18^{th} century the medical needs of the local people was met to a significant extent. This limited effortof the government was supplemented by the service of the Christian missionaries in the remote towns. To meet the health needs of the people, the British government appointed the sanitation commissioners in five British provinces of Bengal, Madras, Bombay, Punjab and Uttar Pradesh. It was followed by the Plague Commission after the outbreak of plague in the year 1896 which took a heavy toll of life. In 1935, a medical college was established in Calcutta and subsequently in Bombay and Madras. Since then there was gradual expansion of medical and health services in India.

Social Welfare

Till the nineteenth century it was almost a dormant condition in regard to organized social service by the government in India. But around the second and third decades of twentieth century, some organized social service activities under the colonial government started operating. The colonial state through a series of social legislation, initiated programmes for the control of certain social problems like poverty, beggary, murder, gender discrimination, labour oppression, crime, juvenile delinquency in the metropolitan cities of India. Social defense as a state intervention first started in India during the British rule. The Apprentice Act, 1850, Reformatory Schools Act of 1870, Abolition of Sati Act, 1829 and Abolition of Slavery in 1843 etc. were some of the well known initiatives under the British government for the social reform in India.

Some enlighted social reformers like Raja Rammohan Roy, Iswarchandra Vidyasagar, Mahadev Govind Ranade and many others led from the front to bring about

these legislations for the wellbeing of the Indian society, but the credit of making them work goes to the colonial government.

Social Work in Post-Independent Era

The attainment of independence in 1947 was marked with a new dawn in the history of social welfare in the country. The long awaited political freedom brought the power in our hand to plan and work for the social welfare of people of the country. Since then, emphasis was given to link social work profession with present needs and challenges. With the changing needs of the people, scheme for social welfare kept expanding and with expansion of the social welfare activities, practice of social work became wider to cater to all the welfare needs in a scientific way. Along with the initiatives for the over all growth and development of the country, the state and central governments made every attempt to initiate welfare programmes for the wellbeing of the needy people.

Constitutional Initiatives

Welfare provisions enshrined in the constitution are the first manifestation of welfare initiative in independent India. The Directive Principles of State Policy is one of the major sources of welfare provisions in India. It states that the state shall strive to promote the welfare of the people by securing social order in which justice-social, economic, and political, shall shape all the institutions of national life.

Initiatives through Five Year Plans

Five Year Plans have been playing as significant instruments in the development of the country since independence. **The first Five Year Plan (1951-1956)** was launched in 1951 in India soon after its independence. It was one of the most important events of Indian development history because it launched the vehicle of development of the country. It basically emphasized on the development of the primary sectors such as agriculture and industrial development. The other key components of the first Five Year Plan were social services, community development, health services, labour welfare through numbers of social legislations and social policies in response to the needs of majority of the people.

The second Five Year Plan (1956-1961) was another milestone in the development planning in India. It was known as Mohanobis plan as It was proposed by Prasant Chandra Mohanobis. It emphasized on the social issues like better working conditions for the labourers in the factories and establishments, transport communication, housing facilities, social research etc. During the **Third Five Year plan** (1961-66) efforts were made to bolster the implementation of welfare policies in the country. Growth of agriculture and welfare of the farmers and primary education were focused. During this plan period India had to face two wars with China and Pakistan in 1962 and 1965 respectively that led to serious inflation. Market policies were amended in response to the inflation situation. The third five year plan miserably failed due to the adverse impact of

the wars. That's why three years (1966-69) were declared as plan holidays. Emphasis also was given to recover the country from the severe drought of 1966. In the **Fourth Five Year Plan (1969-74**) all the states were directed to social service centers, short-stay homes, holiday homes, community recreational centers, clubs etc for the over all welfare of the people. Bank loans were provided to the farmers, pension scheme was initiated for families. The well known Payment of Gratuity Act, 1972 and Employee's Family pension Schemes1971 were passed during this plan. The plan also stressed on effective implementation of labour laws.

The fifth **Five-year Plan (1974-79)** laid stress on employment, poverty alleviation and social justice. The famous call "Garibi Hattao" (Remove poverty) of Mrs. Indira Gandhi, the then Prime Minister during the plan period reflected the intensity of poverty alleviation programme. Many programmes including 20-Point Programme mark this plan period as a significant one in regard to social welfare in the country. The plan also focused on self-reliance in agricultural production and defense. Considerable effort was put forth for the development of communication. Economic liberalization was one of the important features of **Sixth Plan (1980-85)** period. Under the plan strict guidelines were given to implement the social legislations formulated for the welfare of the Indian people. Supportive activities were undertaken for the benefit of agricultural laborers, artisans, handloom weavers, fishermen and other unorganized workers all over India. During the **Seventh Plan (1985-90)** great emphasis was given on the improvement of working and living conditions of the workers in unorganized sector in rural and urban areas. Some of the other priority areas of this plan period were awareness on education, legal-aid, abolition of child labour, reduction of gender discrimination and rehabilitation of bonded labours etc.

1989–91 was a period of economic instability in India and hence no five-year plan was implemented. Between 1990 and 1992, there were only Annual Plans. The **Eighth Plan (1992–1997)** was another important land mark in the history of plan periods in India. The major objectives included, controlling population growth, poverty reduction, employment generation, strengthening the infrastructure, Institutional building, tourism management, Human Resource development, Involvement of Panchayat raj, Nagar Palikas, NGOs and Decentralization and people's participation. Energy was given priority with 26.6% of the outlay. An average annual growth rate of 6.78% against the target 5.6% was achieved.

The **Ninth Five Year Plan (1997-2002)** offered strong support to the social spheres of the country in an effort to achieve complete elimination of poverty. The satisfactory implementation of the Eighth Five Year Plan also ensured in the States ability to proceed on the path of faster development. The Ninth Five Year Plan also saw joint efforts from the public and the private sectors in ensuring economic development of the country. In addition, the Ninth Five Year Plan saw contributions towards development from the general public as well as Governmental agencies in both the rural and urban areas of the country. New implementation measures in the form of Special

Action Plans (SAPs) were evolved during the Ninth Five Year Plan to fulfill targets within the stipulated time with adequate resources. Besides, during this plan attempts were made to improve employment service, service for the handicapped, labour welfare etc. In short, the prime focus of the Ninth Five Year Plan was to increase growth in the country with an emphasis on social justice and equity. In the **Tenth Five Year Plan (2002-2007**) initiatives were taken to increase the coverage of labour welfare, vocational training for the unemployed, capacity building of the labourers. Reduction poverty, provision of gainful employment to the poor, reduction of gender gaps, introduction of 20-point programme etc were also given emphasis during this plan period.

Eleventh Five year Plan (2007-2012) was another important one of the Indian planning periods. This planning period witnessed many important events to its credit. Ensuring Equity and Social Justice through various efforts was one of them**.** Allocations for SCs and STs in proportion to their shares in the State population, on the average, the respective shares in the total outlays have been maintained under Scheduled Castes Sub Plan (SCSP) and Tribal Sub Plan (TSP) in the Annual Plans. In the agricultural field, adequate and timely credit support to farmers was also ensured to the possible extent. Theeleventh plan was based on different objectives that include education, income andpoverty, women and children, infrastructure, health and safeguarding the environment. One of objectives of the 11th Five Year Plan is to achieve good health for the people, especially the poor and underprivileged. Rajiv Aarogyasri Health Scheme was implemented through Aarogyasri Health programme in different parts of the country. To make education more meaningful and effective, the Government has been implementing several schemes since long, specially the eleventh plan.

The government on 4th October approved the **12th five year plan (2012-17)** document that seeks to achieve. The theme of the Approach Paper is "faster, sustainable and more inclusive growth". Some of the key priority areas of social significance of the plan are:

- ✓ Enhancing the Capacity for Growth
- ✓ Enhancing Skills and Faster Generation of Employment
- ✓ Managing the Environment
- ✓ Markets for Efficiency and Inclusion
- ✓ Decentralization, Empowerment and Information
- ✓ Accelerated Development of Transport Infrastructure
- ✓ Rural Transformation and Sustained Growth of Agriculture
- ✓ . Managing Urbanization
- ✓ . Improved Access to Quality Education
- ✓ Better Preventive and Curative Health Care

Initiatives for Rural Development

In the post independence era many collaborative efforts were made by the central and state governments to bring about change in the socio-economic situation of rural India. Later in this unit it has been clearly discussed that several rural reconstruction programmes such as the Sriniketan Project, Marthandam project, Gurgaon Project, Baroda Project (1932), Sevagram Project, Etawah Pilot Projects were launched by different voluntary organisations and supported by the government for the welfare of the people especially in the villages in India.

In the year 1952, Community Development projects were lauched nationally by the central government for developing rural communities. Since then the community development programme has been conceived as a potential instrument to transform the socio-economic life of the village community. The community development programme is the closely associated to Community Organisation method of social work. The objectives of the Community Development Projects are:

- ✓ To manage total development of material and human resources in the rural areas
- ✓ To Develop local leadership and self-governing institutions
- ✓ To raise the living standards of rural people by the means of rapid increase in food and agricultural products and
- ✓ To ensure a change in the mental outlook of the people, instilling them the hope for better living standards.

Now, after 65 years of independence, rural development programme has evolved to a large extent. In October 1974, the department of Rural Development was established to take care of the rural development activities in the country. Ministry of Rural Development came into being in the year 1982. Various short term and long termschemes and programmes are running under the ministry for the upliftment of the rural people. Some of those schemes can be named hereunder:

- ✓ Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA)
- ✓ Swarnjayanti Gram Swarozgar Yojna (SGSY)
- ✓ Pradhan Mantri Gram Sadak Yojna (PMGSY)
- ✓ Indira Awaas Yojana (IAY)
- ✓ National Social Assistance Programme (NSAP)
- ✓ National Land Records Modernization Programme (NLRMP)
- ✓ Integrated Watershed Management Programme (IWMP)
- ✓ National Fund for Rural Development (NFRD)
- ✓ National Institution for Rural Development
- ✓ Development of Women and Children in Rural Areas
- ✓ Council for Advancement of People's Actions and Rural Technology (CAPART)
- ✓ Jawahar Rozgar Yojana
- ✓ District Rural Development Agency (DRDA)

- ✓ Mahila Samridhi Yojana

- ✓ Bharat Nirman Program
- ✓ Indira Awaas Yojana
- ✓ National Livelihood Mission
- ✓ Twenty Point Program
- ✓ Draught Prone Areas Programme (DPAP)
- ✓ Annapurna Scheme

Thus after independence the practice of social work found its expression in all the fieldsof social development in the country. It is no denying fact that, social work developed in the recent years with the establishment of several schools of social work in the metros of Indian subcontinent. The teaching and training of social work started before independence in India. The establishment of Sir Dorabji Tata Graduate School of Social Work in the year 1936 in Bombay marks a watershed in the history of professional social work. Now, hundreds of institutes for the training of social have come up all over India. Many of them are recognized by the Indian Universities though many are still offering education and training of social work as self finance course. Every year thousands of professionals are passed from different institutes in the country. They join in different government and non-governmental organisations especially in welfare and social development fields. Trained social work professionals and their services are recognized by different employers. They started to establish their professional identity through groth-producing performance in the fields where solving of problem is a real concern.

2.03. Contribution of Socio-religious ReformMovements and Reformers

The genesis of social reform movements can be traced back to the work of Raja Rammohan Roy, who sowed the seeds of social and religius social reforms. A numbers of reformers like Isawar Chandra Vidyasagar, Jyotirao Phule, Sashipada Banerjee, Gopal Krishna Gokhale, Swami Dayananda Saraswati, Swami Vivekanda, Balsashtri Jambedkar, in different parts of the country for a period of almost a centuryconcentrated their efforts on reforming certain feature of Indian society such as caste system, child marriage, practice of sati, widowhood, idol worship, gender discrimination an inequality etc. the ideals of justice, liberty and equality were underlying principles of these reform movements. They put their efforts on providing services to the people affected by the harmful practices of Hinduism through school education and propaganda. They also worked for spreading education, and supported the concerned governments to pass responsive legislation to eradicate those defective social practices which hindered in the process of social progress. Some of the organizations that played significant role in the development of such movement were Brahmo Samaj, Arya Samaj, Prarthana Samaj, Theosophical Society, Ram Krishna Mission, Indian Social Conference; Servants India Society, Social Service League etc.

The contribution of reform movements to social work practice in India can bediscussed under the two following points:

1. Brahmo Samaj:

Founded as **Brahmo Sabha** on 20th August, **1828 by Raja Ram Mohan Roy**, it was renamed **Brahmo Samaj** about a year later in **1929.**

Brahmo Samaj was first rationalistic and intellectual movement in India. It believed in one universal God and prayer, meditation, reading from Upanishads was used as a medium to worship God. **Ram Mohan Roy** (1772-1833) was the first great modern reformer, and has been called `The Father of Modern India` for good reason.

There was no place for temple, rituals, sacrifices, priest etc. in the Samaj. It believed in progressive social practices and propagated it.

After death of Raja in 1833 the Samaj found a new leader **in Debendranath Tagore** who joined Brahmo Samaj in **1842** and infused a new life into it. Under his active leadership **Child Marriage Restraint Act, 1978** which raised the age of presage for girlsfrom 15 to 18 years and for boys 18 to 21.Under his leadership new branches of Sabha were established in various towns of India. Earlier Tagore founded **Tattvabodhini Sabha in 1839** that engaged in search of spiritual truth.

Debendranath Tagore reshaped Brahmo Samaj and gave it a shape of formal religion. He compiled prayers, books and even prescribed Brahmo form of worship. Debendranath handed over the leadership of Samaj to young and dynamic **Keshab Chandra Sen** and made him Acharya. **Keshab Chandra Sen who joined Samaj in 1858** and popularised the movement in Bengal and in other parts of India. He helped in transformation of Brahmo Samaj into an All India Movement. Under him leadership scriptures of all religion were read at Samaj meetings. Keshab Chandra Sen openly opposed caste system. He advocated **inter-caste marriages** and opposed child marriages,polygamy etc.

He was instrumental in enactment of number of social legislations like passage of **Widow Remarriage Act, 1856**, legalization of non-ritualistic or Brahmo form of marriages by enactment of Native Marriage Act of 1872 (popularly known as the **Civil Marriage Act).**It fixed the minimum age for the groom and bride at **18** and **14** respectively.

The radical views and preaching's of Keshab Chandra Sen got him into trouble and Debendranath dismissed him from the office of the Acharya in 1865. Keshab Chandra Sen along with his followers left the parent body in 1866 and formed **Brahmo Samaj of India**. The other faction under Debendranath came to be known as **Adi Brahmo Samaj**.

Another schism/split in Brahmo Samaj took place in 1878. It was initiated by progressive followers of **Brahmo Samaj of India** like **Anand Mohan Bose, Bipin Chandra Pal, Surendranath Banerjee etc.** who formed Sadharan Brahmo Samaj. The split took place

because of the rising conflict in the ideology and the practices of the Samaj. Confrontation resulted because certain close disciples of Keshab Chandra Sen began to regard him as an incarnation. Moreover, Keshab's authoritarian approach in interpretation of words etc. further dissuaded the followers with rational and independent thinking.

The division in Brahmo Samaj of India was finally precipitated by the fact that Keshab married his eldest daughter in an orthodox family of Maharaja of Cooch Behar according to traditional Hindu customs and rituals. Both bride and bridegroom were not yet of marriageable age. Thus several movements spearheaded by Brahma samaj has gone a long way to make service reach at the level of the people and consolidate the position in the society.

2. Prarthana Samaj :

It was another samaj which aimed at reforming Hindu society was founded in 1867.The samaj believed in monotheism and worship in one almighty. In order to end end social evils it started many institutions like orphanages, education societies etc. It also condemned the ban on widow remarriage, opened widow ashrams and vehemently supported the cause of widow remarriage. It started a plan for adult literacy and advocated for giving women their rightful place in the society.

Justice Ranade the main supporter of Prarthana Samaj believed that religion and society could not be separated from each other as well as religion and politics. A socially degenerated society cannot demand, obtain and enjoy political rights. Therefore, he suggested that religion and society must be reformed for successful political set up. Due to his effort, the Deccan Education Society was founded.

3. Arya Samaj :

The Arya Samaj was a **militant reform movement** basically revivalist in nature. It was founded by **Swami Dayanand Saraswati** in **1875** at Bombay. In order to realize his aims, Dayananda launched a 4 point programme which included: 1. Religious reform, 2. Social reform, 3. Expansion of education and 4. Political emancipation of the country from foreign dominion. Arya Samaj under the leadership of Dayananda Saraswati attacked idolatry, polytheism, Brahamin sponsored religious rites and superstitious practices. It advocated social equality improvement in status of women and denounced untouchability, caste rigidities and encouraged rationality. It also disregarded authority of later Hindu scriptures like Puranas. However, Dayananda regarded Vedas as infallible and fountainhead of knowledge and gave the popular call '**go back to Vedas'**.

Dayanand published his views in his famous work **Satyartha Prakash** (the light of truth) in Hindi. He accepted doctrine of karma but rejected theory of niyati (fatalism). Sum total he advocated physical, social and spiritual welfare of mankind which is relevant with the holistic approach adopted in the modern social work**.** He gave a wider concept of Aryan religion. He was first man to advocate concept of '**Swaraj'** and gave the political Slogan of '**India is for Indians'**. He gave emphasis to education in order to diffuse knowledge

and dispel ignorance. He pleaded for national unity which based on the acceptance of Hinduism and the authority of the Vedas by all Indians. The samaj fought to to integrate all Hindus breaking the narrow barriers of castes and sub-castes. It spread the ideal of equality among the people.

Liberal/moderate amongst Arya Samaj like Lala Hans Raj, Lala Lajpat Rai established **Anglo-Vedic School** at Lahore in 1886. Many Schools/Colleges for boys and girls were opened. The education at Anglo-Vedic Schools/Colleges combined best of modern (western) and classical (oriental) studies.

The most phenomenal achievement of Arya samaj has been in the field social reform and spread of education. The samaj based its social programme entirely on the authority of the Vedas, conditioned by rationalism and utilitarianism. The DAV institutions spread all over the country are the standing proof of the educational achievement of the samaj.

4. Ramakrishna Mission :

A movement is a much wider entity than an institution and is more dynamic than a sect. the Ramakrishna movement satisfies both the conditions. This movement has witnessed great dynamism and absorbing power. That's why it speculated that it is going to be a powerful influence in the next century. Several modern thinkers have envisaged a major role for the Ramakrishna movement in the future transformation of human consciousness.

The Ramakrishna movement has upheld its common characteristics, eastern traditions and values. For instance it believes in no miracle and never encouragedmiraculous power as it sees, it as a hindrance to spiritual progress. The followers are expected to be free from religious hypocrisy and spiritual pretension.

Swami Vivekananda, one of the greatest thinkers of India founded **Ramkrishna Mission in 1896** to carry out humanitarian and social work to all without any distinction, especially to help poor and destitute. Basic motto of the mission was to provide social service to people, spread the meaning of Vedantic spiritualism and strive for harmony among various faiths and cults.

Vivekananda established the monastic order after name of his guru or spiritual preceptor **Ramkrishna Paramhansa of Dakshineswar**, Calcutta who believed in universalism in religion and whose main concern was religious salvation and not social salvation. He later established **Belur Math near Calcutta in 1899**, which became the centre of Mission activities. Another centre at **Mayawati near Almora** was established later. He was a Vedantist and he interpreted Vedanta in the light of modern age and this finally came to be known as **Neo-vedantism**.

Swami Vivekananda established spiritual supremacy of India at the **World Parliament of Religions held at Chicago in 1893.** He was first Indian to question the superiority of

west instead of defending his religion. Valentine Chirol author of **Indian Unrest** described Vivekananda's teachings as one of the major causes of nationalist movement in India. He was **spiritual precursor of India's freedom movement.**

5. Theosophical Movement :

It was founded by **H.P. Blavatsky of Russo-German** origin in New York with **Colonel H.S. Olcott (American) in 1875.** They arrived in India in **1879** and established the headquarters of the society at **Adyar near Madras in 1882.** The society believed that oriental religion, especially Hindu religion and its classics, ancient thoughts, had answers to all human miseries. It believed in reincarnation, theory of karma, transmigration of soul, and drew inspiration from philosophy of Upanishads and also from different schools of thought like Yoga, Vedanta etc. Theosophist popularized the study of oriental classics especially Upanishads and Bhagwat Gita.

Annie Besant joined the society **in England in 1889** and came to India in **1893** after death of Balvatsky. She played very important role in popularizing and propagating theosophy in India. She became president of the society after death **of Olcolt in 1907**. She translated **Bhagwat Gita in English**. The society did commendable work under Besant in the field of education. She laid the foundation of **Central Hindu College at Benaras in 1898** that later became nucleus for formation of **Benaras Hindu University in 1916.** She very boldly opined that after ending social evils there was no difficulty in political rights.

6. Young Bengal Movement :

Henry Louis Vivian Derozio (1809-31) a lecturer of English literature and History at Hindu College, Calcutta along with some English educated Bengali youth popularly known as **Deiozians**, formed **Young Bengal Movement at Calcutta.** It was a radical movement. The movement attacked old traditional and decadent customs. It advocated women's rights and educated the public on socio-economic and political issues. It developed a revulsion against Hindu religion and culture to such extent that its followers deliberately started drinking wine, eating beef etc.

The movement urged people to cultivate and practice all virtues and abhor vices in every form and shape. It encouraged free discussion on all subjects with rationality/logic.

Parsis Reform Movement:

Rahanumai Mazdayasanan Sabha or religious reform association was founded by western educated progressive Parsis like Naoroji Furdonji, Dadabhai Naoroji, J.B.Wacha, S.S.Banglee, K.R.Cama- in 1851 with the objective of social regeneration of Parsis, removal of purdah system, raising the age of marriage, education of women. **Rast-Gofter** (voice of truth) propagated the message of the association. Even Parsi religious rituals and practices were reformed and Parsi creed was redefined.

7. Wahabi Movement :

The earliest organized Muslim response to the western influence in India came from Wahabi Movement founded in India **by Shah Walliullah** who was influenced by teachings of **Abdul Wahab** of Saudi Arabia. **Syed Ahmad of Rae Bareli** (1786-1831), a disciple of Shah Abdul Aziz, eldest son of Walliullah popularized the teachings of the latter and also gave it political colour. It was a revivalist movement with slogan to return to pure Islam. Jihad was declared with the prime objective of converting Dar-ul-Harb () into Dar-ul-Islam (land of Islam). land of infidels

Accordingly Abdul Aziz issued a fatwa. Syed Ahmad of Rae Bareli became sworn enemy of British. He established permanent centre at Patna and started movement of religious reform and initiated campaign with the help of frontier tribes. However, he had to face Sikh power on the north-west. Syed Ahmad of Rae Bareli lost his life in a battle at Balakot. In the Revolt of 1857, Wahabis played a notable role in spreading anti British sentiments. British crushed the movement in 1870s. Wahabis considered Sher Ali, the assassinator of Lord Mayo, a martyr.

8. Aligarh Movement :

It was a Reformist Movement founded with prime focus to modernize Indian Muslims. It was started by **Sir Syed Ahmed Khan** (1817-98) who retired from the government service (Judicial Service) in **1876.** He was prepared to accept the official patronage and reconcile the differences of the community with that of the government, and develop the Muslims, socially and economically. He was convinced that in order to get larger share in government job modern education was a must. He tried to modernize Muslim community and propagated his ideas through his writings in the journal named Tahzib-al-Akhlaq (improvement of manner and morals).

Sir Syed Ahmed Khan advocated rational approach towards religion and emphasized on reinterpretation of Kuran in the light of reason to suit the new trend of time.He condemned the system of piri (mystic faquirs being treated as teacher/guru) and muridi (disciple) and institution of slavery in Islam. With full official backing from government Sir Syed founded **Aligarh School** in **1875**, which was upgraded as **Mohammodan AngloOriental College,** which became nucleus for formation of **Aligarh Muslim Universityin 1920**.

He stressed the need for Hindu-Muslim unity. However he did not associated himself with INC and asked Muslims to stay aloof from political movements and urged them to be loyal to British in order to get maximum benefits.

9. Deoband Movement :

It was an important **Revivalist Movement** founded in **1867** by two theologians **Muhammd Qasim Nanatavi and Rashid Ahmad Gangohi** at Deoband, Shahranpur in **1866.**

It discouraged English education and criticized western culture and trained students for preaching Islamic faith. There was wide gulf between Deoband and Aligarh movements. It issued fatwa against Sir Syed Ahmed's Organisation in 1888. It welcomed the formation of INC and supported it.

Despite the best endeavours made by the intellectuals to appeal to the masses, their appeal for all practical purposes remained confined to the urban middle classes, particularly the educated sections. Moreover, traditions die very hard. The evils associated with caste and customs proved to be hard to eradicate from Indian consciousness. It was really very difficult to bring about changes in the long established customs and traditions and deeply rooted prejudices. Child-marriage and enforced widowhood remained as pressing a problem as ever. The fact of widespread illiteracy remained a great obstacle to the realization of Social and Cultural Change. The intellectual ideas and activities could not, therefore, stir the minds of the general public. It can rightly be said about the movement that the lamp had been lighted but the light was flickering.

The intellectuals did have certain concrete gains to their credit. It was greatly due to their constant endeavours that abolition of Sati and legalisation of widow-marriage were achieved during the nineteenth century. The intellectuals' debate and discussion, even if they failed to bring about any concrete change immediately, raised the level of consciousness.

Another significant contribution of the intellectuals lay in the realm of female education. It laid the foundation for emancipation of women.

Contribution by the individual reformers

Some enlightened persons gifted with special instincts and indomitable courage to fight against the defective practices by spearheading the movements for the wellbeing of the society. Their personal effort and contribution to the social reform process and social work practice at large can be stated in the following lines:

i) **Raja Rammohan Roy** is considered as the greatest Indian of the nineteenth century who sowed the seeds of socio-religious reforms in the fertile soil of India. He invested most of his talent and vigour to towards the abolition of the heinous practice of 'Sati'. He supported the cause of widow remarriage and female education in India. His opined that only by freeing women and by treating them as human beings, Indian society can free itself from social stagnation.

ii) **Iswar Chandra Vidysagar** was the second great social reformer of the nineteenth century. He advocated for widow remarriage, economic self reliance, women's education and abolition of polygamy. He collaborated with Raja Rammohan Roy for passing Widow Remarriage Act in 1856. His efforts and

contribution to the social reform movement and to social work practice in India cannever be underestimated.

iii) **Bal Shastri Jambedkar**, the first professor of Elphistone College, Bombay was another father figure in the history of social reform in India. He condemned the evil custom of 'Sati' and female infanticide as well trafficking in female children. He tried for framing laws for abolishing such practices. In order to make these laws widely acceptable by the people he connected them with the sanctions of religious scriptures.

iv) **Gopal Hari Deshmukh** of then Bombay was another pioneer of social reform movements in India. He promoted modern education and established dispensaries, maternity homes, orphanages etc for the needy people.

v) **Sasipada Banerjee** was a notable reformer of Bengal who worked for the cause of women's education and widow remarriage. He himself married a widow. He arranged several widow marriages and gave shelter to destitute widows in his home. He was also deeply interested in taking up welfare works for the labour class.

vi) **Jyotirao Phule** was an active reformist in Poona. He worked for the development of women and for the education of weaker section of the society. He also worked towards the improvement of living of the peasants of Maharastra. He established the Satya Sodhak Samaj in 1868 especially for the socio-economic upliftment of the lower caste people in India.

vii) **Gopal Krishna Gokhale**, who had deep interest in the work of social services, established the Servants of India Society and undertook many social service activities for the well being of the people.

viii) **Dayananda Saraswati** opposed caste system and child marriage.He attacked idolatry, polytheism, Brahamin sponsored religious rites and superstitious practices. He vehemently advocated social equality improvement in status of women and denounced untouchability, caste rigidities and encouraged rationality. Sum total he advocated physical, social and spiritual welfare of mankind which is relevant with the holistic approach adopted in the modern social work**.** He gave a wider concept of Aryan religion. He was first man to advocate concept of '**Swaraj'** and gave the political Slogan of '**India is for Indians'**. He gave emphasis to education in order to diffuse knowledge and dispel ignorance.

IX Swami Vivekananda: Swami Vivekananda, one of the greatest thinkers of India founded **Ramkrishna Mission in 1896** to carry out humanitarian and social work to all without any distinction, especially to help poor and destitute.Basic motto of the mission was to provide social service to people, spread the meaning of Vedantic spiritualism and strive for harmony among various faiths and cults.

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2.04. Contribution of Bhakti movement to social workpractice in India:

Background

The term 'Bhakti' refers to love and devotion to God. It also implies meditation which is characterized by the soul's feeling of love for God and dependence on him. The reform movement known as Bhakti movement or Bhakti cult stressed on the mystical union of individuals with God.

The mystic saints of medieval India were the exponents of the Bhakti movement India. They were not affiliated to any particular sect. They had no blind faith in any sacred scriptures and no loyalty to any particular creed. They greatly influenced the entire social fabric of India without following any rituals or ceremonies and only through individual exertion. The exponents of Bhakti movement condemned idolatry and believed in monotheism. They thought that Bhakti or single minded, uninterrupted and extreme devotion of God was the only means of salvation. Their belief was that God was the source of all joys and external bliss. God lives in the heart of men.
It is believed that Bhakti movement was an attempt by the Hindu saints and philosophers to modify and save Hinduism in the changed circumstances, and a serious threat mainly posed by all evil practices of Hinduism, particularly those relating to caste system and idol worship. The movement became popular because of its philosophy against caste system that discriminated people on the basis of caste. Swami Sankaracharya is said to have been the first and the principal exponent of the Bhakti movement. The preachers of Bhakti cult laid emphasis on the fundamental equality of all religions and all individuals. They held the view that the dignity of a man depended on his action and not on his birth. They protested against the then prevailing defective formalities of Hindu religion and ritualistic practices by the priestly class which happenedto go against the majority of the Indian population.

They created a powerful challenge against the upholders of Hinduism. Ultimately, there arose the conscious and unconscious efforts on these ideas and led to an anti-caste or monotheistic movement. The ideas of some of the famous preachers of Bhakti cult and their contribution to social fields in India can be stated under the following lines.

1. Ramanuja

Ramanuja was considered as one of the earliest exponents of the Bhakti movement. He established Vaishnavism on a sound bed rock and proclaimed that the way to moksha laid through 'Karma' 'Jnan' and 'Bhakti'. 'Karuna' implies kindness or the

performance of duty without any selfish motive. Ramanuja propagated that salvation laid only in devotion to God. He had no restriction of reading the Vedas to the high classes. He rejected caste system and opened his discipleship for all. He also oppressed restriction with regard to partaking of meals (sharing meals together). His main achievements were the simplification of worship and the emancipation of people from the traditional caste practices.

2. Ramananda

Ramananda was born at Prayag in the year 1299. His role was instrumental inbridging the gap between the Bhakti movement of the South and the North. Heinitited the process of breaking the shell of orthodoxy which covered the Hindu society, to withstand the so called threat posed by Islam.His movement embraced the generous recognition to the spiritual as well as social needs and aspirations of the common people. He attempted at the relaxation of the caste rules in respect of religious and social matters. He accepted the members of all castes as his disciples and allowed them to eat and drink together. He designated his disciples as 'Avadhutas' which means the persons who had liberated themselves from old prejudices. He encouraged the use of vernaculars for popularizing his religion so as to reach the masses. Thus, his preaching could reach all castes and all people. Some of his disciples were cobblers, weavers, barbers and peasants. He also accorded sanctity to family life and tried to enhance the position of women in the society. Ramananda'sideas brought tremendous change in the Indian society.

3. Kabir

Kabir was one of the disciples of Ramanada. He followed the trails of Ramananda. Because of his variety of religious experience and cosmopolitan outlook, Kabir made the Bhakti movement more meaningful and responsive to the needs of the people. Although he spoke of himself as a Sudra, he was brought up in the family of a Muslim weaver. Kabir believed in the unity of God and rejected both the Vedas and the Quaran and the supremacy of Brahmins and Mullas. He repudiated the rituals of Hinduism and rites and practices of Islam. He also vehemently criticized the the practice image worship and prevalence of caste system in India. Kabir composed many poems known as 'Kabir Dohas' which contained his religious teaching and had a great spiritual appeal for common man. Although his teachings evoke luke-warm response from the Muslim masses, the lower order among the Hindus accepted him as their religious guide. Thus, th teachings of Kabir generated tremendous influence on the later generations. His role as as a saint and stern reformer in repudiating the orthodoxy in the Hinduism Islam remains as an example in the annals of history of medieval India.

4. Srichaitanya

The greatest among the proponents of Bhakti movement was Chaitanya. He was born in Bengal in 485 AD. At the age of 25 he renounced the world and became a Sanyasi.

He traveled all over the country and taught the people to worship Lord Krishna. He presence in any place drew masses of people who received his message of love and peace. He advised his followers not to take pride of their own deeds and to have perfect humanity in their actions. He said, 'Krishna dwells in every soul thereforegive respect to others without seeking anything for himself.

Chaitanya opposed the prevalence of caste system and expressed his love for poorand the weak. He preached universal brotherhood and love for each other.

5. Guru Nanak

He was born in 1469 at Talwandi. He was a great preacher of Bhakti cult and founder of Sikhism. He spent his life by propagating universal brotherhood, religious tolerance, and unity of God. He condemned caste distinction, idolatry, rituals and expensive ceremonies. He said good deeds alone shall be counted in the court of God. He advised to achieve a state of mind where there is neither pain nor happiness and said, 'it can be achieved by constant recitation of 'Satnam' which according to him is the holy name referring to a common name together for Hari, Ram, Allah and Khuda the one and only God. He preached his disciples the value of prayer and practical morality. He advised, "Make kindness the mosque, sincerity the prayer carpet and what is just and lawful the Quaran". He always praised what was good and condemned what was evil. He opined that mere idol worship, self torture or mechanical recitation of his name will not enable man to merge with the almighty.

Nanak did not advise the renunciation of world. Rather he advocated a middle path between extreme asceticism and free satisfaction the senses. He condemned caste system and believed that it was against the will God. In this regards he said, "Class and caste distinctions are just so much non-sense that all men are born equal…non-sense is caste and non-sense is the titled fame." He attacked the supremacy of Brahmins and Mullas and gave place to honesty, morality, humanity, charity, truth and mercy in teachings. Nanak upheld the doctrine of 'Karma' and believed in the transmigration of souls. The sweetness of Nanak's character and his simple teachings containing truth made him an object of love for all.

Bhakti movement and social work practice in india

If we unravel the pages of social history of India, we can find that religious way of life played a vital role in building and maintaining the edifice of Indian social structure. It cannot be denied that Bhakti movement as s strong religious instrument brought about some significant changes to the Indian social structure through the attacks on social inequality based on caste and class, gender discrimination, supremacy of Brahmins, blind beliefs, ritualism and socially harmful practices etc. It also aimed at supporting the cause of establishing egalitarian society, women empowerment, and community development based on social democracy. It also cannot be denied that the structural changes brought about by the movement provided a sound impetus for the practice of social work in India.

Religious feelings served as a prominent driving force for social work practice in India. The history of social work is greatly glorified by the religious ethos of the people in India. The discussion on the history of social work practice in India remains incomplete without thinking about the religious practice in the country. Spiritualism and religiosity of Indians kept on fueling the practice of social work in India.

2.05. Contribution of Christian Missionaries to Socialwork Practice in India

The arrival and involvement of Christian missionaries in the social scenario of India gavea flow for far reaching consequences in the history of social work in India. They brought about a couple of factors which exercised a major influence in the Indian social order. Basically, these factors are spread of Christian way of life and western education. The blend of Christian way of life and western mode of thinking introduced a new chapter in the history of social work practice in India in terms of serious review on the traditional ways of life and the existing ritualistic practices of Hinduism in the Indian society. It opened a new vista in the field of social democracy in the country. These factors forced the Indian and foreign intellectuals to analyze the Indian myths and mythology and traditions. This analysis helped to develop fresh thinking on the logical and rational ground of such practices. Aided by the intellectualism and rationalism the country witnessed social reform in various fields thereby preparing sound platform for social work practice in India.

Christian Missionaries

Christian Missionaries are the persons who worked with a mission of preaching their religion and associating more and more people to their religion. They came to preach their religion in India, but one has to see that they involved themselves in the work of social service and social reform beyond their main purpose in response to the underlying problems of needy people they work for and with. They condemned and criticized the existing superstitions, religious practices and rituals which were responsible for various social evils in India. Christianism and Christian way of life produced a lot of positive changes in the outlook of Indians.

The influence of new idea born from the spread of Christianity and western education began as early as in 1780, when the Serampore Mission was established in Bengal. The impact of Christian and western education brought about many necessary changes in the Hindu social structure especially with regard to child marriage, polygamy, female infanticides, practice of ‘Sati’, prohibition of widow remarriage etc.. The new knowledge based on western humanitarian philosophy forced the Indians to feel the

suffocating social customs which were responsible for hindrance on the way of social progress.

To be very specific in speaking the growth producing impacts of Christian missionary activities are greatly felt in different fields of social development in Indiasuch as:

1. Education:

Though Christian missionaries came to India with the sole motto of preaching Christianity in India their contribution to education for especially the people of lower strata of Indian population can hardly be underestimated. With the missionary zeal they established numbers of mission schools all over India especially the tribal inaccessible areas. Today, if we can find highest literacy rates in some tribal belts of north-eastern states, it is because of the initiatives of Christian missionaries. Today, Kerala has achieved 100% literacy because Christian missionaries started their activities in this state.

The modern elementary school system was almost entirely supported by Christian mission. In the educations sphere, the opening of schools, colleges and hospitals for India women was undoubtedly the effort of the Christian mission. The coming of missionaries from America in 1857 and their financial resources facilitated the development of medical and social work in India. In 1842 they started first school in Himalyan Region. And at the end of 19th century there was general consciousness among Indians to take up the work of education for them.

2. Social Reform

The modern social awakening of the oppressed groups in India had its beginning with the conversion of some untouchables, out castes and lower castes of people into Christianity. It strived against existing inequalities. The marginalized were mainstreamed and gained opportunities for education, new occupation for life with personal dignity and social acceptance. Prominent among them was Madras Native Christian Association (1893). It appreciates, "Christianity wrought miracles in our midst. It has lifted many of us from the mire of social degradation; it has enlightened us, liberated us from the trammels of superstition and custom and has planted in us the instincts of a free and noble humanity". It exploded caste structure, helped to humanize cultural ethos and structures of thesociety. It protested against division, exclusion and exploitation. Swadeshi banks were started and cooperative societies were on boom.
Christians raised voice against evil practice of widowhood of child widows before attainment of 18 without her consent to be widow. Kali Charan Banerjee, Bengali Christian proposed government administrative reforms through educational system. Swedeshi Movement of 1905 and Non-cooperation movement was supported by Hindu Christians believing "It is not religion but human values and patriotism stands first. Brahma Bandhab Upadhya was in forefront of the movement as leader.

In the case of Civil disobedience, Bombay Christian movement in its first resolution stated that Members of Indian Christian community were one with other communities in their desire to win complete Swaraj. Thus Christian contribution in the country marked with: Democratization of the government, women empowerment and pro-democracy movement, pioneering force in nationalization- Young Christian council of Action established in 1930- and to the Reform movement especially to Bengal Reform movement through education, awareness creation and mission of charity. The Serampore Mission helped for cultural renaissance in Bengal under the leader ship of Raja Ram Mohan Roy. It not only manifested a spirit of emancipation from social and religious bondages, but also infused a sense of creativity into modern intellectual history. Keshab Chandra Sen (1838- 1884) Advocated that political, social and moral regeneration is possible through the practice of Christianity. He states "we breathe, think, feel and move in a Christian atmosphere." The contributions of the Christianity in the field of social work are mainly in four aspects. They are: education, occupation, religion and social and ethnic identity.

3. Socio-economic emancipation of tribes and Dalits.

Most of the tribes were under the clutches of money lenders causing to dispossess their land, lose control over their own community based socio-economic structure and indigenous culture. The scene is changed by the arrival of the missionaries. A strategy of purposive actions such as formal education, alternative employment, financial support through institutional means and so on for socio-economic uplift and liberation from fear of spirits was initiated by the missionaries. A significant and far reaching step towards making the tribes self-sufficient was the introduction of certain socio-economic measurers such as establishing Catholic co-operative credit society, cooperative societies, mutual help societies etc.(established in Chotanagpur in 1909, 1913). Though substantial socio-economic changes had initiated among them they have retained their indigenous values of gender equality, dignity of women, consensual procedure in community, actions apparel, language, cuisine, traditional customs, indigenous festivals etc.. Pondering this we find that the role played by the Christians in the North East in this respect is pivotal, especially in North East. Christian impact on the North East varies from tribe to tribe. Christianity has been he primary agent of change among the hill tribes of North East. "It is in fact," Mukhim writes, "that without missionary activity, the North East would have been a very backward region even today". The mass movements to embrace Christianity represented the intense desire of the oppressed sections of the society for their emancipation by a new awareness brought about by western education.

4. Social service to the destitute

There are hostels and orphanages for boys and girls attached to educational institutions to help the children of poor parents. Great care is given to deaf and dump, mentally retarded, aged, destitute, lepers, aids patients etc. there are thousands of such centers and committed personals doing voluntary services in the field. Amidst oppositions it runs rehabilitations centers for HIV/AIDS infected persons, mentally ill, prisoners etc as an expression to the commitment to humanity.

5. Conscientization of the Community

Conscientization is one of the three level of social concern expressed by the Christians - Beneficence, Development and Conscientization. Conscientization to execute justice,develop the socially backward, downtrodden and marginalized. For this purpose technical schools and nursing centers are run by Christians. Today, Christian centers have become centers of conscientization which is a process of awakening the total person to a fresh discover of his or her dignity and potentialities. Special efforts are made for female education. These centers brought about awareness, an insight, a cultural transformation and offered opportunities for a better standard of living and scope for creativity. It also led to the opening up of the villages and gave them an exposure to the outside world leading to social transformation. Conscientization is one of the new ventures of Christians in Indian. This is clear from the famous 'breast-cloth' agitation in Travancore in the early nineteenth century, which met with a measure of success. As early as 1812, Colonel Munro, the British Resident of Travancore, issued an order that permitted 'women converted to Christianity to cover their bosoms as obtained among Christians in other countries.

6. Health Services

The contribution of the church in the field of health services has been well appreciated by all sections of the people as well as by government. Quite a few church personnel are fully involved in public health services, nutritional programmes and hygiene and sanitation programmes. There are mobile clinic and awareness programmes run in the rural areas. In the field of medical care the contribution of the Christianity is meritorious. The healing mission received some priority in the agenda of the missionaries and churches. Health centers run by Christians originally meant to serve the poor. Many of well equipped and well established hospitals render service in rural areas and slums others do not reach

7. Livelihood Promotion

Liberating people from bonded chains of all forms of suffering has always been maingoal of the church initiatives. The church's development schemes consist not only of providing food, clothing and shelter to the needy, but also helping people toward the achievement of self-reliance and dignity. The missionaries introduced new methods or techniques of their social work in the hills and remote areas. The introduction of cultivation of apples (in Kullu and Kotagrh), potatoes in Lahul starting training centers for knitting and house building etc were noteworthy. It may be noted that the dominant majority of the beneficiaries of the Christian's educational institutions, health care centers, and development schemes are non-Christians. In recent times several non-Christian subaltern communities and marginalized sections of the society also seem to have benefited through certain purposive action for empowerment such as, mass literacy programmes, adult education programmes, conscientization, legal aid, self help groups, and credit societies and so on. The Basal Commission of 1846 to remove social

difficulties and Basal mission to produce sugar out of toddy, imported technology of fly- shuttle as a part of employment generation and industrialization, production of machine roofing tiles in 1864 are few of the social endeavours of Christianity to uplift the poor and marginalized. The establishments of institutions and workshops to train blacksmiths, fitters, welders, printers etc are some of the contributions in southern region of the country.

The effects produced by the work of the Christian missionaries were of far- reaching consequences. Some appreciated, some tried to reform their own religion in the light of what they learnt in the Bible classes and missionary institution, and other by passionately clinging on their ancestral faith. The idea of social service is certainly derived in part at least, from the principles of Christianity and their application in practiceby its followers. The option for the poor is also a rallying call to focus the spiritual, cultural, and physical energies towards saving society form the injustice in perpetrate ona great number of people- on all condemned to remain in inhuman poverty at the bottom of the social scale because of economic, social and religious structures of the present or of the pas

2.06. National Movement and Social welfare

National Movement:

National movement basically started as a struggle for Independence using democratically approved instrument to achieve political objectives. The mainstream National movement focused on creating awareness, mobilizing people, challenging government policies through social action method which involved the activities like awareness and education to the people, organizing them, creating a suitable platform for collective struggle, negotiating, bargaining, confrontation etc. the revolutionary movement on the other hand, believed that the British are far more selfish than the liberal leaders could imagine. The revolutionists therefore resorted to the use of violence as the only instrument for overthrowing the British oppression. The decades following the Sepoy Mutiny were a period of growing political awareness and manifestation of rising Indian public opinion and emergence of Indian leadership at national and provincial levels.

The impacts of socio-religious movements during British period, especially in a nation like India where religion plays a vital role in the socio-economic life of the people cannot be underestimated. Raja Rammohan Roy’s Brahma Samaj and Mahatma Phule’s Satya Sodhak Samaj were pioneers in the reform of Indian society, fighting the evil practices like ‘Sati’, dowry, child marriage, ignorance and illiteracy etc.

Indian National Congress

The Indian National Congress was founded by the active effort of retired British bureaucrat A.O Hume in Bombay in 1885. It mainly consisted of few elites of Indian society such as W.C. Banerjee, Gopal Krishna Gokhale, Dadabhai Naroji, Lokmanya Tilak etc. Lokmanya Tilak was very famous among the masses. After the formation of Congress, it initially functioned merely as debating society that met annually to express and pass its resolutions on various issues such as civil rights and government facilities for Indians.

Partition of Bengal

Partition of Bengal was an infamous attempt of British to divide Bengal on communal basis which was the manifestation of 'divide and rule' policy of the British. This policy was adopted by the British so as to break down the growing unity among different religious communities, because they started to realize that the unity based on national spirit among all the sects may stand as a serious threat to their oppressive governance in India. Indians could understand the evil motives of British in the partition of Bengal in the name of administrative convenience and vehemently opposed it through mass movement.

In 1905, Lord Curzun, the viceroy and governor general ordered the partition of the province of Bengal for improvement of administrative efficiency in Bengal. Therewas a widespread agitation in the streets and in the press. The Congress advocated boycotting British products under the banner of 'Swadeshi'. The Congress led boycottwas very successful. Movement against partition of Bengal awakened the masses and made them aware of their rights and gave the local masses a platform to use the indigenous goods which would make them more self-reliant and self-dependent instead of depending on the British market for common consumer's goods. It can be seen that congress took this step for the upliftment and welfare for the common people.

In August 1917, Edwin Montague, the secretary for states amended the British policy for India in the British parliament. It was an initiative towards increasing association of Indians in every branch of administration and the gradual development of several self-growing institutions with a view to progressive realization of responsible government in India. This policy was later on adopted in the Government of India Act of 1919. According to this act both elected Indian legislators and appointed British officials would share power in their respective fields. This measure was instrumental for the Indian in the sense that it provided a platform for the representatives of India in participating in the process of development of their own people.

Mahatma Gandhi in National Movement

The entry of Mohandas Karamchand Gandhi in the National movement in 1915 brought the movement to the masses in India. Gandhiji used the idea and strategy of non-violence and civil disobedience to inspire millions of common people to involve in the movement. he also used the weapon of Satyagraha to inspire many during the anti-Rowlatt Act in Punjab.

Under his leadership in Champaran district of Bihar the congress party brought forth the plight of desperately poor share croppers, landless farmers who were being forced to grow cash crop cash crops at the expense of the crops which formed a important part of their food supply and to pay high proportion of taxes which were too expensive for the farmers. They were even deprived of remunerative prices for their crops which made their living too difficult. It was at this time that the nationalistcause was integrated with the interests of the coomon mass and the industries that formed the economy of common people of India were associated to the movement. The common people decided to fight for their rights to livelihood. Therefore the first satyagraha movement was launched where Khadi and Indian goods as alternatives were used instead of those shipped from Britain. The movement urged the people to boycott British educational institutes, law courts, to resign from government jobs, to refuse to pay taxes and to forsake British titles and honours. The movement found widespread support from the people awakening to a new sense of nationalism.

Dandi March (Salt Satyagrah)

Gandhiji organized a march to Dandi to protest against British taxes on salt whichalso formed an important source of livelihood for the common people in India. Thousands of followers came forward to support the cause and broke the salt law by making their own salt from the sea water. It created a mass appeal and thousands of people joined the movement for the cause of national interest.

Quit India Movement

The Quit India movement was a Civil Disobedient movement in India. It was launched in August 1942 in response to Gandhiji's call for immediate independence of India. The people from various backgrounds observed the movement. The Quit India resolution was passed on 8th August, 1942. Gandhiji urged the Indians to follow a non-violent civil disobedience. Gandhiji appealed the masses to act as an independent nation and not to follow the orders of the British. Large scale protests and demonstrations were held all over the country. Workers remained absent from the factories and strikes were called. The movement also witnessed many activities that were carried out by some underground organizations which believed in direct action against British oppressive governance. They carried out several bomb attacks on allied supply convoys, set government buildings on fire, electricity lines were disconnected transport was disrupted. This movement saw the participation of both revolutionary and non-revolutionary masses to expel British from the land. But itsoon lost out as the movement got deviated from non-violent to violent movement.

In 1947, Lord Mountbatten, the last Governor General of India announced the partitioning of the British Indian empire into a secular India and a Muslim state Pakistan. At midnight, on 15th August, 1947, India became an independent nation. The dream of masses came true and the Indians were handed over with the responsibility to govern themselves.

Nationalist Leaders and Social WelfareTilak and Agarkar

Tilak and Agarkar unitedly decided to do journalism to create national consciousness. They started two newspapers namely 'Keshari' and 'Maratha'. Keshari focused on various social issues for the interest of Indians. Agarkar also started a journal called 'The Sudharak' which focused on social reform. Tilak believed that Indian religion can be used to create national consciousness among the people. Initially 'The Maratha' and later 'the Keshari' were the powerful instruments not only to discuss social issues but also to act as watchdog focusing on the instances of misgovernance and British oppression. Tilak stood as a strong uncompromising critique of the British. He helped shaping public opinion through newspapers on issues of government accountability. The Ganesh Utsav became a socio-cultural event under the guidance of Tilak to mobilize large number of people for the freedom struggle. Tilak was the first leader who actively tried to create a national political consciousness with the spirit of self-determination. Tilak also was the first to understand that for nationalism to take its root in the minds of the people, it must bein the part of the cultural psyche of the people and therefore he invoked the great spirit of Shivaji using a religious festival like Ganesh Utsav to create community awareness.

Sir Syed Ahmad Khan

Sir Syed Ahmad Khan launched a movement for Muslim liberation. That resulted in founding of the Muhammaddan Anglo-Oriental College at Aligarh, Uttar Pradesh in the year 1875. Its objective was to educate the students by emphasizing the compatibility of Islam with modern education. This college was later renamed as Aligarh Muslim University in the year 1921. It created a new impetus for the Muslim students to get imparted with the values of liberalism and democracy and nationalism which helped them to join in the freedom struggle.

Rabindrnath Tagore

Rabindranath Tagor's Sriniketan was a prominent instrument for rural reconstruction programme. Tagore's approach was based on holistic view of life. He believed that there is a need to cultivate the total personality of the people and to coordinate the cultural and material resources to answer the problems of material and cultural poverty.

In 1921 **R.N. Tagore** set up Sriniketan Institute for rural reconstruction. Theobjective of this institution was:

1. To make rural people self-reliant and self-independent.
2. Developing leaders from the community to guide the people in their developmentprocess.
3. To help the people to develop their own resources.

Pandita Ramabai

During the National movement the role of Pandita Ramabai was as significant as other leaders of the movement. She tried to mobilize other women. Her focus was to challenging attitudes and fight against the British Raj. In this task, she established schools and opened hostels for girls and motivated the women to participate for the noble cause.

Sarojini Naidu

Sarojini Naidu was another iconic lady leader of the Indian national movement.During the Indian Freedom struggle she contributed through her inspiring writings and speech and lectures a lot to the causes of dignity of labours, women's emancipation and nationalism. She also worked and motivated the farmers in Champaron.

Mohandas Karamchand Gandhi

Gandhiji set up the Sabarmati Ashram after he returned from two years of imprisonment. He also established the newspaper 'Young India' and inaugurated a series of reforms aimed at the socially disadvantaged people in the India society including the rural poor, the so called untouchables and women. In 1920 Gandhiji initiated a constructive programme at Sevagram. It undertook various welfare programmes for the poor and downtrodden.

Dr. B.R. Ambedkar

Dr. B.R. Ambedkar is a known name in the history of nation building and welfare of the weaker members of the society. He articulated a very clear vision for the depressed classes. He became a national spokes person of the depressed section and was able to use the political establishments for the interest and benefits of the depressed classes. He used his literary skills in writing books, running newspapersand pamphlets to create consciousness for the cause of the depressed classes. He also spearheaded some significant agitations like Mahar Satyagraha and burning of Manustriti. Ambedkar decided to use the political routs for seeking government sanctions and concessions and facilitate policies which would safeguard the interest

of depressed classes and also would provide them opportunities to define and determine public policies. The Round table Conference where Ambedkar represented the depressed classes saw him been able to convince the British of the need for separate electorates. He questioned the very notion of untouchability and created a basis for a society which would be significantly egalitarian. In 1936 Ambedkar formed the Scheduled Caste Federation of India to be a political platform both for deliberation and as an instrument for the electoral politics. Ambedkar pre-eminent as a leader of depressed classes and his phenomenal intellectual stature made him as most significant non-congress functioning who have a significant role in shaping the nature of our construction. For Ambedkar positive discrimination was a useful instrument of empowerment.

Thus, National movement of India though primarily worked for the cause of achieving freedom for India, it also brought about some significant structural changes in the Indian society. Through and through the national movement, efforts were made by the leaders of the movement to shape and reshape the society for realizing thegoals of social welfare for the needy people.

In addition to bringing people of all the sections under one umbrella of national consciousness, the national movement also emphasized on certain socially significant issues such as : Empowerment of Women, dignity for human beings, social justice, equality, cooperaive living, economic upliftment and so forth and so on.

2.07. Rural Reconstruction Programmes and socialwork practice:

There is a popular saying that India lives in villages. Village here refers to the rural setting in which more than 70% of the total population make their lives. Rural way of living dominates the social life of Indians. If not today, in the recent past, the rural kind of economy played a vital role in shaping the economy of India. The Indian economy was strong when the rural economy was strengthened, and the Indianeconomy was weak when her rural economy was weakened. What is meant to say is that rural reconstruction programme aimed at reshaping the rural economy which wasweakened under the anti-Indian economic measures by the British and it is important to look into the various aspects of rural reconstruction programmes in India.

In the context of social work practice in India, Constructive Social Work has a strong reference to the rural reconstruction programmes in India. Constructive social work came to play in the situation when the basic structure of the society was broken or threaten to break. The reconstruction programmes served as the bearer of constructive social work which aimed at repairing or remaking the basic social structure of India to lead it towards positive change or guard it against growthstagnation.

Historical Background

During the last decades of 19th century and the first decades of 20th century significant changes in the socio-economic life of the society badly affected the life of the country. The self-sufficient economy was gradually disturbed and villagers began to migrate in large number to the new industrial towns. The trends towards urbanization weakened the village customary obligations and gave rise to contractual relations. The village Panchayat that used to be considered as the protector of the community no longer functioned effectively. The emergence of exploitative Zamindary system, failure of indigenous goods to compete with the imported machine goods, increase in the factories in the cities, rising population, closure of village and home industries all added the to misery of the people. The problems of destitution, exploitation of women and children etc further degraded the village society.

In this critical juncture of Indian society, many social thinkers who were committed to the cause of the poor started certain experiments in rural reconstruction in the rural reconstruction Programmes. The rural reconstruction programmes in Indiacan be stated as follows:

The Sriniketan Project

The first organized attempt for rural reconstruction of India was made at Sriniketan in West Bengal by Rabindrnath Tagore with the active support of Leonard Elmhirst, a British citizen who ably assisted him in his noble effort. He built an institute of rural reconstruction through which he undertook all his activities. The main objective of the project was to create interest among the people for raising the indigenous resources and work towards their own development. He also aimed at developing leadership from the community so as to make the village self-sufficient in terms of decision making. The mission of this project was based on four principles viz self-respect, self-interest, self-reliance and joy of working. He formed four departments for imparting education and training such as:

Agriculture: This department involved in improving methods of farming and introduced multi-cropping and encouraged cash crops rather that food crops. A demonstration farm was also opened to show the farmers new methods and techniques.

The Village welfare department: worked for the over all development of the villages. The agents for development in the villages were the village level workers who were provided with special training for guiding the farmers. The major activities of the department included health services, maintaining credit unions and cooperatives and extension programmes.

Industrial department: it established technical training institutes and provided vocational training to the village youths. It also provided technical know how to the village and home industries.
The Education Department: This department organized open-air education and emphasized on educating people to correlate education to work and practical aspects of life.

Through this project basically visualized to bring the liveliness and energy of the villages back with integrated practices of improved agriculture, technical advancement efficient village organizations and constructive education. The positive impact of the project was greatly felt in about 80 villages around Sriniketan. However, lack of government support, weak research, apathy of villagers in their owndevelopment finally led to the closure of this initiative. It is often talked that Tagore could not make the general people aware of the new system and could not come downthe level of the village people.

Marthandam project

A little later than the Sriniketan project Young en's Christian Association (YMCA) started another rural reconstruction project at Marthandam in Kanyakumari district of Tamilnadu under the leadership of Dr. Spencer Hatch. The main objective of the project was to promote development in the rural areas through community participation and by utilization of indigenous community resources. Hatch through this project emphasized on promoting the attitude of self-help and developing spirituality among rural people. The main activities of the project included demonstration on improved system of agriculture, promotion of income generation programmes through cottage industries, establishment of cooperatives and credit societies etc. Hatch also gave importance to the development of local leadership through empowerment. He set up schools and training centers for this purpose.

The Marthandm project was more organized than the Sriniketan project as it had the support of YMCA. As the project concentrated on livelihood development, it succeeded in drawing the attention of maximum number of people. However, it was found that although the motto of the project was to promote self-help, it eventually made the people more dependent. Consequently it led to the failure of the project as the system collapsed after the withdrawal of Hatch from the area. It was also realized that because of the multi-programme approach, agriculture which is known as the foundation of the village economy was neglected. Some of the income generation programmes also failed to realize the real and desirable income. Over all, the project was able to make only a partial impact on the socio-economic status of the people.

Gurgaon Project

It was another important project for rural reconstruction in India. It was established by F.L. Brayne, the then Deputy Commissioner of Gurgaon district in the year 1928. Themain objective of the project was to empower the rural people to partake in the process

of their own development. Empowerment meant making the people realize that development is possible through the virtues of hard work, self respect, self-help and mutual support. It was realized that the development objectives could be achieved if village based organizations were built, mass education was provided, proper leadership developed and spirit of service evolved. The basic components like School of economy, Domestic School of Economy and Health Associations were the foundation of the project. Their role and functions can be discussed followingly:

The School of Rural Economy: was set up to train village guides and they were also taught about cooperating, scouting, child welfare, public health, agriculture, livestock breeding and elementary veterinary service.

The Domestic School of Economy: It was responsible for providing training to the women on the subjects of women and child welfare, first aid, hygiene and sanitation and was also responsible for providing elementary general education.
The Health Associations: were vested with the responsibility to run the health centers to look after the health aspects of the population. The nurses acted as multi-utility workers and even trained local women on midwifery.

This project was able to create awareness among the people that their participation is essential for their development. It also succeeded in removing certain cultural barriers and ensured smooth delivery of various services. It also gave the villagers an exposure to modern technologies in agriculture. However, the project could not emphasized on livelihood issues to the extent it was required for the people and they continued to be exploited. Consequently the project was not able to sustain itself after the departure of Brayne from Gurgaon.

Baroda Project (1932)

This project was started in 1932 by Raja T. Madhavan, a minister in the state of Baroda. The entire activities of the project revolved around Welfare activities. Rural reconstruction centers were established all over the state with the active support ofSpencer Hatch of YMCA. The main objective of the project was to improve the living standard of the people through improved agricultural practices and development of local leadership. Initially the project covered only 10 villages and later on it spread to 35 villages. The project area was divided into the intensive and non-intensive zones depending on the socio-economic condition of the area. This project basically emphasized on three components, Viz (i) Livelihood (ii) Community Infrastructure and
(iii) Community Based Organisations (CBOs).

Under the component of Livelihood, various livelihood development programmes like kitchen garden, weaving, bee keeping, and poultry farming were initiated and undertaken. Efforts were also made create marketing facilities for the marketing ofproducts in the project area. Under the component of Community Infrastructure, providing safe drinking water, improving sanitation, constructing roads, schools and

libraries etc were initiated. Under the component of Community Based Organisation, various local people's organizations such as cooperative societies and credit societies were developed to accelerate the community welfare programmes.

The project spread over a large geographical area than most other projects under the reconstruction programme. It was multi-dimensional in its approach and not only incorporated welfare services but also made an attempt to develop community based organizations. However, due to many internal and external factors, the cooperative movement of the project failed. It is a worth mentioning that it was the first project of its kind to have support from the government. It is said that though the programme was most successful, it was closed suddenly without stating any concrete reason.

Sevagram Project

The famous Sevagram project was started by Mahatma Gandhi in 1936 when he settled in a village named Sevagram near Wardha. The project primarily aimed at mobilizing the mass through self-help and independence. Gandhiji through this project wanted to reconstruct the villages and make them self-sufficient and self-sustaining units by social and economic regeneration. He considered two strategies namely (i) people's participation and (ii) mutual aid as the main strategies for any development programmes. The main feature of the project was the cadre of volunteers he developed. Each village was provided with one volunteer who was trained in spinning, health and sanitation etc. His work was basically to promote cottage industries, rural education, agriculture, environment protection, and health practices. The project also worked on a social agenda through which attempt was made to remove untouchability and improve the socio-economic conditions of the so called untouchables.

The Sevagram project was an entirely new concept of integrated rural development, which included not only economic but also spiritual aspects of human development. Gandhi believed in holistic development of individuals and emphasizedthat a person has to first know himself and then only can he work for the wider community and the society. However, this project got a set back as Gandhi got much involved with the political movement and could not give time for the project. Besides, theideals of Gandhiji were too high for the common men to understand and practice.

Etawah Pilot Project

Mr. Albert Meyer started this project in 1948.This project can be said as the first and last of its kind to be initiated by an individual for the reconstruction of village economy in thecountry. It is well known as a pilot project because it formed the basis for the formulation of the famous Community Development programme of India in 1952 by the national government. The idea of a model village came to the mind of Meyer during his visit tothe rural areas of Etawah district in UP. The main objective of the project was to start capital-intensive development of agriculture and also to improve the infrastructure of the locality so as to improve the accessibility to markets and raw materials.

Unlike the previous projects, this project had a more organized administrative structure at the village, block and district level. A team of agricultural and rural specialists was vested with the responsibility to prepare an extensive district level plan. It was on the basis of this plan that the project was implemented. The main strategies of the project included supply and use of improved quality seeds, use of fertilizers and green manure. Irrigation facilities also were provided in some parts of the district. Conscious efforts were made to improve the attitude of the people towards modern agricultural practices and their usefulness. The other activities that were implemented as a part of the project included horticulture development, soil conservation, animal husbandry, health services, improvement of housing facilities, improvement of roads, water supply, sanitation etc. Shortly speaking, Etawah project was the first such integrated project to make an attempt to look at development from the holistic perspective.

It cannot be denied that, this project had a positive impact on the agricultural productivity of the project area. Also for the first time, such an organized administrative set up was developed to carry out developmental activities. It provided a road map for the forth coming community development programmes of India. However the project could not provide a marketing linkage for the products and at times lacked proper focus. Also the project became too much dependent on Meyer. Thus, after his departure the project could not maintain the same momentum of constructive activities.

The contribution of all the above mentioned initiatives for the rural reconstructionin India cannot be underestimated. All the reconstruction projects were noble in their own ways. They brought about significant changes to the rural economy of selected parts of India and succeeded in setting ideal examples for rural development programmes in India.

2.08. Professionalization of Social Work Practice in India

In the ancient times, the poor, destitute, handicapped, weak and helpless were looked after by joint family, caste panchayats, the village community and religious institutions in the Indian society. But with process of development and expansion of urbanization and growth of industrialization, the ancient social security and welfare system started changing its role in relation to the changing needs of the needy individuals. The emergence of industrial revolution in the 18^{th} century brought about different types of social problems having social significance. It led to malfunctioning between family members, families, groups and community etc. Hence, everywhere social relationship was either broken or was challenged to break. Complexity of social problem was at its peak. Consequently, non-trained, unscientific and traditional way of solving social problems was not able to confront such emerging social problems. Hence, it required scientific outlook and approach to tackle the situation. This situation forced the men of social concern to involve in developing new methods, tools and techniques to deal

with such problems of the society. Subsequently, social work passed through different stages of development to achieve professional status which we see today.

Social work, as a profession, originated in the 19th century. The movement began primarily in the United States and England. After the end of feudalism, the poor were seen as a more direct threat to the social order and so the state formed an organized system to care for them. In England, the Poor Law served this purpose. This system of laws sorted the poor into different categories, such as the able bodied poor, the impotent poor, and the idle poor. This system developed different responses to these different groups.
Social work involves ameliorating social problems such as poverty and homelessness.

The 19th century ushered in the Industrial Revolution. There was a great leap in technological and scientific achievement, but there was also a great migration to urban areas throughout the Western world. This led to many social problems, which in turn led to an increase in social activism. Also with the dawn of the 19th century came a great "missionary" push from many Protestant denominations. Some of these missions' efforts (urban missions), attempted to resolve the problems inherent in large cities like poverty, prostitution, disease, and other afflictions. In the United States workers known as "friendly visitors", stipended by church and other charitable bodies, worked through direct relief, prayer, and evangelism to alleviate these problems. In Europe, chaplains or almoners were appointed for administer the church's mission to the poor.

Jane Addams (1860–1935) was a founder of the U.S. Settlement House movement and is considered one of the early influences on professional social work in the United States.

During this time, rescue societies were initiated to find more appropriate means of self- support for women involved in prostitution. Mental asylums grew to assist in taking care of the mentally ill. A new philosophy of "scientific charity" emerged, which stated charity should be "secular, rational and empirical as opposed to sectarian, sentimental,and dogmatic. " In the late 1880s, a new system to provide aid for social ills came into being, which became known as the settlement movement. The settlement movement focused on the causes of poverty through the "three Rs" - Research, Reform, and Residence. They provided a variety of services including educational, legal, and health services. These programs also advocated changes in social policy. Workers in the settlement movement immersed themselves in the culture of those they were helping.

In America, the various approaches to social work led to a fundamental question – is social work a profession? This debate can be traced back to the early 20th century debate between Mary Richmond's Charity Organization Society (COS) and Jane Addams's Settlement House Movement. The essence of this debate was whether the problem shouldbe approached from COS' traditional, scientific method focused on efficiency and prevention or the Settlement House Movement's immersion into the problem, blurring thelines of practitioner and client.

Even as many schools of social work opened and formalized processes for social work began to be developed, the question lingered. In 1915, at the National Conference of Charities and Corrections, Dr. Abraham Flexner spoke on the topic "Is Social Work a Profession?" He contended that it was not because it lacked specialized knowledge and specific application of theoretical and intellectual knowledge to solve human and social problems. This led to the professionalization of social work, concentrating on case work and the scientific method.

In India, we have been experiencing social work in different forms from Vedic period to till date. Originally, social work in India was in the form of charity. Gradually, it developed into voluntary social work, constructive social work under the leadership and guidance of Mahatma Gandhi.

However, social work took the face of a profession after the establishment of Sir Dorabji Tata School of Social Work in Bombay in the year 1936. A brief account of different forms of social work practice in India can be stated in the following lines.

Voluntary Social Work in India

The word volunteer is derived from the Latin word 'Volunas' which means desire or instinct to do something by will alone. It is act of providing physical, material and non- material help to any individual, group or community that is unable to meet the basic needs of life. Social work in this form is in existence from the very existence of Indian society. To provide voluntary service has been rooted in the spirit of the Indians since long. History witnesses how the Indians have concentrated in to serve the needy through 'dana', 'sramadana', 'seva' etc for the destitute in the society.

Constructive Social Work in India

Constructive social work is all about the activities undertaken with the purpose of reconstruction of the society out of social benevolence. In Indian context, it is spoken with reference of Gandhiji, who used the term 'seva' in place of 'help'. His mission was to reconstruct Indian society from its village level. He proposed 18 plans for the reconstruction of Indian society. They are:

1. Communal Harmony
2. Removal of Untouchability
3. Progression
4. Khadi
5. Gram Udyag
6. Naitalim
7. Adult Education
8. Village Hygiene and Sanitation

9. Service to backward classes
10. Emancipation of women
11. Health education
12. Encouraging national education
13. Native care
14. Removal of economic disparity between the rich and poor
15. Establishment of organizations for youth, farmers and labours.
16. Self-purification (good thinking)
17. Physical labour
18. Sarva Dharma Sambhab

This set of programmes enabled the people o be aware of new dimensions to their capacities and strength. The basic aim of constructive programmes was to bring about total change in the society by generating will and strength in the mind and body of the people themselves. Gandhiji felt that the involvement of constructive organizations would serve two basic purposes i.e.:

I. This programme would substitute dependency on government for socio-economic development with reliance on the people themselves.
II. Constructive organization would be able to win support and sympathy of all sections of the society and this would help in creating necessary climate for socio-economic development of the people.

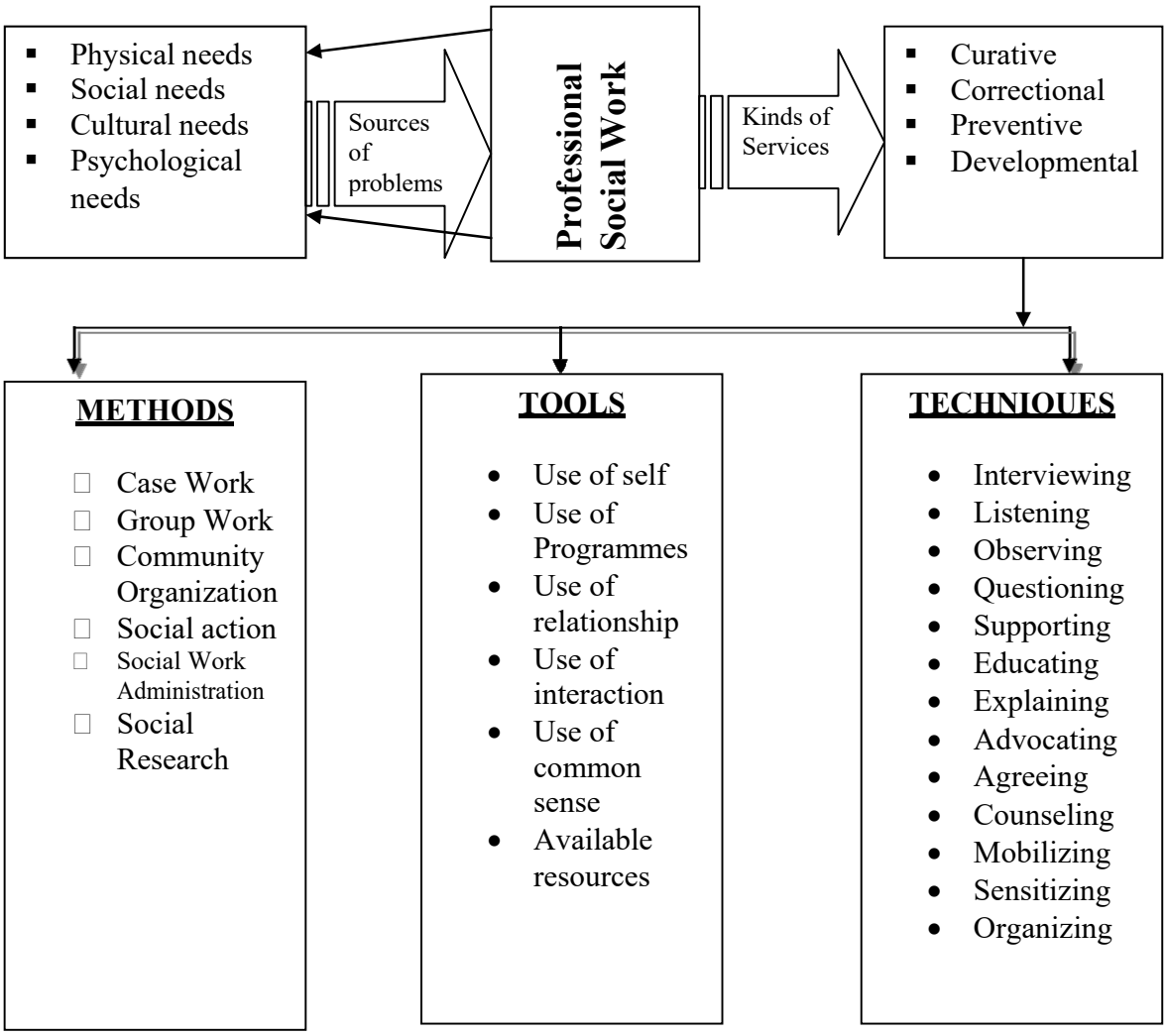
Gandhian way of social work was based on satya (truth), ahimsa (non-violence), aparigraha (non-possession), non-stealing, Abhay (fearlessness), niswarth (selflessness) etc. Different ashrams were established in different places of India, based on Gandhian ideology. However, Gandhiji used ‘spiritualism’ as the technique of social work practice.

Professional Social Work

A profession is an occupation which requires a higher educational qualification- a degree, diploma or certificate. A profession is characterized by a specialized body of knowledge and skills, an area of operation, a code of ethics and certain degreeof organization among the members of the profession.

Social work is helping profession based humanitarian philosophy with scientificapproach. It helps the people to help themselves.

Social Work Practice at a Glance



Professionalization of Social Work in India

Professionalization may be viewed as the socialization process by which individuals are drawn into the institutional context of particulars occupations. Wilenskey, renowned social scientist proposes the following steps in the process of professionalization of an occupation.

1. Full time activities at task
2. Establishment of University training
3. Formation of a national professional organization

4. Redefinition of the core task so as to give the dirty work to sub-ordinates
5. Conflicts between the old timers and the new men who seek to upgrade job
6. Competition bet the new occupation and related ones
7. Political pressure to gain legal protection
8. A code of ethics

1. Full time activity at task

In India, social work as full time activity was started under reconstructive social workunder the leadership of Gandhiji, the constructive workers under the guidance of his ideology were involved in constructive work as full time workers. They were oriented on the various programmes which were meant for the total development of the rural people in India. In 1936, with the establishment of the first institute of social work in Bombay, social work saw a new dawn in India. Systematic training was provided to the prospective social workers so as to make them involve in social work as full time activity. In the post independent era, community development programme was initiated by the government and its personnels also were involved in full time service for the amelioration of the deplorable condition of the people in the community.

In the present days, thousands of social work professionals come out with different degrees from various social work institutes all over India and enter into the field of social work. These professionals are engaged in numerous international,national and local government and non-government agencies/organization who are concerned with the development of the society. Thus, social work as a profession has provided full time task to its professionals.

2. Establishment of University Training

Training for professional social work started in India when Tata Institute of SocialSciences was founded in 1936. Subsequently, before and after independence, many more schools of social work with degree, diploma and certificate programmes were established in Agra, Baroda, Bombay, Coinbatore, Delhi, Lucknow, Madras, Varanashi, Udypur, wailtair, Bhubaneswar etc towards spreading social work education in India. Most of these schools are attached or affiliated to different university in India.

Social work education in India is basically in three different methods such as:

a) Class room teaching (theoretical knowledge)

b) Field work training (practical knowledge)

c) Research programmes

Apart from the above, seminars and conferences are held in local, regional, national and international levels in different institutes and universities in the department of social work to enhance the knowledge of the students on different emerging problems of our society. Various publications have also brought different journals on social problems and their solution. University Grants Commission, the premier body of higher education in

India has been organizing seminars on the issues of social work in order to enhance the social work education in the country.

3. Formation of Professional Organization

Social workers in India have organized themselves into numbers of professional associations-some local, some regional and few national in character. The best known professional organization of this country is the **Indian Conference of Social Work (ICSW)** which was established in the year 1947. However, it is not a professional organization in the sense that we use the term. It is dominated by voluntary social workers who are from other than social work background and who have not received professional training, hence lack the knowledge professional values, principles, objectives, methods and challenges of social work profession. It has been found that none of its presidents has ever been a trained social worker. Many of its members reject the use of the term trained or professional social workers, because this according to them will create an unnecessary wall between professional and voluntary social workers. Yet, in regard to Indian Conference of Social Work it must be admitted that if today a separate organization of professional social workers exists, Indian Conference of Social Work legitimately will take some credit for its parental contribution towards the formulation of the same.

It has provided a unique forum to social workers from all parts of the country to assemble into conference. The various successful and non-successful attempts to build a professional association of social workers in India in the years 1951, 1954, 9156, 1961 were made at the time of the annual session of Indian Conference of Social Work.

The first systematic attempt to form an association of professional social workers was made in 1951. By 1954, a constitution had been adopted by the members. In 1956, at the Jaipur session of the ICSW, an executive committee of the Association of **Alumni of Schools of Social Work in India (AASSWI)** was elected with a President, a Secretary and a Cashier(treasurer) all belonging to New Delhi and other six members belonging to the metros of India. By 1957, the association had enrolled 131 members, but slowly the association became virtually larger until 8th October, 1961, when it was formally reconstituted and given the present status of **Indian Association of the Alumni of Schools of Social Work (IAASSW).** The IAASSW is the representative of professional organization of professional social workers in India.

The Indian Association of Schools of Social Work represents a new organization. It meticulously works on A to Z odds. It does not always race from its members. It becomes more active and more contributing from the cooperation it discovers from its members. It is found that its functional position is not so convincing indeed, nevertheless the present traits it has achieved are somewhat satisfactory. **Association of Medical and Psychiatric Social Work** also is giving some inputs to for the growth and development of social work profession India. It is out of the sincere effort of these organizations in India that the profession is gradually heading towards the professionalization of Social work in India.

4. Redefinition of the Core task

Social work profession operates in wide area cross-cutting various fields while solving socio-economic and psycho-social problems of individuals in the society. Therefore it is quite difficult to state a clear cut definition of role of social work in some fields and social workers are confused in justifying their presence in those fields. There is also confusion in the minds of the people while understanding and explaining as to what is the core task of social workers. Nevertheless, it cannot be denied that there are some specialized functions or tasks which are identified with social work practice. Adoption of holistic approach with curative, rehabilitative, preventive and developmental components to scientifically solve socio-psychological and material problems of individuals is the prime focus of social work. Numbers of conscious efforts have been made from time to time to redefine the core task of social work. Few core tasks of social workers in Indian context can be stated here:

i) Problem identification and analysis

ii) Social diagnosis (social research)

iii) Social planning

iv) Resource identification and mobilization (Fund raising)

v) Conscientization of the community

vi) Organization of the community

vii) Using popular force for the suitable change in the society (Social Action) etc.

Several review committees have been formulated to look into the revision of courses for training in social work so that the specified tasks of the social workers may be more appropriate to the contemporary needs of the society.

4. Conflicts between the old timers and the new men who seek to upgrade job

It has already been discussed in the previous chapters that social work traditionally was a charitable activity. It was the act of everyone who wanted to help others in what ever form. There was neither any specialized activity nor any special training to practice social work of that nature. It is for this reason that most of who were involved in public services (health, education, politics, rural development etc) claimed themselves as social workers. But with the development of social work as a professional activity, the activities of social work were specialized and special training was provided to the social workers. Trained social workers with special knowledge and skills joined the agencies which were concerned with solution of social problems. They had to be monitored by some non- trained personnel who differed in social work knowledge, philosophy and principles with the trained social workers who often preferred to bring change in the traditional approach to social work. There were many instances of ideological conflict between the so called traditional (non-trained) social workers and the professional (trained) social workers. However, the clash between the old and new men in social work field has helped

sharpening the skills and techniques and upgraded the task of social workers in the country.

5. Competition bet the new occupation and related ones

Social work is the profession having maximum codes of relationship with other professions. Unlike other professions, it has to work hand in hand with other professions to meet the goals of its own. Human and social problems arise from multiple causes from multiple sectors solution of human or social problem calls for holistic approach with synergy of efforts from all the sectors and professions. So social work professionals trained with skills and knowledge of different professions. Hence, social workers have employability in vast area of developmental fields.

Today the social work professionals have to compete with the professionals of many other professions. Scope of social work is growing fast. Hence, in all developmental activities, the social workers have to come across different challenges and competitions. The government of India has launched many sectors where social workers can be employed. Even many multi-national companies engage social workers as public relation officers in place of MBA students. Banks need social workers as field officers or public executive officers, industries as labour welfare officers where the social workers have to compete with commerce and law students for these posts. In the field of social development, the students of sociology and economics are given equal weightage with social work professionals have to compete with these students. In the case of India, wheresocial recognition for social work is very low, the social workers have to face lot of challenges in employment.

6. Political pressure to gain legal protection

So far their legal protection is concern; social workers are seen as voluntary workers in India. They don't have a license for practicing social work nor do they have strict line of guidance and protection while operating in the field. Unlike the professionals of other professions such as law, medicine, engineering; they have no legal status in regard to their profession. In the present days, the professional association of social work in India, with the leadership of Tata Institute of Social Science has started a movement to pressurize the government to provide legal status to professional social workers in India. Conferences and seminars are conducted to win the consensus of the people to create pressure group to influence the political decisions on providing legal status to social work professionals in India. It is important on going stage towards professionalization of socialwork in India.

7. Development of a code of ethics

A code of ethics has been developed by professional organizations to guide theactivities of the professionals in the field of social work in India. Association of Schools of Social Work has developed a professional code of ethics. In spite of the best efforts by the association, a standardized code of ethics for the social workers has not been

developed in India so far. The process of developing a standardized code of ethics is stillon. Some recognized professional ethics of social work can be enumerated in the followingpoints:

i) Respect for human dignity an personality

ii) Dignity of each human being, be it a pauper or a prince.

iii) Matching the available resources with the felt needs.

iv) Stimulating change to enhance democratic values.

v) Accomplishing change through co-operation on both intellectual and emotional levels

vi) Serving as change agent from behind the scene, so that the individual, group or community may emotionally feel that the change was not imposed from outside but was autonomously sought by the individual, group, or community.

vii) Respect for the profession

The professionalization of social work in India is an ongoing process. Lot a many professional organizations are on task to promote social work as a profession. It is expected that the ever-growing need of the profession in social welfare field in the present century will give rise to the social and political recognition of the profession and consequently, lift it to the stage of full-fledged profession with its distinct status.

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BLOCK-III

Social Work Profession in India

Contents of the Unit

3.01. Introduction
3.02. Objectives of the Unit
3.03. Meaning and Characteristics of Social Work Profession
3.04. Philosophical Foundations of Social Work
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3.09. Integration of Professional and Voluntary Social Work in India

3.01. Introduction

W.A. Friedlander, a renowned American social work scientist defined social work in his book entitled "Introduction to Social Welfare" in the year 1955. He said, "Social work is a professional service, based on scientific knowledge and skills in human relations, which assists individuals alone or in groups, to obtain social and personal satisfaction and independence". In the recent years there has been some appreciation of the fact that tackling social problems and helping individuals in the contemporary society demands special knowledge and skills in addition to personal qualities of sympathy, understanding and self-sacrifice that are usually associated with social work. With the analysis of the profession it is felt that the necessary knowledge and skills can be acquired through systematic training. It is also considered that since the work of helping people is an essential social function, those performing it should be paid for their service.

Generally medicine, law, and engineering are known as professions and in this category; social work also has established its relevance and possesses all the prerequisite characteristics to be called as profession. But in India, there is a controversy about calling

social work as a profession. It seems therefore, essential to have a deeper analysis and discussion to have a better understanding of social work profession in India.

3.02. Objective of the Unit

The main objective of this unit is to make the professionals familiar with different professional dimensions of social work so as to make them well informed on the profession in India. After reading this unit the students will be able to comprehend about the following topics:

- ✓ **Meaning and Characteristics of Social Work Profession**
- ✓ **Philosophical Foundations of Social Work**
- ✓ **Professional values and Skills of Social Work**
- ✓ **Growth of Social Work Theory and contributions of Social Work**
- ✓ **Professional Organizations of Social Work in India**
- ✓ **Professional Social Work in relation to Voluntary Social work and Constructive Social Work in India.**
- ✓ **Integration of Professional and Voluntary Social Work in India**

3.03. Meaning and Characteristics of Social WorkProfession

Meaning

A profession is generally seen as an occupation which requires a higher educational qualification that may be a degree, a diploma or a certificate course for its practice. It is characterized by a specialized body of knowledge and skills, a specified area of operation, a defined code of ethics and certain degree of organization among the members of the profession.

Thus, it can be further defined that a profession is an occupation for whichspecialized knowledge, methods, skills and training are required and the members of the

profession work not only for their self-satisfaction but also for the larger interest of the society. It bears some ethical responsibility of the professionals. All the professions are occupations, in the sense that they provide some means of livelihood to the practitioners. On the other hand not all the occupations are professions for they lack some characteristics of professions and they also need to pass through certain stages of development before achieving the status of a profession.

Characteristics of a Profession

Many eminent writers after the careful analysis of the meaning and implication of a profession have tried to summarize the characteristics of a profession in the following ways:

According to Miriam Van Waters the following characteristics in a profession arebeing emphasized:

1. Acquisition of special skills based on training,
2. A function to perform that is recognized by public opinion
3. A feeling of kinship due to common training
4. A sense of loyalty or humour expressing itself in a code of ethics in the field ofmutual relationship between clients, the worker and the public.

Millerson, after his careful study found the following most frequently concernedtraits of a profession:

1. Skills based on the theoretical knowledge
2. Provision of training and occupation
3. Tests of the competence of the members
4. Organization among the members of the profession
5. Adherence to the professional code of ethics
6. Altruistic service

Youngdhal enumerates the following characteristics of a profession:

1. It includes use of intellectual operations with a high degree of individual responsibility
2. It is learnt through a formal training
3. It possesses techniques capable of transformation through a specialized educational discipline

4. It tends towards self-organization for the promotion of standards andadvancem

5. It is not merely theoretical but practical in aims goals.

6. It is responsible to public interest and public welfare.

By analyzing the above characteristics of a profession given by different authors; wemay enumerate some general characteristics of a profession in the following lines:

1. A profession has a systematic and scientific body of knowledge

2. It has an organized system of imparting education(University training)

3. It has some specialized activities of its professionals

4. It has its own professional organizations

5. It has a professional code of ethics for the professionals

6. It has social recognition

Professional Characteristics of Social work in India

In the light of the characteristics of a profession we can now examine the validity of theclaim of social work as a profession as under:

2. **A systematic and scientific body of knowledge**:

The first question to be discussed here is, "Do we have a body of knowledge and a theory entitling us to the status of a profession? Perhaps, the real answer to the question would be yes. Social work is based on scientific body of knowledge which enables the professionals to view understand a person, his problem and his social environment in a distinct way. The area of knowledge basically incorporated in the body of social work knowledge can be grouped as follows:

i) **The knowledge about Human behaviour and social environmen**t:

It includes the knowledge on personality factors, theories, social aspects, psychiatric aspects, human relations, groups, social institutions, socializations, social control etc. which enrich and enable the professionals to effectively deal with undesirable situations in the society.

ii) Knowledge about methods and tools and techniques of social work:

It includes knowledge about the tested and scientific methods such as case work, group work, community organization, social welfare administration, social action and social research.

iii) Fields of Social Work:

It includes the knowledge on medical care, psychiatric services, child guidance, correctional services, family welfare, Youth welfare, labourwelfare, rural development etc.

iv) Social Problem:

It includes the knowledge about crimes, delinquencies, alcoholism, drug addiction, gambling, beggary, prostitution, unemployment, casteism, communalism, corruption, discrimination, poverty etc and their factors and possible solutions.

v) Knowledge about values and principles:

Social work has developed well defined principles which guide its practice. The social worker accepts the client as he is and doesn't impose anything. It believes in individuals worth, dignity and integrity. Its goal is to promote full growth of human potential by helping the people to help themselves.

There is continuous increase of knowledge in the above mentioned fields of social work in India. Researche is in progress for specialized social work knowledge and practice suited to the Indian conditions. In India the full- fledged development of professional knowledge in social work still remains much to achieve.

3. Organized system of Education (University Training)

Social work as a profession has a distinct identity in the field of education. In our country there are provisions for graduate and post-graduate level of education in the universities and other teaching institutions. The first school of social work was established in 1936 in the name of Sir Dorabji Tata Graduate School of Social Work, Bombay. Initially this school provided Diploma in Social Service Administration, but later on it included BSW, MSW and other fields of social work. Till 1947 it was the only institution in India providing training for social work. After independence many institutes of social work education like Kashi Vidyapith, Varanasi (1947); Gujarat Vidyapith, Ahmedabad (1947); Delhi School of Social Work (1948) which was the first school of social work as a part of a University; Boroda School of Social Work(1949); Department of Social Work, Lucknow university(1949) etc were established in India to her credit. At present there are more than 200 professional training institutes of social work spread all over India providing different courses in social work discipline. Yet,

social work remains to be widely recognized discipline at par with the otherprofessions in India.

4. Specialized activities of the professionals

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

5. Professional Organizations

Professional organizations are important for a profession in the sense that they represent the profession in times of need. They guide the profession from the front to givea new height in its standard of education and practice. In India several professional organizations of social work have come up in the due course of time and rendered commendable service towards the development of the profession.

The Indian Association of Alumni of Schools of Social Work (IAASSW) was formedin 1951 to provide necessary inputs for the development of social work education in this country. Its name was changed in 1964 and now it is known as Indian Association of Trained Social Workers (IATSW). It has its branches at Mumbai, Chandigarh, Coinbatore, Delhi, Dharwar, Hyderabad, Indore, Jamshedpur, Chennai, Nagpur, Trivandrum, Udaipur, Varansai, Waltair, and Lucknow. The Association of School of Social Work in India (ASSWI) was established in 1960 to act as non-official organizationfor the promotion of social work education in India. The Association of Medical and Psychiatric Social Work (AMPSW) also give inputs to the profession. There are several professional organizations at the levels of schools of social work putting their efforts to develop social work into a full-fledged profession.

6. Professional Code of Ethics

Some recognized professional ethics of social work can be enumerated in the followingpoints:

i) Respect for human dignity an personality

ii) Dignity of each human being, be it a pauper or a prince.

iii) Matching the available resources with the felt needs.

iv) Stimulating change to enhance democratic values.

v) Accomplishing change through co-operation on both intellectual and emotional levels

vi) Serving as change agent from behind the scene, so that the individual, group or community may emotionally feel that the change was not imposed from outside but was autonomously sought by the individual, group, or community.

vii) Respect for the profession

Social work profession operates in wide area cross-cutting various fields while solving socio-economic and psycho-social problems of individuals in the society. Therefore it is quite difficult to state a clear cut definition of role of social work in some fields and social workers are confused in justifying their presence in those fields. There isalso confusion in the minds of the people while understanding and explaining as to whatis social work. A code of ethics has been developed by professional organizations in the field of social work to guide the activities of the professionals. In India, Association of Schools of Social Work has developed a professional code of ethics. In spite of the best efforts by the association, a standardized code of ethics for the social workers has not been developed in India so far. The process of developing a standardized code of ethics isstill on.

7. Social Recognition

Social work as a profession has been accepted by the governments of many countries round the globe. Many governmental and non-governmental organizations employ trained social workers for various posts. In India the recognition and acceptance of social work among employers and the people is very low in comparison to that of social workers in the western countries. There is hardly any job exclusively for social workersin India and the social workers hardly enjoy any distinct status in relation to their profession. In spite of all the hardships, social work is spreading in the fields of health care, child welfare, women welfare, rural development, correctional service and so on. It is gradually achieving social recognition in the respective fields of practice.

3.04. Philosophical Foundations of Social Work

It is important to know about the philosophical foundations of social work because they can be instrumental to examine the ultimate realities of the concepts, principles and values of social work and can help us to obtain deeper understanding aboutthe essentiality of the profession. Before entering into the discussion on philosophical

foundations of social work, it is necessary to understand as to what philosophy is andwhat social work philosophy is.

Concept of Philosophy

The term 'Philosophy' has been derived from the two Greek words 'philo' which means Love and 'Sophia' which means Wisdom. The literal meaning of the combination of the two terms is 'Love for wisdom'. Therefore, the meaning of philosophy is love for wisdom. Wisdom is the fine and rationalized outcome of one's own life experiences. Philosophy is the science which investigates the most general facts and principles of human nature and conduct of life.

According to Webster's New International Dictionary, "Philosophy is the science which investigates the most general facts and principles of reality and human nature and conduct; especially and now usually, the science which comprises logic, ethics, aesthetics, metaphysics and theory of knowledge".
According to John De Wey, "It is concerned with problems of being and occurrence from the stand point of value, rather than from that of mere existence".

In social work, it involves itself in analyzing the basic principles and concepts of social life and presents the highest ideals of social relationship. It is also concerned with revealing some fundamental truth concerning the relations of man with other men and men with the universe as whole. Thus, philosophy is the critical discussion and evaluation of fundamental assumptions that people make in everyday life, in own life, in family, in politics, in religion, in science, in arts and in other broader areas of human activities including social work practice.

Philosophy as most Indian Philosophers conceived should be all comprehensive, affirmative, synthetic and spiritual in nature. They maintained wisdom is that knowledge by knowing which everything else can be known. In Indian perspective, philosophy is the ultimate reality. Hence, philosophy as the quest for ultimate truth is a science of value parexcellence. It should not only criticize the facts but also uphold itself to satisfy all branches of knowledge.

Social work Philosophy

Like other professions, social work borne and grew out of certain needs of human beings. In the beginning social work served mainly the poor and helpless, but with the changing situations, it took the face of other services. Now in the twenty first century, itis mostly concerned with the problems wherever human institutions or human relations either break down or are threaten to break or even are not at the stage of maximum potential. It is found that problems of human life are not influenced by this or that single factor but it is the product of multiple factors that are linked with the survival and development of human society which is the ultimate reality. In this context, it is essentialto know the philosophical foundations that strongly uphold social work as a nobleprofession.

Social work is the youngest profession that emerged in the 20th century. As a profession, it is still in its tender age. Though it continues to exist from the very beginning of human civilization as helping activity, has not produced great philosophers of its own. It therefore, uses the philosophical thoughts from other professions and relates those to the basic knowledge and methods applied in its own areas of operation. Edward
C. Lindman was the first social worker who made a conscious effort to identify some philosophical bases of social work profession.

According to E.C Lindman, Social work is based on humanitarian philosophy, for its main concern is the welfare and happiness of human beings. Except from devotion to the welfare of human beings, a social worker has to find a method of enabling those who are assisted to regain their confidence in themselves for the proper adjustment to normal life. The philosophy of democracy also has a sound base for social work. It strengthened the need to recognize every human being as an individual, worthy of respect and recognition. The basic philosophical components of democracy like importance of the consent of the ruled, rule of the majority, respect for creative minority, freedom of assembly, speech, and religion are fundamental for human development. These components lay the foundation for social justice, liberty, equality and fraternity which form a significant part of social work philosophy.

The American Association of Schools of Social Work has set down a statement that may be said to represent the current philosophy of social work. As the statement goes, "Social work accepts as its main objectives the adjustment of the individual in the society. It views this adjustment as dynamic and changing as individual development takes place and as the social setting is modified. It views lack of adjustment as originating in the physical, mental and emotional make up of individual, and in the environment which conditions his behaviour. Thus, the profession of social work functions in both areas, utilizing certain skills for service to the individual and others for the control of the environment" The main concern of social work is the individual, the understanding of his needs and his adjustment to his environment. Social workers enter people's lives in very practical and intimate way. They necessarily become involved in the issues which have an inescapable connection with the philosophy of human beings.

The third International Survey on Training of Social Work conducted by the United Nations sums up some of the philosophical foundations on which the profession of social work has so far been built:

1. To organize the worth of individual human being, regardless of the circumstances, status, race, religion, politics or behavior; and to foster the growth of human dignity and self-respect.

2. To respect individual, group and community differences, at the same time as seeking to harmonize them with the common welfare.

3. To encourage self-help as a means to growth in self-confidence and abilityto assume responsibility.

4. To promote opportunities for satisfying living in the particular circumstance of individuals, groups and communities.

5. To accept professional responsibilities to work for the implementation of social policies consistent with social work knowledge and philosophy about human desires and needs, with the aims of affording to every individual the opportunity to make the best use of his environment and his own potentialities.

6. To safeguard the confidential nature of professional relationship

7. To use this relationship to help clients (individuals, groups or communities) to become more free and self-reliant rather than to try to manipulate them to fit a preconceived pattern

8. To make responsible use of resources and professional relationship for the purpose of promoting as objectively as possible the greatest good for the individual and the best interest of the society.

Herbert Bisno has described the philosophy of social work in details in his book 'The philosophy of Social Work'. He has narrated the philosophic tenets of social workin 4 areas, such as:

1. The nature of individual,
2. The relation between groups, groups and individuals and between individuals,
3. The function and methods of social work, and
4. Social maladjustment social change.

In the recent years, some thinkers of social work profession, after careful analysis of the concept, principles, methods and experiences gained from the social work practices have formulated some basic tenets of social work philosophy that can be stated under the following points:

1. Belief in the worth and dignity of an individual

Every individual no matter where he stands at the social order, what he does, whathe contributes to the society, how big or small qualities he possesses is of worth. Social work strongly believes that each person's life is socially desirable and every person has some dignity to hold on. Worth and dignity of individual is the central theme of social work. Some fundamental principles of social work like individualization, non-judgmental attitude, equality of opportunity, the rights of

weaker members of the society, social justice, democratic values etc manifest the importance of worth and dignity of individual.

2. Belief on individual freedom

One of the earliest philosophers Rousseau said “Man is borne free but everywherehe is in chain”. It implies that man is in eternal bondage of various needs and deficiencies in himself and his social environment. Social work which is also known as helping profession seeks to mitigate those needs and deficiencies and ameliorate human problems. It tries to free individuals, groups and the society from the clutches of various problems. Social work emphasizes on total freedom of individuals for it realizes that freedom is indispensable for human growth and development and ultimately human happiness. Total freedom encompasses political freedom, freedom from poverty, freedom from social maladies, andfreedom from chronic sickness (physical and mental) and so on that stand on the way of development of an individual or the society.

3. Inter-dependency between the individual and the society

Individuals and society have always maintained unbreakable and inseparable relationship between them since their existence. Man cannot live without society. For the fulfillment of every single need from womb to tomb, man depends on society in one or the other way. Starting from child care to education, security, employment, livelihood, love and affection everything is possible only through social relationship which is the life cell of the society. In the same way society cannot exist without individuals and no social relationship can happen without human beings. Hence, the sole priority of social work is individual and his relationship with the society. When the relation between individual and his society is disturbed, problem occurs. Social work does nothing but attempts to make an adjustment in the relationship between the individual’s need and the social environment.

4. Multiplicity of the causal factors

A human or social problem doesn’t come from a single factor. Several factors are responsible for a single social problem. For instance, if we takepoverty as a social problem, it is a result of not one or two factors. If you ponder about, you can find several factors responsible for poverty of a person or a society. Similarly the problems of alcoholism, family disorganization, juvenile delinquency, beggary, crime etc have multiple of causal factors. Social work for this reason believes in holistic approach for intervention in solving social problems. Social work does not simply believe in single factor for a problem. It adapts scientific social diagnosis to find out related factors which may be contributing to a particular problem. It also works on attacking all the factors contributing to the problem at hand and tries to bring about a scientific solution.

5. Collective responsibility

Solution of a Psycho-social problem is not a single man job. It calls for collective effort from all people especially those who are directly related to a given problem. Life in the society has always demanded for collective responsibility. Even in the ancient days the people with problems were helped by family, caste panchayats and other human groupings. Social work believes in participatory approach of solving problems and making development. It attempts to involve all the possible forces to tackle problems. In the cases of individual problems social work tries to organize the people around the individual and involves them to solve his problems. In case of community/social problem social work attempts to organize the community/society to solve the problems. Thus collective responsibility forms a foundation of social work philosophy.

6. Recognition of the concept of welfare state

Welfare state can be defined as "a state where well being/welfare of the people is the responsibility of the state/ government." It implies that in a welfare state, the government takes the mandatory responsibility for the well being and welfare of its citizens. The concept of welfare state has been recognized by most of the independent countries of the world including India. Social work upholds the idea of welfare state and very often uses the popular forces to pressurize the government to plan and work for the welfare of people. The recognition of concept of welfare state has given social work a strong platform to make conscious use of state resources for the upliftment of the needy people of the society.

7. Belief in democratic values

Belief in democratic values is one of the fundamental components ofsocial work practice. It is a known fact that social work as a profession stands on the democratic footings. The humanitarian principles of democracy like equal rights, social justice, and equal opportunity are also accepted as fundamental guidelines of social work practice. Under the guidance of democratic values social work operates on the basis of humanitarian philosophy which upholds the ideals of human welfare and happiness as the highest moral of the society. In its noble mission of human happiness social work involves itself in attaining equal rights, social justice and social equilibrium in the society. It looks forward to establish a just society where every one lives a happy and comfortable life.

8. Positive Change

There are serious political, economic and cultural maladjustment in our society. The co-existence of such maladjustments calls for the conscious efforts tobridge the underlying gaps for the good cause of the society. If these gaps are to meet, there is a need for social change and for a positive social change; there is a need of social planning. Social workers, otherwise known as change agents know the intelligent direction of social change. They find the best possible ways and means to bring about social change in the society. To bring about a desirable

change in the society, social work basically sets two broad objectives: 1. to enable and organize the people and use their cooperative power for the improvement of the society. 2. To work on the system to make it suitable and functional so that people can help themselves to contribute for their own development.

3.05. Professional values of Social Work

Every profession has its own set of values based on which the professionals accept or reject a particular behaviour or while striving towards the professional goals. The understanding of professional values of a profession is important in the sense that these values work as driving forces in the professionals to make appropriate decisions and help them to behave in a particular way in their professional practice. Therefore the professional values of social work are important to know for its professionals.. Before discussing about the values of social work, it is important to have a clear understanding about the meaning of values.

Concept of values

In general sense, values can be defined as a conception-social, cultural or personal, by which things are compared and approved or disapproved in relation to one another, held to be relatively desirable or undesirable, more meritorious or less meritorious . Values are socially approved desires and goals that are internalized through the process of conditioning, leaning and socialization and that become subjective preference, aims and aspirations. It is seen as an intellectual, emotional judgment of an individual, group or a community regarding the worth of a thing, a concept, a principle, an action or a practice. It forms the basis upon which an individual choose something and reject another by judging it as better or worse, right or wrong. Values play a very significant role in ones life because they provide a suitable platform to accept or reject what is socially approved or disapproved one.

Social work values as such have to play a significant role in social work practice as they maintain social equilibrium, unity in behaviour, psychological foundation of life, determination of role and evaluation of social events and problems.

Some of the famous social work scientists have enumerated some important values involved in the professional practice of social work; those can be stated under the following points:

Friedlander, a renowned social work scientist has enumerated four primary values of social work such as:

1. Conviction of the inherent worth, the integrity and the dignity of an individual

2. The right to determine himself, what his needs are and how they should be met

3. Firm belief in equal opportunity for all, limited only by the individual's capacities.

4. Social responsibility towards himself, his family and his community.

G. Konopka has enumerated two primary values of social work namely:

1. Respect for every person and the right of each person to the fullest development of his/her potential.

2. Mutual dependence of individuals and responsibility towards each other according to their abilities.

Kohs has divided the values of social work into primary and secondary values. He described the following 10 values as primary values of social work:

1. Worth and dignity of man
2. The capacity of a man to achieve full human potential
3. Tolerance of individual difference
4. Satisfaction of basic human needs
5. Liberty
6. Self direction
7. Non-judgmental attitude
8. Construction of social cooperation
9. Importance of work and constructive use of leisure
10. Protection of one's existence from the dangers caused by man and nature

After the careful analysis of social work knowledge and practice some important valuesmost apparent in the profession were expressed in the following broad areas:

1. Values relating the individual
2. Value relating to the problem
3. Values relating to relationship
4. Values relating to social welfare agency
5. values relating to social work practice

1. Values relating to individual

The concept of individualization was one of the most dominating one during the early development of social work profession in the world. Individualization has always been given a central place in the fundamental principles of social work practice. Individualization was thought of as essential as it was believed that "Men are saved not inmasses but one by one and that every one saved must be saved by an individual whose own heart is filled with love, and who is able to communicate to another the grace which he himself has received." For the proper growth and development of the society the individual and his individuality should be taken into account as the first goal of all development programs. Even in the group activities creativity of the individual should be given optimum importance.

The American Association of Social workers identified the following values inconnection with individuals:

i) Firm faith in the dignity, worth and creative power of the individual.

ii) Complete belief in his right to hold and express his own opinions and to act upon them, so long as by so doing he does not infringe upon the rights of others.

iii) Unswerving conviction of the inherent inalienable right of each individual to choose and achieve his own destiny in the frame work of a progressive, yet stable society.

On the basis of different thoughts about social work, the following main values can be enumerated:

1. Every individual has his worth
2. He has every right to get respect
3. Individual reacts in totality
4. Internal and external condition of each individual are different, therefore theirbehaviours differ.
5. Individual has the right to develop his personality according to his choice.
6. Individualization is essential for his concrete help
7. Personal values i.e. thoughts, feelings, beliefs are important to be studied.
8. Individual has the right of self-determination towards solving his own problems
9. Individual development depends on total environment.

2. Values relating to problems

Social as profession is concerned with the scientific solution of psycho-social problems. Problems are the unmet needs of an individual, a group or a community in our society. A social imbalance is inevitable with disruption of a person's relationship with the world around him. It is social malfunctioning borne from defective interaction of persons that creates problems in the society.

Problems arise not necessarily due to a single factor but due to many factors together. Psychological factors have a strong bearing on the problem areas but one cannotconsider merely those factors contributing to person's problems, there are many other factors as well. Psycho-social problems arise very broadly from the very impact of socially sick people on their environment or the impact of a sick environment on the people. For instance, deviant children may cause many problems like murder, rape, terrorism, family disorganization, hatred etc. in the society. On the other hand, the environment where there is family disorganization, hatred, terrorism etc can go a long way to make the children deviant. The problem of an individual is not the product of mere past but it is the combination of the past and the present situations.

Social work carries the following values in connection to problems:

1. A problem arises when the individual fails to meet his desired needs through his learned habits and methods. Therefore social work attempts to change his habits and methods of approaching his desired needs.

2. Problem often either affects social functioning or is affected by social functioning. Therefore social worker believes in improving the social functioning of the client.

3. A problem has many side effects and creates many other problems.

4. A problem has multifarious effect on human life

5. Internal and external factors of the problem not only happen together but also maybe a cause for one another.

6. Everyone feels the problem but the person who solves the problem doesn't become a client in the same case. He believes in increasing the problem solving capacity in the individual.

3. Values relating to Social relationship

Relationship is considered as the flesh and blood of social work practice. In the society, the interplay of different personalities through a dynamic guided relationship can play a greater role in solving different problems. Relationship is the social worker's responsible

and disciplined use of himself and others in working with an individual, group or a community to solve problems. In this relationship he applies his professional knowledge and skills guided by the ethics and principles to help individuals, groups or communities.

With in the democratic frame of reference, the professional relationship involves a mutual process of shared responsibilities. Recognition of other's rights, acceptance of differences, integrated goals, socialized attitudes and above all, the growth producing relationship greatly contribute towards removing the existing problems.

The practice of social work is based on basically two kinds of relationship, such as:

1. **Informal social relationship**: Every individual as a human being has to maintain this kind of relationship during any kind of social interaction. This relationship bears the element like love, concern, cooperation, sympathy and companionship which meet the social needs of the individual. Before moving towards a professional relationship, the social worker establishes this kind of relationship with the individual, group or community. It provides the necessary preconditions for moving towards professional relationship.

2. **Professional relationship:** Professional relationship is guided by the ethics and principles of the profession and has some specified objectives in itself. The social worker deliberately builds such relationship with the clientele to chanelize the necessary resources knowledge, skills and material goods to enable the clients to cope up with the problematic situation.

Relationship is the continuous process within which problem solving takes place. It is the catalytic agent in which the under-levels of the personality of unconscious individual changes in the sense of self-worth, security and the sense of linkage with other human beings.

Social work believes in the following values in connection with the relationship:

1. The person who is brought to the agency for help is accepted by the worker as anindividual, but not as a case.
2. Client is accepted as he is. Social worker does not have subjective feelings abouthim.
3. The relationship is established in such a way that the feelings of clients are nothurt.
4. The professional relationship is established on the basis of equality and there is nofeeling of subordination in the client.
5. The basis of relationship is love, cooperation, sympathy and help.

6. Through the relationship the client is stimulated and his/her insight is developed.

7. Relationship is considered positive or therapeutic when communication begins onthe emotional and intellectual level between client and the worker.

8. Social worker uses relationship as a tool for the solution of the psycho-socialproblems of the client.

IV. Values relating to Social Agency

Social agencies are the instruments for solving psycho-social problems in the society. They represent the organized efforts of a group of people to meet specific human needs which arise out of certain social conditions. They strive to meet specific, recognized, visible needs that are agreed upon as important for substantial number of people. A social welfare agency makes use of professional social work skills in implementing programmes designed to meet these needs.

It is primarily to the agency that the client turns or brought for obtaining help. Thesocial worker is considered as an important part of a range of resources offered by the agency. The welfare agency determines the objectives of the programmes, makes action plan in view of the problems and available resources, formulates appropriate policies etc and hence, it is essential that the social worker understands his position in the agency. Onthe basis of the nature of the agencies they may be said as public or voluntary. Public agencies are run by the government and are usually available for all those who come under certain category. But the voluntary agencies are the ones which are run by group ofpeople who volunteer to provide restricted services to certain number of people falling under certain categories. Further, the setting of a social welfare agency may be primary orsecondary. A primary setting of social work is the one with primary objective of carrying out social work activities and social workers have the primary professional place. On the other hand, in secondary setting of social work agency social work practice and social work has a secondary place.

It has been found that a social welfare agency must have a democratic basis of organization and administration, so that the individuals and groups have an opportunity toshare in the important affairs of the agency in so far as they are capable.

On the basis of the above discussion we can state the following important values in relation to social agency:

1. The nature of social agency is always welfare and humanitarian
2. The proper use of agency resources may solve human problems.
3. Social agency is competent in dealing with maladjustment problems.
4. The objectives of the agencies are fulfilled through planned programmes

5. Effectiveness of the agency is based on the worker's knowledge of human behaviour and power to influence the clients.

6. Social agencies generally help those individuals who voluntarily wish to solvetheir problems and have desire to become self-dependent.

7. The agencies which have faith in democratic values may use social work services.

V. Values relating to social work Practices

Social work as profession believes in scientific knowledge and practices. Sincethe beginning of the human society, social work existed as rudimentary practice with some degree of concern for men in problems. Charity was the earliest and enduring form of social work practice and depended on moral and religious considerations of the privileged people since ancient times. With passage of time, social problems becamemore complex and charity form of social work practice could not stand against those emerging problems. As a result, people with concern for the good cause thought of some better ways for social work practice for helping the people. The continuous efforts by such people finally brought about some scientific ways for helping the people in psycho- social problems in the later half of the 19th century. Thus social work got its scientific basis. The Charity Organization Movement was introduced in the late 1870s as a means for making alms giving scientific, efficient and preventive. To make Charity scientific, Mary Richmond began her almost regular effort and frequent contributions to that body. She is credited with laying the foundation of scientific approach to social work and with achievement marked by the publication of her book 'Social Diagnosis'.

Social work believes in the following values in relation to social work Practice:

1. Social work practice is based on humanitarian philosophy and offers social treatment and psychological education in response to human needs.

2. Social work practice believes in democratic values. It is in the background of philosophy of social justice, equality and fraternity that the methods of social work of social work have been developed by its practitioners.

3. Social work believes in distributive justice. It believes in dividing the fruits of social development among all according to their capacities and aspirations. It also emphasizes to help the unprivileged to face the challenges of their life.

4. Social work believes not only in the solution of the problems of individuals but also in social development.

5. Social work believes in modernization and coping with the changing situations.

6. Social work believes that socio-economic objectives can be achieved throughplanning.

3.06. Skills of Social Work

Skill is the worker's capacity to do something in a given situation. It is also the ability to apply knowledge, methods and own understanding to attain the determined objectives ina particular field. Skills are important for they help an individual to perform better in any situation and contribute to achieve better results. They also help to do right thing at right time and reduce chance of failure. Skills are enhanced through relevant training activities.

Social work as a professional practice involves many skills which can be stated inthe following lines:

1. Skills in Problem identification

Identification of a problem involves critical thinking. So a social worker must be able to think critically and multidimensionally while identifying a social problem. A least of mistake from the part of social worker may create havoc in the problem solving process. In the identification level practical aspects of the problem should be given optimum care. The social worker should be able to foresee the possible threats linked with the problem and possible ways and means to face them. The social worker must skillfully go about discovering the possible factors of the problem, magnitude of the problem, its severity and most appropriate solution for solving human problems.

2. Skills in Problem solving

Solving psyco-social problem is the prime goal of social work. After identification the social worker makes his conscious effort to solve it. Scientific solution of problems demands sharp presence of mind, because various problems have different background and social factors. Hence the social worker should be skillful in understanding those background and factors on a priority basis which will help him/her to appropriate steps in response to solve the problem. While solving problem a social worker attempts to use himself and the available resources consciously to attack the risk factors. When the factors of the given problems are arrested or their influences are weakened, the problem finds its way to solution.

3. Skills in analyzing social situation

Social problem arise and develop in different unwanted situations. Social situations at times are complex in nature. A professional social worker is

equipped with the appropriate skills to tackle those situations. The magnitude of same kind of problem may vary in different situations. Therefore it becomes imperative to understand social the situation in which the problem has merged or/and continues troubling individual/individuals. While analyzing a group situation one should try to understand the level of social bond among the group members, their economic status, status of cooperation, conflict (if any),differences in thought, personal potentialities, leadership, availability of resources etc which are vital for solving problems.

4. Skills in building and using constructive relationship

While working for and with the people social relationship plays a vital role. Without constructive and purposeful relationship it is very tough to solve social problem. Therefore, social workers should possess the skills to build constructive relationship with and between individuals, groups, institutions that are associated with a given problem. He/she must be out spoken and authentic enough to convince the people to remain in the professional relationship for a purpose and must be reliable and mature in gesture to bind people in relationship.

5. Skills in appropriate planning

Planning is preparing the blue print of any conscious effort. It also requirescritical thinking and foresight. A social worker needs to possess such abilities to involve in serious thinking to make an appropriate planning for solving a particular problem. Making a right decision is vital for an appropriate planning. There may be numbers of alternatives in the hand of the social worker but he/she has to choose the most appropriate one for a problem with particular situation. While planning the social worker needs to have the ability to foresee the potential threats, the resources possibilities and impossibilities and he/she must be able to relate the plan of action with the needs of the clientele while planning.

6. Skills in resource mobilization

For solving any kind of problem there is a need of some kind of resources that may be human or material. Proper utilization of resource is equally important in social work. No resource is unlimited. Therefore, it is required that a right amountof resource is utilized at right time through a right person. Social work believes in no wastage of resource. It attempts to make optimum use of resource for thelarger interest of the needy people. Social worker is skillful in maping the internalresources of the concerned individual, group or community and taping the external resources and tactfully mobilizing those resources for the benefit of the people.

7. Skills in Programme activities

Scientific intervention requires proper planning of programme activities. A social worker possesses the skills to plan various programmes looking at the needs of

people. Through programme media, he/she attempts to reach and solve the problems arised out of various needs. For specific programmes the social worker needs to involve people in developing programmes. He encourages the people to put forward their opinion for selecting a programme because they know which programme better help them to meet the felt needs. Social worker should be able understand the wide spread concept of democratic values in the society which calls for wider scope of participation of the people in their development During implementation of the programme activities the social worker with skills in human relationship guides the people to undertake the activities with cooperation and co-ordination among the people. He/ she also plays a liasoning role between the people and the welfare agencies.

8. Skills in evaluation

In the process of developmental programmes, evaluation is one of the most partsto look at. It is through evaluation that we measure and judge the success or failure of the programme. Social worker guides the stakeholders to effectively examine their effort. He tries to find out the loopholes in the programme and suggests improvements in the week area. Generally, a programme is evaluated through the yardstick of objectives made during planning. The programme is said to be successful, only if the defined objectives have been attained. Now-a-days, most of the development organizations adopt social auditing in the process of evaluation where evaluation is made with the visible statements of the people for whom the programme is made and implemented.

In the process of scientific solution of problems, the social worker is expected to possess the above mentioned skills. In this regard, frequent and systematic efforts are madeduring the training of social work to equip the professionals with all these skills. Besides, the social worker is also skilled in:

1. Interviewing
2. Counseling
3. Relating himself to individuals, groups and communities
4. providing effectiveness as a change agent
5. Self-scrutinizing
6. Making conscious use of self
7. Motivating
8. Negotiating
9. Advocating

3.07. Professional Organizations of Social Work inIndia

Social work as profession is of recent origin in India. The 1936 marks the watershed in the history of professional social work training in India. Professional education for social work in India was first started with the founding of the Sir Dorabji Tata Graduate School of Social Work in Bombay in the year 1936. Gradually, it has achieved all the essential characteristics of professional social work with the globalstandard.

Social workers in India organized themselves in a number of organizations- some local, some regional and still few are of national character. The best known professional organization of this country is the Indian Conference of Social Work (ICSW) which was established in the year 1947. However, it is not a professional organization in the sense that we use the term. It is dominated by voluntary social workers who are from other thansocial work background and who have not received professional training, hence lack the knowledge professional values, principles, objectives, methods and challenges of social work profession. It has been found that none of its presidents has ever been a trained social worker. Many of its members reject the use of the term trained or professional social workers, because this according to them will create an unnecessary wall between professional and voluntary social workers. Yet, in regard to Indian Conference of Social Work it must be admitted that if today a separate organization of professional social workers exists, Indian Conference of Social Work legitimately will take some credit for its parental contribution towards the formulation of the same.
It has provided a unique forum to social workers from all parts of the country to assemble into conference. The various successful and non-successful attempts to build a professional association of social workers in India in the years 1951, 1954, 9156, 1961 were made at the time of the annual session of Indian Conference of Social Work.

The first systematic attempt to form an association of professional social workers was made in 1951. By 1954, a constitution had been adopted by the members. In 1956, at the Jaipur session of the ICSW, an executive committee of the Association of Alumni of Schools of Social Work in India (AASSWI) was elected with a President, a Secretary anda Cashier(treasurer) all belonging to New Delhi and other six members belonging to the metros of India. By 1957, the association had enrolled 131 members, but slowly the association became virtually larger until 8th October, 1961, when it was formally reconstituted and given the present status of Indian Association of the Alumni of Schools of Social Work (IAASSW). The IAASSW is the representative of professional organization of professional social workers in India. The main objectives of the association are:

1. To work and contribute towards the growth of profession of social work.

2. To interpret the profession of social work to the community and to stimulate freshthinking among the workers.

3. To participate in the promotion of the social policy.

4. To assist in the promotion of training of professional workers in different levels inthe country.

5. To maintain the dignity and honour and to approve the interest and standard ofsocial work profession and to promote cooperation among the members.

6. To promote advance social welfare services in the country.

The Indian Association of Alumni of Schools of Social Work is a registered body. It has its own chapters and contact groups in the major cities of the country. It is affiliatedto the International Federation of Social Workers. By August 1963, it had enrolled 218 members. During its career after registration, it has prepared and circulated a Memorandum on Children's Bill to the members of the parliament and also has submitted a Memorandum on Minimum Standards of Social Work Education to the Association of Schools of Social Work in India. It is collaborating with the National Citizen's Council during emergency. The alumni association also is planning to publish a "Directory of Trained Social Workers in India". "Social Work Reform", a quarterly is published by the association since 1963 from Delhi.This journal is found to strengthen the association and the profession it represents.

The Indian Association of Schools of Social Work represents a new organization. It meticulously works on A to Z odds. It does not always race from its members. It becomes more active and more contributing from the cooperation it discovers from its members. It is found that its functional position is not so convincing indeed, nevertheless the present traits it has achieved are somewhat satisfactory. Association of Medical and Psychiatric Social Work also is giving some inputs to for the growth and development of social work profession India. It is out of the sincere effort of these organizations in India that the profession is gradually heading towards the professionalization of Social work in India.

3.08. Growth of Social Work Theory: Contribution of Social Sciences

Nothing can exist in isolation. Every one's knowledge is correlated, interdependent and has genes of growth and development. This is true in case of social work and social sciences because social work deals with human problems and problems

cannot be understood without the knowledge of psychological, cultural, historical, political aspects of human beings and its relationship with the society. It is becoming increasingly evident to the social worker that the problem solved personally and through human group through social adjustment requires the integration of knowledge of biological organism, society and culture. No social worker can ignore the sociological, psychological, cultural and economic data in the study and solution of their problems. All these social sciences provide knowledge and understanding about social, economic and cultural environment of people as these factors affect the behaviour and relationship of people. It is essential to deal with problem of the client. Social work in its attempt to find a body of knowledge about man and society for its professional task had the necessity to draw different concept from variety of sources. Continuous efforts still on to test these concepts against the practical situations encountered while working with the people, but have not much been succeeded yet.

History witnesses that professional social work emerged from attempts to deal with poverty and not merely from the concern over human happiness. In the effort to correct "Welfare abuses", Charity Organization Societies (COS) were established and developed in London and in USA in the years 1869 and 1877 respectively. These organizations, as their name implies, formed to organize charitable societies to prevent duplication and fraud, and to uplift clients and restore them to the status of self-support. Through these societies organized efforts were made to understand as to why people fell into poverty or failed to raise themselves against poverty and suffering. These organized efforts involving deep thinking and experiment gave rise to the theories of social case work, the first primary method of social work and other theories included in the body of knowledge of social work.

Social work as a profession is the product of 20th century. It is the youngest branch of all social sciences. Social sciences form an integral part of social work knowledge as well as practice. As it is already discussed above that their importance to social work is immense in as much as they provide fundamental knowledge about man, culture, his behaviour, problems and their factors and the society at large. A theoretical understanding of these social elements and their contribution to the theories of social work is of great significance to social work. The contribution of various social sciences tothe body of knowledge of social work profession can be discussed hereunder:

1. Sociology and social work

Sociology as generally understood is the study of society. The study of society implies to the study of human beings, their interrelationship, and the relationship with the immediate social environment. To be precise and specific, the subject matter of sociology includes:

i) **Social Morphology**: it encompasses matters like population, itsqualities, social groups, social institutions, and organization etc.

ii) **Social Processes**: Such as cooperation, competition, conflict, accommodation, adaptation, assimilation, adjustment and socialization etc. which are important for meeting human needs.

iii) **Social Control**-religion, tradition, folklore, morality, beliefs, laws,values, etc.

iv) **Social Pathology**-Crime, delinquency, suicide, unemployment, corruption, family disorganization, poverty, and climate change issues etc.

Thus, it can be seen that sociology deals with human organizations, their structure, their relationship, gaps underlying the psycho-social needs, social interactions which are important for maintaining a decent standard of living in the society.
Social wok derives ample of knowledge from sociology because the psycho-social problems of individuals, groups or communities cannot be diagnosed and solved without having the knowledge about their social environment. The knowledge base of sociology is essential for the social workers because of the following factors:

i) Sociology as discipline studies different patterns of interactions of individuals and groups where as social work is responsible for the solution of the problems of these individuals and groups through group work process. Hence in order to have a better understanding and solution of individual or group problems the social worker must look at sociology.
ii) Social environment plays a vital role in shaping an individual's life by affecting his/her attitude and behaviour. Hence, without having adequate knowledge about the components of social environments in relation to the individual, change cannot be brought in man. Therefore gaining such knowledge social workers depend on sociology.
iii) Individual behaviour is mostly conditioned by culture, tradition, folk ways, values, norms, beliefs, etc. these are the constituents of the culture which is studied in sociology. It is therefore essential to study sociology so as to solve the problems borne out of cultural malfunctioning.
iv) In social work, the knowledge about social roles and expectations of individuals is of great significance. When an individual fails to play his roles according his position, maladjustment is felt and it leads to many social problems. It also hampers the expectations of others and leads to social disturbance. The social worker therefore tries to understand the roles and expectations by studying sociology.
v) Social work studies life, community relations and its characteristics for social development. The function of social work is not only to solve psycho-social problems but it also enters into the field of social development. This work is possible only when the characteristics of groups and communities are studied. This knowledge is derived from the study of sociology.

vi) The knowledge about social problems and their factors forms an importantpart of the body of knowledge of social work because as it is known that the main aim of social work is to solve psycho-social problems. This part of socialwork has been borrowed from sociology.

vii) Sociology also deals with social process like cooperation, competition, conflict, accommodation, adaptation, assimilation, adjustment socialization etc. the knowledge about which are important for social work practice hence form the part of social work theory.

Thus, the contribution of sociology in the development of social work theories cannotbe denied.

2. Psychology and Social work

Psychology as generally understood is the study of mind. Mc Dougall has called it"the positive science of conduct and behaviour." Murphy another thinker of psychology has defined it as "the science that studies the responses which the living individuals make to their environment. Psychology studies the general principles of human attitude and behaviour. The fundamental laws of motivation, perception, learning, memory, thinking etc are universal to all human beings, irrespective of the culture and social environment they were brought up in. As a study of mind, psychology studies an individual in abstract. It studies the mental aspects of individuals through individualistic approach with special emphasis on the internal qualities of individual and their manifestations in terms of behaviour.

The theory of social work has an intimate relationship with the theory of social work because in the task of solving individual and group problems, it attempts to study individual from his mental perspective. It studies the social psychology of individual which is concerned with the behavioral and social problems. This knowledge is essential for social work practice as it is concerned with individualneeds and problems.

Social worker helps an individual after having studied his attitude, perception, learning ability, internal quotient etc which form significant parts of individual's personality. Very often, problems of individual stem from the inadequacies of these factors and take the form of social problems. For this reason, a social worker needs the knowledge about different dimensions of these factors as he tries to affect the behavior of the individual concerned and tries to make necessary modification for inducing problem solving process. Hence, a decent part of the knowledge of psychology has been incorporated in the theory of social work.

3. Economics and Social Work

Marshal in his definition on economics emphasized on the welfare aspect of human being. In his words, “Economics on one side is the study of wealth; and on the other hand a part of study of man”. As a branch of knowledge it deals with wealth, but it is concerned with wealth in the sense that it studies man’s action regarding how he earns wealth and how he spends it towards meeting his needs. It is a social science studying how people attempt to accommodate material scarcity to their wants.

Fulfillment of material needs of an individual is an important aspect and closely connected with social life. Hence, economic aspect of life is important factor in his growth and development. His personal and social life is affected to a great extent by economic conditions

Social work as profession primarily deals with the problems of man and the society. Problems of individuals and the society arise due to unfulfilment of their material needs. Therefore, social work has to look into the economic condition of individuals and the society before taking steps for the solution of their problems. Social and economic conditions are interconnected and interrelated. It is therefore important to study the economic condition of man while studying about his social condition for his growth and development. For this reason while formulating the theories of social work adequate care has been taken to include some relevant parts ofeconomics in the knowledge of social work.

4. Political Science and Social Work

In a general sense Political Science is the science of the state. It deals with association of human beings in the form of political units and the government. Political Science explains about the nature and function of the state, its importance, organization, administration, principles, policies and its laws and legislations for the wellbeing of the society. It also explains the suitability of policies, plans, welfare schemes and their implementation under the public domain. The state has the power to control all types of economic, moral, cultural and religious relations and mutual interaction between individuals, groups and communities. There are number of problems which can effectively be solved through enactment of legislations.

Social work takes the responsibility to deal with the problems of individuals groups and community. In this task, social work tries to study the nature of association and interactions of such individuals, groups and communities for inclusive growth and development. Moreover, in the welfare state like India where the government takes the responsibility of ensuring welfare of all the sections of the population, social work has to seriously look into the policies, schemes and programmes link them up to the needs of the communities for the betterment of the people. In this sense, a social worker needs to have the knowledge about all these for the better performance of his duties. Thus, looking into such requirement of the knowledge of Political science in social work practice, some political science like other science has been incorporated to the body of knowledge of social work.

6. Statistics and Social Work

As generally understood, statistics is the science that deals with the numerical representation of data for analysis of various facts. According to Saligman "Statistics is the science which deals with the methods of collecting classifying, presenting, comparing and interpreting numerical data to throw some light on any sphere of enquiry". According to King, "the science of statistics is the method of judging collective, natural or social phenomenon from the result obtained from the analysis or enumeration or collection of estimates." Lovits defines statistics "As the science which deals with the collection, classification and tabulation of numerical facts as the basis for explanation, description and comparison of phenomena."

Statistics attempts to simplify complexities in studies. It describes a phenomenon in very simple manner for easy understanding. Statistical methods are the best waysto measure the results of cause and effect relationship between two phenomena. Statistics enlarges human experience and knowledge by making it easier for men to understand, describe and measure the effects of his own actions or the actions of others.

As it is known to us that, social work deals with different types of problems. For this purpose, the information regarding the nature, severity, and factors is collected, organized and analyzed. On the basis of this analysis planning for the solution of the given problem is done. Thus, statistics helps the social workers to effectively solve the problems of individuals, groups and communities by providing accurate measurement of various facts associated to those problems. Statistics therefore finds an important place in the knowledge base of social work.

7. Social Anthropology and Social Work

Social anthropology is that branch of sociological studies which mainly devotes itself to the primitive human being and the primitive society. It studies the activities of human beings that bring satisfaction to psycho-physical needs. It basically studies the culture of society which is less changeable. The folkways, mores, traditions and values of the primitive men are different than that of modern people. Their nature andfactors of problems also are different from that of modern societies.

There are number of schools of social work in India where subjects of primitive societies and tribal welfare are taught as fulltime and specialized course. Social work students receive information regarding tribal organizations, their values, beliefs, and customs and on the basis of this information they try to understand the needs and problems of the tribal people. Then an appropriate action plan is prepared for the solution of their problems. This part of social work knowledge has been borrowed from the study of social anthropology.

8. Ethics and Social Work

Ethics is the science that deals with good conduct. It helps one to understand as towhat is right or wrong, good or bad and necessary or unnecessary. It studies the righteousness or correctness of behaviour. In order to find out whether particular behaviour is justified or not, the social background has to be kept in mind. The behaviour that is considered to be correct in one society may not be taken to be correct in another. It is on the basis of social behaviour that the norms of morality developed. Therefore, ethics studies the social behaviour from the point of view of the standard of morality.

Social work helps individuals in solving their psycho-social and adjustmental problems. Most of the adjustmental problems are due to individual's value conflict. These problems can only be solved by changing or modifying the behaviour of individual. Modification or change of behaviour is possible by resolving value conflict. Hence, to enhance understanding and skills in solving value conflict in the client, social work has incorporated some knowledge from ethics for training social workers.

3.09. Professional Social Work, Voluntary Social Workand Constructive Social Work.

Professional social work is the product of 20th century. It is the youngest of all social sciences. Although its roots are well established in history form the time when people began to take responsibility voluntarily for their fellowmen and members of their community through the activities which were called as 'charity', Seva, Philanthropy, poor relief, social reform during pre-independent era. Gandhiji frequently talked of constructive social work with voluntary spirit. Like professional social work, Gandhian social workers took social work as full time activity or a career. The operated outside frame of government programmes through a variety of Gandhian institutions in which they were employed. They worked mainly in the rural and tribal areas. The activities in which they were engaged covered a wide range of development fields like agriculture, village industries, rural health, education through planned programme based on Gandhianideas of developing a 'Sarvodyoya Samaj' through constructive social work. However, it may be professional, constructive or voluntary social work, all work hand in hand in all circumstances. They all aim at welfare and prosperity of mankind at large. They are inter-related and inter-dependent to each other. Thus, a brief notes can be given separately about those three forms of social work practice so as to make the discussion more specific.

Professional Social Work

Social work is profession like other professions i.e. medicine, law, engineering etc. In the practice of social work through social workers trained in dealing with human relationship and having sufficient outlook to help individuals for the purpose of obtainingsatisfaction personal as well as social. It has its own set values, principles, philosophies, training, process, code of ethics etc. It includes special knowledge for dealing with human behaviour. In so doing, social work attempts to help the individuals, groups and communities to find suitable and permanent solution to the underlying problems in them.

In general, social work has the following objectives under its belt:

1. To solve psycho-social problems
2. To fulfill human needs
3. To solve adjustment problem problems
4. To create self-sufficiency
5. To create and strengthen harmonious relation between individuals,

individual andgroup, between groups, and individual and his social environment.

6. To make provisions for correctional and recreation services.
7. To develop democratic values
8. To provide opportunities for growth and development.
9. To conscientize the community
10. To change the environment in favor of the individual growth and development
11. To Bring about change in the system for social development
12. To provide socio-legal aid

In the task of getting all the above objectives fulfilled the social work profession generally undertakes the following functions.

i. Curative Function:

Under this function the following services are provided –medical and health services, services relating to psychiatry, child guidance, child welfare services, services for the handicapped or disable in the form of protection and rehabilitation. These kinds of services aim to cure the physical, social, material, psychological sickness of individualsin the society.

ii. Correctional Function:

This function of social work has three broad areas, such as:

1. Individual reform service which includes prison reform, probation, parole andother related services.

2. Services for improving social relationship which includes family welfare services,school social work, industrial social work etc.

3. Services for social reform that includes employment services, prevention of commercial sex work, beggary prohibition services and removal of untouchabilityetc.

iii. Preventive Function:

It includes life insurance services, public assistance, social legislation, adult education and prevention of diseases etc. This type of function basically deals with the services relating to the prevention of problems like insecurity, unlawfulness, ignorance, sickness etc.

iv. Developmental Function:

Developmental function includes the tasks of socio-economic development activities such as: education, recreational services, urban and rural development programmes and programmes of integration etc which are primarily concerned with the development of individuals, families, groups and communities.

To conclude, social work as profession has been achieving all the required traits of a profession. It includes a special body of knowledge, organized system of training, specialized skills techniques, professional organization, professional code of ethics, social recognition and specialized functions and objectives. Social work in India is still in the process of its professionalization gradually progressing towards achieving the status of a full-fledged profession.

Voluntary Social Work

The term 'volunteer' has been derived from the Latin word 'Volunas' the meaning of which is assumed as various forms of impulses or desires or an instinct to do something for the betterment of others, for the betterment of the society without any expectation in return. Hence, voluntary social work can be defined as the voluntary activities to provide physical, material or non-material help to any individual, group or community to solve the underlined problem. The inner instinct or impulse to help those who are in need is the driving force to voluntary social work. The activities under voluntary include construction or repairing of public roads, digging wells for drinking water for the people, building community hall, teaching destitute children and adult people etc. In voluntary social work activities are carried on without any remuneration. As generally understood, there is also no need of training, and solving of problems through a systematic process is not concerned in voluntary social work.

Lord Beveridge, while speaking about voluntary action said, "Voluntary action is that action which is not directed or controlled by the state". He calls it a private enterprise for social progress. Thus, it is a private action for public good. It is undertaken by an individual or a group of individuals (association) who are not governed by any external control but by own instinct or desire.

Philanthropists and board members of any agency are also sometimes called as social workers (Samaj Sevaks). There are in all rural villages and urban neighborhood persons of outgoing disposition who come forward to render assistance during crises like illness, death, accidents or in important occasions like birth, marriage, etc. They may also give free advice and help people in the matter of abstain. There are ration card registration complaints and the makers of a registration for providing a bus stop and milk booth in the area. There are facilitators who have appropriate contacts and some skills in drafting petitions. Such people are later identified by people's workers. It is not surprising that many of those who are elected to the representative bodies of various levels declare themselves as social workers at the local levels. People do not find much distinction between social workers and these politicians. Hence, all of these people generally called by the people as voluntary social workers.

There are number of voluntary organizations in operation in our society. Properly speaking, a voluntary organization is the one which whether its workers are paid or unpaid is initiated and governed by its own members without external control. The independence of voluntary action does not however mean a lack of cooperation between it and public action. But the voluntary organization means that the organization has a will and method of operation of its own. As defined by the National Council of Social Service, a voluntary action is interpreted as the activities of self-governing body of people who have joined together voluntarily to undertake activities for the betterment of the community.

It cannot be denied that for the healthy functioning of the society, voluntary social work is of great significance. It serves as training ground for the potential leadership of the community and helps to continually broaden the concept of fellow feeling and social justice. It also helps the members of the society to develop a sense of responsibility towards own fellowmen suffering from different problems.

Constructive Social Work

Constructive social work as viewed by the pioneers of the same is all about the work undertaken with the purpose of sustainability and social benevolence. More particularly it can be discussed with specific reference to Gandhian concept of help. Gandhiji never used the term 'help'. Instead, he used the term 'service' (Lok seva) which meant nothing less than social, moral and economic interdependence of the people. For Gandhiji, constructive social work and programmes are only means by which the strength and will of the people should be generated. Mahatma Gandhi had his own vision of the new society and visualized that with genuine leadership and guidance that youngmen and women can fruitfully be employed for eliminating the social evils and reinstalment of higher moral values in the society. He suggested and practiced two-fold strategies to resolve community problems. The first component is 'Non-violence'. The society based on it seeks 'Antodaya' as the main aim. It concentrates on the development of the majority, the poorest of the poor. The second component is 'Satyagraha' which means the use of truth as a force to achieve one's goal. It is a long protracted struggle, persuasion, setting examples through suffering for one's convictions. These qualities are necessary and significant for the social work professionals.

Gandhiji prescribed 18 programmes for the constructive social work on differentaspects of social life which can be cited in the following lines:

19. Communal Harmony
20. Removal of Untouchability
21. Progression
22. Khadi
23. Gram Udyag
24. Naitalim
25. Adult Education
26. Village Hygiene and Sanitation
27. Service to backward classes
28. Emancipation of women
29. Health education
30. Encouraging national education
31. Native care
32. Removal of economic disparity between the rich and poor
33. Establishment of organizations for youth, farmers and labours.
34. Self-purification (good thinking)
35. Physical labour
36. Sarva Dharma Sambhab

This set of programmes enabled the people o be aware of new dimensions to their capacities and strength. The basic aim of constructive programmes was to bring about total change in the society by generating will and strength in the mind and body of the people themselves. Gandhiji felt that the involvement of constructive organizations would serve two basic purposes i.e.:

III. This programme would substitute dependency on government for socio-economic development with reliance on the people themselves.
IV. Constructive organization would be able to win support and sympathy of all sections of the society and this would help in creating necessary climate for socio-economic development of the people.

Numbers of Ashrams were established in different parts of the country to providetraining and prepare the constructive social workers to serve the people. For the

development activities to be persuaded in constructive social work programmes these trained persons were prepared in a mission mode of constructive social work. An association was placed under the charge of a person acting as leader and possessing a power. The main responsibility of a trainee was to inspire a community life based on the well known eleven laws such as:

1. Truth (Satya)
2. Non-violence (Ahimsa)
3. Non-possession
4. Non-stealing
5. Control of palate
6. Fearlessness
7. Removal of untouchability
8. Removal of bonded labour
9. Equality of all religions
10. Selflessness
11. The use of home made goods

Spiritualism as a technique of social work

Gandhiji emphasized that the spiritual nature of man as a basis of change and development. He used spiritualism as tool and technique for the practice of constructive social work like prayer meeting, imposing mantras for constructive social workers etc. Hestressed the needs inculcation of scientific side into social and psychological aspects of human beings. He believed it to be the main key to upliftment of the potentialities for growth and development. It is believed that man is physical, intellectual, emotional, cultural, spiritual and social being. All these aspects should be understood in order to understand the whole person as revealed in a social functioning of the individuals.

Thus, it may be interesting to emphasize that Gandhiji's constructive social work programme came very closer to many popular concepts of professional social work of thepresent time. This had far reaching significance in contributing for the development of the values, principles, methods and approaches to the professional practice of social workin India.

3.10. Integration of Professional and Voluntary Social Work in India

Social work is not a new thing in India. It has always been done, as it is still as an act of friendship in ordinary course of duty by the priest, teacher, the doctors and the lawyers. May it be professional social work or voluntary social work, the basic foundation is help or service as clearly explicit in the social work discourse. They closely associated with each other.

The history of professional social work in India is all about the voluntary efforts made by the voluntary workers in the fields of social welfare services sicne ages till date. In ancient India, the nature of social service was that of religious charity. The earlier reference to charity is found in the oldest Hindu religious scripture Rig Veda (chapter-I, XIII, 2) which encourages charity by saying, "May the one who gives shine most". The Upanishads like Brihadaranyaka, Chhandagya and Taitiriya, prescribed that every householder must practice charity. In Mahabharat it is found that in an interaction Bhisma talked to Yudhistir describing the essence of eternal religion, non-violence, truth, the conquest of anger and practice of charity. Likewise, there were many social work activities performed in ancient India.

Lord Beveridge, while speaking about voluntary action said, "Voluntary action is that action which is not directed or controlled by the state in the light of right". He calls it a private enterprise for social progress. Thus, it is a private action for public good. It is undertaken by an individual or a group of individuals (association) who are not governed by any external control but by own instinct or desire.

The source of voluntarianism in India may be identified as religious practices, philanthropy, material aids, missionary zeal of religious organizations, commitment of the government to public interest, the profit making urge or business, the welfare by the socially superiors and the motive of self-help among fellowmen are all reflected in the voluntarianism. The other factors of voluntary work may be to obtain the social prestige, recognition and experiences for personal gain. Voluntary social work in India is greatly influenced by the religious obligation manifested in the rituals and practices like arranging food for the beggars, priests and destitute; donating for social service in the name of deceased parents or other relatives etc. in this process it is seen that throughout the 18th century poverty was dealt by traditional means like individual philanthropy and religious charity. In 19th century voluntary services were manifested in some broad areas such as:

- Area of religious and spiritual tenets (the roots of social reform)
- Area of customary practices and ritualistic social reform
- Area of new problems and unmet needs that demanded solution and results of urbanization

In the 19th century many voluntary organization emerged in the social scenario of India and spearheaded different social reform movement to fight against the then prevailing harmful practices like sati, untouchability, gender discrimination, child

marriage, dowry system etc which all badly influenced the living condition of the majority of people. Some significant among those voluntary organizations were Brahma Samaj, Arya Samaj, Prarthana Samaj, Theosophical Society, Ramakrishna Mission, Mahmmedan Literacy Society, The Bombay Widow Remarriage Association, Bengal Hindu Widow Association, Indian National Social Conference and The Servants of India Society and so on.

The emergence of new and critical problem with advent of industrialization, modernization, urbanization put tremendous pressure on the entire social fabric of India. The traditional way of helping and reform approach of solving social problem seemed to be impossible. The traditional social workers were clueless about talking new problems. Nevertheless many successful and unsuccessful efforts were being made to bring about solution to those problems.

In the year 1936 establishment of Sir Dorabji Tata Graduate School of Social Work gave a new impetus to the development of social work in India. By the last decade of 20^{th} century professional social work practice was felt in the length and breadth of the country. Now, professional education and practice of social work has entered into almost all the areas of human problems in our society. But the enduring spirit of voluntarism and voluntary action against the social evils in our country cannot be overlooked. In spite of some tangible conflict between the two, the professional social work and voluntary socialwork go hand in hand.

By and large, voluntary social work is generated in a religious and cultural organization appealing people to help the helpless. In a country like ours, where religion and culture have so strong grounds, voluntary social work plays a very important role in inspiring people for social work on religious and cultural grounds. Hence integration of voluntary social work and Professional social work is the need of the hour. The integration of the two manifests we-feeling, sense of collective responsibility and scientific outlook of the workers engaged in welfare activities in the similar fields. The combination of professionalism and voluntarism is a joint venture in India to tackle socialproblems and a tendency to move away from traditional ways of social and religious reform and movements. It is a new explicit that many trained social workers are entering into the voluntary social work organizations and are able to contribute a lot to enlarge and reserve the nature and functions of various voluntary organizations that deal with curative, rehabilitative, correctional, preventive and developmental and empowerment service. Synergistic work attitude among and between voluntary and professional social workers can go a long way to lead the society towards liberation from social problems.

Suggested Readings:

1. Social Work Philosophy and Methods : by P.D. Mishra
2. Ancient Indian Social History : by R. Thaper
3. Social Work Tradition in India : by Welfare Forum and ResearchSocial Welfare Administration in India : by Dr. D.R. Sachdeva
4. Social Welfare : by S. Pathak
5. Methods and Fields of Social Work in India : by K.K. Jacob Social Work Philosophy and Methods : by P.D. Mishra
6. Social Work as a Profession : by B.E. YoungdhalOrigin and Growth of Professional
7. Social Work: Historical Aspects : by M.C. Nanavati
8. Horizons of Social Work: by Surendra Singh and K.S. SudanSome Aspects of Gandhian Constructive
9. Social Work : by K.S. Radhakrishnan

BLOCK-IV

Social Work Education in India

Unit Contents

4.0. Objective of the Unit

4.1. Introduction to Social Work Education in India

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4.06. Some Issues in Social Work Education

- **Family and Child Welfare**
- **Youth Welfare**
- **Women Welfare**
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- **Welfare of the Weaker Sections**
- **Welfare of the Physically and Mentally Handicapped**
- **Social Defense**
- **Medical and Psychological Social Work and**
- **Community Development.**

4.00 Introduction

Social Work profession is structured to promote social change, enhance social functioning and enrich meaning in human relations through empowerment, liberation, inquiry and problem solving. The profession believes in the dignity and worth of every individual for his or her fullest realization of capacities and adjustment with society. In connection to education, Social Work is based on interdisciplinary theories and approaches which are found highly useful for application in social work practices.

The Mission of Social Work education is to help trainees or professionals develop positive attitude towards individuals and groups and communities in disadvantaged situations by inculcating professional ethics, beliefs in human values and strengths,

respect for individuals, integrity, commitment and obligation towards society along with knowledge and competence required for the professional as well as societal development. This unit deals basically with current theories and knowledge about students' learningand effective teaching methods. It is designed for newcomers to teaching in social work, for those who want to refresh their approach to social work education in India, and for those in educational administration to enhance their students' education.

Historical Background of Social Work Education in India

During the British rule, the traditional rural self-sufficiency was deeply disturbed and the social structure everywhere was either broken or threaten to break, resulting in a gradual decadence of the older social institutions. Though a number of reforms were introduced, they only served to offset the disequilibrium created in the society by the impact of the British rule and the sudden shift of the country's self-sufficiency to a colonial and dependant one. The Industrial Revolution in England had its repercussions in India as well. With the haphazard growth of commercial townships, problems of poverty, unemployment, bad housing, ill-health, family disorganization, exploitation of women and child labour, disintegration of community, negligence of the disables etc. began to appear in the Indian social scenario. Hence, the need for organized social services to meet the emerging challenges of mass problems was felt acutely.

The impact of the Christian Missionaries and Western Education introduced a tradition of social work based not on religious tenets but on the ideas of rationalism and democratic and liberal humanitarianism. The rationalistic humanistic tradition gradually established itself as an independent force and led to many social reforms. Gandhiji also gave a great fill up to the ideals of social service and revitalized the work for under- privileged and also the organizational field by setting up National Welfare Organization to resolve specific social problems. In the subsequent years, after the attainment offreedom, the constitution with its Directive Principles and introduction of a Welfare State, gave great importance and a sense of urgency to social welfare at the national level. It became imperative to make systematic effort towards welfare activities which demanded training and education in the concerned fields.

The establishment of Tata Institute of Social Science, the first school of social work in Bombay in the year 1936 in the name of Sir Dorabjee Tata Graduate School of Social Work marks the watershed of development of social work education in the country. The following decade after the establishment of this institute was known as dormant period as no institution was set up from 1936 to 1946. By the year 1941, Constructive Programme (also known as 18 points programme) of M.K.Gandhi came outwith flying colours and many Indian social workers adopted them into social workeducation.

The year 1947 saw the emergence of the Indian Conference of Social Work (ICSW), which remained to be the first and most serious national organization of social workers in India. It must be pointed out that the first real initiatives and movement to

more organized social welfare by state were greatly envisioned, influenced and channelized by the ICSW through the associations it stood for. In the same year, Gujarat Vidyapith, Ahmedabad and Kashi Vidyapith, Varanasi were established. Delhi School of Social Work was brought into existence in 1948 as the first school as a part of the University. Boroda School of Social Work and Social work department of, Lucknow University were established in 1949 followed by the establishment of social work institutes in Agra in 1955 and Waltaire in 1957, Nirmala Niketan and many other institutes. By 1960 there were 17 institutions and by 1975 when the UGC-sponsored Second Review Committee of Social Work Education initiated its work, 35 institutions existed. It is found that in the 1990s, there has been a proliferation of institutions for social work education. By 2003, there were 260 institutions and as on today, while thereis no real count on the number of institutions; it is estimated that there are more than 650 institutes all over the country providing education on social work. Some of them provide Bachelor's degree and some Certificates Course, some PG diploma and Master degree in social work. A few of these institutes provide PhD degree too.

However, in regard to the theories and contents of social work, we are stilldependent on the west. The process of movement towards indigenization is only at its infant stage. Nonetheless, continuous efforts are made by the academia and the development professionals to develop the pedagogy of complete Indian nature.

4.01 Objective of the Unit

The main objective of this unit is to make the students known some basic ideas about different aspects of social work education in India. It is also aimed to make them aware about some special issues incorporated in the pedagogy of social work profession. After studying this unit the students will acquire knowledge about:

- Historical Background of social work education in India
- Objectives and implication of social work education
- Methods of teaching social work
- Indigenous teaching materials
- Basic levels of professional education of social work education
- Some special issues like:

  - ✓ Family and Child Welfare
  - ✓ Youth Welfare
  - ✓ Women Welfare

- ✓ Labor Welfare
- ✓ Welfare of the Weaker Section
- ✓ Welfare of the Physically and Mentally Handicapped
- ✓ Social Defense
- ✓ Medical and Psychiatric Social Work
- ✓ Community Development in India

4.02. Objectives and Implications of SocialWork Education

Objectives

The main aim of social work education is to enrich social work professionals withknowledge on society and its problems and prospects; instill in them the humanitarian values of dignity and human services; develop their attitude to passionately involve in understanding of human needs and in responding them with appropriate thought and action. Following are some of the most frequently determined objectives of most of the educational institutes of social work all over the world:

- ❖ To enable the students to apply critical thinking skills within the context of professional social work practice.
- ❖ To help the students to use the professional knowledge and skills for dealing with individual, group and community problems.
- ❖ To mould their attitude and behaviour as required in the practice of social work profession.
- ❖ To make them understand the value base of the profession and its ethical standards and principles, and practice accordingly.
- ❖ To train the students to practice without discrimination and with respect, knowledge, and skills related to age, class, caste, culture, disability, ethnicity, family structure, gender, marital status, race, religion, economic status and sexual orientation etc of the clientele.
- ❖ To help them understand the forms and mechanisms of oppression and discrimination and apply strategies of advocacy and social change that can advance social and economic justice.
- ❖ To guide them to understand and interpret the history of the social work profession and its contemporary structures and issues.
- ❖ To enable them to analyze, formulate, and influence social policies.
- ❖ To train the students in such a way that they will be able to conduct research, evaluate research studies, apply research findings to practice, and evaluate their own practice interventions.

❖ To impart in the student the knowledge about social work agencies, their structurefunction, and limitations.

Implication of Social Work Education

Implication means the hidden meaning of something or in-depth understanding attached to it, or we can say, the logic behind it. It is important to know the logic of social work education as it has been focus of our study at this point.

Addressing the high rate of poverty, poor health indicators, and overall living conditions in the Indian society and income barriers requires social workers who possess the leadership skills and have the in-depth knowledge on Indian social situation-problems and prospects and they know how to overcome the barriers to the receipt of services by people in need. The question is how will social work educational programs meet this leadership challenge?

The Association of Schools of Social Work in India provides guidance for the building of educational programs based upon sensitivity to "contextual" factors in the community and a stronger focus on field education. This means that social work educational programs are charged with creating missions, competencies, and curriculathat are clearly differentiated from other programs by their distinctive response to their social context. They have put their best effort to develop social work education programs that are more focused on meeting local needs in the society.

This necessitates a return to one of the pillars of social work education that centered on working with the community as a participant, understanding that the community is the basic unit and its people are the real experts, and recognizing that the function of the social worker is dictated by the needs of the community. A community model suggests that the starting point in the education of social work students needs to be a focus on the development of a professional generalist with a high skill level in micro, meso and macrolevel of social work practice.

Typically, schools of social work prepare students to work for either direct or indirect human service agencies. Almost 80% of all graduate and post-graduate schools of social work in India have some type of advanced generalist concentration in their education. While this concentration endorses coursework across all levels of service delivery - individuals, families, groups, organizations and communities. It is the opinion of the author of this paper that macro practice (with generalist idea) receives little attention. This may be true because employment opportunities demand greater micro skills with special orientations in diverse fields.

Thus, most graduates from schools of social work find employment as direct service practitioners in child, youth and family services, child protective services, mental health services, medical services, services for the weaker section, school social work, aging services, and correctional services, advocacy programmes, community support programs, and recreational services. To strengthen this practice, it is necessary for the academia to

develop partnerships with the grass root level development organizations and community action groups that have produced successful results in working with people in needs.

Thus, the implication of social work education in India can be summarized that the social work pedagogy has been putting its best efforts to groom social work professionalsin special attention to the needs and aspirations of the Indian society, in connection to the role of social work in the current social situation.

4.03. Methods of Teaching Social Work

The methodological perspective of teaching social work is a developing one in India. Conscious efforts are continuously being made to develop new and appropriate methods of teaching social work in response to the growing needs due to changing social situations. From the analysis of the pedagogy of social work it is found that basically there are 2 fundamental methods of teaching social work, namely:

1. Classroom Teaching and
2. Field Work Practicum Training

I. Classroom Teaching

Classroom teaching is a foremost feature in teaching all the disciplines including social work. The subject-matter of classroom teaching in social work generally constitutes the knowledge on theories, principles, values, ethics and skills of social work which are the pre-requisite and of paramount importance for the trainees of social work before being exposed to their real work environment. It is the responsibility of the classroom teacher to formulate the course structure, establish high expectations for student accomplishment, maintain an open and interactive class environment, and design strategies that encourage and facilitate learning by the social work student. Classroom Learning must occur in three broad areas: I. knowledge, II. Values, and III. Skills.

Knowledge

The knowledge component of social work is, in many ways, the easiest to teach because there is, for the most part, an agreed upon terminology and language that can be used to present, describe, and discuss concepts, theories, and facts relevant to practice. Classroom teaching should prove helpful when introducing students to basic practical knowledge. Moreover, it is possible to use conventional exams to determine if the student has acquired the necessary conceptual understanding.

Basic Values and Attitudes

The values associated with effective social work practice can be discussed with students,but cannot be directly taught. At best, values and attitudes can be “caught” by the student.

If the teacher makes the model of visible desired values in their own behaviors, students may adapt their own values to imitate those of a respected teacher. Thus, faculty must be prepared to discuss ethical dilemmas, relevant moral and religious considerations, and thecultural and value conflicts that are typically a part of practice.

Methods, skills and Techniques

The skills and techniques are also best taught through modeling and demonstration by a teacher in the classroom. In addition, the student must have the opportunity to practice these behaviors in a real or simulated situation. Simply reading about or listening to a description of a desired practice behavior is hardly sufficient to facilitate this learning by the student. Thus a classroom teacher must create a teaching/learning process that allows and requires students to perform various social work activities that utilize basic practice techniques.

In my opinion from teaching experiences to social work students in Indian classroom situation, the following methods of classroom teaching of social work can be instrumental.

1. Lecture Method

This method is the most commonly used mode by the teachers especially of social sciences. This expects the students to quietly sit and listen to the talk about the subject matter. In this situation, students are expected to take notes and sometimes the teacher may write notes on the chalkboard. Often the lesson may end up with few recapitulate questions. A teacher would have no option than to use the lecture method when the topic is abstract. Topics like Man and his Beliefs, Cause of suffering, Justice etc. can be explained through the lecture method. A lesson becomes dull without combining this method with other methods and the use of teaching aids.

2. Discussion/ Seminar Method

This method refers to student-to-student talk with occasional intervention by the teacher. The method involves the use of small group of students where each group will have a leader who initiates the discussion of the issue or subject matter. It should be noted that the students are more active than the teacher when this method is used. But care shouldbe taken to avoid the discussion being dominated by some students. Every member of a small group should be given equal opportunity or chances of making contributions to any discussion. Discussion method can be used for the following topics in Social work: Problems of Modernization, Problem of Survival, Family Problems, Poverty, Socialdevelopment etc. The method can be effective if it is deliberately planned and systematically used with the guidelines of the teacher.

3. Simulation Method

Simulations are dynamic and lively ways of presenting ideas, problems, issues andrealities in our past and present society. Simulation means, to act like or to resemble. Through this method, a situation will be created in which activities are presented as if they are incidences of real-life such as: economic operations, social movements, community organization, etc. Simulations are highly motivating to students. They were first used in teaching war strategies. They provide the students' group with a common and shared experience that can make learning more meaningful and effective. Topics that look too difficult or abstract e.g. ethics, values, democracy, leadership, conflict, prejudice etc. can be understood through simulation activities. Teachers must be aware that it takes much time and students tend to be very noisy, disorderly and sometimes prove very difficult to control. Students should therefore, be prepared and enlightened on how to conduct themselves during simulation activities. This demands adequate preparation fromthe teacher and the establishment of the value and relevance of the activities to the syllabus.

4. Inquiry Method

Inquiry or discovery method encourages divergent thinking, allows students to find out information by themselves and it generates students' enthusiasm at examining issues logically. The process of inquiry method involves identification of a problem, analysis of this information in order to arrive at possible solution and using the solution to generalize. Students can be required to find out the reasons for poverty, unemployment, malnutrition, child labour, human trafficking etc in the country. A very desirable aspectof the inquiry technique is its emphasis on the use of higher levels of thinking.

5. Project Method

A project can be carried out by an individual student or by a group of students. Project method involves doing concrete things and it is self-motivated. Project method needs extremely careful planning by the teacher but the aim is to get the students to co-ordinate his information in an intelligent manner. Examples of areas in social work where projects can be executed include writing a case study, making of resource maps, developing project proposal etc. The role of the teacher is to guide and inspire the students which canhelp to clarify concepts in Social work. At the classroom environment, project should not be difficult to discourage the students and it should not take much time to complete.

6. Demonstrations

Demonstrations are the repetition of series of planned actions designed to illustrate certain phenomena. Demonstrations can be presented by the students or teachers. The use of demonstration is to make some information clear with vivid illustrations. It can be used either as the starting point for a unit of instruction in Social Work or to provide a convincing conclusion. There are many advantages of demonstration, especially when there is shortage of learning equipments. Topics like cultural patterns such as mode of dressing of a certain tribe, music, dancing etc. can be effectively taught by demonstration.A good Social work teacher can by means of carefully planned demonstrations, teach a

larger number of students than he could by any other method. It is economical in terms of teaching-hours and materials. Though demonstration is a useful teaching device, it shouldnot be indiscriminately used ignoring other teaching techniques.

8. Problem - Solving Method

This method is vital for teaching the future professionals of social work. It enables the students to identify a problem, try to understand the problem and finally evaluate information in order to find solution to the problem that has been identified. The method demands the use of scientific approach in the teaching and learning processes. Themethod focuses the learner's attention on activities which may involve arrangement, classification, sorting out, prioritizing and interacting with facts with the ultimate goal of finding a logical answer to a specific problem. Problem-solving method should be student-centered. The teacher should only make the problem relevant and appealing tothe students' experience. He should also encourage the students to arrive at a deeper understanding of the information available in the process of solving a problem.

9. Dramatization Method

It is one of the most effective methods of stimulating the students in what they learn. It is way by which students express freely their understanding of the life around them. The method allows for a great deal of involvement of the students physically, emotionally andmentally. In a situation where a lesson or topic is dry, dramatization could effectively help to sustain the students' attention and interest. The teacher could engage students whoare less active in academic work. This opportunity would create a sense of belonging and sense of responsibility in them. The drama to be staged must rely a good deal on the realistic imagination of the students to make it effective and relevant. Dramatization provides an avenue for respect of opinion of others, cooperative attitude, development of desirable skills, confidence and self-esteem etc. Students can be led to dramatize the function of a family, the role of social worker in social action and community organization, honesty, leadership, client-case worker relationship etc. and many others which are topics in the Social Work syllabus.

10. Home Assignment

This is not a method but a device which can be used to engage the students outside the lesson period. In the light of students' attitude to home assignment, the teacher should give assignments that can be completed within a short time. Such home assignment must be interesting and relevant to the subject matter. Home assignment can be given in any topic in Social Work. It could be finding answers to some questions or seeking information about a particular topic etc.

Social work is a practice based profession. How does one teach practice competencies in a classroom setting? Indeed, many practice skills are best learned in a practicum or field work setting. However, if students are to have some practice basics before actually functioning in a real agency and serving real clients, the classroom

experience must prepare them with some fundamental knowledge, values, techniques, and practice guidelines before they are assigned to field placements. Certainly, there are many ways to teach practice competencies within a classroom environment. The method selected by the educator must be one that is effective in helping students achieve the learning objectives of the course, one that fits well with the students' characteristics and the teacher's own abilities, and one that can work within constraints imposed by time limitations and scheduling.

II. Field Work Practicum

Field work practicum is an integral and most important part of social work education. It holds the maxim that "There is no better method than learning by doing". Field work practicum is of optimum importance in social work education in the sense that it helps the students to enhance empirical knowledge in social work, to polish the required skills, develops suitable attitude and transforms the raw form of student into a competent social worker. Field work practicum in social work is a medium through which student translates the theoretical knowledge taught in the classroom into practice. Thus the field work practicum helps the student to get acquainted with the real field situation and togain experiences about the pain and pleasure of the same.

Objectives of Field Work Practicum

Field work practicum aims at equipping the students to deal with complex problems and personalities. The direct interaction with people helps them to add to their knowledge of people, develop understanding of people's problems and bring emotional and intellectual power of judgment and stability in action. This is the educational need of the students of social work profession. The Review Committee on Social Work Education in India (1978) has evolved specific objectives of field work training in social work education. The major objectives of field work practicum in social work education are as under:

i) To develop professional skills through practical learning, apply acquired knowledge for the study of relevant facts, analysis of the problems and selection of appropriate means towards the solution of those problems.

ii) To develop the skills for solving the problems in work at the micro level (individual, family and groups) and change at the macro level (community, social system including social institutions and wide range processes).

iii) To provide concurrent opportunities for the integration of classroom learning, field work practice and vice versa (feedback mechanism for both field work practice and classroom learning)

iv) To develop the skills required for professional practice at a particular level of training.

v) To objectively develop professional attitude involving impartiality and non- judgmental attitude.

vi) To develop professional values and commitments, such as respect for human dignity and worth, right to participation and self-determination compatible with a better society.

vii) To develop an awareness of self and one's professional ideas

Although the clients are indirectly affected by the social worker's theoretical knowledge, they are most directly impacted by what the worker actually does (e.g., what the worker says, how it is said, how the worker responds to what the clients say and does,etc.). A Field work practicum does not intend just to teach about practice. Rather, it teaches students to perform specific practice activities-the techniques, procedures, and actions that can positively impact the clients' social functioning.

The field Work Practicum consists of several components to the support of the field training of the future professionals of social work. Some of those components canbe discussed hereunder:

i) **Community Placement:** During the foundation coarse of bachelor and master degrees of social work during the initial years, the students are placed in the urban (slum) or rural (village) communities for at least for one academic year to have basic understanding about the life of the people in the villages or slums. The students during their community placement are expected to visit their scheduled community in a regular basis and are instructed to undertake various activities of social interest of the community to gain knowledge and experience about the social structure, cultural patterns, economic aspects, education and so on. The activities generally undertaken by the trainees of social work in the community include social research, problem identification, community organization, awareness campaigns, Family visits, Counseling etc. The students should report to their assigned faculty supervisor about their field work on a regular basis and carry out the instruction of the same. Sometimes, the faculty supervisor plans activities for the trainees and asks them to present their activities in an inter-class seminar which is organized in order to assess and enhance the practical skills of the training.

ii) **Agency Placement:** Agency Placement is another important component of field work practicum in social work education. Some agencies where the social work trainees are placed for their learning purpose are those where they are likely to work after completion of their straining in social work. These agencies include the Non- governmental Organizations concerned with social welfare, corporate, cooperatives, hospitals, counseling centers, foster homes, orphanages, Government Organizations with development and welfare concerns etc. The students in after the community placement are given for agency placement for another academic year. During the agency placement they are expected to get a practical exposure to an agency setting and gain knowledge and experience about vision, mission, structure, function, principles, operational area, personnel policy, welfare administration,

implementation, weaknesses and strength of the agency. During Agency Placement, the students closely involved in all the programme activities of the agencies and gain knowledge and skills through the collaborative working efforts with the employees ofthe agencies. The students in the agency setting must follow the instructions of the personnel who is assigned to look after their work in the agency. Sometimes, they may be asked to visit to the fields of the agency and can apply their knowledge which they obtained from the previous community placement. The agency setting provides them with new knowledge and enhances the knowledge and skills already gained.

iii) **Individual Conference:** It is another useful component of field work practicum in social work education. The faculty supervisor avails himself for once in a week or as scheduled to instruct the students. He meets the students personally in a specified place and listens to the grievances and doubts which were felt by the trainees while working in the community setting or agency setting. Comments on the activities undertaken in the field or agency setting and on the report submitted by the students are personally given to the students through individual conference. The faculty supervisor also provides needful advice and instruction as required by the trainee individually.

iv) **Group Conference**: Group conference is the event where the faculty supervisor assesses the group performance of the trainees in the community or agency setting. He plans, instructs and conducts the group presentations as scheduled in the previous group conference. The trainees are asked to present different learning issues of community/agency setting and are given comments on their performance in the groupin both kinds of setting as well as performance in presentation. It becomes useful for the students providing the opportunity to know their strength and weakness in the practical fields and work on that for improvement. The duty of the faculty supervisor is to critically evaluate the knowledge, skills and attitude of the students, relate them with the theoretical knowledge gained from classroom teaching and guiding them to develop in required area of their learning.

4. **Block Placement:** At around the end of the course, a Block Placement for 1 month is arranged for each student in an agency of social work relevance. During the Block Placement the student is expected to join the agency on a regular basis and work with the agency to get post qualification experience in the work environment. It has been found that many agencies pick up the students for job placement by assessing hi/her ability during the block placement.

4.04. Indigenous Teaching Materials

Indigenous knowledge is the local knowledge that is unique to a culture or society. The other name for it is: ‘local knowledge’. In this context, indigenous teaching materials of social work mean the teaching material those are created and developed in India by Indians in Indian social context.

There is a worldwide debate today about the education that is imparted to the students of social work in the developing countries. This concern stems from the belief that since most of the contents of the education were originally borrowed from the western countries, it is not culturally, economically, socially, politically suited to meet the needs of developing countries including India. In fact, many academicians are clamoring for the indigenization of social work education. Their quest for the same is based on the idea that students and practioners face cultural conflict while attempting to apply the foreign theoretical models in their practice.

The search for indigenization of social work education is a modern phenomenon among the educators in developing countries, including India. Indigenization is generally concerned with macro, community oriented developmental issues. Indigenization of social work education critically involves the effort to develop a locally recognized and accepted pedagogy of social work education. Creating and developing indigenous teaching material is highly essential in the process of making indigenous pedagogy and making social work education more relevant to our society.

Though we have been largely depending on the western materials for social work education and our nation has not produced the great philosophers of social work, our educators, professionals have made significant efforts through research, analysis and writings to produce resourceful materials for social work education which can give new lights to understand social work practice in Indian social context. Some of the noted scholars who greatly contributed to the development of the indigenous literature in India are Kulkarni (1993), Majundar (1994), Pathak (1997), A. Desai, M.S. Gore, G.R. Banerjee.

There are resources in numerous forms which can be used as materials for gaining knowledge and teaching social work practice in India.

1. Books of social work

The Indian authors have consistently been putting their best effort to write books on the burning issues like family and child welfare, youth welfare, medical and psychiatric social work in India, welfare of the weaker sections, tribal welfare, welfare of thephysically and mentally challenged. All these issues sprang from the ideas on dire needs of people in strong connection to Indian social problems and Indian social situations. There have been numbers of books developed by the Indian authors so far at different points of time since the inception of education of professional social work in India.

At the initial stage, a few books appeared in social work education in India like “Social Work-Its Nature, Scope and Status” (1941) by J.M. Kumarappa; “From Charity to Social Work” by Titmus; “Education for Social Work” by C. Mansharaf. After the independence, the publication of books on professional social work was slowed down. During the decade 1965-77 many books of social work came up mainly dealing with

origin and development of social work profession, employment opportunities, human resources and professionalism. In 1965, the University Grants Commission made its virgin effort by compiling a book named "Social Work Education and Indian Universities" which highlighted the scarcity of social work materials in India. The first "Encyclopedia of Social Work in India" was brought into being by the Ministry of Education and Social Welfare in the year 1968 under the active guidance of Smt. Durgabai Deshmukh.

With the experience of rise and fall of the rate of publication the literary development of professional social work in India stepped into the decade of eighties. The decade of 1987-96 is marked with the rise of social work publication of social work literature in India. The second edition of the "Encyclopedia of Social Work in India" was published by the Ministry of Social Welfare in 1987 with more than ten articles on social work profession in India. The social work literatures developed in this period mainly focused on the practical needs of the society rather than the education of the profession.

In view of the needs of the field situation, some books like: Medical Social Work by Pathak, Social Welfare Work in Hospitals by G.R. Banerjee, Promotion of Mental Health with Community Participation by C.M. Francis, Social Case Work by Grace Mathew and R.K. Upadhyaya, Urbanization and Family Change by M.S. Gore, Community Organization by H.Y. Siddiqui, Samudaik Sangathan by A.N. Singh, Socially Handicapped Children by M.S. Bedi, School Social Work by Anjali Gandhi, Community Development in India by B. Mukherjee, Community Development by K.D. Gangrade, Social Movement: Old and New by Rajendra Singh, Field Work in Social Work by R.R. Singh, Labour Welfare and Social Security by Surendra Singh, Philophy and Methods of Social Work by P.D. Mishra, Social Problems in India by Ram Ahuja, Social Welfare Administration by Dr. D.R. Sachdeva, Social Work-An integrated Approach by Sanjay Bhattacharya etc. and many other books in social work in English language were brought into the scene during the yester years of the development of social work literature in the country. Besides, many books were written and translated in Hindi to support the social work education at the undergraduate and certificate level.

2. Journals

A journal in social work is a scholarly publication containing articles written by researchers, professors and other experts of social work. Journals serve as important materials for the professional teaching and learning. Unlike newspapers and magazines, journals are intended for an academic or technical audience, not general readers. As far as the professional journals of social work are concerned, the **Indian journal of Social Work** is doing a tremendous job. It has been publishing essential issues of social interest like labour welfare, rural development, family and child welfare, medical and psychiatric social work, methodologies of social work, correctional social work, social research etc. Another professional journal of social work is **National Journal of Social Work** which was started to review, reflect and improve the theory, practice, teaching and research bases of social work in Indian context. In 1957, **Delhi School of Social Work** began the

publication of "**Studies in Social Work**" which aims at promoting the study of social problems in India and aid in the process of framing an effective system for the welfare programmes and policies in the country. "**Contemporary Social Work"** published by the Department of Social Work of **Lucknow University** is one of the well known journals in India. Main aim of the journal is to review new developments in social work theory and practice, impact assessment of development schemes, finding the importance of social research projects and scientific comments on policies in response to pressing problems in India. Towards the advancement social work intervention, the College of Social Work, **Nirmala Niketan** brings out a proessional journal named "**Perspectives in Social Work"** which contains papers related to social intervention, social change, social research, social psychology and other current topics dealing with effective social work practice.

3. Reports of the welfare agencies:

Annual and periodical performance reports of the welfare agencies contain important materials for social work education in India. They bear important knowledge on planning; implementation strategies of social welfare policies; fund raising; methods, tools and techniques of social work and factors of success and failure etc. These materialsare used for the education of social work in India.

4. Creative writings:

The creative writings like novels, stories, biographies, articles, folk literatures carry the message of peaceful and happy living. Like a face in the mirror, they reflect the real picture of social problems, their factors, social values, beliefs pattern of culture and standard of living in the society. They help us to advance in right direction in our thought, panning and action. Sometimes, some good novels and stories also become the source of inspiration for living and dying for good cause, for the welfare of the society. For the learning purpose they are taken as case studies and become the models for understanding similar situations in the society. Some well known stories such as **Boodhi kaki** by Premchand, **Roz** by Agney, **Pret Mukti** by Shilesh, can be used in teaching social work depicting the real life situations based on contemporary social realities. The novels like **Coolie** by Mul Raj Anand which is very popular for the portrayal of social realism and truthful account of problems of members of the lower strata of the society, **Revolution 2020** by Chetan Bhagat, **The God of Small Things** by Arundhati Roy, **Many Hungers** by Babani Battacharya, **The Guide by** R K Narayan, **The White Tiger** by Arvind Adiga, and Odiya novel **Rebati by Fokir Mohan Senapati** are some of the socially significant novels that can be referred for developing knowledge and attitude of students of social work.

5. Religious texts

Bhagawat Gita, Ramayana, Mahabharata, and other religious scriptures of Hinduism, Bible (Old and New Testament) of Christianity, The Qur'an of Islam, Guru Granth Sahib of Sikhism, The Pitakas of Budhism, Zendavesta of Zorastrianism are the religious

scriptures of Indian religions which contain knowledge and wisdom for humanitarianism and human happiness. From time immemorial, they have been guiding human action for human needs. The religious scriptures as also mentioned in the previous chapters have been the sources of inspiration for social work practice. They contain some of the fundamental guidelines for the practice of social work. Therefore, very often they are quoted for the teaching of social work.

6. Recordings of Seminars and Conferences

A seminar may be defined as a gathering of people for the purpose of discussing a stated topic. Such gatherings are usually interactive sessions where the participants engage in discussions about the delineated topic. Numbers of local, national and international seminars are held on various issues of social work profession in different parts of the country and the recordings of the proceedings of these seminars add to the knowledge of social work. A **professional conference** is a meeting of professionals in a given subject or profession, dealing with organizational matters, matters concerning the status of the profession, and scientific or technical developments. It has broader goals, and usually a much broader participation by professionals. They are normally sponsored by the professional society in the field, and usually are organized on state, national and international levels.

7. Documentary Films

Numbers of documentary films are produced from the case studies conducted on various issues of social interest like beggary, disability, trafficking, murder, rape, exploitation, migration, untouchability. Tehy throw light on the severity and magnitude of the problems in our society. These are rich source of knowledge for the students of social work. Even some feature films bear important ideas, morals, messages which can be usedfor social work education purpose.

8. Ph.D theses

Hundreds of students pursue Ph D degree in tens of institutes all over India in socialwork. They are engaged in research on different topics of social significance and open new vistas in various fields. They discover new facts and verify the old ones and publish their findings in the professional journals and preserve the unpublished parts in the libraries for future reference. These research papers also go a long way to improve the knowledge base of social work students.

9. Leaflets

Many social welfare agencies take up various issues of relevant fields and publish them for public education and awareness purpose. IEC/BCC materials are developed in the form of leaflets, pamphlets, and flipcharts etc which contain important facts / informationabout different topics. These can be used in teaching and learning of social work.

4.05. Levels of Social Work Education

Bachelor's Degree (BSW/ BA in Social Work)

It constitutes the first degree stage for professional social workers. This stage is self- contained and terminal in itself and prepares workers with skills for field tasks, commensurate with their level of training. Therefore this degree has to prepare the students for practice, skills, knowledge and attitude necessary for joining in the profession.

According to the 2nd Review Committee's guidelines, the following points are emphasized in first degree of social work education in India:

- ❖ Introduction to all the subjects of social work.
- ❖ Information about the areas/fields of social work
- ❖ Observation visit, field placement and agency placement are the mandatorycomponents of the course.
- ❖ Making the students familiar with different methods of social work.
- ❖ Psychological study which includes personality study.

According to the 3rd Review Committee of UGC, BSW is the first professional degree in which substantial portion of the basic courses should be completed. The courses should particularly reflect the local needs that are central to the practice of social work.

Speaking briefly, content included in the bachelor degree in social work is seen as the preface to the whole knowledge of social work.

Master's Degree (MSW/MA in Social Work)

Master degree in social work is the second degree, building on the base provided at the bachelor's degree level. It aims to inculcate field level professional competence and managerial and supervisory skills in the prospective professionals. Therefore, attempts to prepare practitioners for policy-making, planning and administrative functions, research, training and supervisory functions requiring considerable knowledge from allied disciplines which are felt to be essential for the practice of social work. Some of the specific objectives of MSW course are:

i) To provide the students with the field level professional competence

ii) To prepare the professionals for policy formulation, planning and administrativefunctions.

iii) To impart rigorous training for conducting social research

iv) To provide rural exposure through Rural Camps

v) To conduct pre-job training through Block placement in different social welfareagencies.

vi) Imparting the knowledge and skills for the analysis of different problems in thesociety

vii) To provide special training on development project formulation and management.

Master of Philosophy (M.Phil)

It is the 2nd highest degree of social work education. It aims to enhance the ability of the professionals to evaluate the state of knowledge for problem identification and problem solving in relevance to the theory and practice of social work profession. It also attempts to meet the gaps in the knowledge of social work and sharpens research skills and develops generalist perspectives of social work knowledge.

Doctor of Philosophy (Ph.D)

The Doctoral degree is the highly sought about degree by professionals to be placedat the apex positions such as planner, policy maker, high level administrator, researcher, high level academician or consultant. At the doctoral level of social work education it is aspired to enhance the narrative education to the professionals, the capacity to analyze the prevailing social phenomena and development of suitable strategies for intervention. It is sincere expectation from the PhD holders that they must possess that capacity to go beyond the immediate facts to their conceptual referents and to the building of those concepts in to the theoretical framework which aid in the policy development, planning and knowledge building. In addition, they must be the harbingers of social change and be the potential innovators of new models of social welfare programmes and interventions.

4.06. Some Special issues of Social Work Education

1. Family and Child Welfare

A. Child Welfare

Child welfare is important for the child himself, for the family and for the society at large. As Milton has rightly said, "Child shows the man as the morning shows the day." The Study Team on Social Welfare points out, "The importance of child welfare service lies in the consideration that the personality of a man is built up in the formative years, and the physical and mental health of a nation is determined largely by the manner in which the child is shaped in the early stages." Childhood is the best period for physical, mental, and spiritual development. Children are the potential force of the nation and therefore they should be developed in the right lines. Hence, child welfare needs much emphasis in social work education.

Helpless and destitute children were the object of ancient religious charity. But in the current age the term 'child welfare' has assumed a broader meaning. It is not only concerned with the care of maladjusted and delinquents, but encompasses wide range of socio-economic and health activities of public and private agencies which secure and protect the well being of all the children in their physical, intellectual and emotional development.

Constitutional Provisions

- **Article 15(3)** provides that, "nothing in this article shall prevent the State for making any special provision for women and children".
- **Article 21A** directs the State shall provide free and compulsory education to all children of the age of six to fourteen years in such manner as the State may by law, determine.
- **Article 23** prohibits trafficking of human beings including women and children.
- **Article 24** prohibits employment of children below the age of fourteen years in factories, mines or any other hazardous occupation.
- **Article 39(e)** and **(f)** provide that the state shall, in particular, direct its policy to ensure that the health and strength of children are not abused and that the children are given opportunities and facilities to develop in a healthy manner.
- **Article 45** envisages that the State shall endeavor to provide early childhood care and education for all children until they complete the age of six years.

Policy Initiatives

The National Policy for Children lays down that the State shall provide adequate services towards children, during the growing stages for their full physical, mental and social development. The measures suggested include comprehensive health programme, supplementary nutrition for mothers and children, free and compulsory education for all children up to the age of 14 years, promotion of physical education and recreational activities and prevention of exploitation of children etc.

The Government of India has also adopted the National Charter for Children which was notified in the Gazette of India on 9th February, 2004. It is a statement of Government's agenda for children. It emphasizes children's rights to survival, health and

nutrition, standard of living, play and leisure, early childhood care, education, protection, empowering adolescents and the right to be protected from economic exploitation and all forms of abuse. The document also provides for protection of children in difficult circumstances-children with disabilities, children from marginalized and disadvantaged communities, and child victims.

Ministry of Women and Child Development has prepared a **National Plan of Action for Children 2005**. It includes the activities for improving nutritional status of children, reducing IMR and MMR, increasing enrolment ratio and reducing drop out rates, universalisation of primary education, increasing coverage for immunization etc.

Child welfare programmes

Several Ministries and Departments of the government of India are implementing various schemes and programmes for the benefit of children. Some of the Schemes and programmes are as under:

Integrated Child Development Services (ICDS) being implemented by Ministryof Women and Child Development is the world's largest programme aimed at enhancing the health, nutrition and learning opportunities of infants, young children (O-6 years) and their mothers. It is India's response to the challenge of providing preschool education on one hand and breaking the vicious cycle of malnutrition, mortality and morbidity on the other. The Scheme provides an integrated approach for converging basic services through community based workers and helpers. The services are provided at a centre called the 'Anganwadi', which literally means a courtyard play centre, a childcare centre located within the village itself. The packages of services provided are: Supplementary nutrition, Immunization, Health check-up, Referral services, Pre-school non-formal education and Nutrition and health education

Rajiv Gandhi National Creche Scheme

The Ministry of Women and Child Development has launched a new Creche Scheme named **Rajiv Gandhi National Crèche Scheme** in January 2006 for the Children of working Mothers. These crèches have been allocated to the Central Social WelfareBoard, Indian Council for Child Welfare and Bharatiya Adim Jati Sevak Sangh in the ratio of 80:11:9.

A **National Nutrition Mission** has also been set up with a view to enable policy direction to concerned Departments of the Government for addressing the problem of malnutrition in a mission mode.

Reproductive and Child Health Programme is being implemented by the Ministry of Health and Family Welfare, the programme provides effective maternal and child health care, micronutrient interventions for vulnerable groups, reproductive health services for adolescent etc. Some important activities cover: Immunization for children

for DTP, Polio and Tetanus Toxoid for women**,** Vitamin A administration**,** Iron and folic Acid for pregnant women.

This programme integrates all family welfare and women and child health services with the explicit objective of providing beneficiaries with 'need based, client centered, demand driven, and high quality integrated RCH services'. The strategy for the RCH programme shifts the policy emphasis from achieving demographic targets to meeting thehealth needs of women and children.

Pulse Polio Immunization Programme is being implemented by the Ministry of Health and Family Welfare covers all children below five years. The other immunization programmes include Hepatitis-B, DPT and other routine immunization. This year the government is to declare India as a polio-free nation as no case of polio has beenidentified since the year 2011.

Sarva Shiksha Abhiyan, National flagship programme is being implemented by the Department of Education provides for school infrastructure and quality improvement in education of the children. The Government of India was committed to realizing the goal of universalization of free elementary education for all children in the 6-14 age group by 2010 and now it extended.

Kasturba Gandhi Balika Vidyalaya is a new scheme being implemented by the Department of Educaiton, which enables opening of special residential schools for the girl child belonging to SC/ST, Other Backward Classes and minority in educationally backward blocks having low female literacy.

Mid-day meal Scheme is also one of the important schemes of the Government to aim universal enrollment and retention of children in schools. Under the programmed nutrition snacks are provided to children attending schools.

Integrated Programme for Juvenile Justice

The programme is being implemented by the Ministry of Social Justice and Empowerment with a view to providing care to children in difficult circumstances and children in conflict with the law through Government institutions and through NGOs. Some special features of the scheme are : Establishment of a National Advisory Board on Juvenile Justice, Creation of a Juvenile Justice Fund, Training, orientation and sensitization of judicial, administrative police and NGOs responsible for implementation of JJ Act.

Child helpline is a toll free telephone service (1098) which anyone can call for assistancein the interest of children. It is being run with the support of Women and child welfare Ministry is working in 72 cities across the country.

Elimination of Child Labour is being implemented by the Ministry of Labour which sanctions projects for rehabilitation of working children and for elimination of child

labour. National Child Labour Projects (NCLPs) have been set up in different areas to rehabilitate child labours. Major activities undertaken under the NCLP are the establishment of special schools to provide non-formal education, vocational training, supplementary nutrition etc. to children withdrawn from employment.

Combating trafficking of women and children: Three pilot projects are being implemented viz i) to combat trafficking women and children for commercial sexual exploitation under the sanction of tradition ii) To combat trafficking of women and children for commercial, sexual exploitation in source areas and iii) To combat trafficking of women and children for sexual exploitation in destination areas.

Social Legislation:

Numbers of social legislations have been brought into effect for the protection, welfare and development of children in India, such as: **Apprentice Act, 1850**; **The Guardins and Wards Act, 1890**; **Reformatory School Act, 1897**; **Child Marriage Restraint Act, 1929**; **The Children Pledging of Labor Act, 1933, The Employment of Children Act, 1938** before independence **and The Factories Act, 1948; Young Persons (Harmful Publications) Act, 1956; Children Act, 1960; Child Labour (Prohibition & Regulation) Act, 1986; Infant Milk Substitutes Act, 1992; Juvenile Justice (Care & Protection of Children) Act, 2000 and 2006; The Pre- Conception & Pre- Natal Diagnostic Techniques (Prohibition of Sex Selection) Act, 2002; Commissions for the Protection of Child Rights Act, 2005; Right To Education Act, 2009 and Protection of Childen from Sexual Harassment Act, 2012 etc** enacted after the independence.

B. Family Welfare

The Ministry of Health and Family Welfare has a number of schemes to cover the under-privileged sections of society and help them with maternity, post and neo-natal healthcare and family planning etc. These include the Janani Surakshya Yojana, Rehabilitation of Polio Victims and several financial assistance schemes for surgery and other health problems. Counseling centres are also available across the country as part of the government sponsored family welfare schemes.

Several important schemes family welfare are listed below:

National Family Welfare Programme: India launched the National Family Welfare Programme in 1951 with the objective of reducing the birth rate to the extent necessary to stabilise the population at a level consistent with the requirement of the National economy. The Family Welfare Programme in India is recognised as a priority area, and isbeing implemented as a 100% centrally sponsored programme.

National Population Policy: The National Population Policy, 2000 affirms the commitment of government towards voluntary and informed choice and consent of

citizens while availing of reproductive health care services and continuation of the target free approach in administering family planning services.

National Rural Health Mission: The National Rural Health Mission seeks to provide effective healthcare to rural population throughout the country with special focus on 18 states, which have weak public health indicators and/or weak infrastructure. The mission aims at effective integration of health concerns with determinants of health like sanitation and hygiene, nutrition and safe drinking water through a District Plan for Health. Now, the movement is on for the conversion of NRHM to National Health Mission covering both Rural and Urban population of the country.

Urban Family Welfare Scheme: This Scheme was introduced following the recommendation of the Krishnan Committee in 1983. The main focus was to provide services through setting up of Health Posts mainly in slum areas. The services provided are mainly outreach of RCH services, preventive services, First Aid and referral services including distribution of contraceptives.

Sterilization of Beds Scheme: A Scheme for reservation of Sterilization beds in Government Hospitals, Local Bodies and Voluntary Organisations was introduced as early as in the year 1964 in order to provide immediate facilities for tubectomy operations in hospitals where such cases could not be admitted due to lack of beds etc. But later with the introduction of the Post Partum Programme, some of the beds were transferred to PostPartum Programme and thereafter the beds were only sanctioned to Hospitals Sun by Local Bodies and Voluntary Organisations.

The Reproductive Child Health Programme :The Reproductive and Child Health Programme was launched in October 1997 incorporating new approach to population and development issues, as exposed in the International Conference on Population and Development held at Cairo in 1994. The programme integrated and strengthened in services/interventions under the Child Survival and Safe Motherhood Programme and Family Planning Services and added to the basket of services, new areas on Reproductive Tract/Sexually Transmitted infections (RTI/STI).

2. Youth Welfare

According to the **National Youth Policy of India** all the persons falling within the age group of 13 to 35 years categorized as youths. Youth matures quickly in an atmosphere in which there is freedom, activity, recognition and opportunity. It is increasingly being realized that the life of youth should not be over-occupied with training and education, but there should be opportunity for self-expression, comradeship, community life, and national service.

The Youth represent the hope and future of a country. They have a vital role to play with regard for fostering and strengthening of social consciousness against all social evils and lead the country to unity and prosperity. The immense resources of youth, if

galvanized, can work as a major force of socio-economic change. It is therefore needed tocreate increasing opportunities for them to develop their personality and their functional capacity and thus make them economically productive and socially responsible.

With this view in mind government has given shape to different Youth Welfare Programmes. The government of India holds the serious responsibility of creating material situation for empowering the youth along with his/her mental, aesthetic, artistic and physical development.

Youth welfare Programme of India:

Youth welfare programmes in the country are reflected in the National Policy for Youths. Therefore, it important to look into the national policy in order to understand about the welfare measures for youths in India.

The objectives of the National Youth Policy are:

1. To instill in the youth, at large, an abiding awareness of, and adherence to, the secular principles and values enshrined in the Constitution of India, with unswerving commitment to Patriotism, National Security, National Integration, Non-violence and Social Justice
2. To develop Qualities of Citizenship and dedication to Community Service amongstall sections of the youths
3. To promote awareness, among the youth, in the fields of Indian history and heritage, arts and culture
4. To provide the youth with proper educational and training opportunities and to facilitate access to information in respect of employment opportunities and to other services, including entrepreneurial guidance and financial credit
5. To facilitate access, for all sections of the youth, to health information and servicesand to promote a social environment which strongly inhibits the use of drugs and other forms of substance abuse, wards off disease (like HIV/AIDS), ensuresmeasures for de-addiction and mainstreaming of the affected persons and enhances the availability of sports and recreational facilities as constructive outlets for the abundant energy of the youth
6. To sustain and reinforce the spirit of volunteerism amongst the youth in order to build up individual character and generate a sense of commitment to the goals of developmental programmes
7. To create an international perspective in the youth and to involve them in promoting peace and understanding and the establishment of a just global economic order;
8. To develop youth leadership in various socio-economic and cultural spheres and to encourage the involvement of Non-Governmental Organizations, Co-operatives and Non-formal groups of young people; and
9. To promote a major participatory role for the youth in the protection and preservation of nature, including natural resources, to channelise their abundant energies in community service so as to improve the environment and foster a

scientific, inquisitive reasoning and rational attitude in the younger generation and to encourage the youth to undertake such travel excursions as would better acquaint them with cultural harmony, amidst diversity, in India, and overseas.

The Policy recognizes the following areas as key sectors of concern for the youth: Education; Training and Employment; Health and Family welfare; Preservation of Environment, Ecology and Wild life; Recreation and Sports; Arts and Culture; Science and Technology; and Civics and good Citizenship. The areas of focus of this Policy, in so far as health of the youth is concerned, are: General Health; Mental Health; Spiritual Health; AIDS, Sexually Transmitted Diseases, Substance Abuse; and Population Education.

All Ministries/Departments of the Union Government and the State Governments, particularly in the social sector strive to make identifiable allocations in their budgets for youth development programmes. A broad based **National Committee on Youth Policy and Programmes** is contemplated to review and assess various programmes and schemes focusing on youth. A **National Youth Development Fund** is created through contributions, including from Non-Governmental Organisations, which is utilized for youth development activities.

National Programme: The revised umbrella scheme has been operating by the Ministry of Youth Affairs and Sports as a 100% central sector scheme since 11th Five Year Plan. The programmes are implemented under the National Action Plan:

1. **Youth Leadership and Personality Development** through various programmes of social significance.
2. **Promotion of National Integration**: National Integration Camp, Inter-State Youth Exchange Programme Multi-Cultural Activities, National Youth Festival, State Youth Festival, National Youth Awards.
3. **Promotion of Adventure**: Promotion of adventure at basic and intermediate level in India; Promotion of adventure at advance level including expeditions in India, Grants to Recognised Institutions, Tenzing Norgey National Adventure Awards.
4. **Development and Empowerment of Adolescents**: Life Skills Education, Counseling, Career Guidance, Residential Camps.
5. **Technical and Resource Development**: Environment Building, Research & Studies on youth issues, Documentation & Publication, Seminars, Conferences, Exhibitions and Workshops on youth or adolescent issues, national integration and adventure.

National Organizations:

The following organizations are expected to actively involved in carrying out the programmes mentioned above with serious emphasis on the objectives of youth welfare and development at the national level:

1. Nehru Yuva Kendra Sangathan2 National Service Scheme
3 Bharat Scouts & Guides
4 Universities including deemed Universities5 Association of Indian Universities and
6 Himalayan Mountaineering Institute, Indian Mountaineering Foundation, Jawahar Institute of Mountaineering and Winter Sports and other adventure institutes recognizedby the Ministry.

State Level Organisations

i. State Governments, State Departments/Directorates for Youth Affairs/Youth Welfare and other District Level Officers in States
ii. Panchayati Raj Institutions and Urban Local Bodies
iii. Educational Institutions including Polytechnics and
iv. Non-government Organisations (NGOs) and Voluntary Agencies registered under the Societies Registration Act 1860 (or other appropriate state law), public trusts and non-profit making companies who have completed at least 3 years of registration on the date of application and has average annual programme expenditure of 5.00 lakhs or more during last 3 years.

Though there are numbers of Organisations operating for the cause of Youth welfare, the activities of a few well known can be discussed in brief as under;

1. Nehru Yuva Kendra: (NYK)

Nehru Yuva Kendra Scheme was started in 1972 by the then Ministry of Education with the objective of providing the non – student rural youth an opportunity to help him grow and involve in the nation-building-activities.

Youth Awareness Campaign , Meeting of Youth Leaders, Capacity Building of Youth forSocial Sector programmes / activities, Skill up-gradation Training Programme (SUTP)for women in border / Tribal/ Backward Districts, Incentive to Youth Clubs, Meetings of District/State Advisory Committee on Youth Programmes (DACYP/SACYP), Provision of Sports Material for Youth Clubs, Block & District Level Sports Tournaments and Sports Material Purchase, District Folk Cultural Festival, District / State Youth Awards (individual), Celebration of Important National and International Days, Celebration of National Youth Day and Week, Work Camp (Shram Daan), District Youth Convention, Documentation at District & State level, Grant-in-aid to Youth Clubs, Exhibition for Youth on Handicraft (Yuva Kriti) and State Cultural Festival, Review cum Planning Meeting, Rajiv Gandhi Adventure Scheme, Youth Festival for North Eastern Region, National Convention of NSVs/NYSs, Need Based Special Programmes, National youth Corps etc.

National Service Scheme (NSS)

The National Service Scheme (NSS) was evolved and introduced by the Government of India in the year 1969. It aims at developing amongst students a sense of participation in nation building through Social Work. This deepens understanding of the social environment and enriches his/her personality through actual participation in day-to-day life of the society. This process of learning is not only a desirable supplement to the classroom education but develops in the student a sense of responsibility, tolerance and cooperation. The NSS plays a vital role in the development of the latent aspects of the student's personality. Since the establishment of the College in1986, the NSS unit has been functioning with full vigour and enthusiasm.

Some Regular activities of NSS Blood detection camps, Campus cleaning, Celebration of important days, Orientation camps, Participation of students in variousseminars conducted all over the state, Various cultural activities aiming at personalitydevelopment of students, Raising of funds for various altruistic activities.

Scouting and Guiding:

The term "Scouts & Guides" being a general term, it shall include boys and girls covered under different nomenclature such as "the cubs and the bulbuls"; "the scouts and the guides" and "the rovers and the rangers". Accordingly, the admissible age group of the beneficiaries will be from 6 to 35 years. These associations are formulated in the schools and colleges pulling volunteers from different backgrounds. Activities of Scouting and Guiding include Special camps, Conducting training programmes for the Scouts and Guides and for trainers of Scouting; Guiding with special emphasis on value education, national integration and preservation of cultural heritage; Conducting periodical meets of national level on the theme of Scouting and Guiding, Development of Training Centres, participation in important national/international seminars on scouting/guiding and Research and publications on scouting/guiding etc.

The National Cadet Corps is another movement for youth which functions in the universities for the promotion of physical fitness, discipline, character and the general fitness of youth for defence, national service and personal welfare. The membership of the National Cadet Corps is voluntary, but universities and educational authorities should encourage youth to take advantage of this organisation, and membership of the National Cadet Corps should be considered an added qualification for the purpose of employment.

3. Labour Welfare

The concept of 'Labour welfare' is flexible and differs widely with times, regions, industry, country, social values and customs, the degree of industrialization, the general social economic development of people and political ideologies prevailing at particular moments. **ILO** refers labour welfare as, "Such services and amenities which may be established in or in the vicinity of undertakings to enable the persons employed in them to perform their work in healthy, congenial surroundings and such amenities conducive togood health, and high morale." Labour welfare work may be summarized to include the

work which is usually undertaken within the premises or in the vicinity of the industrial undertakings for the benefit of the employees and the members of their family.

Industrial progress depends on satisfied labour force. In this connection, theimportance of labour welfare measures was recognized and accepted long back. In 1931 the Royal Commission on Labour stressed the need of labour welfare primarily becauseof the harsh treatment meted out to the workers. This need was further emphasized in independent India by the Constitution, (1950) which lays down the following articles in this regard:

Article 42: "The state shall make provision for securing just and humane conditions of work……"
Article 43: "The state shall endeavor to secure by suitable legislation or economic organization or in any other way, to all workers agricultural, industrial or otherwise, a living wage, conditions of work ensuring a decent standard of life and full enjoyment of leisure and social and cultural opportunities….."

Legislative measures

Numbers of social legislations have been formulated and are being implemented by Indian government for the welfare of the persons working in different establishments all over the country. The Workmen Compensation Act, 1923; The Trade Union Act, 1926; The Payment of Wages Act, 1936; The Industrial Employment (SO) Act, 1946; The Industrial Disputes Act, 1947; The Factories Act, 1948; The Minimum Wages Act, 1948; The Employees State Insurance Act, 1948; Employees Provident Fund Act, 1952; The Maternity Benefit Act, 1961; The Maternity Benefit Act, 1961; The payment of Bonus Act, 1965; The Contract Labour (R & A) Act, 1970; The Payment of Gratuity Act, 1972; The Equal Remuneration Act, 1976; The Bonded Labour (System) Abolition Act, 1976; The Inter State Migrant Workers (RE&CS) Act, 1979; The Child Labour (Prohibition & Regulation) Act, 1986; The Building and Other Construction Workers (R E & C S) Act, 1996; The Building and Other Construction Workers Welfare Cess Act, 1996 etc. are some of the important social legislation put into effect for the welfare of the workers.

Welfare programmes/schemes

Organizations provide welfare facilities to their employees to keep their motivation levelshigh. The employee's welfare Facilities can basically be classified into two categories viz. Statutory Welfare Facilities, Non-statutory welfare Facilities and Mutual welfare Facilities.

Statutory Welfare facilities

Statutory welfare is the product of the power of the government. Statutory stipulations compel employers to implement welfare schemes. Employers have to observe the rules relating to working conditions, hours of work, hygiene, safety, light, ventilation, sanitation etc. Government has increased the statutory control of labour welfare**.** The statutory welfare schemes include the following provisions:

1. **Drinking Water**: At all the working places safe hygienic drinking water shouldbe provided.

2. **Facilities for sitting**: In every organization, especially factories, suitable seating arrangements are to be provided.

3. **First aid appliances**: First aid appliances are to be provided and should be readily assessable so that in case of any minor accident initial medication can be provided to the needed employee.

4. **Latrines and Urinals**: A sufficient number of latrines and urinals are to be provided in the office and factory premises and are also to be maintained in a neat and clean condition.

5. **Canteen facilities**: Cafeteria or canteens are to be provided by the employer so asto provide hygienic and nutritious food to the employees.

6. **Spittoons**: In every work place, such as ware houses, store places, in the dockarea and office premises spittoons are to be provided in convenient places and the same are to be maintained in a hygienic condition.

7. **Lighting:** Proper and sufficient lights are to be provided for employees so that they can work safely during the night shifts.

8. **Washing places:** Adequate washing places such as bathrooms, wash basins with tap and tap on the stand pipe are provided in the port area in the vicinity of the work places.

9. **Changing rooms**: Adequate changing rooms are to be provided for workers to change their cloth in the factory area and office premises. Adequate lockers are also provided to the workers to keep their clothes and belongings.

10. **Rest rooms**: Adequate numbers of restrooms are provided to the workers with provisions of water supply, wash basins, toilets, bathrooms, etc.

Non statutory Facilities

Voluntary welfare includes all those activities which employers undertake for their workers on a voluntary basis. There are some social organizations, which also undertake voluntary welfare work**.** Many non statutory welfare schemes may include the following schemes:

1. **Personal Health Care** (Regular medical check-ups): Some of the companies provide the facility for extensive health check-up.

2. **Flexi-time**: The main objective of the flextime policy is to provide opportunity to employees to work with flexible working schedules. Flexible work schedules are

initiated by employees and approved by management to meet businesscommitments while supporting employee personal life needs.

3. **Employee Assistance Programs**: Various assistant programs are arranged like external counseling service so that employees or members of their immediate family can get counseling on various matters.

4. **Harassment Policy**: To protect an employee from harassments of any kind, guidelines are provided for proper action and also for protecting the aggrieved employee.

5. **Maternity & Adoption Leave** – Employees can avail maternity or adoption leaves. Paternity leave policies have also been introduced by various companies.

6. **Medi-claim Insurance Scheme**: This insurance scheme provides adequate insurance coverage of employees for expenses related to hospitalization due to illness, disease or injury or pregnancy.

7. **Employee Referral Scheme**: In several companies employee referral scheme is implemented to encourage employees to refer friends and relatives for employment in the organization.

Labour welfare is also classified under intra-mural activities, and extra-mural activities. The former include services provided inside the factory premises, and the latterinclude services and amenities outside the factory/establishment.

5. Welfare of the Weaker Sections

The term 'Weaker Section' generally refers to the backward classes of the Indian society. In this connection, the constitution also mentions certain characteristics by which the weaker sections are identified. Based on those characteristics the term '**weaker section'** can be defined as the group/ groups of people in India who are identified with larger illiteracy and lack of education, poverty, marginalization, exploitation, low representation in service and political participation, low standard of living and over all socio-economic backwardness".

People who are included in the weaker sections for one or the reason are far behind the main stream society and are deprived of basic rights of life. They need special attention from the government as well as the civil society to change their deplorable lot thereby achieving decent standard of living. Conscious attempts have been made to identify these people. People under this category include Scheduled Castes, Scheduled Tribes, Other Backward Classes, Women, Children, Persons with disabilities, Old age people etc. But, since all the others have been discussed in other sections of this unit, we are to discuss here only about the welfare of SCs, STs and OBCs. The government is committed towards the upliftment of the weaker sections through various welfare measures-social economic, legislative, constitutional so that they may be with their own capacities meet the basic amenities of life. For better understanding, we may discuss eachgroup distinctly.

Scheduled Caste

The Scheduled Castes (SCs) occupy the bottommost rung of the Indian social ladder. They constitute the major part of the weaker sections. They are generally regarded as 'untouchables' and popularly known as 'Harijans'. The government India Act, 1935 designated them as Scheduled Castes. According to the census report of 2001, they constitute around 16% of Indian population. They are known to undergone historical suffering of different disabilities and at present, identified to be economically backward, socially depressed and educationally neglected section of Indian population.

After the independence, the government India has been taking several measures to uplift the scheduled caste people from its very inception. Gandhiji and Dr. B.R. Ambedkar made significant efforts to bring them back to the mainstream society. Basically, the measures taken for the welfare of these people can be classified into three categories, such as:

A) Constitutional Measurees

Special provisions incorporated in the constitution of India are known as constitutional measures. Under this measure in different part of the constitution, the government ensures the protection of the SCs and assures their special interests.

i) **The Preamble** of the constitution declares that it assures equality, promotes fraternity, guarantees liberty and ensures justice to one and all.

ii) **Art.15**: guarantees that there shall be no discrimination between persons on the basis of their caste, religion, region, class or birth.

iii) **Art.16:** maintains equality in the sphere of opportunity in employment. It also states that nothing can prevent the government to make special provision for the welfare of the special categories of the population including the SCs.

iv) **Art.17:** Abolishes untouchability in any form and practice of untouchabilityin any form is declared as a punishable offence.

v) **Art.23:** Abolishes forced labour of the SCs

vi) **Art29:** Safeguards the cultural rights of the SCs

vii) **Art. 40:** Provides reservation in 1/3 seats in Panchayats to SCs/STs

viii) **Art.46:** Promotes the educational and economic interests of the SCs.

ix) **Art.330/332:** Reserves representation for the SCs in the House of the people(Lok Sabha)

x) **Art. 335:** Allows relaxation in qualifying marks for admission in educational institutes for SCs/STs. It also enables the SCs to claim reservation to the public services and posts.

xi) **Art.338:** Empowers the central government to appoint a National Commission to look after the affairs of development of SCs.

xii) **Art.340**: Empowers the state governor to investigate and report the condition of SCs in the respective states to the president.

B) Legislative Measure

Government of India has been taking up the required legislative measures for the welfare and protection of the Scheduled Caste population. Some of these legislations can be discussed in brief as under:

1. The Caste Disabilities Removal Act, 1850: It was the Act made in pre-independent era in order to protect the SCs from numerous disabilities they suffered since the ancient days. This Act was amended in the year 1923.

2. Untouchability Offences Act, 1955: Under this Act efforts were made to put stringentrestriction on the practice of Untouchability in any form in any part of the country.

3. Protection of Civil Rights Act, 1976: This Act was the replacement of the existing Untouchability Offences Act. It aimed at more systematic and comprehensive effort to protect the civil rights of the SCs and STs in the country.

4. The Protection of Atrocities Act, 1989: It was meant to make more pointed attempts on reducing atrocities against the vulnerable groups.

5. The Employment of Manual Scavengers and construction of Dry latrines (Prohibition) Act, 1993: This Act aimed at prohibition of using the SCs in scavenging and in cleaning latrines manually.

6. The Provision for Panchayat Extension to Scheduled Area Act, 1996: It aimed at undertaking special activities for the socio-economic interest of the marginalized group inthe remote areas of the country.

C) Social welfare Programmes

Several social welfare programmes are being implemented for the socio-economic upliftment of the Scheduled Caste people under governmental and non-governmental auspices such as:

i) **National Commission for Scheduled Castes**: It has been set up by the central government to safeguard the interests of the SCs. It makes

development policies for SCs. Separate department has been created for looking after the issues of welfare of the SCs.

ii) **Special Central Assistance to Special Component Plan** - The special component plan is intended to augment the efforts of the states for the economic development of the SCs. It is used to fill the critical gaps in the development needs of SCs. The SCA also is utilized for infrastructure development in villages with 50% or more of SC population where such facilities are lacking.

iii) **Assistance to Scheduled Castes Development Corporations -** The SCDCs act as guarantors and promoters for credit support and provide missing inputs by way of margin money loans and subsidy to the target group. At present SCDCs are functioning in 25 States/UTs with central assistance in the ratio of 49:51 which was introduced in 1979.

iv) **National Scheduled Castes and Scheduled Tribes Finance and Development Corporation (NSFDC)** - NSFDC extends concessional financial assistance to the State SC/ST Finance and Development Corporation (which are its agencies) to SCs/STs for income generating activities. It also provides grants to channeling agencies for imparting skill and entrepreneurial oriented training for SC/ST youth through reputed training institutions.

v) **National Scheme of Liberation and Rehabilitation of Scavengers**- Under this scheme, the scavengers and their dependents are imparted training in trades of their aptitude, which can provide them alternate employment. Recently the Ministry has introduced the innovative concept of **Sanitary Marts** in this regard, under which scavengers will be organized into groups/cooperatives which will run the Marts as a commercial establishment capable of sustaining the alternative occupation of the scavengers.

vi) **National Safai Karmacharis Finance and Development Corporation (NSKFDC):** NSKFDC provides concessional financial assistance to SafaiKaramcharis and their dependents for establishment of income generating and viable projects, as an alternate means of vocation.

vii) **Special Educational Development Programme for SC Girls belonging to Very Low Literacy Level:** This scheme provides a package of educational inputs through residential schools for SCs girls in areas of very low SC female literacy. Under the scheme grant is directly given to Zila Parishads of the concerned districts for running the school.

viii) **Pre-Matric Scholarship to Children of those engaged in unclean Occupations:** Under this scheme Central assistance is provided to the State Governments on 50:50 basis and 100% to UT Administration considering their committed liability to financially assist the children of scavengers, sweepers having traditional link with scavenging, flayers and tanners to pursue education up to matriculation level.

ix) **Post-Matric Scholarship to Students belonging to SCs/STs:** Under this scheme, 100% Central assistance is provided to States/UTs over and above their respective committed liability. Under this scheme financial assistance is extended to SC/ST students for pursuing post matriculation courses in recognized institutions.

x) **National Overseas Scholarship for SC, ST Students for Higher Studies Abroad:** Under this scheme, financial assistance is provided to meritorious selected students for pursuing higher study abroad in specific fields of masters level courses, Ph.D. and Post Doctoral Research programme in Engineering, Technology and Science only.

xi) **Girls and Boys Hostels for SCs:** Under this scheme financial assistance is provided to the State Governments on 50:50 matching share basis (100% to UTs) for construction of hostel building for up to 100 inmates. SC Boys and Girls studying in middle schools, higher secondary schools, colleges anduniversities can avail of these hostel facilities.

xii) **Book Bank for SC and ST students:** This scheme is intended to provide SC/ST students access to the latest textbooks on medicine, veterinary, engineering, agriculture and polytechnic courses which require expensive books. A group of two students are provided one set of textbooks.

xiii) **Upgradation of Merit of SC/ST students:** This scheme aims at upgrading the merit of SC/ST students by providing them with facilities for all round development through education in residential schools. 100% Central assistance is released to States/ UTs for arranging remedial and special coaching for SC/ST students studying in classes IX to XII.

xiv) **Coaching and Allied scheme for SC/ST student:** Under this scheme, free coaching facilities are provided to SC/ST candidates through pre-examination training Centres to enable them to compete in various competitive examinations.

xv) **Implementation of protection of Civil Right Act, 1955**: The Ministry provides Central assistance to State Governments on 50:50 basis and 100% to UTs for supporting measures to be taken for effective implementation of PCR Act 1955 and Scheduled Caste and Scheduled Tribes (POA) Act, 1989.

xvi) **Monitoring of point 11(A) of 20 Point Programme:** Point 11(A) of 20 Point Programme relates to "Justice to Scheduled Castes". The Ministry closely monitors implementation of various developmental schemes as well as statutory provisions for safeguarding the interest of scheduled caste families.

xvii) **Research and Training:** The Ministry assists Government and Non-Governmental Organisations as well as research institutes/universities for conducting evaluation studies to assess impact of various plans and programmes under implementation for welfare of Scheduled Castes.

xviii) **Assistance to Voluntary Organisation**: Grant in aid is provided to voluntary organisations for taking up schemes for socio-economic and educational development of Scheduled Castes. These schemes include residential/non- residential school for SCs and vocational training Centres in trades like typing and shorthand, cutting and tailoring, computer etc.

Scheduled Tribes

In the present context, the most vulnerable group of weaker sections of India is Scheduled Tribe. This section constitutes 8.8% of the total population of our country. The Scheduled Tribes were the earliest group living in India. They are also known as tribal

people. In spite of all the efforts by the government, they are still in primitive stage or far from the impact of modern developed world. They live in forest areas, hilly regions, mountains and deep valleys. They are known by various names such as, Primitive people, Animists, Jungli people, Girijans, Adivasis, Aborigines and original inhabitants of India. Gandhiji with a motive called them 'Girijans'. The constitution of India has referred to them as 'Scheduled Tribes'.

Independent India has been paying due attention to the problems of the Scheduled Tribes and conscious attempts are made to deal effectively with those problem through planned programmes for their welfare. Numbers of programmes and policies are being implemented to bring tribals into the mainstream of the society. Measures for the welfare of the STs can be classified as under:

A. Constitutional Safeguards

All the parts of the constitution that deal with the welfare measure for SCs also deal with the welfare measures for STs (Please see Constitutional safeguards for SCs already discussed in the previous pages). Besides, some parts specially emphasizing on the welfare of the STs can be mentioned hereunder:

Fifth and sixth Schedules:

The Fifth Schedule applies to an overwhelming majority of India's tribes in nine States, while the Sixth Schedule covers areas that are settled in the northeastern States bordering China and Myanmar. Bastar district in Chhattisgarh is governed by the Fifth Schedule, but it wants to move into the Sixth Schedule.

The Sixth Schedule gives tribal communities considerable autonomy; The States of Assam, Tripura, Meghalaya, and Mizoram are autonomous regions under the Sixth Schedule. The role of the Governor and the State are subject to significant limitations, with greater powers devolved locally. The District Council and the Regional Council under the Sixth Schedule have real power to make laws, possibility on the various legislative subjects, receiving grants-in-aids from the Consolidated Fund of India to meet the costs of schemes for development, health care, education, roads and regulatory powers to state control. The mandate towards Devolution, deconcentration and divestment determines the protection of their customs, better economic development and most importantly ethnic security.

The Fifth Schedule on the other hand fails because it has never been applied. Recent parliamentary moves to provide greater autonomy within the Fifth Schedule have not had the desired results. The 1996 PESA or Panchayats (Extension to the Scheduled Areas) Act should have been a landmark for the tribal communities. It mandates the state to devolve certain political, administrative and fiscal powers to local governments elected by the communities. This became exclusive to the Fifth Schedule areas, to promote tribal self-government. PESA was meant to benefit not only the majority of tribals but also extended to cover minority non-tribal communities. It guarantees tribes half of the seats

in the elected local governments and the seat of the chairperson at all hierarchical levelsof the Panchayat system.

Art. 29: Gives special emphasis on the promotion of cultural and educational rights ofthe STs.

Art.164: Empowers the state governments to appoint a separate minister to look into thewelfare of the STs.

Art. 224: Instructs the administration to take special care to protect tribal interests in the 'Scheduled Areas'

Art.275 (i): The centre is required to give grants-in-aid to the states for the schemes and programmes for tribal welfare.

C) Legislative Measure

Government of India has been taking up the required legislative measures for the welfare and protection of the Scheduled Caste population. Some of these legislations can be discussed in brief as under:

1. **Protection of Civil Rights Act, 1976**: (Discussed in the SC section)
2. **The Protection of Atrocities Act, 1989**: (Discussed in the SC section)
3. **The Provision for Panchayat Extension to Scheduled Area Act, 1996:** It aimed at undertaking special activities for the socio-economic interest of the marginalized groups in the remote areas of the country. Scheduled Tribes are the special target beneficiaries ofthis Act.
4. **The Schedule Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006**: This Act was brought into effect with the objective of safeguarding the inalienable rights of the STs over the forest and forest-products as it stands to be the main source of their living to a great extent.

C) Social welfare Programmes

Most of the Schemes and Programmes are undertaken for the welfare of the SCs and STs are common for both of them (**Please see welfare programmes for SCs already discussed in the previous pages**). Several social welfare programmes with special emphasis for STs are being implemented for the socio-economic upliftment of the ST people under governmental and non-governmental auspices such as:

TRIFED

The **Tribal Cooperative Marketing Development Federation of India Limited** (TRIFED) was set up by the government of India in 1987 with the prime objective of providing marketing assistance and remunerative prices to ST communities for their minor forest produce and surplus agricultural produce and to wean them away from the

exploitative private traders and middlemen. The federation is a national level cooperative apex body functioning under the Multi-state Cooperative societies Act, 1984. TRIFED now function as a 'market developer' for tribal products and the service provider to its member federations. It is now striving to provide economic benefits to a large number of this unorganized section of the society. It is now engaged in the marketing developmentof tribal products (natural and organic products, handicrafts, ratification etc.) through its own shops (TRIBES India)

Scheme for Development of Premitive Tribal Groups (PGTs)

In view of pre-agricultural level of technology, low level of literacy, declining or stagnant populations, and 75 tribal communities have been identified and categorized as Premitive Tribal Groups. Considering the vulnerability of these groups, a central sector scheme wasintroduced in the year 1998-99 for the all round development of PTGs. The shemes covers housing, infrastructure development, education, health, land distribution, agriculture development, social security etc. Recently, a long term 'Conservation cum- Development Plan (CCD) for PGTs has been formulated. This plan envisages the synergybetween the efforts of state governments and Non-gvernmental Organisation in the PGT areas.

Programme for Development of Forest Villages

Development of forest villages is another thrust area of tribal development. The planning Commission in its planning allocates large amount of money to undertake development activities for the PGTs. This development programme is implemented by the forest department. Special emphasis under this programme is given in converting the forest villages into revenue or earning villages.

LAMPS

The Large-sized Multi-Purpose Cooperative Societies (LAMPS) were established in tribal areas for providing subsidized loans to the tribal people. Through these societies tribals are supplied with improved seeds, modern agricultural equipments chemical fertilizers, pesticides etc. These societies also strive to relieve tribals from the cruel exploitation of middle men, contractors and money lenders.

Integrated Tribal Development Projects (ITDP)

This umbrella scheme is entrusted with the responsibility to plan and implement programmes in the district and block level for the economic wellbeing of the STs. It provides supports to all the sub-plans in terms of finance and technical know how to carry out various activities for the welfare of the STs.

Tribal Sub-Plan (TSP)

This scheme was launched under ITDP in 1974-75 to look after tribal development affairs at the block level. Some scheduled blocks were selected for conducting special tribal development programmes. This plan worked on the following objectives:

i) Rising production in agriculture, small industries, horticulture and animal husbandry
ii) Elimination of exploitation of tribals
iii) Development of special education and training programmes for tribal people
iv) Upgradation of environment of tribal areas etc.

Tribal Development Cooperative Corporations (TDCCs) and **Forest Development Corporations (FDCs)** are the initiatives of some state governments including Odisha to facilitate the marketing of tribal produces with a view to ensure remunerative price to the primary producers / collectors. **TDCC facilitates** to sale of these products through it's exclusive outlets, named as "Tribal World" at strategic locations. In Odisha The MFP & SAP products are sold in the brand name of "ÄDISHA" & the handicraft and handloom items are designated as "Tribes Odisha".

Modified Area Development Approach (MADA)

The Modified Area Development Approach (MADA) was evolved with a view to bringing the tribal population living outside Tribal Sub Plan areas under the fold of integrated approach to development. It adjusts finance from SCA for implementation of ITDA type income generating and infrastructure development schemes through the Blocks.

Cluster Approach

The Cluster approach is adopted for contiguous areas outside the Tribal Sub Plan area having a population of 5,000 or more, of which more than 50% are Tribals. Different community benefit oriented schemes and individual benefit oriented schemes on the same pattern as in ITDAs are implemented for the benefit of the tribal households living in the clusters.

Dispersed Tribal Development Project (DTDP)

Tribal population dispersed throughout the country and living in areas outside ITDA, MADA, Cluster and Micro Project areas are covered under the Dispersed Tribal Development Project (DTDP) and assisted with beneficiary oriented schemes. The Programme is being implemented by the State Scheduled Caste Scheduled Tribes Development Finance Co-operative Corporation in many states in India.

Encouragement of Craft and cottage Industries

Tribal people are known for their skill in craft and cottage industries using forest based products. Considering the their association in craft and cottage industries, encouragementis given through financial assistance, suitable infrastructure and incentives to improve

the existing fields of craft and cottage industries for their development. Silk industries in Bengal, Wax industries in the tribal belts of West Bengal, Bihar and Odisha are some the examples.

Special Medical Facilities

Tribal people are found to be more faithful to the traditional means of health care like witchcraft, treatment through roots etc. than the modern means of treatment. In view of this, various medical facilities are being provided for the tribes. In some places, hospitals are established and mobile hospital services have been provided. Besides, many preventive and curative measures are taken to combat the tribal diseases like Malaria, Leprosy, Forest fever, Monkey fever, Typhoid, Smallpox and skin diseases. Also MedicalCamps are organized to enable the tribals to realize the importance of modern medical facilities.

Thus, numbers of well thought programmes are operative in the task of tribal development in our country.

Other Backward Class (OBC)

Other Backward Class (OBC) is a term generally used India to classify groups which are educationally and socially disadvantaged. It is one of several official classifications of the population of India, along with SCs and STs. The OBCs were found to comprise 52% of the country's population as per the Commission report of 1980.

In the Indian Constitution, OBCs are described as “socially educaionally backward classes”, and the Government of India is committed to ensure their social and educational development through various welfare measures. The list of OBCs maintained by National Commission for Backward Classes under the Ministry of Social Justice and Empowerment is dynamic, with castes and communities being added or removed depending on social, educational and economic factors.

Prior to1985, the affairs of the Backward Classes were looked after by the Backward Classes Cell in the Ministry of Home Affairs. A separate Ministry of Welfare was established in 1985 and was renamed in 1998 as the **Ministry of Social Justice and Empowerment** which is responsible to attend to matters relating to Scheduled Castes, Scheduled Tribes and OBCs. The Backward Classes Division of the Ministry looks after the policy, planning and implementation of programmes relating to social and economic empowerment of OBCs. It also looks after matters relating to two institutions set up for the welfare of OBCs namely, the **National Backward Classes Finance and Development Corporation (NBCFDC)** and **the National Commission for Backward Classes (NCBC).**

Constitutional Mandate

Under **Article 340** of the Indian Constitution, it is obligatory for the government to promote the welfare of the OBCs.
The president may by order appoint a commission, consisting of such persons as he thinks, fit to investigate the conditions of socially and educationally backward classes within the territory of India and the difficulties under which they labour and to make recommendations as to the steps that should be taken by the union or any state to remove such difficulties and as to improve 'their condition.

Regarding the legislative measure, The National Commission for Backward Classes Act, 1993 is the only popular Act that has been brought into effect so far for the welfare of OBCs.

Welfare Measures

Appointment of Kalelkar Commission

The First Backward Classes Commission was established by a presidential order on 29 January 1953 under the chairmanship of Kaka Kalelkar, and submitted its report on 30 March 1955. It had prepared a list of 2,399 backward castes or communities for the entirecountry, of which 837 had been classified as the "most backward". Some of the most notable recommendations of the commission were: 1. Undertaking caste-wise enumeration of population in the census of 1961; 2. Relating social backwardness of a class to its low position in the traditional caste hierarchy of Indian society; 3. Treating all women as a class as "backward"; 4. Reservation of 70 per cent seats in all technical and professional institutions for qualified students of backward classes; 5. Reservation of vacancies in all government services and local bodies for other backward classes.

The commission in its final report recommended "caste as the criteria" to determine backwardness. However, the report was not accepted by the government, which feared that the backward classes excluded from the caste and communities selected by the commission might not be considered, and those in most need would be swamped by the multitudes, thus receiving insufficient attention.

Appointment of Mandal Commission

A comission was set up to conduct a study on OBCs in January 1979. The commission popularly known as the Mandal Commission, its chairman being B. P. Mandal, submitted a report in December 1980 that stated that the population of OBCs, which includes both Hindus and non-Hindus, was around 52 per cent of the total population according to the Mandal Commission.

However, this finding was criticized based on the ground of fictitiousness of data. There is substantial debate over the exact number of OBCs in India but it is taken for granted that the OBCs constitute a sizeable portion of Indian population. But only 27 percent of reservation was recommended for OBCs owing to the legal constraint by the order of the Supreme Court that the total quantum of reservation should not exceed 50

percent. States which have already introduced reservation for OBC exceeding 27 per centwill not be affected by this recommendation. With this general recommendation the commission proposed the following overall scheme of reservation for OBC:

- ❖ Candidates belonging to OBC recruited on the basis of merit in an open competition should not be adjusted against their reservation quota of 27 per cent.
- ❖ The above reservation should also be made applicable to promotion quota at all levels.
- ❖ Reserved quota remaining unfilled should be carried forward for a period of three years and de-reserved thereafter.
- ❖ Relaxation in the upper age limit for direct recruitment should be extended to the candidates of OBC in the same manner as done in the case of scheduled castes and scheduled tribes.
- ❖ A roster system for each category of posts should be adopted by the concerned authorities in the same manner as presently done in respect of scheduled caste and scheduled tribe candidates.

These recommendations in total are applicable to all recruitment to public sector undertakings, both under the central and state governments as well as to nationalised banks. All private sector undertakings which have received financial assistance from the government in one form or other should also be obliged to recruit personnel on the aforesaid basis. All universities and affiliated colleges should also be covered by the above scheme of reservation. To promote literacy the following measures were suggested:

- ❖ An intensive time-bound programme for adult education should be launched in selected pockets with high concentration of OBC population.
- ❖ Residential schools should be set up in these areas for backward class students to provide a climate especially conducive to serious studies. All facilities in these schools including board and lodging should be provided free of cost to attract students from poor and backward class homes.
- ❖ Separate hostels for OBC students with above facilities will have to be provided.
- ❖ Vocational training was considered imperative.
- ❖ It was recommended that seats should be reserved for OBC students in all scientific, technical and professional institutions run by the central as well as stategovernments. The quantum of reservation should be the same as in the government services, i.e. 27 per cent.

Supreme Court verdict

On 10 April 2008 the Supreme Court of India upheld the government's initiative of 27% OBC quotas in government-funded institutions. The Court has categorically reiterated its prior stand that those considered part of the “Creamy layer” should be excluded by government-funded institutions and by private institutions from the scope of the reservation policy. The verdict produced mixed reactions from supporting and opposing quarters.

Pre-matric scholarships

Experience shows that children of OBCs cannot go to schools as they often fail to afford the minimum cost of study and also have to provide a helping hand to their parents in traditional occupation or otherwise supplement the family income. It is considered that a scheme of Pre-matric Scholarship would be helpful in spreading education amongst such children especially amongst the girl child of weaker sections. A scheme of Pre-matric Scholarship for the benefit of children belonging to OBCs has been formulated with the object in view.

Post-matric scholarships

The Government of India has been implementing the Scheme of Post-Matric Scholarship to students belonging to OBCs since 1998. It aims to provide financial assistance to students belonging to OBCs for pursuing post-matriculation courses through recognized institutions.

Construction of hostel for OBC boys and girls

The Centrally-sponsored Scheme for the Construction of Hostels for OBC Boys and Girls is being implemented since 1998-99 to address the problem of educational backwardness of OBCs. Very often, students from rural areas, especially those belonging to the weaker sections, discontinue their studies because of lack of secondary schools and colleges nearby, non-availability of adequate hostel facilities at a reasonable cost. Therefore, the Scheme was initiated with a view to facilitate continuation of education by students belonging to OBCs, especially those hailing from rural and remote areas and from poor families. The funding pattern for construction of hostels under the scheme provided for cost sharing between the Central and State Governments in the ratio of 50:50, with 100% funding to state and UTs and Central Government Institutions like Central Universities.

National Backward Classes Finance and Development Corporation (NBCFDC)

NBCFDC is an Apex Corporation, under the aegis of Ministry of Social Justice &Empowerment which provides financial assistance to the members of Backward Classes through State Channelizing Agencies. People living below double the poverty line can obtain loan assistance for their self employment ventures in the following sectors:-

- ❖ Agriculture & Allied Activities
- ❖ Small Business/Artisan & Traditional Occupation
- ❖ Transport Sector & Service Sector
- ❖ Technical and Professional Trades/Courses
- ❖ The NBCFDC schemes are implemented in all the States having population ofBackward Classes as notified by Central/State Govt. from time to time.

Assistance to Voluntary Organizations

The programme of giving grant-in-aid to Voluntary Organizations for the Backward Classes welfare has been taken up by the Govt. of India during the Ninth Five Year Plan. The main purpose behind the scheme is to improve the educational and socio-economic conditions of these communities through voluntary efforts.
The quantum of assistance shall be determined in each case on merit. The Government of India may, however, meet 90% of the approved expenditure on selected matters. The remaining expenditure is to be met by the concerned voluntary organisation from its own sources.

6. Welfare of the Physically and Mentally Handicapped

As defined by the **World Health Organization** Disability "is an umbrella term, covering impairments, activity limitations, and participation restrictions. Impairment is a problem in body function or structure; an activity limitation is a difficulty encountered by an individual in executing a task or action; while a participation restriction is a problem experienced by an individual in involvement in life situations due to social reason.

According to **The Convention on the Rights of Persons with Disabilities (2006**
) "Persons with disabilities include those who have long term physical, mental, intellectual or sensory impairments which in interaction with various barriers may hinder their full and effective participation in society on an equal basis with others."

The WHO estimated that more than six hundred million people across the globe live with disabilities of various types due to chronic diseases, injuries, violence, infectious diseases, malnutrition, and other causes related to poverty. People with disabilities are subject to multiple deprivations with limited access to basic services, including education, employment, rehabilitation facilities etc. Widespread social stigma plays a major role in hindering their normal social and economic life.

According to the Census 2001, there are 2.19 crore persons with disabilities in India who constitute 2.13 percent of the total population. This includes persons with visual, hearing, speech, locomotor and mental disabilities. By and large, people with disability are further disabled through unequal treatment and denial of basic rights by the society.

The Constitution of India ensures equality, freedom, justice and dignity of all individuals and implicitly mandates an inclusive society for all including persons with disabilities. In the recent years, there have been vast and positive changes in the perception of the society towards persons with disabilities. It has been realized that a majority of persons with disabilities can lead a better quality of life if they have equal opportunities and effective access to rehabilitation measures.

Welfare Measures Constitutional Provisions

The Preamble to the Constitution of India & Part III of the Constitution imposes an obligation on the part of the state, not to restrain the liberties and rights guaranteed for the persons with disabilities under the same part.

Article 41 declares that, the State shall, within the limits of its economic capacity and development make effective provision for securing the right to work, to education and to public assistance in cases of unemployment, old age, sickness and disablement.

Article 46 lays down an obligation on the State to promote with special care the educational and economic interests of the weaker sections of the people, and protect them from social injustice and all forms of exploitation.

Article 249 of the Constitution empowers the Parliament to legislate on any subject falling in any list in order to fulfill its international obligations for people with disabilities.

Legislative Measures

1. The Mental Health Act, 1987: This was an Act to consolidate and amend the law relating to the treatment and care of mentally ill persons, to make better provision with respect to their property and other affairs.

2. The Rehabilitation Council of India Act, 1992: The Act was created to provide for the constitution of the Rehabilitation Council of India for regulating training of the Rehabilitation Professional and maintaining of a Central Rehabilitation Register and for other matters related to these issues.

5. Persons with Disability (Equal Opportunities, Protection of Rights and Full Participation) Act, 1995, which provides for education, employment, creation of barrier free environment, social security, etc. for persons with disability.

6. National Trust for Welfare of Persons with Autism, Cerebral Palsy, Mental Retardation and Multiple Disability Act, 1999 has provisions for legal guardianship of the four categories and creation of enabling environment for as much independent living as possible.

Institutions

There are several national institutions under the **Ministry of Health & Family Welfare** working in the field of rehabilitation, like National Institute of Mental Health and Neuro Sciences, Bangalore; All India Institute of Physical Medicine and Rehabilitation, Mumbai; All India Institute of Speech and Hearing, Mysore; Central Institute of Psychiatry, Ranchi, etc. In addition, certain State Government institutions also provide rehabilitation services. In addition, Institute for the Physically Handicapped, New Delhi; National Institute of Visually Handicapped, Dehradun; National Institute for

Orthopaedically Handicapped, Kolkata; National Institute for Mentally Handicapped, Secunderabad; National Institute for Hearing Handicapped, Mumbai; National Institute of Rehabilitation Training & Research, Cuttack; National Institute for Empowerment of Persons with Multiple Disabilities, Chennai are the other national institute working forthe welfare of the persons with disabilities at the regional level.

National Handicapped and Finance Development Corporation (NHFDC) has been providing loans on concessional terms for undertaking self-employment ventures by the persons with disabilities through State Channelizing Agencies. Panchayati Raj Institutions at Village level, Intermediary level and District level have also been entrustedwith the welfare of persons with disabilities.

Preventive measures

Since disability, in a large number of cases, is preventable, there is strong emphasis on prevention of disabilities. Programme for prevention of diseases, which result in disability and the creation of awareness regarding measures to be taken for prevention of disabilities during the period of pregnancy and thereafter are intensified expanded.

Rehabilitative Measures

Rehabilitation measures emphasized looking at the needs of the persons with disabilities and are undertaken through three distinct strategies: **1.Physical rehabilitation strategies**
2. Educational rehabilitation strategies and **3. Economic rehabilitation strategies**

1. Physical Rehabilitation StrategiesEarly Detection and Intervention

Early detection of disability and intervention through drug or non-drug therapies helps in minimization of impact of disability. Therefore, there is emphasis on early detection and early intervention, and necessary facilities are created towards this end. Government takes measures to disseminate information regarding availability of such facilities to the people especially in rural areas.

Counseling & Medical Rehabilitation

Physical rehabilitation measures including counseling, strengthening capacities of persons with disabilities and their families, physiotherapy, occupational therapy, psychotherapy, surgical correction and intervention, vision assessment and stimulation, speech therapy and special education are extended to cover all the districts in the country by active involvement and participation of State Governments, local level institutions, NGOs including associations of parents and persons with disabilities. To expand coverage in rural and unserved areas, new District Disability Rehabilitation Centres (DDRCs) have been set up with support from the State Governments.

Provision of Assistive Devices

The Government of India has been assisting persons with disabilities in procuring durable and scientifically manufactured appliances of ISI standard that can promote their physical, social and psychological independence by reducing the effect of disabilities.

Every year persons with disabilities are provided with devices such as prostheses and orthoses, tricycles, wheel chair, surgical footwear and devices for activities of daily living, learning equipments (Braille writing equipments, Dictaphone, CD player/ tape recorder), low vision aids, special mobility aids like canes for blind, hearing aids, educational kits, communication aids, assistive & alerting devices and devices suitable for the persons with mental disabilities.

2. Educational Rehabilitation Strategies

Education is the most effective vehicle of social and economic empowerment. In keeping with Section 26 of the Persons with Disabilities Act, 1995, free and compulsory education is provided to all children with disabilities up to the age of 18 years. Accordingto the Census, 2001, fifty-one percent persons with disabilities are illiterate. There is a need for mainstreaming of the persons with disabilities in the general education system through Inclusive education.

Children with disabilities in the age group of 15-18 years are provided free education under Integrated Education for Disabled Children (IEDC) Scheme. This Scheme implemented through the State Governments, provides hundred percent financial assistance to the Voluntary Organizations for various facilities like special teachers, books and stationery, uniform, transport, readers allowance for the visually handicapped, hostel allowance, equipment cost, removal/ modification of architectural instructional barriers.

Under SSA, learning aids and tools, mobility assistance, support services etc. are being made available to students with disabilities. Open learning system and open schools, alternative schooling, distance education, special schools, home based education, vocational education are some of the educational initiatives for children with disabilities.

Government of India is providing scholarships and easy access to students with disabilities for pursuing studies at post school level. Facilities for technical and vocational education are designed to inculcate and bolster skill development suited to various types of productive activities

3. Economic Rehabilitation strategies

Economic rehabilitation of Persons with disabilities comprise of both wage employment in organized sector and self-employment. Supporting structures like vocational rehabilitation centres and vocational training centres have been developed to ensure that disabled persons in both urban and rural areas have increased opportunities for productive and gainful employment. Strategies for economic empowerment of persons with disabilities would be the following.

Reservation Government jobs

The PWD Act, 1995 provides for 3% reservation in employment in the establishments of Government of India and Public Sector Undertakings (PSUs) against identified posts. The status of reservation for Government in various Ministries / Departments against identified posts in Group A, B, C & D is 3.07%, 4.41%, 3.76% and 3.18% respectively.

Wage employment in Private sector

Considering rapid growth of employment opportunities in service sector, persons with disabilities are encouraged to undertake skill training suitable to the market requirement. Pro-active measures like incentives, awards, tax exemptions etc. for the employers are taken to encourage the employment of persons with disabilities in the private sector.

Self-employment

Considering slow pace of growth in employment opportunities in the organized sector, self-employment programmes of persons with disabilities are promoted. This is done through vocational education and management training. Further, they are provided loans at softer terms from the NHFDC for their own income generation activities.

4. Promotion of Barrier-free environment

Barrier-free environment enables people with disabilities to move about safely and freely,and use the facilities within the built environment. The goal of barrier free design is to provide an environment that supports the independent functioning of individuals so that they can participate without assistance, in every day activities. Therefore, buildings / places / transportation systems for public use are made barrier free.

5. Issue of Disability Certificates

The Government of India has notified guidelines for evaluation of the disabilities and procedure for certification. The Government initiates to ensure that the persons with disabilities obtain the disability certificates without any difficulty in the shortest possible time by adoption of simple, transparent and client-friendly procedures.

6. Promotion of Non-Governmental Organizations (NGOs)

The National Policy recognizes the NGO sector as a very important institutional mechanism to provide affordable services to complement the endeavors of the Government. It has played a significant role in the provisions of services for persons withdisabilities. Some of the NGOs are also undertaking human resource development and research activities. They also are involved in policy formulation, planning, implementation, monitoring and has been seeking their advice on various issues relating to persons with disabilities.

7. Research

For improving the quality of life of persons with disabilities, researches are supported on their socio-economic and cultural context, cause of disabilities, early childhood education methodologies, development of user-friendly aids and appliances and all matters connected with disabilities which will significantly alter the quality of their life and civil society's ability to respond to their concerns.

7. Social defence

Social defense is generally understood as the process of protection of society against crime, through a systematically organized and coherent action by both the State and civil society. Since long the term 'Social Defense' was used in the criminological and penological literature, but with the advancement in social sciences and behavioural disciplines, the sense of the term has been widen and the modes and modalities of achieving its inherent objective have been shifting to more pragmatic areas. In the presentcontext, the idea of social defense is not confined to crime or punishment. It has been made to refer all those efforts by the state or the civil society to protect the society from all kinds of evils that hamper the peaceful existence and development of the society. Nevertheless, crime remains to be the central point of social defense as it is the offshootof all evils in the society. Even today, because of the complexity of issues involved, it has not been possible to evolve a wholly satisfactory theoretical framework for policy formulation and programme development in this field. Then, in the absence of any fool- proof theory of crime causation, it is beyond human capacity to create a society entirely free from crime. Moreover, the definition of crime itself may vary from country to country, time to time, in keeping with the changes in social structure, cultural values and normative expectations and no single system can hold good for different situations. Despite this position, there is a candid awareness that the objective behind social defense cannot be realized merely by focussing on individuals who are recognized as offenders; itinevitably requires also reaching out to those who are vulnerable to crime. Thus, the social defense approach aims not only at perfecting the system that deals with offenders but also at forestalling conditions that generate criminality. In this process, it closely interacts with various sectors of socio-economic development in creating an environment conducive to the prevention of crime and in mobilizing resources appropriate for the treatment and rehabilitation of offenders in the totality of their life situations.

The share of violent crimes, including murder, culpable homicide not amountingto murder, dowry deaths, kidnapping and abduction, dacoity, robbery, riots and arson,

rape, terrorism and cyber crime has increased substantially over the last four decades. These crimes not only endanger life, property and safety of the people but also pose a serious threat to public peace. Similarly, economic offences including smuggling, money laundering, tax evasion, export and import offences, drug trafficking, trafficking in cultural property, bribery and corruption, etc., are also manifesting a challenging trend in terms of sophistication, precision and modus operandi on the part of organized syndicates.

Approaches of Social Defense

1. Balanced Development

It is found that the development process, if not property monitored, tends to become criminogenic. Failure to balance both the social and economic aspects of development has led many a nation to face a chaotic situation, rampant with crime and human misery. There is ample evidence that unbridled economic growth is liable to push the poor, the weaker and the disadvantaged into further marginalization and vulnerability to abuse and exploitation and to their eventual induction into crime, both as offenders and victims. In the present situation, India is looking forward to vigorously pursue its declared policy of economic growth with a '**human face'**.

Any development process which widens the gap between the rich and the poor, intensifies ethnic and caste conflicts, and erodes public confidence in the rule of law, is socially destructive and, thus, breeds crime. In a democratic structure like that of India, the development process has to aim at economic prosperity with social justice in which people have to be the first and the last and the poorest of the poor will have to be in the centre-stage. Such a course would certainly call for a concerted action, on the part of both the State and civil society, towards restoring human rights of the poor, nurturing their creative potentials, building their capacity to assert for legitimate needs, enhancing their knowledge, skills and competence, and reinforcing their intellectual and material resources so as to enable them to stand on their own and to bargain for a better quality of life.

2. Alleviation of Poverty

Though poverty cannot be taken as a direct cause of crime, it does make individuals in stark deprivations, more prone than the others to social maladjustment and to their coming in conflict with law. The situation is further compounded when, in the wake of industrialization and consequential urbanization, the poor migrants in search of livelihood, are found to cluster around slums and squatter dwellings and to live in a state of social marginality and economic neglect.

It is, therefore, encouraging that the Government of India has provided a major thrust to poverty alleviation in the national development plans. A three-pronged strategy adopted to reduce poverty includes: (i) Accelerated economic growth with a focus on sectors which are employment intensive; (ii) Human and social development through basic minimum services; and (iii) Targeted anti-poverty programmes. A priority is placed on agriculture and rural development, food and nutrition, security for vulnerable sections

of society, participation of the poor in the development process, and empowerment of women, scheduled castes and scheduled tribes and other disadvantaged groups. As aresult of various measures, the poverty ratio is reported to have considerably declined in the recent years. The present trend augers well for the creation of just society committed to the rule of law.

It is well accepted that the strategies for poverty alleviation have to evolve within the framework of social justice for which the rule of law is a pre-requisite. Though law by self cannot eradicate poverty, it can definitely contribute to the national efforts towards this end

3. Protection of Vulnerable Groups

a) Women

Among various groups subjected to social inequalities, cultural discrimination and economic handicaps, the condition of women below poverty line is much more precarious than that of their male counter-parts. When a family is faced with any crisis, its female members suffer most and are rendered an easy prey to various kinds of abuse and exploitation. Even when recognized as offenders, they are more of a victim of situational compulsions than a perpetrator of crime. Therefore, in the planning of programmes for social defence, a vigorous drive has to be launched towards women's empowerment and gender justice and the criminal justice system has to act relentlessly against unscrupulous elements degrading their status.

Crimes under the Indian Penal Code, such as, rape, kidnapping and abduction, homicide for dowry or dowry death or their attempts, torture, molestation, sexual harassment and importation of girls, and, and crimes under special laws, such as, abrogation of their rights in the family, marriage and work place, immoral traffic, dowry, child marriage, indecent representation and commission of 'Sati' are suppressed with strong hands. It is however, being strongly felt that, as law alone cannot by itself change age-old traditions and attitudes that subjugate women; the whole society has to be mobilized in preventing crimes against them.

b) Children

Children constitute the supreme national asset for the making of tomorrow. The failure ofsociety to bring them up as socially healthy individuals leaves them extremely vulnerable to the onslaught of anti-social elements. Apart from a widespread violence against such children within and outside the family, the problems of child labour, child prostitution, child begging and child trafficking are some of the most sordid forms of child abuse. There is a dire need for a thorough review of all the central and state laws concerning children so as to bring these in tune with our cherished goals.

c) Weaker sections

It is well accepted that the criminal justice system can function as an enabling tool in the alleviation of extreme poverty by legally safeguarding the rights and interests of the weaker sections of society. India has adopted host of strategies to secure distributive justice and allocation of resources to support programmes for the social, economic and educational advancement of the weaker sections in general and Scheduled Castes and Scheduled Tribes, Backward Classes and Minorities in particular.

The protection of Civil Rights Act, 1955 has totally abolished untouchability in any form. The Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989, aims at protecting them against any injustice and any form of abuse or exploitation. By enacting these laws, the concept of positive discrimination in favor of the weaker has been extended to the field of criminal law. Indeed, the criminal justice system which is founded on the principles of fairness and equity has to prove its credibility of being equally fair and equitable to the poor as to the rich, in actual operation.

4. Prison Reform

Prisons constitute the oldest and most widely used mode of dealing with offenders. In the recent years, it has also been a subject of unprecedented criticism, scrutiny and debate from the viewpoint of its social defence role. It is well recognized that offenders are to beput in isolation in the interest of public safety, and are expected to return as better human beings than what they were when arrested. However, there are several problems that prison administration is presently confronted with in discharging its public safety and reformative functions. In the face of competing priorities, it is hard to mobilize adequate resources to bring in the desired systemic reforms in terms of the necessary infrastructure, scientific classification of inmates, diversification of prisons for various categories of offenders, provision of correctional services and duly qualified and professionally trainedpersonnel to handle custodial and correctional tasks. The problem of overcrowding and a swelling proportion of undertrials among prison inmates have thrown the system hay wire.
In this respect, the Supreme Court of India, discarding its erstwhile ‘hands off’ doctrine in favor of a judicial intervention when the rights of prisoners are found in jeopardy, has already enunciated three basic principles: (i) a person in custody does not become a ‘non person’; (ii) a prisoner is entitled to all human rights within the limitations of imprisonment, and, (iii) there is no justification for aggravating the suffering which is already inherent in the process of incarceration.

5. Juvenile Justice

It has long been accepted that children coming in confrontation with law, because of their physical, emotional and mental immaturity, cannot be equated with adults in terms of their culpability and accountability to crime. It is widely held that delinquency isnot merely an act of social deviance on the part of a child but also a symptom of the failure of society to bring him up as wholesome individual. At the same time, no society takes crime, even if it is committed by a juvenile, as entirely value-free and expects it to be dealt with as such. There is, however, a unanimous view that the problem must be

dealt with on its growth continuum by responding to all the situations before and after the onset of delinquency. India has chosen to achieve this objective through a single law in the form of **Juvenile Justice (Care and Protection of Children) Act, 2000.**

5. Public Participation

As crime is a social phenomenon, no system for its prevention and control could ever be conceived without an active participation of the public. In fact, public participation is an inseparable ingredient of the process that defines a behaviour as crime and strives to tackle it. It is, therefore, logical that civil society is encouraged to take a balanced view and to guide the public in subscribing to a system that protects society against crime without impinging on the human rights of all those involved, whether as offenders or victims. For this purpose, civil society must be closely associated with the planning and execution of crime prevention and criminal justice strategies, so that it sets a direction for a momentum to public participation in this field, at the individual, group and community levels.

6. Role of Voluntary Organization

In the prevention of crime, voluntary organisations that spring from within society have a definite advantage over official agencies in making a dent on the problems that culminate into crime. All such voluntary agencies as are engaged in protecting the vulnerable, like children, women and other economically weaker or socially disadvantaged sections in society can stand against any form of abuse or exploitation which is likely to induce anti- social reaction. An individual-oriented strategy would obviously require working with those who, under situational compulsions, have fallen to a socially deviant behaviour and still have a chance to redeem. In all these areas, voluntary organizations have to function in conjunction with families, communities and other social institutions which have a bearing on the process of resocialization. Apart from a direct intervention in situations and problems responsible for crime, voluntary organizations can be greatly instrumental in moulding public opinion and in mobilizing social support for an effective implementation of social legislation enacted to eradicate social evils such as dowry, child marriage, 'Sati', beggary, prostitution, etc.

8. Medical and Psychiatric Social Work

A. Medical Social Work

Medical social work revolves around the health concerns of the people. A good health is of paramount importance for an individual and the society at large, so far as his growth and development is concerned. It is said that a sick child cannot learn and grow and a sick adult cannot work or produce. If an individual doesn't possess a good health, all his happiness and joys turns to be useless for him. It is for this reason that medical social work for good health has occupied priority in social work profession.

Health is a comprehensive concept. It refers not merely to the absence of disease and infirmity but to a state of complete physical, mental, and social wellbeing of a person. Medicines and medical treatment play an active and important role in ameliorating sufferings of a person affected by a disease but mere medical treatment isnot always fruitful. It cannot be said that the patient will be alright after being recommended the specific prescription of medicines because along with the physical sickness the patient has his own reaction and attitude having a complex of social, psychological and emotional factors which greatly influence the treatment and recovery from the disease. On the other hand, the patient may be lacking knowledge and resource to avail appropriate medical treatment from a competent health professional, which impedes the recovery from sickness.
Therefore, a systematic intervention of social work is required to meet the psyco- social and material needs of the patients in order to break the barriers to good health.

Social worker helps the patient from the moment he enters the hospital upto the recovery and return to past normalcy. He helps the patient in registration, getting card, locating actual place of treatment, describing full complaints of suffering, meeting with the senior doctors, understanding the prescription, understanding instruction with precautionary messages, sustaining interest for treatment. He also helps the patient in restoration of health and settling of problems arose in the patient's family due to his sickness. He also becomes the only member of the medical team to provide emotional satisfaction which is important to the patient.

The role of social worker does not get over with the discharge of the patient from the hospital. He makes conscious efforts to guide the patient to adjust himself with his family, his work place and his community. The social worker also takes the help of other agencies to solve the problems of the patient. Rehabilitation is an essential step oftreatment plan. So the social worker tries to rehabilitate the patient through the coordinated use of medical, social, educational and vocational resources to restore the patient's functional ability.

Role of social work in Prevention disease and Promotion of Health

The social worker helps the patients in the hospitals during treatment and in the community tries to prevent the occurrence of diseases and organizes programmes for their health promotion. Towards the prevention of diseases and promotion of health, he undertakes the following activities:

Education on Nutrition and Immunization

He provides the knowledge and information regarding the selection of food, diet, value ofrich food, food poisoning, disease due to malnutrition, and importance of nutritional needs of children and pregnant mothers and also facilities available for them. He educates parents about the importance of immunization through campaigns and mobilizes resources for the needy.

Water and Sanitation

He educates them the importance pure drinking water, types of water borne diseases, sources of pollution, process of making water safe for drinking etc. He also tells about the methods and importance of proper disposal of domestic and agricultural wastes.

Personal Hygiene and control of germs and insects

Personal hygiene helps a person keeping him healthy and safe. Social worker teaches them how to follow healthy habits like cleaning of teeth and mouth, food, different parts of body, cloths. He also explains the due to biting of insects and disease caused by germs and how to control these diseases.

Education on Health Facilities

The social worker has the knowledge about the availability of health services within ad outside the community. He disseminates the appropriate information about different health facilities provided by different government and private agencies for various sicknesses.

Marriage Counseling

He educates to the members of the families about the role of heredity, need for marital adjustment, causes of stresses and strains and effects of family conflicts and their appropriate solution. He also guides them in income generating and expenditure management which lessens the chances of family conflicts and disorganization leading to emotional stress and physical sickness.

B. Psychiatric Social work

The American Psychiatric Association has defined mental retardation as "the sub-normal general intellectual functioning which originates during the development period and associated with impairment of either learning and social adjustment or maturation, or both." There are generally 3 main categories of mental retardation. The children who have below 25 IQ (Intelligence Quotient) are called idiots, children having IQ between 25to 45 are imbeciles and with 50 to 69 are known as morons. The exact rate of incidenceof mental retardation in India is not known but it is estimated that about 1% of the population suffers from mental retardation.

Social work as the problem solving profession has emphasized in prevention and treatment of mental retardation to avoid a potential harm to the individuals and to the society at large. The social workers take the job of performing genetic counseling, family control, pre-natal and post-natal care, etc. They also take part in the institutional care of the mentally retarded. They are actively involved in the process of curative, rehabilitative and preventive programmes of mentally retarded.

Preventive Measures in the Development Stage

It is believed that pre-adolescent stage is important in respect of preventing or controllingmental retardation. Proper guidance in this stage can yield better results in the prevention of mental retardation. Therefore the following activities are undertaken for the pre- adolescent mentally retarded children:

Habit Formation: The pre-adolescent mentally children are helped to practice personal cleanliness, proper toilet habits, food habits, health habits etc that may help them acquiring sense of learning.

Enhancing social interaction: The children are helped in strengthening their relations with peer group, parents, siblings, neighbors, visitors and many others who are part of their social environment with focus to their improvement in social interaction.

Sense Training: They are trained to learn names, colours, size, sounds, recognizing objects etc., so that they may develop the capacity to differentiate things in their real sense.

Speech Training: In this activity emphasis is given on clear pronunciation, correction of broken languages and removal of other speech defects.

Muscular Coordination: They are also trained in walking, marching, playing games, etc. which enhances the coordination between the brain and the muscles of different parts of their body.

Manual Training: Knitting, weaving, basket making, cutting papers, etc. are undertaken for these children so that they may be able to apply their creative thinking and have mental development.

Thus, different activities of this nature are undertaken for the prevention and control of the ill effect of mental retardation on the persons and his family and the community.

9. Community Development Programme in India

The Community Development Programme in India was introduced in the year 1952. Ithas been the biggest rural reconstruction scheme undertaken by the government of free India. It has been variously described as the "Magnacarta" of hope and happiness for two-third of India's population and the testament of emancipation. It is also considered as the declaration of war against poverty, ignorance, squalor and disease under whichmillions have been groaning.

The Planning Commission has defined the Community Development Programme as "an attempt to bring about a social and economic transformation of village life through the efforts of the people themselves."
The projects are of vital importance, according to Pandit Nehru, "not so much for the material achievements that they would bring about, but much more so, because they seem

to build up the community and the individual and to make the latter the builder of hisown village centers and of India in the larger sense." It is intended to apply it to the concept of the village community as a whole, cutting across caste, religious and economic differences. It is the offshoot of experiments made at Etawah and Gorakhpur under the inspiration of Albert Meyers while working for the reconstruction of village economy.

Characteristics:

Community Development Programme exhibits several characteristics. They are asfollows:

1. It promotes self-confidence among the rural people.
2. It develops self-reliance in the individual and initiative in the village community.
3. The community development programme effects change at the psychological level ofthe rural people.
4. It seeks to create new administrative machinery suited to the manifold needs of thevillage.
5. It is pre-eminently people-oriented.
6. Community thinking and collective action are encouraged through people's institutions like the Panchayats, co•operative societies, Vikas mandals, etc.

Importance of Community Development:

The role of Community Development Programme in the context of the rural community cannot be confined to a particular single aspect. The programme is instrumental in raisingthe standard of living of the rural people and in reconstructing the rural India. Prof. Carl Taylor rightly observes that the programme signifies active cooperation and involvement of the rural people in formulating and executing their own plans and programmes. The end result is social change, economic development and emergence of new local leadership and a sense of confidence at the village level.

Objectives

The key purpose of Community Development is to build communities based on justice, equality and mutual respect.

Prof. **S. C. Dube** has highlighted on two 2 main objectives of Community Development Programme, such as:

(a) Achieving substantial agricultural production and considerable progress in the sphere of communication, rural health and rural education and

(b) Transforming the socio-economic life of the village through a process of integral cultural change. The aims of the Community Development Project have been divided into two parts.

A. Short – term objectives:

The short-term objectives are as follows:

1. To increase agricultural production both quantitatively and qualitatively.
2. To solve the problem of rural unemployment.
3. To develop the means of transport and communication in the villages through repairingold roads and constructing new pucka roads.
4. To bring about development in the sphere of primary education, public health andrecreation.
5. To assist the villagers to build good and cheap houses with the help of modern plansand new building methods.
6. To set up and encourage cottage industries and indigenous handicrafts.

B. Long-term objectives:

The long-term objective of community development projects refers to holistic development of rural life through optimum utilization of physical and human resources. It is further oriented to provide all sorts of facilities available in a Welfare State to the rural people. Taking care of the social, moral and financial progress of the villagers also comes within the purview of the long-term objectives of community development projects.

Operation

The Community Development Programme was inaugurated on October 2, 1952. Fifty- five community projects were launched. The programme launched in 1952 was extended to wider areas at the end of the First Five-Year Plan. Nearly one out of every three villages in India was brought within the orbit of this programme.

The Second Five-Year Plan proposed to bring every village in India under this scheme, 40 per cent of the area being brought under a more intensive development scheme. The programme was implemented through units of blocks, each community development block comprising generally 100 villages, an area of 400-500 square kms.and a population of 60 to 70 thousand.

Needless to say that the Community Development Programme assumes vital significance for the developing country like India because of its low-level of development in various segments of social life. Owing to its wider applicability in multifaceted fields of operation, it is not practically feasible to evolve a theoretical framework of the operational area of Community Development Programme. However, for the sake of convenience, the field of Community Development Programme can broadly be divided into the following items.

1. Agricultural and allied fields:

Under this category activities regarding following items are included, (a) utilisation of and waste lands, (b) repairing of old wells, digging new wells and provision of major/minor irrigation facilities, (c) adoption of qualitative high-yielding seeds, manures, fertilizers, use of tractors etc., (d) provision of credit facilities for the development of animal husbandry, poultry farming, fishery, soil conservation etc. and (e) growth of vegetables and plants etc.

The intensive development of agriculture, the extension of irrigation, rural electrification and the revival of village industries, wherever possible, with the help of improved techniques, accompanied by land reform and a revitalized cooperative movement, are programmes closely related to one another, and together calculated to change the face of the rural economy.

2. Development of local Organisations:

Organisation of co-operative service societies, multi-purpose cooperative societies, marketing co-operatives and other types of people's institutions is another important function Community Development Programme in our country.

3. Education:

The Community Development Programme has been attaching importance to primary education, adult education and social education with the aim of expanding the mental horizon of the rural people. It has been realized that the full development of a community cannot be achieved without a strong educational base, alike for men and women. The community projects have been planned to provide for social education, expansion and improvement of primary and secondary education and its gradual conversion to basic type, provision of educational facilities for working children and promotion of youth welfare. Vocational and technical training are emphasised in all the stages of the educational programme. Training facilities are provided for imparting improved techniques to existing artisans and technicians, both in urban and rural areas.

4. Health Services:

Provision for mobile, permanent dispensaries, arrangements for maternal care, medical aid during pregnancy, midwife service, child care etc. are done at the Block level. It aims at the improvement of environmental hygiene, including provision and protection of water supply; proper disposal of human and animal wastes ; control of epidemic diseases such as Malaria, Cholera, Small-pox, Tuberculosis, etc. Provision of medical aid along with appropriate preventive measures, and education of the population in hygienic living and in improved nutrition are also made.

5. Communication:

Repair of old roads, construction of new roads and arrangement for transportation and communication facilities.

6. Vocational training:

Imparting vocational training in the field of tailoring, embroidery, carpentry etc.

7. Supply of drinking water:

Attempting to provide safe drinking water by repairing old wells or constructing newones.

9. Social welfare:

Social welfare activities at the Block level include rehabilitation of old, disabled and destitute, provision for better housing, organization of sports, promotion of culturalactivities etc
Along with the methods, tools, techniques, values, philosophy, beliefs principles a Professional Social Worker during the process of social work education is imparted with the basic knowledge about all the issues mentioned above. Social worker as a change agent and problem solving personnel, tries to understand these issues and plays diverse roles like that of Policy maker, Planner, Administrator, Supervisor, coordinator, Liasoner, Catalyst, Guide, Organizer, Resource mobilizer, Advocate, Counselor, Analyst, Evaluator etc in delivering services in the respective fields as demanded by the situation.

Problems of Social Work Education in India

A humanitarian profession as diverse as the population it serves, social work today has taken roots globally, as a profession that enables people to deal with various complex and difficult circumstances in their social environment. Complexities may stem from individual, family or structural issues that require a range of professional social work skills to mitigate circumstances, alleviate distress and enhance adjustment. Social work is concerned with ensuring the responsiveness and effectiveness of various social institutions and systems within which individuals belong and operate. The ultimate goal, then, is to usher in a better quality of life and promote psychosocial functioning of peopleand thereby an improved social order. Social work education is hence the crucial where a professional is moulded as needed and he/she acquires knowledge, attitudes and skills so vital for effective and ethical practice.

Social work as a discipline involves the application of social theory and research strategies used to enhance the lives of individuals, groups, and societies. It seeks to simultaneously address and resolve social problems at each level of society and economic standing, other than particularly among the poor, destitute and sick. Social workers are involved with social issues, their causes, solutions and the human impacts.

In the developing countries, including India solely professionally qualified persons with social work education will intervene in the psycho-social issues of people and practitioners should obtain a license or be professionally registered. Unfortunately in India, in spite of the undeniable fact that the numbers of social work schools, institutes and departments of colleges and universities are growing slowly rather steadily throughout the country, over the initial six decades and growing rapidly within the last one decade or thus, the quality of skilled social work education and coaching and skilled standards are declining and currently being a result, you can notice a serious harm in the -professional standing and image of social work. With innumerable departments of social work mushrooming every day, skilled social work education is currently being commercialized and problems of quality, credibility and moral standards are compromised from the totally different stakeholders.

Skilled social work education began in India in 1936 with the establishment of a Tata institute of social sciences. For the yesteryears, for more than 7 decades, there is an unprecedented growth in the numbers of schools/ departments/ institutes giving social work education within the country. In spite of earnest efforts taken by distinguishedsocial work educators, social work education in India faces numbers of problems which can be stated in the following points:

Misconception of Professional Social Work

Lack of public recognition of social work as a profession is another critical shortcoming that has a lot to do with its future prospects of social education in India. The notion of theprofessional social work in the people's mind is in contradiction to an idealized image of social service worker who possess the sterling qualities of heart rather than of mind. The idea of a paid professional social worker is still an anathema to most people in India who even now cling to the notion that doing social work is quintessentially a voluntaryactivity of a selfless kind. A paid social worker, however good, efficient and capable, is more likely to be looked down upon by the people whom he/she serves as a professional. With no self-sacrifice to his/her credit, many persons would not regard the professional social worker as a social worker at all. They would regard him/her as an 'officer', a 'para-professional'. This misconception of social work professionals and the public greatly affects the learning and teaching attitude of social work.

No Uniform Syllabus and Sub-standard Education and Training

The social work educational institutions differ from each other in terms of curricula, generic course vs. specialization offered, activities, focus, duration, training inputs of fieldwork components and so on. There should be minimum standard of education and fieldwork training inputs provided to students in these institutions. Hardly any university is fallowing homogeneous syllabus, guidelines and other standards. Due to lack of effective supervision, several schools/Departments are not giving adequate importance for practicum; simply the students are being awarded with the degrees. All these stand as critical problems of social work education in India.

Lack of Indigenous Materials or Literature

The major shortcoming of social work education in India is its inability to sufficiently indigenize its knowledge-base. The basic teaching material with respect to interventionistmethods (the holy trinity of social case work, social group work and community organization) is still primarily American. The challenge, as mentioned before, has not been met and there is often a lingering doubt in the mind of many social work educators and trained social workers whether social work in India can afford to be only concerned with specific individuals, groups and communities when the problems are really the problems of large masses of people.

Since social work literature, modes of practice, approaches, theories in India have been heavily borrowed from western countries, so we need to develop the indigenous

approaches too. This requires that the academicians and practitioners must document their experiences so as to facilitate the process of developing indigenous approaches.

Lack of Relevant Features

The professionals have not yet acquired any dominant place to shape and formulate social policies or to administer social welfare organizations. Again, the professional group itselfhas not developed any social code which the profession also should accept and practice as the fundamental feature of their profession. In view of the dominance of foreign influence on the existing professional social work in India and its lack of integration with the cultural mores of Indian society, there is as yet no agreement on a professional code of ethics for the practice of social work. The profession has failed to develop consciousness of kind and has not created a common platform to express its point of view on broad issues and problems confronting the society. Moreover, the educational institutions offer very few courses on social administration, social planning and social action, and most of the existing courses do not develop intellectual interest and creativity to promote researchorientation in Indian context.

Weakness of Professional Associations

As Nanavati said, "the absence of effective functioning of professional association of social work practitioners and educators is the most pronounced handicap in professional development in the country." The history of two national level Associations viz. Indian Association of Trained Social Work (IATSW) and Association of Schools of Social Work in India (ASSWI) is a checkered one. In addition to these associations, Regional Associations of trained professional social workers are situated in different states. However, only a few of these Regional Associations are active in real sense. Most of the chair persons and members of these associations are not trained professionals of social work who lack the fundamental ethics and responsibility of social work profession. This hampers their function in the given task.

Non-Professionals in Social Work Education

The conducted seminar by Association of Schools of Social Work in India (ASSWI) disapproved of the practice of appointing persons who are not trained in social work as members of boards of examiners and board of studies in social work and selection committees for appointing social work teachers by the universities. In the same way only social work professionals can teach, guide and train the students of social work like medicine students can only be trained by medical professors, law students only can be capacitated by the law graduates likewise same will be applicable for social work profession, but unfortunately, In some universities and colleges other discipline teachers such as anthropology, psychology, sociology, geography teach the social work students leading to confusion among the students.

Lack of Initiatives for Continuous Professional Development (CPD)

Most of the Institutes for Social Work Education do not take adequate initiatives for the Continuous Professional Development (CPD) of their students by conducting Workshops, organizing Seminars, doing research studies, conducting survey, begging field action projects from funding organizations, taking students for study tours to out of the state for wider exposure etc. Through field action projects/field work labs at thedepartments/schools could have led to the growth opportunity to the staff, learningopportunity to researchers and students.

Social Work Educators are not Practitioners

When the educators, practitioners and students are talking about social work as a profession like medicine, law, and engineering etc., the professors of medical college or university practice their profession by visiting wards of hospital along with the medical students, professors of engineering college involve in practice and professors of law college also practice their profession and update their knowledge levels, enhance their competencies to deal with the issues through direct involvement in problem situations. In social work, the holistic view on teaching, practice and research is missing very much, majority of Social Work Educators are found to be comfortable in conventional classroom teaching and rarely found in practice and research domains.

Uneven Geographical Distribution of Social Work Educational Institutions in India

Among the Indian states having hundreds of social work institutes in total, Karnataka marked with more than 72 schools/departments, Maharashtra marked with more than 60 and several south Indian states occupied large number of social work institutions. Jammu & Kashmir, Uttarakand, Himachal Pradesh, Assam, Meghalaya, Mizoram, Manipur and Bihar only marked with hardly one school/department and there are no schools at all found in five of the North-East States.

It is also observed that most of the social work educational institutions are locatedin urban areas; students practice fieldwork in urban places and prefer jobs in cities and metropolis. However, social work professionals are most needed in rural areas where about 70 percent of the population lives.

Thus, there are numbers of problems and challenges prevailing in social work education forcing the intelligentsia to analyzing the situation and finding solutions to meet those challenges. Otherwise, a pail future is waiting for the profession of social work in India.

Suggested Readings:

Training for Social Work: An International Survey, quoted in the United NationsConcepts and Methods of Social Work by W.A Friedlander
Social Work in India by S.K. Khinduka
Social Work and Social Work Education by M.S. GoreHistory of Social Work in India by S. Singh
The Objectives of Professional Education by D.K. DavidIndian Social Poblems by Ram Ahuja
Social Welfare Administration in India by D.R. Sachdeva

BLOCk-5

Social Work and Social Change in India

Content of the Unit

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5.0. Objectives of the Unit

The main objective of this unit is to inform the readers about different aspects of socialchange and social movement in Indian context and their relations with social work profession. After the completion of studying this unit the students will gain some fundamental knowledge on the following topics:

- ❖ Planned Development and Social Change in India
- ❖ Relationship between Social Change and Social Work
- ❖ Role of the Social Workers in promoting Social Change
- ❖ Social Movement, Concept, Types and Implications
- ❖ Selected Social Movements in India-Success and Failure

5.1. Introduction

Amelioration of human problems through planned change is the most focal point of social work profession. Whenever or wherever some defective elements have appeared in the society and caused human suffering, social work has put in the best effort to challenge those unwanted situations through suitable change in structural and functional aspects of both the individual and his social environment. Though social work as a profession is in its infancy in India and its professional recognition is not significant in the society, it has been making a significant contribution to the field of social change and development. The trained professionals of social work are engaged in the development sector and are attheir task of bringing about change and development in the society.

5.02. Planned Development and Social Change in India

Social Change

Change is ever-present phenomenon in the world. Society is subject to constant changes. Any alteration, difference or modification that takes place in a situation or in an object over time can be called change. The term 'Social Change' is used to refer to the changes that take place in human interactions and interrelationships. Social realtionships are understood in terms of social processes and social organizations.

According to M.E. Jones, social change is a term used to describe variations in, ormodifications of any aspect of social processes, social patterns, social interaction orsocial organization.

Gillin and Gillin said, 'Social Changes are variations from the accepted modes of life, whether due to alteration in geographical conditions, in cultural equipments, composition of the population or ideologies and whether brought about by diffusion or inventions within the group'.
Development as commonly understood is a progress towards a set of pre- determined economic and social goals and planned development implies an organized effort or process to achieve those goals. According to Nieuwenhunijze, "Development is either achieved or consummated, a state of affairs resulting from the process of development or it is a process itself, including the action constituting it. Developmentmay be an act or a process, or an achieved condition".
Planning is a commitment to concerted action. It is an adjustment of social institutions to new social, economic and political conditions. Since independence, India points at many changes as indicated in the Preamble, Directive Principles and Fundamental Rights of the constitution. Planned development has given a concrete shape and content to the ideas of changes enshrined in the constitution. Ever since

independence, two main goals have guided India's planned development, i.e. to build up by democratic means a rapidly expanding and technologically progressive economy and social order based on social justice and offering equal opportunity every citizen. Social planning aims at-

1. Change in Social Organisation

2. Community Welfare (improving educational facilities, increasing employment opportunities, doing away with the evil social practices etc.)

Planned Development and social Change:

Planned development has been seen as the single and unified process involving both social and economic instrument. It accepted that economic advancement is impossible without a firm social base as social process is not a simple and straightforward outcomeof economic growth.

Planning for social development is not new in human history and millenniums old in India. It has been practiced since the earliest civilization of Indus Valley as discovered in Mohenjo-Daro and Harappa. The social development plans for social change and for the welfare of the common people during emperor Ashoka also are significant and noteworthy in this context. He made deliberate effort to up bring human condition through the development of social network, irrigation facilities and conservation policies through out the country. In the subsequent centuries, decades and years, many other personalities like Chandragupta Mourya, king Sher Shah Suri, Alhaudin Khilji etc. of Indian social scenario have been noted for their measurable contribution in the field of planned development in the country. In the recent centuries also there was no dearth of such planning for social development and social change. The quest for social development and social change touched its peak in the last century when the county struggled under the British regime and attained her independence.

After independence, India has been desperately striving to experiment and use numbers of components for the social development of the country. Some those important components for Social Change through planned development in India can be statedhereunder:

1. Five-Year Plans

Five-Year Plans (FYPs) are centralized and integrated national economic programs. Joseph Stalin implemented the first FYP in the Soviet Union in the late 1920s. Most communist states and several capitalist countries subsequently have adopted them. China and India both continue to use FYPs. India launched its First FYP in 1951, immediately after independence under socialist influence of first Prime Minister Jawaharlal Nehru.

Indian economy is based on the concept of planning. This is carried through her five-year plans, developed, executed and monitored by the **Planning Commission**. With the Prime Minister as the ex-officio Chairman, the commission has a nominated Deputy Chairman, who has rank of a Cabinet Minister (Montek Singh Ahluwalia is currently the

Deputy Chairman of the Commission at present). The eleventh plan completed its term inMarch 2012 and the twelfth plan is currently underway. Prior to the fourth plan, the allocation of state resources was based on schematic patterns rather than a transparentand objective mechanism, which led to the adoption of the **Gadgil formula** in 1969. Revised versions of the formula have been used since then to determine the allocation of central assistance for state plans.

First Plan (1951-1956)

The **first Five-Year Plan** was one of the most important ones, because it had a great role in the launching of Indian development after the Independence. It strongly supported agriculture production and it also launched the industrialization of the country. Looking at the needs of the Indian social situation, it built a particular system of **"Mixed economy"**, with a great role for the public sector (with an emerging concept of Welfare State), as well as a growing private sector in the planning and development process. It sought to get country out of the poverty cycle. The most important feature of this phase was active role of state in all economic sectors in order to withstand the basic problems ofthe society. The achieved growth rate was 3.6% against the target growth rate of 2.1% annual gross domestic product (GDP). There were relatively high crop yields, boosting exchange reserves and the per capita income, which increased by 8%. National income increased more than the per capita income due to rapid population growth. Many irrigation projects were initiated during this period, including the Bhakra Dam and Hirakud Dam. The Indian government, with the collaboration of World Health Organization addressed children's health and reduced infant mortality, indirectly contributing to population growth.

The Indian government also made considerable effort in improving posts and telegraphs, railway services, road tracks, civil aviation. Sufficient fund was also allocatedfor the industrial sector. In addition measures were taken for the growth of the small scaleindustries.

Second Plan (1956-1961)

The second plan emphasized in the development of the public sector. The plan followed the **Mahalanobis Model**, an economic development model developed by the Indian statistician Prasanta Chandra Mahalanobis in 1953. The plan attempted to determine the optimal allocation of investment between productive sectors in order to maximize long- run economic growth. It also targeted to give benefits of development more to theunderprivileged sections of the society. It also aimed at the reduction in the concentrationof income to the few advantaged people.

However, the performance of the plan was not up to the mark. Achievements in almostall the sectors of the economy were lower than the plan targets. The growth rate during this planning period was 4.0% against the target growth rate of 4.5% which was little below the target growth rate.

Third Plan (1961–1966)

The third Five-year Plan aimed at securing self-sustaining growth. It stressed on the development of agriculture and improvement in the production of wheat and other crops, but the brief Sino-Indian War of 1962 exposed weaknesses in the economy and shifted the focus towards the defense industry and the Indian Army. In 1965–1966, India fought a War with Pakistan. There was also a severe drought in 1965. The war led to inflation and the priority was shifted to price stabilization. The construction of dams continued. Many cement and fertilizer plants were also built. Many primary schools were started in rural areas. In an effort to bring democracy to the grass-root level, Panchayat elections were started and the states were given more development responsibilities. State electricityboards and state secondary education boards were formed. States were made responsible for secondary and higher education. State road transportation corporations were formed and local road building became a state responsibility.

The actual growth rate was 2.4% which was significantly below the target growth rate of 5.6% for this period of national planning. Due to miserable failure of third plan the government was forced to declare "**plan holidays**" (from 1966–67, 1968–69). Three annual plans were drawn during this intervening period .During 1966-67 there was again the problem of drought. Equal priority was given to agriculture, its allied activities, and industrial sector. The main reasons for plan holidays were the war, lack of resources, and increase in inflation. Annual plans with specific directives were made during this period to bring about suitable change in the growth hampering situations.

Fourth Plan (1969–1974)

This plan aimed at raising the standard of living of people through programmes which were designed to promote equality and social justice. The plan laid special emphasis on improving the condition of the less privileged and weaker section of the society especially through the provision of employment and education. The Indira Gandhi government nationalized 14 major Indian banks and the **Green Revolution** in India advanced agriculture. But this plan could not ensure adequate economic growth. Thistime also the actual growth rate was 3.3% which was below the target growth rate 5.6%.

Fifth Plan (1974–1979)

The fifth Five-year Plan laid stress on employment, poverty alleviation (Garibi Hatao), and social justice. The plan also focused on self-reliance in agricultural production and defense. In 1978 the newly elected Morarji Desai government rejected the plan. The Electricity Supply Act was amended in 1975, which enabled the central government to enter into power generation and transmission.

The target growth rate was 4.4% and the actual growth rate was 5.0.

Sixth Plan (1980–1985)

The sixth Five-year Plan was formulated after taking into account the achievements and shortcomings of the past three decades of plan period. Removal of poverty was the foremost objective of the plan. Stress was laid on economic growth, elimination ofunemployment, bringing down of inequality in the distribution of income, improving Public Distribution System and control of increasing population. This period marked the beginning of **Economic Liberalization**. Price controls were eliminated and ration shops were closed. This led to an increase in food prices and an increase in the cost of living. Family planning was also expanded in order to prevent overpopulation. In contrast to China's strict and binding one-child policy, Indian policy did not rely on the threat of force. More prosperous areas of India adopted family planning more rapidly than less prosperous areas, which continued to have a high birth rate. The sixth Five-year Plan was a great success to Indian economy as it was able to bring about some growth-producing changes in the society.

This planning period also saw a higher growth rate of 5.4% than the targeted 5.2%.

Seventh Plan (1985–1990)

As an outcome of the sixth Five-year Plan, there had been steady growth in agriculture, controls on the rate of inflation, and favourable balance of payments which had provideda strong base for the seventh Five-year Plan to build on the need for further economic growth. The seventh plan had strived towards socialism and energy production at large. The thrust areas of the seventh Five-year Plan were: Social Justice, Removal of oppression of the weak, Using modern technology, Agricultural development, Anti-poverty programs, Full supply of food, clothing, and shelter, Increasing productivity of small- and large-scale farmers, Making India an Independent Economy.

Under the seventh Five-year Plan, India strove to bring about a self-sustained economy in the country with valuable contributions from voluntary agencies and the general populace. The target growth rate was 5.0% and the actual growth rate was 6.01%.

Eighth Plan (1992–1997)

1989–91 was a period of economic instability in India and hence no five-year plan was implemented, but there were only Annual Plans. P.V. Narasimha Rao the then Prime Minister of India led one of the most important administrations in India's modern history overseeing a major economic transformation and several incidents affecting national security. At that time Dr. Manmohan Singh (the then finance minister of India) launched India’s free market reforms that brought the nearly bankrupt nation back from the edge. Itwas the beginning of privatization and liberalizations in India.

Meanwhile India became a member of the World Trade Organization on 1 January 1995.This plan can be termed as Rao and Manmohan model of Economic development. The major objectives included, controlling population growth, poverty reduction, employment generation, strengthening the infrastructure, Institutional building, Tourism management, Human Resource development, Involvement of Panchayat Raj, Nagar Palikas, NGOs and Decentralisation and People's participation. Energy was given priority with 26.6% of the outlay. An average annual growth rate of 6.78% against the target 5.6% was achieved.

Ninth Plan (1998 - 2002)

The Ninth Five Year Plan came after 50 years of completion of Indian Independence. It was formulated with ambitious objectives The Ninth Five Year Plan tried primarily to use the latent and unexplored economic potential of the country to promote economic and social growth. It offered an active effort to achieve complete elimination of poverty. New implementation measures in the form of Special Action Plans (SAPs) were evolved during the Ninth Five Year Plan. The SAPs covered the areas of social infrastructure, agriculture, information technology and Water policy both in the rural and urban areas.

The main objective of the Ninth Five Year Plan was to correct historical inequalities and increase the inclusive economic growth in the country. Other aspects which constituted the Ninth Five Year Plan were: Population control, Generating employment by giving priority to agriculture and rural development, Reduction of poverty, Ensuring proper availability of food and water for the poor, Availability of primary health care facilities and other basic necessities, Primary education to all children in the country, Empowering the socially disadvantaged classes like Scheduled castes, Scheduled tribes and other backward classes, Developing self-reliance in terms of agriculture, Acceleration in the growth rate of the economy with the help of stable prices etc. which were the drivers of social change in the country.

The Ninth Five Year Plan India looked through the past weaknesses in order to frame the new measures for the overall socio-economic development of the country. The achieved growth during this plan period was 6.8% which was bit lower than the targeted growth of 7.1%.

Tenth Plan (2002–2007)

The main objectives of the tenth Five Year Plan of India were:

- Attain 8% GDP growth per year.
- Reduction of poverty rate by 5 percentage points by 2007.
- Providing gainful and high-quality employment at least to the addition to the laborforce.
- Reduction in gender gaps in literacy and wage rates by at least 50% by 2007.
- 20-point program was introduced.

In this plan period also the trend of falling below the targeted growth continued. Thegrowth rate lied some where around 7.7% against the target growth of 8.1%.

Eleventh Five Year Plan (2007-2012)

During the 11th Five Year Plan (2007-2012) significant efforts were made to bring about positive change in the fields of social welfare, infrastructure development, Health, employment, industrial growth etc. For achieving the noble goal of welfare economy and inclusive growth, various **Flagship Programmes** were implemented in the states and at the central level

The 11th Five Year Plan provided an opportunity to restructure policies to achieve a new vision of growth that will be more broad based and inclusive, bringing about a faster reduction in poverty and helping bridge the divides that are currently of greater attention. '**Rapid and inclusive growth'** was the core theme of the 11th Five Year Plan with main emphasis on the Social sector and delivery of services therein. Education, in particular, was accorded utmost priority during the 11th Five Year Plan period. Besides the achievements under the priority sectors like irrigation, agriculture and rural development and to ensure faster social development and achieving an inclusive patternof growth, the state has committed itself to focus on increasing public spending on social sector-especially on Housing, Urban development and welfare of SCs, STs, minorities etc through plans like Scheduled Castes Sub Plan (SCSP) and Tribal Sub Plan (TSP) in the Annual Plans etc.

Twelfth Plan (2012–2017)

The Approach paper for 12th five year plan was approved by the National Development Council and is now underway for two years. The pace of growth has not been very significant due to global slow down. But there is still a high expectation in this regard. This plan seeks to achieve an average annual economic growth of 8.2% and identifies infrastructure, health and education as the thrust areas. The targeted growth rate has been lowered to 8.2% from the 9% projected earlier in view of the current slow down in the economy and adverse international situation. It also critically aims to achieve inclusive growth through 4% agricultural growth and many welfare programmes for the weaker members of the society.

The document on the 12th plan stresses on infrastructural development, especially in the power sector. It also gives special emphasis on economic and social sectors relating to poverty alleviation, reduction of infant mortality, improvement in enrollment ratio and growth of employment opportunities.

Among the other thrust areas, Direct Cash Transfer aims to bring down financial burden on Indian economy which has suffering from leakages of resources before reaching genuine beneficiaries. Drinking water, sanitation, food security, fertilizers and petroleum are the other significant issues to be taken care during this plan period. Hence

the 12th plan aims at bringing about suitable change in the socio-economic scenario of thenation thereby meeting the welfare needs of the population.

2. Social Legislation

Legislative measures are the other significant factors stimulating planned change in India.Several efforts have been made both before and after the independence to bring about some effective social legislation to take the hold of various social problems which were deeply felt to be dangerous to the society. A number of social legislations have been passed for the benefit and interests of women, dalits, tribals, labours, peasants, backward classes. Some of those important legislations are:

i) **Child Marriage Restraint Act, 1929**: This Act was amended in the year 1974 which restricts marriage for girls below the age of 18 years and for boys below 21years. It has greatly affected the health and economic status of the families in India.

ii) **The Special Marriage Act, 1954**: It permits the marriage without the consent of the parents, inter-caste marriages and divorce.

iii) **The Widow Remarriage Act of 1856** permits widow remarriage positively affecting the life after widowhood.

iv) **The Dowry Prohibition Act, 1961** which prohibits giving and taking dowry in marriage and ensures security to women by controlling dowry deaths.

v) **The Removal of Untouchability Act, 1955** prohibits untouchability in any form and prescribes punishment for practicing untouchability. It has brought tremendous change in the life suffering of the untouchbles in India affecting their socio-economic and educational disabilities.

vi) **Protection of Civil Rights Act, 1989** has provided protection to the weaker members of the society against atrocities and exploitation by the other groups.

vii) **The Hindu Adoption and Maintainance Act, 1956** gives rights to the women to adopt a child in certain conditions.

viii) **The Hindu succession Act, 1956** guarantees rights for the women as a daughter, wife and mother to property

ix) **Equal Remuneration Act, 1976** restrict discrimination in the wages between the male and female workers.

x) **Prevention of Child labour Act, 1986**: It works on the prevention of children from working in hazardous works. It aims to secure the rights of the children for safty, education, good health and food security.

xi) **Prevention of Domestic Violence Act, 2005**: Which aims to protect women fromviolence in their families which hinders their rights to safe and peaceful and dignified life.

xii) **Right to Education Act, 2009**: It was a landmark legislation which attempted theuniversalization education for all children below the age of 14 years

xiii) **Protection of Women from Sexual Harassment Act, 2012**: Looking into the needs of the time this act was brought into being. It aims to protect women from sexual harassment of any form, anywhere- workplace, public place, home etc.

Thus, there are hundreds of social legislations which were enacted to meet the dire needs of the time. Each legislation has its problem-connected background which stood detrimental to our social development. It compelled our authorities to enact a legislation to suppress the problem and protect the society against some harmful practices. Every legislation aims at change in the unwanted situation connected to a particular issue. Many of the enacted legislations have successfully suppressed the unwanted situation thereby bringing suitable changes in the society which contributed forthe development of the society.

3. Social Policies

Social Policy is a selected course of action adopted by the government or any responsible body for the welfare and development of its people. It portrays the guidelines for undertaking activities in specific fields. Numbers of national policies in India so far have been made and adopted by respective governments at different points of time to change certain situation for the development of the society. Some of those policies can be named hereunder:

i) **Industrial Policy of 1948** which aims at the industrial growth of the nation.

ii) **New Industrial Policy, 1991:** This policy aimed at bringing large amount of economic reforms through liberalization, globalization etc.

iii) **National Policy for Agriculture** seeks to actualize the vast untapped resources of Indian agriculture, strengthen rural infrastructure to support faster agricultural growth, promote value addition, Accelerate agro-business, create agricultural employment in rural areas, secure a fair standard of living for the farmers and agricultural workers etc.

iv) **National Employment Policy:** the main objective of the policy is to provide aframework for achieving remunerative and decent employment for women and men in the work force. Specifically, it aims to accelerate employment opportunities in the organized sectors and improving the quality of job in unorganized sectors. Skill development is another goal of this policy.

v) **National Urban Housing and Habitat Policy 2007** seeks to create habitat friendly atmosphere in the cities and support people living in a decent standard of habitat.

vi) **National Policy for person with Disability (2005)** is another vital policy for social change and social development. It focuses on prevention of disabilities, rehabilitation of the persons with disabilities and their welfare.

vii) **The national Policy for Older Person (1999):** It stresses on encouraging individuals to make provisions for their on and for their spouse's old age, encouraging the family members to take care of their older members, supporting the NGOs working for the support of the older persons, promoting research and training facilities for the cause of the older persons

viii) **National Policy for Education (1986)** is another important policy for social change and development. It has laid a vivid agenda for the development of education system at all levels.

ix) **National Health Policy (2002):** aimed at developing good infrstructure and other basic amenities for health improvement.

x) **National Food policy:** This policy aimed at ensuring food security to the poorest of the poor in the country.

4. Programmes

A programme is a series of activities to achieve predetermined goals. There are thousands of programmes operative in India in different fields of socio-economic development under different policies. A few of most important ones like:

i) **Swarnajayanti Gram Swarozgar Yojana** (April 1, 1999) : It aims to Bring the assisted poor families above the poverty line by organizing them into SelfHelp Groups (SHGs) through the process of social mobilization, their trainingand capacity building and provision of income generating assets through a mix of bank credit and government subsidy.

ii) **Swavalamban(2010):** pension scheme to the workers in unorganized sector. Any citizen who is not part of any statutory pension scheme of the Government and contributes between Rs. 1000 and Rs. 12000/- per annum, could join the scheme. The Central Government shall contribute Rs. 1000 perannum to such subscribers.

iii) National Rural Livelihood Mission (NRLM) (2011):

iv) **Sampoorna Grameen Rozgar Yojana (2001):** Providing additional wageemployment and food security, alongside creation of durable community assets in rural areas.

v) **Sabla or Rajiv Gandhi Scheme for Empowerment of Adolescent Girls:**Empowering adolescent girls (Age) of 11–18 years with focus on out-of- school girls by improvement in their nutritional and health status and upgrading various skills like home skills, life skills and vocational skills. Merged Nutrition Programme for Adolescent Girls (NPAG) and Kishori Shakti Yojana (KSY).

vi) **Rashtriya Swasthya Bima Yojana (2008)**: Health insurance to poor (BPL), Domestic workers, MGNERGA workers, Rikshawpullers, Building and otherconstruction workers, and many other categories as may be identified by the respective states

vii) **Rashtriya Krishi Vikas Yojana (2007):**Achieve 4% annual growth in agriculture through development of Agriculture and its allied sectors duringthe XI Plan period

viii) **Pradhan Mantri Gram Sadak Yojana (2000):** Good all-weather road connectivity to unconnected villages

ix) **Pradhan Mantri Adarsh Gram Yojana(2010):** Integrated development ofSchedule Caste majority villages in four states

x) **National Social Assistance Scheme(1995)** : Public assistance to its citizens incase of unemployment, old age, sickness and disablement and in other cases of undeserved want

xi) **Midday Meal Scheme(1995)**: Lunch (free of cost) to school-children on allworking days

xii) **Mahatma Gandhi National Rural Employment Guarantee Act (2005):** Legal guarantee for one hundred days of employment in every financial yearto adult members of any rural household willing to do public work-related unskilled manual work at the statutory minimum wage

xiii) **Kasturba Gandhi Balika Vidyalaya (2004)**: Educational facilities (residential schools) for girls belonging to SC, ST, OBC, minority communities and families below the poverty line in Educationally BackwardBlocks

xiv) **Janani Suraksha Yojana (2005):** One-time cash incentive to pregnant women for institutional/home births through skilled assistance

xv) **Integrated Rural Development Program (1978)**: Self-employment programto raise the income-generation capacity of target groups among the poor

xvi) **Integrated Child Development Services (2005)**: Tackle malnutrition andhealth problems in children below 6 years of age and their mothers

5.03. Social Change and Social Work

The most recent and most comprehensive definition formulated by The Executive Committee of IFSW and the Board of IASSW who have collaboratively brought about a global definition in their joint session at Copenhagen in the year 2000. The definition reads, "The social work profession promotes social change, problem solving in human relationships and the empowerment and liberation of people to enhance well-being. Utilizing theories of human behaviour and social systems, social work intervenes at the points where people interact with their environments. Principles of human rights and social justice are fundamental to social work".

The social work profession's core responsibilities include promoting social change, social development, social cohesion, and the empowerment and liberation of people. Social work is a practice profession and an academic discipline that recognizes that interconnected historical, socio-economic, cultural, spatial, political and personal factors serve as opportunities and/or barriers to human wellbeing and development. Structural barriers contribute to the perpetuation of inequalities, discrimination, exploitation and oppression in the society. The development of critical consciousness through reflecting on structural sources of oppression and/or privilege, on the basis of criteria such as race, class, language, religion, gender, disability, culture and sexual orientation, and developing action plans towards addressing structural and personal barriers are central to social work practice where the main goals are the empowerment and liberation of people. In solidarity with those who are disadvantaged, the profession strives to alleviate poverty, liberate the vulnerable and oppressed, and promote social inclusion and social cohesion.

The social change mandate is based on the premise that social work intervention takes place when the particular situation, at the level of the person, family, small group, community or society, is deemed to be in need of change and development. It is driven by the need to challenge and change those structural conditions that contribute to marginalization, social exclusion and oppression. Social change initiatives recognize the place of human organization in advancing human rights and economic, environmental, and social justice. The profession is equally committed to the maintenance of social stability, in so far as such stability is not used to marginalize, exclude or oppress any particular group or persons

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Social work addresses the barriers, inequities and injustices that exist in society. It responds to crises and emergencies as well as to everyday personal and social problems. Social work utilizes a variety of skills, techniques, and activities consistent with its holistic focus on persons and their environments. Social work interventions range from primarily person-focused psychosocial processes to involvement in social policy, planning and development. These include counseling, clinical social work, group work, social pedagogical work, and family treatment and therapy as well as efforts to help people obtain services and resources in the community. Interventions also include agency administration, community organization and engaging in social and political action to impact social policy and economic development. The holistic focus of social work is universal, but the priorities of social work practice will vary from country to country and from time to time depending on cultural, historical, and socio-economic conditions.

Social work in its various forms addresses the multiple, complex problems between people and their environment. Its mission is to enable all people to develop their full potential, enrich their lives, and prevent social dysfunctions. Professional social work is focused on problem solving and change. As such, social workers are change agents in society and in the lives of the individuals, families and communities they serve. Social work is an interrelated system of values, theory and practice for growth producingchange.

5.04. Role of the Social Workers in promoting SocialChange

Social workers play numbers of role in the task of bringing about social change in the society, such as:

1. Policy Maker: A professional social worker is educated on various problems and their factors and other dimensions. Besides, in his work environment he gets aware with different issues of social significance. The social work professionals at higher level are engaged in consultancy services which provide them a platform to keep abreast the social and development issues at the national, regional and local levels. Hence, having multidimensional knowledge on different issues, the social work professional at times are invited for formulating policies and directly involve in development of social policies. In some cases social worker indirectly participates in policy formulation in terms providing suitable suggestions through research articles, request letters etc. The anti-graft policy prepared by team Anna which consisted of some renowned social workers is the classic example of such role of social workers inIndia.

2. Planner: Planning involves critical thinking in its process. It is a continuous process in any course of action. A professional social worker who since the training period

involves in critical thinking about some pressing problems of the society and their solution gains deep understanding about various aspects of those problems. The nature of job in the research and development sector enriches him/her ideas in analyzing different social situations in their true sense and foresight. All these factors together help a higher level professional of social work to become efficient planner. The professionals who are engaged in managerial posts in different government and non-governmental organizations at the international, national and regional levels apparently involve in the planning process. Some times, they as consultants provide excellent inputs to the government for effective planning for social development and social change. Besides, through writings, media publication and letters they suggest the government many effective segments of planning for social change and development.

3. Social Activist: Social activism has a crucial role to play in social change and development in the society. At times social workers come forward with strong hands to the arena of social action and spearhead the process of social activism for mass betterment. Often the social workers as social activist intermediate between the authorities and people to negotiate about a particular issue. They play vital role in identifying the pressing problems of the society through research, educate people and organize them to create consensus against the given problem. Hence, their role as social activist can go a long way for the mass betterment of the people thereby solving mass problem.

4. Educator: Very often large scale misunderstanding and ignorance lead the people towards social disorganization and disaster which hamper the development of the society. In such situation social workers incarnate as educators and educate people through the dissemination of right knowledge and information through research, publication and direct interaction. They catch hold of the defective beliefs and value system of the people and spread awareness against the harmful practices of the society. As educators they play a vital role in bringing about change in defective structure of the society.

5. Advocate: Advocacy is a vital role played by the social worker in the process of social change that is instrumental for social welfare and social development. As an advocate he examines the essence of a given issue, advises the people and advocates on behalf of the people for the social interest. Some times, some defective system prevails in the society leading to social dysfunction and mass suffering of the people. People want to change this system and want to replace it with the new one. But some people with vested interest either don't want to change the running system or want to resist the required change. In such cases social workers analyze the existing laws and legislations and work for the improvement of the existing system. Also adopt justifiedstrategies and advocate on behalf of the people for the larger interest of the people.

6. Coordinator: Coordination between people and between different agencies is important in bringing about social change. For effective change in the social system, coordinated effort from all the players in the social and economic fields is imperative.

Therefore, the social worker who has the knowledge on social relationship makes meticulous effort to maintain coordination between different individuals and agencies who can contribute towards bringing about desired change. Many social workers are placed as coordinators of social development in government and Non-governmental Organizations and involve themselves in continuous coordinating process which greatly contributes for systematic effort in the change-making process.

7. Implementer: There are hundreds of policies, programmes and social legislations planned and formulated with the aim of bringing change in some undesirable conditions in the society. Without proper implementation these are likely to fail in bringing about desirable change and development. The social workers withhumanitarian attitude and skills in implementation can play a vital role in the process of implementation through holistic approach for the change and development of the society.

8. Philosopher and Guide: A professional social worker is expected to have deeper understanding of the undesirable conditions (problems) in the society. He should be able to guide the people in right direction with logical touch to everything they do for change and development. From the family level to national level he enters into the minds of the people to affect their activities for their own development. Starting from problem identification to evaluation he can guide the key players for social change with judicious inputs and valid suggestions through his speech, writings and other media. It is a very critical role played by a social worker because some times people do not understand and accept the ideology of the social worker in the real sense. For this reason, a social worker needs to be sound in his ideas and loud in communicationwhile guiding people.

9. Watchman: It is a very important role played by a social worker in change-making process. Social Worker in this role remains vigilant about potential threats on the roadto social change. He watches whether the change is in right direction, with right pace; whether it is desirable, practical and beneficial in view of larger interest of thesociety. If any threat appears, he takes prompt action to mitigate them. He informs and influences the decision making process through propaganda and mass mobilization by using education, awareness and social action strategies.

10. Resource Mobilizer: The different forms of resources are material-funds (money), goods and other assets; human resources-knowledge, skills and techniques; infrastructure (natural and manmade)-land, water, roads, electricity etc. In the role Resource Mobilizer, the social worker helps the people to identify internal and external resources and tries to make the best use of those resources to achieve the goal of social change and development. In this task, he critically analyzes the felt needs, prioritizes them, organizes the resources and uses them consciously without making waste of resources. In case deficiencies, he arranges new resources andmobilizes them.

11. Evaluator: The role of evaluator is another important role of a social worker. As an evaluator he evaluates the weakness and strength in the change-making process and provides necessary inputs in the change effort. At times, inadequacies are found in the planning, policy making and implementation level and improvements are made on the basis of the knowledge obtained from the evaluation process. Social worker plays a significant role in identifying the underlying deficiencies through research and discussions which are deliberately planned and prepared by the social worker. He/She then finds out the alternatives for the defective ones to improve the existing situation.

12. Volunteer: A trained social worker is well recognized for his/her high spirit of voluntarism in social service for the benefit of the needy people. His /her spirit of voluntarism works beyond duty and responsibility. As a commited volunteer, the social worker remains always remains ready physically, mentally and attitudinally to perform something for the larger interest of the society. He/she is forced by the same spirit to react to a particular problem situation and takes prompt action throughresearch, education, mobilization of people to bring about suitable change in situationor to resist change that is harmful for the society.

5.05. Social Movement: Concept, Types and Implications

Meaning and Concept

A social movement is a collective attempt of people to bring about a desirable change, or to resist any undesirable change. The concept central to any social movement is that people participate in the process of social change, rather than remaining mere spectators or passive participants. People seek to become proactive players in altering the course of history. In order to achieve their aim of making a difference to the world they live in,they either initiate or become a part of collective action. Individuals consciously act together with a sense of engagement in a common enterprise.

Social movements possess a considerable measure of internal order and purposeful orientation. It is, in fact, this organization that strengthens the movement to challenge the established institutions. A social movement can be described more or less as a persistent and organized effort on the part of a relatively larger group of people to bring about or resist change. However, the number of persons participating is not the criteria for describing any movement as a collective action.

The movement must have a leader to guide and execute the plan of action and possess thepower to sustain the movement. Social movements, however, are different from pressure groups or institutional movements. Institutional movements are highly organized,

permanent, and primarily occupation-based. Social movements are spontaneous and neednot be issue-specific.

Definitions:

Herbert Blumer defines, “Social movements can be viewed as collective enterprises to establish a new order of life. They have their inception in the condition of unrest, and derive their motive power on one hand from dissatisfaction with the current form of life, and on the other hand, from wishes and hopes for a new scheme or system of living”.

According to **Doug Mc Adam** “Social movements are those organized efforts, on the part of excluded groups, to promote or resist changes in the structure of society that involve recourse to non-institutional forms of political participation”.

Sidney Tarrow said, “Rather than seeing social movements as expressions of extremism, violence, and deprivation, they are better defined as collective challenges, based on common purposes and special solidarities, in sustained interaction with elites, opponents, and authorities”.

As stated in **Encyclopedia Britannica** “A social movement is a collectivity or a collective enterprise. The individual member experiences a sense of membership in an alliance of people who share his dissatisfaction with the present state of affairs and his vision of a better order”.

A movement is not merely a perpetuated crowd, since a crowd does not possess organizational and motivational mechanisms capable of sustaining membership through periods of inaction and waiting. Furthermore, crowd mechanisms cannot be used to achieve communication and coordination of activity over a wide area, such as a nation or continent.

Social movements can be defined as collective challenges based on common purposes. It is collective enterprise acting with some continuity to promote or resist a change in society. It is made up of a group with indefinite and shifting membership. In general, the leadership of such movements is determined by informal response of the members rather than by formal procedures that legitimize the authority. Gerlach and Hine have identified the following five key components, which are operationally significant, and become the basis of a true movement:

i) Any social movement involves a group or collectivity, comprising different units, segmented on the basis of personal, structural, or ideological ties

ii) The group includes individuals committed to the cause, who use their preexisting, significant social relationships to convince others to join the movement.

iii) For any movement to become successful there should be commitment to the movement. It also involves a separation, in a significant way, from the

established order. The efforts of others, or one's own experience bring forth anew set of values and induce changed patterns of behavior in individuals.

iv) The result is the emergence of an ideology, which codifies values and goals, and provides a conceptual framework by which goals maybe interpreted. The ideology also motivates change, defines opposition, and provides a basis for the unification of a segmented network of groups.

v) Real or perceived opposition from a society at large or from that segment of the established order, within which the movement has arisen, is also an important aspect of any social movement. In fact, it is this opposition that unifies the varying segments involved in a social movement.

A social movement arises when there emerges an issue or a set of issues that affect a significant proportion of people in some way or the other. Gradually, these issues start gaining importance and result in mass participation of people and in collective action. According to Smelser, "Collective movements refer to collective efforts to modify norms and values, which frequently (but not always) develop over longer periods of time."

5.06. Types and Implications of Social Movement

Sociologists classified social movements into different types on the basis of their objectives and nature. Wallace and Wallace, Horton and Hunt, M.S. Rao, and others have mentioned of three main types of movements:

1. Reform Movements:

Reform movements are satisfied with the existing social order but believe that certain reforms are necessary in some specific areas. The reformers endeavour to change elements of the system as it currently stands. For instance, The Civil Rights Movement, Women's Liberation Movement, Save the Environment Movement, the Arya Samaj Movement, Brahmo Samaj Movement, etc. are some of the noteworthy reform movements in India.

2. Revolutionary Movements:

The revolutionary movements are based on the belief that the entire social system has gone dysfunctional. These movements are deeply dissatisfied with the social order and aim to work for radical change. They advocate replacing the entire existing structure. Their objective is the reorganisation of society in accordance with their own ideological blueprint. Revolutionary movements generally prefer not to use violence although some of them in certain cases do resort to violence. For example The Protestant Reformation

Movement, the Socialist Move•ment, the Communist Revolution of Russia and also of China, the Indian National Freedom Move•ment, and so on are some of the noted ones.

3. Reactionary or Revivalist Movement:

Some movements are known as reactionary or regressive movements. These aim at "putting the clock back". Their members view certain social changes with suspicion, challenge some issues and try to reverse the current trends. They highlight the importance and greatness of traditional values, ideologies and institutional arrangements. They strongly criticize the fast moving changes of the present. The Catholic Counter Reformation, The Brahmo Samaj, Arya Samaj, The Sarvodaya Movement, "Khadi and Gramodyog Movement of Gandhiji, and the like are some of the movements of this kind.

In addition to the above, mentioned three main types of movements, we can add two other types of movements as suggested by Horton and Hunt.

4. Resistance Movements:

These movements are formed to resist a change that is already taking place in society. The many social and cultural changes of recent decades have been profoundly disturbing to many of the Indians who feel that our national virtues, traditional values, and cultural greatness, are being eroded by Secularism, minority appeasement, sexual permissiveness, moral degradation, political corruption and sell-out of national interests for the partial political interests, and so on. Good number of contemporary resistance movements expresses their dismay at the directions in which our nation has been moving. Some movements like Anti-Abortion Movement, Anti-Hindi Movement, Anti-Reservation Movement, the 'Swadeshi Movement against the movement towards Economic Liberalisation, the Movement towards indianising Indian Education, etc are the movements of this nature. This type of movement is not very much revolutionary in character, but more resistant in nature.

13. Utopian Movements:

These are attempts to take the society or at least a section of it towards a state of perfection. "These are loosely structured collectivities that envision a radically changed and blissful state, either on a large scale at some time in the future or on a smaller scale in the present. The Utopian ideal and the means often are superficial and vague, but many Utopian movements have quite specific programmes for social change". (I. Robertson) The "Hare Krishna Movement" of the seventies, the movement towards the establishment of "Rama Rajya" as envisioned by the B.J.P. and the "Sangh Parivar" (The community of the supporters of the R.S.S. School of Thought), the Communists' and Socialists pronouncement of a movement towards the classless, casteless society free from all kinds of exploitation, etc in India are some of such movements.

Social movements may be classified on the basis of purpose and interest, such as linguistic, religious, sectarian, caste, peasant, workers, tribal, ethnic, women's, environ•mental, civil rights, and human rights movements.

On the basis of their organization or strategies adopted, they can be classified intomoderate and militant, peaceful or violent, and constitutional and unconstitutional movements. With respect to the demands or goals, movements can be reformative, revolutionary, resistance, revivalist, and expressive movements.

5.07. Selected Social Movements in India- Factors forSuccess and Failure.

1. Peasant Movement

Peasants are people who are engaged in agriculture or related activities who surrender part of their produce to landlords or to their agents. The beginning of peasant uprisings can be traced to colonial period with repressive peasant situation when repressive economic policies, the new land revenue system, the oppressive colonial administrative and judicial system and the ruin of handicrafts leading to deterioration of the agrarian structure and impoverishment of the peasantry were at their peak. In the Zamindari system, peasants were left to the mercies of the Zamindars who exploited them in form of illegal dues. The heavy land revenue in the Ryotwari areas levied by the British forcedthe peasants to borrow money from the moneylenders and they were reduced to the statusof tenants, share croppers and landless laborers while their lands, crops and cattle passed into the hands to landlords, traders and moneylenders.

Peasant Movements occupy an important place in the history of social unrest in India though the aims and objectives of these movements differ in nature and degree from region to region. One of the principal aims of this movement was the unification of the peasants of a region, development of leadership, ideology to stand for their rights. Through these movements emerged a new power structure and peasant alliance. Some of the peasant uprisings like Sanyasi rebellion of 1770, Wahabi uprising of 1831, Santhal uprising of 1855, Indigo revolt of 1859, Punjab Kisan struggle of 1890-1900, Champaran satyagraha 1917-18, Moplah rebellion 1921, Bardoli satyagarya of 1928, Telangana movement, Naxalwadi movement, Tebhaga movement were important ones.

In the post Independence period the nature and objectives of the peasant movement have changed to getting remunerative prices for agricultural produce, to increase agricultural production, to establish parity between prices of agricultural produceand industrial goods and to get minimum wages for the agricultural laborers.

The peasant movement gained success to some extent in the sense that it was able to unitethe peasants from different regions and organized them under a single identity of kishan. It also was able to influence the governments to bring about some supportive legislations in their favor. But most of the sociologists argue that this movement could not be a great success at large. Some of the factors responsible for the failure of the peasant movement can be stated as:

1. **Lack of Organized effort**: Most of the peasant uprisings were spontaneous in nature and lacked organized and systematic effort needed for the success of the movements.
2. **Regional Imbalances:** The socio-economic status of peasants of different regions of India widely different. As a result their needs and demands were not unanimous in nature leading to imbalance in their action and initiative.
3. **Lack of Effective leadership:** The peasant fraternity was less educated and lacked proper planning and effective leadership in progressing the movement in right direction.
4. **Ideological difference**: the peasants who were involved in movement came from different backgrounds of caste, economic status, economic status and educational status. So they were bearing different ideologies owing to their own background. The wide variance in their ideas led to varied demands lack of concentration of power to influence the government.
5. **Withdrawal of rich and middle class peasants**: Influenced by the persuasive policy of the government system the rich and middle class peasants withdrew themselves from the movement. After having fulfilled their vested interest they did not play any role in the movement. As a result the peasant movement lost its leadership.

6. **Suppression by the British:** Most of the peasant uprisings took place during the Britishraj in India. The British took repressive measures in controlling the movement in their support and apprehend the people who joined in peasant movement. As a result many peasants kept themselves away from the struggle which led to weakening of the movement.

2. Women's Movement

The roots of the Indian women's movement go back to the nineteenth century when male social reformers who took up issues concerning women and started women's organizations. Women started forming their own organizations towards the end of the nineteenth century first at the local and then at the national level. In the years before independence, the two main issues they took up were political rights and reform of personal laws. Women's participation in the freedom struggle broadened the base of the women's movement.
In post independence India, large number of women's autonomous groups have sprung up challenging patriarchy and taking up a variety of issues such as violence against women, greater share for women in political decision making, etc. India has a rich and vibrant women's movement but it has still a long way to go to achieve gender equality and gender justice.

Most of the movements for the cause of women were initiated by men who belonged to the socio religious reform associations. In Bengal, Keshub Chandra Sen, a prominent Brahmo Samaj leader, started a woman's journal, held prayer meetings for women and developed educational programmes for women. Members of the Brahmo

Samaj formed associations for women of their own families and faith. The Prarthana Samaj in Maharashtra and Gujarat did similar work. Narayan Ganesh Chandavarkar, Madhav Govind Ranade and R.G. Bhandarkar in Pune and Mahipatram Rupram Nilkanth and his associates in Ahmedabad started organizations for prohibition of child marriage, for widow remarriage and for women's education. The male-inspired and male-guided organizations for women did valuable work in educating women and giving them their first experience with public work. While the men wanted their women to be educated andtake part in public activities, they regarded the home as the primary focus for women.

By the end of the nineteenth century, a few women emerged from within the reformed families who formed organizations of their own. One of the first to do so was Swarnakumari Devi, daughter of Devendranath Tagore, a Brahmo leader, and sister of the poet Rabindranath Tagore, who formed the Ladies Society in Calcutta in 1882 for educating and imparting skills to widows and other poor women to make them economically self reliant. She edited a women journal, Bharati, thus earning herself the distinction of being the first Indian woman editor. In the same year, Ramabai Saraswati formed the Arya Mahila Samaj in Pune and a few years later started the Sharda Sadan in Bombay.

The National Conference was formed at the third session of the Indian National Congress in 1887 to provide a forum for the discussion of social issues. The Bharat Mahila Parishad was the women's wing of this and was inaugurated in 1905. It focused on child marriage, condition of widows, dowry and other "evil" customs. The Parsis, the Muslims and the Sikhs all formed their own women's organizations. Women in Calcutta,Bombay, Madras and other smaller cities formed associations whose members were drawn from among a small group of urban educated families. They were useful in bringing women out of their homes, giving them an opportunity to meet other women, doing philanthropic work, encouraging them to take an interest in public affairs and thus broadening their horizon. It also gave them the experience of managing an organization.

The 1970s and 1980s witnessed the growth of numerous women's groups that took up issues such as dowry deaths, bride burning, rape, sati and focused on violence against women. They stressed the sexual oppression of women in a way previous reform or feminist groups had never done. It was held that based on such a dichotomousperception of male and female roles, women find themselves in a secondary role which may sometimes lead to humiliation, torture and violence even within the family. Such a questioning of the patriarchal character of the family and society was not evident in the earlier phase of the women's movement. Thus they held that the first step towards women's liberation was to become aware of such patriarchal assumptions based onbiological sex differences and roles.

The large majority of India women still live below the poverty line leadingmiserable wretched lives. While there have been scattered and sporadic examples of women's outraged protests against rape, dowry deaths or sati, women have not been able to mobilize themselves enough to exert political pressure and focus attention on those problems which are today affecting their role and status. Despite this long history of

women's struggle, Indian women are one of the most backward today in terms of literacy, longevity, maternal mortality, female work participation and sex ratio.

History shows that though the struggle for women's rights is long and hard, it is a struggle that must be waged and won. The women's movement thus has a long way to go in its struggle for bringing about new values, a new morality and a new egalitarian relationship.

Causes of Failure:
The women movements in India have achieved manythings like right to vote, equal rights to wage, rights against social discrimination, social security and so on to the credit of their efforts. But it cannot be denied that a great deal has not yet been attained. So women movement in India is referred to more as a failure than a success. There are many factors responsible for the failure of women Movement in India such as:

i) Culture of male dominance and prevalent of patriarchal family system are seen by the scholars as a strong impediment of success of women movement in India. Because these traditions often obstructed most Indian women come forward to support the movement.
ii) In the beginning the women movement was basically led by some men. As a result women could not develop leadership qualities that were required to lead the movement forward when men were out of scene in the later years.
iii) Most women were economically dependant on men in the families. They failed to contribute finance when it was required for women organization. This led to weakness organized effort in movements.
iv) Lack of political support was another factor for the failure of women movements in India. Meager political representation of women caused for less political support for the movement which was run for the interest of women.

3. Backward Caste Movement:

The Backward castes have been deprived of many social, economic, political and religious privileges. These people provided manual labor and the untouchables occupied the lowest position among the caste hierarchy. They were subjected to extreme form of exploitation. The colonial power accentuated the disparities in the distribution of economic power. The atrocities united the lower castes against the upper castes. Some of the important backward caste movement which came up was Satyashodak Samaj and Nadar Movement which consolidated the masses along the caste lines. E.V Ramaswamy started Self-Respect movement against the Brahmins in South India. The SNDP movement in Kerala was more of a reformist movement. In 1950s there was a widespread desire among the non-Brahmin castes to be categorized as Backward .Subsequently Backward Class commission was set up to look into the conditions and requirements of these classes. Mandal Commission submitted its report in 1980 recommending reservations for backward castes in educational institutions and government offices.

However this move resulted in anti- Mandal Commission movement which resulted in large scale violence and many students lost their lives.

Causes of Failure

Backward caste movement in India is known to be great failure in the context of the result it has borne so far. Many reasons which were responsible for the failure of the movements can be stated hereunder:

i) Identity crisis among the participants was an important factor in this regard. Wide range of lower social categories wanted to join in the anti-brahmin movements and there was no strict line of demarcation of people to be organized for the movement. Due to lack of consolidation, there were sporadicuprisings with chaos and confusions.

ii) Wide range of demands from different regional, linguistic and cultural groups fragmented the efforts without solidarity and concentrated effort.

4. Dalit (Scheduled Caste) Movement:

Dalits are the suppressed people at the bottommost rung of the cast-based hierarchy peculiarly in India. Their inferior occupations and low levels of ascriptive status make them vulnerable for attacks at the hands of upper-caste people. The organizational efforts made by Scheduled Caste people for uplifting their status are known as Dalit movement. The main issues around which most of the dalit movements have been centred in the colonial and post-colonial periods are confined to the problems of untouchability. They are predominantly anti-untouchability movements. The other issues are the same as those related to agricultural labourers. They launched movements for maintaining or increasing reservations in political offices, government jobs and welfare programmes.

It is a protest against untouchability, casteism and discrimination faced by the dalits. Dalit movement indicates some trends of protest ideologies which entail thefollowing -withdrawal and self organization, high varna status and extolling of non- Aryan culture's virtues, abandoning of Hinduism and embracing other religions likeBuddhism, Islam and Christianity. Mahatma Gandhi in 1923 founded the All IndiaHarijan Sevak Sangh to start education and schools for the dalits. Another most importantdalit leader Dr.Ambedkar struggled to secure the basic human dignity to the dalits. The Mahar Satyagarh for the right of water led by him was one of the outstanding movements of the dalits to win equal social rights. The role of All India Depressed Classes Association and All India Depressed Classes Federation were the principal organizations which initiated a movement to improve the conditions of the dalits. These organizations aimed at improving their miserable conditions and to spread education among them. They worked to secure rights of admission to school, drawing water from the public wells, entering the temples and to use the roads.

Self Assessment Questions

i. What is meant by social welfare administration?
ii. What you mean by social case work?
iii. What is the concept of social work?
iv. Write a short note on definitions of social work?
v. Write a short note on methods of social work?
vi. Explain about nineteen century social work in India?
vii. What are the principles of social work?
viii. Explain the term social reform?
ix. Define social service?
x. Difference between social policy and social legislation?
xi. State the process of social development?
xii. Mention the values of social work?

Summery

Social development in its broader sense implies all aspects of development pertaining to the people and the society as whole. It aims at improving human condition by removing human problems like diseases, poverty, illiteracy, unemployment, traditional beliefs and practices, inequality, atrocities, exploitations, violence, corruption etc. It also promotes the fulfillment of basic common needs such as infrastructure, communication, education, marketing of products, equal opportunities with special attention to the national development. The ultimate goal of social development is to create a new society where living conditions of the people are improved so that they do not suffer from hunger and are not denied the basic necessities of life.

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