

Lesson – 1

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

1.0. Objectives:

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

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1.1. Introduction:

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

1.2. Objectives of social work:

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

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

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

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

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

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

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

Fried Lander mentioned three objectives:

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

Witner has mentioned two objectives.

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

Other objectives:

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

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

1.3. Principles of Social work

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

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

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

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

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

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

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

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

1.5. Right to self determination:

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

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

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

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

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

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

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

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

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

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

1.8. Values of Social Work:

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

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

Value-1 Services

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

Value-2 Social Justice

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

Value-3 Dignity and worth of the person

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

Value-4 Importance of human relationships

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

Value-5 Integrity

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

Value-6 Competence

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

Values relating to individual

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

Values relating to problem

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

Values relating to social agency

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

Values relating to relationship

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

Values relating to social work practice

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

1.9 Summary :

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

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

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

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

1.10 Key words:

1. Objectives
2. Principles
3. Values

1.11 Exercises :

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

1.12 Reference Books:

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

Prof : M. LAKSHMIPATHI RAJU

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

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

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

2.1 Introduction:

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

2.2 Social and Cultural Awakening:

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

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

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

2.3 Emancipation of Women:

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

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

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

2.4 Women Liberation Movements:

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

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

2.5 Struggle against Caste:

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

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

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

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

2.6 Social Reformers:

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

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

Maharshi Devendranath Tagore: (1817-1905)

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

Keshav Chandrasen:-(1838-1884)

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

Dayananda Saraswathi:(1824-1083)

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

Annie Besant:(1847-1933)

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

Bhagavan Das: (1869- 1956)

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

Rabindranath Tagore:(1861-1941)

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

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

Swami Vivekananda: (1863 - 1902)

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

Mahadev Govinda Ranade: (1842 - 1901)

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

Mahatma Gandhi:(1869-1948)

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

Eswara Chandra Vidyasagar (1820-1867):

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

Swami Dayananda Saraswati (1824-1883):

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

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

Swamy Satyanand Agnihotri:

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

B.R.Ambedkar (1891-1956):

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

Kandukuri Veerasalingam (1848-1919) :

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

Venkataratnam (1862-1939):

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

2.7 Summary:

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

2.8 Key Words:

1. Social Reformers
2. Cultural renaissance
3. Humanitarian

2.9 Exercises:

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

2.10 Reference Books:

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

Dr. Y. Ashok Kumar

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

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

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3.1. Introduction:

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

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

3.2. Gandhian views on Religion and God :

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

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

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

3.3. The Ideal society :

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

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

3.4. Rama Rajya :

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

3.5. Stateless Democracy :

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

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

3.6. Swadeshi of Self Reliance :

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

3.7. Village Republic :

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

3.8. Doctrine of Trusteeship :

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

3.9. Basic Education Scheme :

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

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