SOCIAL WORK HISTORY AND IDEOLOGY

1ˢᵗ Semester Paper-I

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MSW: Social Work History and Ideology

101SW21: SOCIAL WORK HISTORY AND IDEOLOGY

Course Objectives: The main objective of this paper is to disseminate knowledge on history of social reform movements in India, origin of social work profession, social work ethics; interface between professional and voluntary social work and practice of social work in various fields.

Course Outcome: To enlighten the students about social reform movements in India; social work profession, ethics and philosophy and social work practice in various fields.

UNIT – 1
Introduction to Social Work – Objectives, Principles and Values of Social Work – History of Social Reforms in India in 19th & 20th Centuries – Gandhian Ideology and Sarvodaya Movement.

UNIT – 2
Definition and Scope of Social Work – Origin of Social Work Profession in U.K, U.S.A and India – Generic Principles of Social Work – New Approaches to Social Work – Developmental and Radical.

UNIT – 3
Social Work Ethics – Concept and Philosophy – Goals, Values, Principles and Functions of Social Work – Social Work as a Profession – Attributes and Professional Ethics.

UNIT – 4
Interface between Professional and Voluntary Social Work – Need, Importance, Role and Ideology of NGOs/Voluntary Organizations and Voluntary Action.

UNIT – 5
Practice of Social Work in Various Fields: Community Development – Medical and Psychiatric Social Work – Correctional Social Work – Family and Child Welfare – Labour Welfare.

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SOCIAL WORK HISTORY AND IDEOLOGY

Content

LESSON –I
INTRODUCTION TO SOCIAL WORK

1.0. Objectives

The objective of this lesson is to make the student understand the concepts of social service, social reform, social welfare, social development and social work.

Contents

1.1 Introduction

Social work is a branch of knowledge which deals with the scientific solution and treatment of the psycho-social problems. The main aim of social work is to increase human happiness in general. Therefore, it should aim for the creation of conditions which help for the better living and also on development of capacities with in the individual and the community which help them to lead the life more purposefully. Social work is a practice-based profession that promotes social change, development, cohesion and the empowerment of people and communities. Social work practice involves the understanding of human development, behavior and the social, economic and cultural institutions and interactions. Social work professionals working with families and institutions have helped to provide and advance the social impacts like Civil Rights, Unemployment Insurance, Disability Pay, Worker's Compensation and so on.

The concept and scope of social work has been changing from charity to social service, to social reform, to social welfare and social development and so on. Social work is generally, confused with social service, social welfare and social development.

1.2. Social Service and Social Work

Social services are those organized activities that are primarily and directly concerned with the conservation, the protection and the improvement of human resources. Social services are "those efforts to restore, maintain and enhance the social functioning of individuals and

families through (1)Enabling social resources (e.g. day care and a home maker services and (2) Processes that enhance the capacity of individuals and families to cope with stress and with the normal demands of social life". Social services are those services which are provided by the society to its members for their protection and development. Social service supports are accessed either to enhance an already adequate level of functioning or to fulfill needs that have remained unmet by personal, interpersonal or institutional resources. Social services are meant for providing basic needs to general and normal population. They include services like health, education, housing etc, irrespective of their economic status. Whereas the primary function of social work is to help members of a community to make effective use of social services, so that they achieve a minimum desirable standard of social and economic well-being. Thus, social work fulfils the objectives of social services.

1.3. Social Reform and Social Work

Social reform is concerned with the change in community that affects the whole life including values and social institutions. Social reform involves a deliberate effort to bring about changes in social attitudes, uproot traditional values of social life and actual patterns of behavior of people in a desired direction through process of persuasion and public education. Social reform brings change in social institutions and creates favorable conditions for the social progress for those who are continuously suffering from discrimination and social work. Social work is neither a movement nor it attempts to change values of institutions. Social reform does not have personal touch where as social work is practiced on the basis of personal touch and personal relationship is the medium of practice. Social reform does not need any skill where as social work is practiced on the strength of professional skill to help the client. Social reform is a strategy for bringing about social change. Whereas the purpose of Social work is to meet the needs of individuals and group.

1.4. Social Welfare and Social Work

The term 'Social Welfare' signifies the 'total well-being of the individual and the community'. The aim of social welfare is to secure for each individual the basic economic necessities, high standard of health, decent living conditions, equal opportunities and self-respect. It may be said that social welfare has the basic object of promoting the welfare and well-being of all members of the society. Social welfare has the intention of serving all income classes. The objectives of social welfare include the satisfaction of the basic needs of food, clothing and shelter as well as the normal satisfaction of family life, enjoyment of physical and mental health, opportunities for the expression of skills and recreational abilities and active and pleasurable social participation. Social welfare is an organized system of social services and institutions, designed to aid individuals and groups to attain satisfying standards of life and health. Social work is a professional service based upon scientific knowledge and skill in human relations, which assists individuals, alone or in groups, to obtain social and personal satisfaction and independence.

Social work is a professional service based on knowledge of human relations and skills in relationship and concerned with problems of intrapersonal and/or interpersonal adjustments resulting from unmet individual, group or community needs. Social work is a professional

service but social welfare is general service. Social worker has scientific knowledge and skills in human behavior where as social welfare activities can be carried on by an individual.

1.5. Social Development and Social Work

Social development has been described as a process of change from the traditional way of living of rural communities to progressive ways of living. It is a method by which people can be assisted to develop themselves on their own capacity and resources. Social development is a comprehensive concept which implies political, economic and cultural changes which are introduced deliberately to transform society. The goal is to create a new society in place of the present, where living conditions of the people are improved. Social development is a programme as well as movement, approach and method of treating any broad-based issue. Campaigning and mass mobilization are required in social development. Both social work and social development recognize that people's interests are of paramount importance and they have a right to participate in their own development. Social justice is a basic goal. Social work and development share a commitment to the eradication of poverty, a commitment which is receiving renewed, vociferous attention within the social work profession. One of the objectives of social work is development of individuals, groups and communities. Social work enables the individuals to develop his inherent capacities and use them for his self-development to fulfill their physical needs along with social development.

1.6. What is Social Work

Social work is a recent branch of knowledge which deals with the scientific solution and treatment of the psycho-social problems. Social work may be defined as an art, a science and profession which help people to solve personal, group and community problems. Its main aim is to increase human happiness in general. Therefore, it is oriented toward the attainment of two ends, first, the creation of those conditions which help to make a more satisfying way of life possible. It is a science based on the knowledge of human relations. It is an art because it requires great skills to understand problem-solving methods.

Social work as a profession has definite ameliorative and creative functions in the society. It is a professional service which uses scientific techniques to alleviate economic, social and emotional distresses, among individuals, groups and communities. It uses knowledge to meet human needs and it is in this sense "applied science" knowledge, understanding and skills are inseparable parts of this profession. The primary mission of the social work profession is to "enhance human wellbeing and help meet the basic human needs of all people, with particular attention to the needs and empowerment of people who are vulnerable, oppressed, and living in poverty" (NASW, 2008, p.1).This profession is committed to the pursuit of social justice to enhance the quality of life, and the development of individuals, groups, families, and communities to its full potential. Each social worker is uniquely trained and qualified to assess people and their environments that they are influenced by challenges.

Social work profession works to enhance the overall well-being of the individual to create positive opportunities for the future. It also use a large network of resources to link the person to community services to help them overcome life's most difficult Social work education

has developed within the context of agencies and agency practice. The application of class room learning in agency and field work setting has been a characteristic of social work education since its inception.

The opportunity to translate theory in to practice skill or a practicum internship is one of the distinguishing marks of a profession. Field work, the practicum or placement, emphasized the application of theory to practice. Students of social work reach out to agencies and communities to develop their skills. Therefore, the field work experience has become an essential part of a comprehensive educational programme.

Social work may be defined as professional activity of helping individuals, groups, or communities to enhance or restore their capacity for social functioning to create conditions favourable to their goals. As such a social worker needs training and expertise in a whole range of areas to be able to effectively handle problems faced by individuals, groups and the larger community.

1.7. Characteristics of Social Work

- Social Work is a commitment of social betterment.
- A goal of enhance social function
- An action orientation
- An application to human diversity
- A versatile practice perspective Three rings of Social Work:

Three Rings of Social Work
There are three main concept of social work which is must for practice knowledge, values & skills. It is called "Three Rings of Social Work".

Knowledge:
- General social work knowledge
- Knowledge about specific practice setting
- Knowledge about specific practice agency
- Knowledge about specific client
- Knowledge about specific contact

Skills:
- Basic helping skills,
- Engagement skills
- Observation skills
- Communication skills
- Empathy skills

Values:
- Recognition of the worth & dignity of individual
- Self determination
- Equal opportunity for all
- Social responsibility
- Total outlook of life

- o Individual freedom
- o Mutual tolerance & respect
- o Democratic right
- o Self-reliance
- o Mutual help
- o Dignity of labour
- o Utilization of resources   (Morales & Sheafor: 1998, p-36)

1.8. Field Work in Social Work Education

The three basic principles of modern professional social work training, as stated by Rosemary Reynolds (quoted in Bhanti, 1996) are:
1. Complementary classroom and field work;
2. Actual work in social agency rather than merely an opportunity for observation;
3. Individualized supervision of tutorial nature

Social work educators, practitioners as well as students hold field work or practicum to be the core of professional social work education. In field work, principles are identified and applied; theoretical understanding is increased and translated into specific actions. The student is helped to become conscious of skills he or she uses and to recognize general principles and theoretical concepts in specific practice situations.

The social worker should feel the field has a situation (which could be a welfare institution, hospital, industry, community etc.) which offers opportunities for the interaction with clients/client systems (individual, groups, communities) where social work methods are practiced under supervisory guidance towards the achievement of learning goals of professional social work.
In social work field work is concerned with changing people, situation or both. Field work in social work means any kind of practical experience in a social organization or agency, if this experience has been deliberately arranged, for the education of students who are undertaking the courses partly or wholly designed for those who intend to become social worker.

Field work in social work education is a guided interactive process between a student and a social life situation. In this, social work as a profession has an abiding and deep concern that needs to be addressed, remedied improved or changed for a fuller (a richer) development of human environmental potentials.

Field work in social work is carried out in and through social welfare agencies and communities, where the student learns skills, test our knowledge according to an educational plan. The whole programme is student and field specific. Field work training is a supervised practice of student social worker under the guidance of a trained social work educator or field personnel.

The field work training also inculcates the appropriate attitudes among the students and helps in the development of capacity for conceptualization from practice. Through the field training the student tries to interpret and diagnose the situation, understand and help people to

adjust to the situations in the field. It also helps in understanding a particular community; its needs, resources and problems by the student and helps to involve the community in problem solving.

The field work provides the opportunity to carryout developmental social welfare tasks in the existing welfare organizations. The emphasis is not only on the rendering services but also on the preventive developmental aspects of welfare work.

1.9. Objectives of Field Work

Field work is considered to be an integral part of social work education by all schools of social work in India. The Review Committee on Social Work Education (1978) has mentioned the following objectives of field work:

1. Development of professional skills through learning to use knowledge for the study and analysis of problems and selection of appropriate means to solve them.
2. Development of skills in problem solving at the micro and macro levels.
3. Integration of class room learning with field practice.
4. Development of skills required for professional practice at the particular level of training.
5. Development of professional attitudes, values and commitment.
6. Development of self-awareness and professional ideas.
7.

The specific objectives of field work are:
1. Application and selective use of knowledge Development of skill at the level of professional job expectation
2. Ability to manage and utilize professional relationships
3. Development of appropriate and expected attitudes.

Field work experience could directly provide learning in the following areas:
1. Participation in the process of help and change
2. Development of positive attitudes towards self and others.
3. Acquisition and development of skills in collaboration, team work, planning, organization and so on.
4. Experience of taking responsibility to deal with critical situations.
5. Experience of confrontation with one self as a means self-growth and its use in action.

1.10. Scope of Social Work

The principle aim is to solve the psycho-social problems which obstruct the individual and social advancement. Its scope depends upon the special needs and problems of each society which are constantly changing because of various socio-economic factors. But its scope is gradually expanding. It is now international and interracial in scope. In the present society, social work provides many services for the people, especially children, women, disabled persons, handicapped, destitute and dependents through the following services.

1. Public Assistance: Public assistance is a kind of help which is given to the applicant depending upon his social and economic needs. The amount of public assistance given is based

on legal provisions. It includes assistance given to old, blind, disabled and destitute persons. To some needy persons institutional care is also provided.

2. Social Insurance: Social insurance covers such contingencies as old age, unemployment, industrial accidents and occupational diseases. Social insurance covers certain risks such as – pension in old age after retirement, pension during inability, medical care in times of illness, medical care and cash allowances during the employment injury, cash allowances to wife and dependents in case of death and allowances during the period of unemployment.

3. Family Services: Social work gives assistance and counselling towards family and individual relation, marriage, health and economic problems. Here, the social worker has the responsibility of establishing harmonicons relationship between the individual and his family.

4. Children Welfare Services: These include residential institutions for the protection, care, education and rehabilitation of socially handicapped children such as orphans, destitute, children born to unmarried mothers and so on. Child welfare services include temporary homes for children day care centres, recreational and cultural centres and holiday homes for children of low income families.

 5. Welfare Services for Handicapped: Social work provides for the physically and mentally handicapped person also. In this context, the service include institutions for the protection and care of physically and mentally handicapped, hostels for the working handicapped, special schools for mentally retarded children and orthopedically handicapped children are also maintained.

6. Women Welfare Services: Under these services, residential institutions and reception centres are established for the care and protection, training and rehabilitation of a) Destitute women and those in distress b) rescued women. Further women welfare services also include maternity centres, condensed course of training, hostels for working women and orthopedically handicapped.

7.Community Welfare Services: These include the establishment of urban community centres including – welfare aspects of slum improvement, clearance and prevention, short term specialized courses for women seeking employment, dormitories and night shelters and holiday homes for children and community welfare services in rural areas.

8.International Social services: Social work at the international level includes the direction, supervision and administration of welfare services. The organizations rendering social services at the international level are, the World Health Organization, The U.N technical assistance programme, The International Conference of Social Work, the World Federation of mental Health and the International Red Cross Committee and so on. Besides this, labour welfare services, welfare services for the aged and infirm, services to patients in hospitals and medical institutions, are also the services of social work.

1.11.An Over View on methods of Social Work

Social work profession has developed certain methods and techniques which have been tested over time. Social work methods are classified in to six major methods.

1. Social Case Work:

Social case work method deals with the problems of an individual in his adjustment to his total environment or to any part of it. This method involves the study of individual problem in its total setting. It is primarily related with the psycho-social problems. It is concerned with the understanding of individuals as whole personalities and with the adjustment of these personalities to socially healthy life. This method or technique is applicable to following situations: - (i) Delinquent children (ii) Rehabilitation and divisional therapy for T.B, V.D, or other patients (iii) Beggary (iv)Unmarried mothers (v) Family maladjustments (vi) Marriage guidance (vii) Youth counselling and (viii) Psychiatric social work. Its method involves stages such as – (i) case study (ii) diagnosis and (iii) treatment.

2. Social Group Work:

Social group work is an important area of social work which deals with individuals as members of group. Its central focus is a group rather than individual. Since the principle aim of this method is to develop the entire group much emphasis is given on social adjustment collectively.

In social group work, the group itself is utilized by the individual with the help of the worker, as primary means of personality growth, change and development. In the group work, the group is fruitfully used for helping the individual members in their social relationships. In the social group work, the group members, the agency and the social worker – are the main constituents. It is necessary that the group properly formed. The agency should also provide adequate facilities to the group. But the key to successful group work lies with the role of intelligent and the professionally mature group worker who seeks to bring out desirable changes in the group members attitudes values and behavior. The worker tries to guide the interaction of the group members in a non-manipulative way. The group process is used in leisure time activities, Bal Bhavan, holiday homes, youth hostels, hospitals, institutions, community welfare work, school social work etc.,

3. Community Organization:

Community organization refers to the adjustment of the needs and resources of a community. Community organization as a process implies all those welfare measures which are undertaken by the members of a community in accordance with their needs and resources. This method is meant to be applicable to the whole community. Community organization is a process by which a sustained and systematic attempt is made to improve the relationships in a community. It is a deliberate attempt at adjusting the welfare needs and resources of community.

Community organization in simple words implies the basic step. A scientific survey should be carried out to find out the needs of the community, needs are to identified, community resources must be properly mobilized and should plan suitable action programme. Community should stand on its own feet and should always have the cooperation, good will and sharing of

the entire community. Examples of fields of work in the process of community organization are economic field, educational field, medical field, cultural field, community life and so on.

4. Social Action:

Social action is an organized effort to change or improve social and economic institutions. It aims at desirable social change and social progress. It is a method that demonstrates the professions commitment to environmental changes. Social action can be understood as a mass approach in a most peaceful manner used for changing or modifying existing social and economic institutions which do not function properly. Social action may be described as a group effort to solve mass problems or to further socially desirable objectives by attempting to influence or change basic social and economic conditions or practices.

The term 'Social Action' refers to organized and legally permitted activities designed to mobilize public opinion legislation and public administration in favour of objectives believes to be socially desirable. Some of the social problems could be solved through social action are dowry problem, purdah system, untouchability, prostitution, zamindari system, illiteracy through compulsory primary education etc.

5. Social Welfare Administration:

Social welfare administration refers to "the process of organizing and directing a social agency". The administrative aspects of social work include the organization and management of social agencies, public and private. This includes every activity in a social agency that is necessary to the giving of service to the clients and communities. Social welfare administration is a process of organization and direction of a social institution. Social welfare administration is primarily concerned with social problems, social services, social security, social work and social policy.

6. Social Work Research:

Social work research is the systematic critical investigation of a problem and a process to find answers to the problems of social work. Social research is one of the important tools to assess social problems of the community, the type of people affected by the problem and the methods used in trying to solve the problem. Social planning would be ineffective without proper research which will enable the planners to assess the needs of the community.

Social work research is concerned to the problems of social help, social adjustment, social work techniques and other areas of use to social workers in general. Social workers undertake social research which is directly related to pressing and concrete problems within their immediate range of experience.   The tool and techniques used most commonly are schedule, questionnaire, interviews and visits, records and so.

1.12. Summary

Man lives in society. It is the collection of individuals united by certain relations or mode of behaviour which mark them off from others who do not enter into these relations or who differ from in behaviour. It is also a complex web of social relations. This relation is the result of interaction of social people. Society is changeable. When social people can't keep pace with

social change properly, they face, especially in industrialized society, multifarious problems which require professional, knowledge based & sustainable solution. To meet these problems effectively, social work has been emerged.

Social work is a helping profession which fundamentally and radically aims to assist the individuals, groups and community to cope with their complex socio-economic psychological problems through enabling themselves so that they can solve their problem by helping themselves.

Social work is an academic discipline and practice-based profession that concerns itself with individuals, families, groups, and communities in an effort to enhance social functioning, self-reliance, collective responsibility, and overall well-being.Social work applies social sciences, such as sociology, psychology, political science, public health, community development, law, and economics, to engage with client systems, conduct assessments, and develop interventions to solve social and personal problems; and to bring about social change. Social work practice is often divided into micro-work, which involves working directly with individuals or small groups; and macro-work, which involves working with communities, and – within social policy – fostering change on a larger scale.

1.13. Key Words

Social service, Social Reform, Social Development, Social welfare,

1.14. Exercise

1. Write the difference between Social work and Social service, Social development and Social welfare
2. What is Social work and discuss the characteristics of Social work
3. Discuss the significance of Field work in Social work education
4. Elucidate the objectives of Field work

1.15. Reference Books

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LESSON-2
DEFINITION, OBJECTIVES, PRINCIPLESAND VALUES OF SOCIAL WORK

2.0. Objectives

The objectives of the present lesson are to explain the definition, objectives, principles and values of Social work

Contents

2.1. Introduction

Social work is an academic discipline and practice-based profession that concerns itself with individuals, families, groups, and communities to enhance social functioning, self-reliance, collective responsibility, and overall well-being. Social functioning is defined as the ability of an individual to perform their social roles within their own self, their immediate social environment, and the society at large. Social work applies social sciences, such as sociology, psychology, political science, public health, community development, law, and economics, to engage with client systems, conduct assessments, and develop interventions to solve social and personal problems; and to bring about social change. Social work practice is often divided into micro-work, which involves working directly with individuals or small groups; and macro-work, which involves working with communities, and – within social policy – fostering change on a larger scale.

2.2. Definitions of Social Work

Friedlander has given a very comprehensive definition of social work. He defined "Social work as a professional service, based upon scientific knowledge and skill in human relations which assists individuals, alone or in groups, to obtain social and personal satisfaction and independence". It is usually performed by a social agency or a related organization.

"Social Work as a professional activity of helping individuals, groups, or communities enhance or restore their capacity for social functioning and creating societal conditions favourable to the goal" – National Association of Social Workers, United States.

"Social Work as a field within human services and a part of services of the government. It considers Social Work as an important service to the society focussing on the individuals and families in need- United Nations Economic, Social and Cultural Organization, 2000.

"Social work as a practice based and academic discipline that promotes change and social development. Accordingly, the principle of social justice, human rights, collective responsibility, and respect of diversities are vital in the field. -- International Federation of Social Workers.

"Social work as a practical profession designed at helping people addresses their problems and matching them with the resources they need to lead healthy and productive lives." - Australian Association of Social Workers.

"Social work profession promotes social change, problem solving in human relationships, empowerment and liberation of people to enhance wellbeing." -- IASSW and IFSW, 2004."

"Social work as an applied social science of helping people achieve an effective level of psychosocial functioning and effecting societal changes to enhance the well-being of people." -- Cox and Pawar, 2006.

"Social work as a profession which is concerned about the person's personal adjustment to his/her environment and she referred this as person's social functioning." -- Mendoza, 2002.
According to "Anderson" (1943) "Social work is a professional service rendered to people for the purpose of assisting them, as individuals or in group to attain satisfying relationships and standards of life in accordance with their particular wishes & capacities & in harmony with those of the community."

According to "Moorthy" & "Rao" (1970) "Social work is help rendered to any person or group, who are 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.

'Social Work is profession which removes the social, economic, psychological, educational, political, environmental etc problem on three stages… 1. Individual Problem (Micro) 2. Group Problem (Meso) 3. Community Problem(Macro).

The above definitions reveal the scientific and humanitarian aspect of social work. It is a science based on the knowledge of human relations. It is an art because it requires great skills to understand problem-solving methods. Social work as a profession has definite ameliorative and creative functions in the society. It is a professional service which uses scientific techniques to alleviate economic, social and emotional distresses, among individuals, groups and communities. It uses knowledge to meet human needs and it is in this sense "applied science" knowledge, understanding and skills are inseparable parts of this profession.

2.3. Objectives of Social Work

Objectives of social work in the words of Professor "Clark" are

- To help people, make such use of their own capacities and of environmental resources as well which result in personal satisfaction and adjustment.

- To help in the modification of the environment so that people will have few personal and social problems.

Brown has mentioned four objectives of social work –
1. To provide physical help,
2. Help in adjustment,
3. To solve psychological problems and
4. Make availability of opportunities to the weaker sections for raising their standard of living.

Friedlander mentioned three objectives of social work –
1. Change in painful social situations,
2. Development of constructive forces and
3. Provide opportunities for experiencing democratic and humanistic behavior
   According to "Professor Friedlander" Social work seeks to assist individuals, group and community to reach the highest possible degree of social, mental and physical well beings live.

2.4. Emerging Objectives of Social Work

1. Material Security Through economic & political organisation that will assure every individual & every family the means of satisfying basic material needs.
2. Emotional Security Through personal & social adjustment.
3. Social Achievement Through collective effort.
4. 4.Spiritual Power Through philosophical or religious thoughts.

Generally Social work has following Objectives
I.   To solve psycho-social problems.
II.   To fulfil humanitarian needs.
III.   To solve adjust mental problems.
IV.   To create self-sufficiency.
V.   To making harmonious social relations.
VI.   Develop democratic values.
VII.   Provide opportunities for development and social programme.
VIII. Provide socio legal act.
IX.   Change the environment in favour of individuals growth & development.
X.   Bring Change in social system for social development.

2.5. Values of Social Work

The NASW Code of Ethics "is intended to serve as a guide to the everyday professional conduct of social workers," according to the NASW website. It outlines six ethical principles that "set forth ideals to which all social workers should aspire." This section will explore those six social work core values, which comprise service, social justice, dignity and worth of the person, importance of human relationships, integrity, and competence. 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
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

Service
Addressing social ills and helping others is a primary goal of all social workers. Service is the value from which all other social work values stem. Social workers regularly elevate the needs of others above their own personal interests and use their skills and knowledge (from education and experience) to help people. Social workers often volunteer their time -in addition to their paid services- with no expectation for financial reward.

Social Justice

Social workers advocate on behalf of the oppressed, the voiceless, and others who are unable to advocate for themselves. They often focus on issues such as poverty, homelessness, discrimination, harassment, and other forms of injustice. Social workers provide information, help, and other resources to people seeking equality, and they educate people who may not directly experience discrimination about the struggles of the less fortunate.

Dignity and Worth of the Person

Every person is different, with different cultural and social values. Social workers are mindful of those differences, treating each person with dignity and respect and promoting their clients' capacity and opportunity to address their own needs and improve their personal situations. Social workers must be cognizant of their duties to both individual clients and to society as a whole, and seek solutions for their clients that also support society's broader interests.

Importance of Human Relationships

Social workers connect people who need assistance with organizations and individuals who can provide the appropriate help. Social workers recognize that facilitating human relationships can be a useful vehicle for creating change, and they excel at engaging potential partners who can create, maintain, and enhance the well-being of families, neighbourhoods, and whole communities.

Integrity

In order to facilitate these relationships and improve others' lives, social workers must exhibit trustworthiness at all times. Each social worker must be continually aware of the profession's mission, values, and ethical principles and standards, and set a good example of these components for their clients. By behaving honestly and responsibly, social workers can promote the organizations with which they're affiliated while also creating the most value for the populations they serve.

Competence

Professional social workers often hold undergraduate or Master's degree in Social Work, but a fair amount of their knowledge comes from gaining on-the-job experience. As part of the social work values outlined in the NASW Code of Ethics, each social worker must practice within his or her scope of competence and avoid misrepresenting his or her skills or experience to potential clients. Social workers must continually strive to expand their knowledge base and competence to make meaningful contributions to the profession.

The importance of ethics and values in social work is more than just compliance with regulations and requirements. In a profession in which the clients are often vulnerable and unable to advocate for themselves, it's necessary that those advocating for them be passionate about empowering those who are vulnerable, oppressed, or poverty-stricken.

2.6. Principles of Social Work

The social work profession is guided by a distinct set of abstract values and a Code of Ethics. These values are transformed into accepted practice principles for the purpose of informing our intervention with client. Social work principles are the 'generic' principles that apply to the basic methods of social work., i.e., 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-situation 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, democratic values.

Principles of Acceptance

Acceptance is a fundamental social work principle that implies a sincere understanding of clients. Acceptance is conveyed in the professional relationship through the expression of genuine concern, receptive listening, intentional responses that acknowledge the other person's point of view, and the creation of a climate of mutual respect. Social work accepts the individual as he or she is with all his/her limitations. Social work believes that acceptance is the crux of all help. Social worker does not condemn or feel hostile towards a client because his behaviour differs from the approved one.

The principle of acceptance implies that social worker must perceive, acknowledge, receive and establish a relationship with the individual client as he actually is, not as social worker wishes him to be or think he should be.The recognition of client's innate dignity, worth, equality, basic rights, and needs,regardless of client's individual qualities arising from heredity, environment, behavior, or any other source. However, acceptance does not mean approval of the client's behavior, attitudes, or standards. Acceptance includes thought and feeling elements, and is expressed primarily in the manner of service

Principle of Individualization

The principle of individualization is fundamental to effective social work practice. Social work believes in the uniqueness of individual. Each individual is different from that of every other individual nature. As we know that individual is unique as his thumb print. The social worker views the problem of each client as specific and helps the client move forward finding the most satisfactory means for client to deal with particular problem situation.

To affirm a client's individuality is to recognize and appreciate the unique qualities of that client. It means to "begin where the client is." Clients expect personalized understanding and undivided attention from professionals. Individualization requires freedom from bias and prejudice, an avoidance of labelling and stereotyping, a recognition and appreciation of diversity, and knowledge of human behaviour.The recognition and understanding of each client's unique qualities. Individualization is based on the right of human beings to be individuals and Right to be treated not just a human being but as this human being with these personal differences.

Principle of Purposeful Expression of Feelings

Clients need to have opportunities to express their feelings freely to the social worker. As social workers, we must go beyond "just the facts" to uncover the underlying feelings.Recognition of the client's need to express feelings freely and Worker listens purposefully. Worker neither discourages nor condemns the expression of feelings. Sometimes worker actively stimulates and encourages expression of feelings.

Principle of Communications

Communication is a two-way process most of the problem that give pain are precisely the problem of communication. When the communication is inadequate or insufficient the problems occurs either automatically or because of misunderstanding. The social worker should have enough skills to grasp the communication. The proper communication is crucial in social work relationship because the background of the client and worker may be different, the mental status of the client and the worker may vary. Therefore the social worker should make all the efforts to see that communication between him and client is proper. The client should be made feel comfortable and at ease to express his thoughts feelings and facts.

Principle of Non-judgmental Attitude

Principle of non-judgmental attitude presumes that the social worker should begin the professional relationship without any bias. He should not form opinion about the client, good or bad, worthy or unworthy. He has to treat the client as somebody who has come to him for help and he should be willing to help the client without being influenced by the opinions of other about the client or his situation. This enables the worker and the client feel free to develop understanding of each other.

Communicating non-judgmentalism is essential to developing a relationship with any client. It does not imply that social workers do not make decisions; rather it implies a non-blaming attitude and behaviour. Social workers judge others as neither good or bad nor as worthy or unworthy.Based on the conviction that the helping process includes assigning guilt or innocence and degree of client responsibility for causation of the problems or needs. Does include making evaluative judgments about the attitudes, standards, or actions of the client.

Principle of Controlled Emotional Involvement

This principle guides social work professional not to indulge too much personally in the client's difficult situation or being too objective. Therefore the social worker should maintain a reasonable emotional distance even while sympathizing with the client social worker should indicate the understanding of the difficult situations of the client without showing pity or appearing to be indifference. There are three components to a controlled emotional response to a client's situation: sensitivity to expressed or unexpressed feelings, and understanding based on knowledge of human behavior, and a response guided by knowledge and purpose. The social worker should not respond in a way that conveys coldness or lack of interest while at the same time cannot over identify with the client.The worker is sensitive to the client's feelings and makes effort to understand their meaning.

Principle of Self Determination

The principle emphasizes client's right to self-determination. Every individual client has the right to decide what is appropriate for him and decides the ways and means to realize it. In other words, social worker should not force decisions or solutions on the clients because the client has come to him for help. Therefore, social worker should support and guide the client to develop insight into his social situations in correct perspective and encourage and involve him to like decisions that are good and acceptable to him.

The principle of self-determination is based on the recognition of the right and need of clients to freedom in making their own choices and decisions. Social workers have a responsibility to create a working relationship in which choice can be exercised.Based upon the right of the individual to make their own choices and decisions. The client has a right and a need, within certain limitations, to have freedom in making their own decisions/choices and the Worker has a duty to respect that right, in theory and in practice, refrains from any direct or indirect interference and positively helps the client to exercise that right.

Principle of Access to Resources

Social workers are implored to assure that everyone has the necessary resources, services, and opportunities; to pay attention to expanding choices, and opportunities for the oppressed and disadvantages; and to advocate for policy and legislative changes that improve social conditions and promote social justice.

Principle of Confidentiality

Social work believes that during the professional help between the client and social worker, client have the right of personal information about themselves in relationship with a social agency. The principle believes that confidential things of the client must be kept confidential and other agencies and individual & should be consulted only with the clients consent. Confidentiality or the right to privacy implies that clients must give expressed consent before information such as their identity, the content of discussions held with them, one's professional opinion about them, or their record is disclosed.The protection of secret/private information disclosed in the professional relationship.

Confidentiality is a basic right of the client and maintains it is an ethical obligation of the worker as it is necessary for effective helpingand some timesthe client's right, however, is not absolute. The client's information is often shared with other professional persons within the agency and in other agencies, how ever written permission is required to divulge information to other agencies

2.7 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 the institutional 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 handicapped or disable in the form of protection and rehabilitation. These kinds of services aim to cure the 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.

2.8 Summary

The most important result is that social work can be seen as a social system (function-system) with its own exclusive function that cannot be replaced by any other (function-) system. The reason for this is that every function-system of society occurs as a special kind of communication. Through the identification of an exclusive code of communication the present work demonstrates that professional social work is an essential function-system of society. Social work expands self-referentially, and without internal constraints, by continuously scanning the environment for those already in need as well as for potential new cases of need. Modern social workers have to reflect their daily actions. This can be shown with the help of some historical and sociological knowledge of the forms of mutual help. By integrating some of the discoveries that are introduced here into the research and curricula of social work, the present work raises the level of the current debate and provokes a detailed discussion of the future of social work in modern society.

2.9 Keywords

Values, Social service, Human relationships, Integrity, Individualization, Self-determination

2.10. Exercise

1. Discuss the objectives of Social work
2. Explain the principles of social work
3. Elucidate on the values and functions of social work

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LESS0N-3
HISTORY OF SOCIAL WORK REFORMS IN INDIA DURING 19th&20th CENTURIES

3.0. OBJECTIVES

Able to know the social problems like Sati, Women education, Abolition of Slavery and reforms in 19th and 20th centuries. Identify some common characteristics of social reform movement.

Contents

3.1. Introduction

A reform movement is a kind of social movement that aims to make gradual change, or change in certain aspects of society rather than rapid or fundamental changes. A reform movement is distinguished from more radical social movements such as revolutionary movements.

These social reform movements arose among all communities of the Indian people. They attacked bigotry, superstition and the hold of the priestly class. They worked for abolition of castes and untouchability, purdah system, sati, child marriage, social inequalities and illiteracy.

Social reform became integral part of religious reform in India and this was equally true of Brahma Samaj, Prarthana Samaj, Arya Samaj, Ramakrishna Mission, and Theosophical Society in Hinduism as also among the Muslims, the Parsis and the Sikhs. The social reform movement in India has aimed at uprooting social evils and inculcating in men and women the spirit of sacrifice for the general good of the society.

3.2. Socio Cultural Awakening

Socio-Religious Reform Movements in India were part of eighteenth century and twentieth-century India. During this time, on one side, India was suffering from stagnating traditional culture and society at very low ebb; while on the other hand, India possessed a still traditional society in the throes and the creative excitement of modernising and of emerging as a new nation. The nineteenth century initiated this process of transformation in the religious, social, economic, political, and cultural spheres. The impact of the British Empire influenced administration, legislation, trade, network of communications, industrialisation and urbanisation in India, affecting not only society as a whole, but also the traditional patterns of life. British scholars, educators and missionaries also impacted the cultural field. The reformers consciously reacted to the new situation and advocated deliberate changes in social and religious attitudes and customs. The reformers had a great impact on nineteenth-century India, but there were also other factors effecting change. The nineteenth-century reform movement became closely conjoined to a political movement, and consequently sought to influence political authority, administration, and legislation. This political movement eventually became an all-India nationalist movement. Whereas previously social reform was inextricably interwoven with religious motivation and improvement, in the nineteenth century, the relationship of the two fluctuated, and sometimes secular and rationalistic motives were the decisive ones. The Christian missionaries also had a strong influence. The nineteenth-century reformers, starting with Ram Mohan Roy, acknowledged their indebtedness even though certain aspects of missionary`s activity were opposed. Initially, India had already produced a small social group, the English educated intelligentsia, closely associated with British administration. They quickly realised the faults in the social and religious characteristics of society and thus several ideas of reform first arose amongst them. At this stage, there was no concern for the general people, or any desire to transform the structure of society at large. Rather the focus was on improving and reshaping their lives according to the new standards.

3.3. Components of Social Reform in India

Various Components of Social Reform in India are: 1. Fight for Betterment of Position of Women, 2. Abolition of Sati, 3. Female Infanticide, 4. Widow Remarriage, 5. Child Marriage, 6. Education of Women and 7. Legislative Measures in Free India.

The humanistic ideals of social equality and the equal worth of all individuals which inspired the newly educated middle class had a major impact on the field of social reform. This enlightened section of society was disgusted with the prevailing social ills and inhuman social practices. The social reform movements formed an integral part of the religious reforms primarily because nearly all the effort towards social ills like untouchability and gender-based inequity derived legitimacy from religion in one way or the other. In later years though, the social reform movement gradually dissociated itself from religion and adopted a secular approach. Also, earlier the reform movements had a rather narrow social base they were limited to the upper and middle classes and upper rates who tried to adjust their modernised views with respect to the existing social conditions. But later on, the social reform movements penetrated the lower strata of society to revolutionise and reconstruct the social sphere.

In the beginning, organisations such as the Social Conference, Servants of India Society and the Christian missionaries were instrumental in social reform along with many enlightened individuals like Jyotiba Phule, Gopaihari Deshmukh, K.T. Telang, B.M. Malabari, D.K. Karve, Sri Narayana Guru, E.V. Ramaswami Naicker and B.R. Ambedkar. In later years, especially with the onset of the twentieth century, the national movement provided the leadership and organisation for social reform. Broadly, the social reform movements had a two-point agenda fight for betterment of status of women in society and fight to remove disabilities arising out of untouchability.

3.4. Fight For Betterment Of Position Of Women:

The reformers had to work against great odds. Women were generally accorded a low status and were considered to be inferior adjuncts to men, with no identity of their own. Their desire to give expression to their talents and energies were further suppressed by practices such as purdah, early marriage, ban on widow-remarriage, sati, etc. Both Hindu and Muslim women were economically and socially dependent, while education was generally denied to them.

The Hindu women had no right to inherit property or to terminate an undesirable marriage. The Muslim women could inherit but only half as much as men could, while in matters of divorce there was no equality between men and women. Polygamy was prevalent among Hindus as well as Muslims. Their glorification as wives and mothers was the only way in which the society recognised the contribution of women as members of society. The struggle for the improvement of the status of women in the society was considered to be vital, since a radical change in the domestic sphere where initial socialisation of the individual takes place and where a crucial role is played by women was the need of the hour. There was a clear understanding that this change would translate into reformed homes and reformed men, and that no country whose females were sunk in ignorance could ever make significant progress in civilisation.

The social reform movements, the freedom struggle, movements led by enlightened women themselves and, later, free India's Constitution have done much for the emancipation of women.

The reformers basically appealed to the doctrines of individualism and equality, and argued, to bolster their appeal, that true religion did not sanction an inferior status to women. They raised their voice against degrading customs such as polygamy, purdah, child marriage, restrictions on widow remarriage, and worked relentlessly to establish educational facilities for women, to persuade the Government to enact favourable legislations for women and in general to propagate giving up of medieval, feudal attitudes. Because of the indefatigable efforts of the reformers, a few administrative measures were adopted by the Government to improve the condition of women.

3.5. Abolition of Sati

The term sati literally means a 'pure and virtuous woman'. It was applied in case of a devoted wife who contemplated perpetual and uninterrupted conjugal union with her husband life after life and as proof thereof burnt herself with the dead body of her husband. Enlightened

Indian reformers led by Ram Mohan Roy launched a frontal attack on the evil of sati. With an eye, to the coming Charter debates in the British Parliament and anxious to get a renewal of its charter for another 20 years by presenting a creditable image of its activities in India, the Court of Directors encouraged William Bentinck to enact legislation to suppress sati.

Regulation XVII of December 1829 declared the practice of sati or burning or burying alive of widows illegal and punishable by criminal courts as culpable homicide. Influenced by the frontal attack launched by the enlightened Indian reformers led by Raja Rammohan Roy, the Government declared the practice of sati or the burning alive of widow's illegal and punishable by criminal courts as culpable homicide.

3.6. Female Infanticide:

The practice of murdering female infants immediately after birth was common among upper class Bengalis and Rajputs who considered females to be an economic burden. The Bengal regulations of 1795 and 1804 declared infanticide illegal and equivalent to murder, while an Act passed in 1870 made it compulsory for parents to register the birth of all babies and provided for verification of female children for some years after birth, particularly in areas where the custom was resorted to in utmost privacy.

3.7. Widow Remarriage:

The Brahmo Samaj had the issue of widow remarriage high on its agenda and did much to popularise it. But it was mainly due to the efforts of Pandit Ishwar Chandra Vidyasagar (1820-91), the principal of Sans-krit College, Calcutta that the Hindu Widows' Remarriage Act, 1856, which legalised marriage of widows and declared issues from such marriages as legitimate, was passed by the Government. Vidyasagar cited Vedic texts to prove that the Hindu religion sanctioned widow remarriage.

Jagannath Shankar Seth and Bhau Daji were among the active promoters of girls' schools in Maharashtra. Vishnu Shastri Pandit founded the Widow Remarriage Association in the 1850s. Another prominent worker in this field was Karsondas Mulji who started the Satya Prakash in Gujarati in 1852 to advocate widow remarriage. Similar efforts were made by Professor D.K. Karve in western India and by Veerasalingam Pantulu in Madras. Karve himself married a widow in 1893. He dedicated his life to the upliftment of Hindu widows and became the secretary of the Widow Remarriage Association.He opened a widows' home in Poona to give the high caste widows an interest in life by providing them with facilities for vocational training. He crowned his work by setting up an Indian Women's University at Bombay in 1916. The right of widows to remarriage was also advocated by B.M. Malabari, Narmad, Justice GovindMahadeoRanade and K. Natarajan among others.

3.8. Child Marriage:

The Native Marriage Act (or Civil Marriage Act) signified the coming of legislative action in prohibiting child marriage in 1872. It had a limited impact as the Act was not applicable to Hindus, Muslims and other recognised faiths. The relentless efforts of a Parsi reformer, B.M.

Malabari, were rewarded by the enactment of the Age of Consent Act (1891) which forbade the marriage of girls below the age of 12.The Sarda Act (1930) further pushed up the marriage age to 18 and 14 for boys and girls respectively. In free India, the Child Marriage Restraint (Amendment) Act, 1978 raised the age of marriage for girls from 15 to 18 years and for boys to 18 to 21.

3.9. Education of Women:

Hindu society in the 19th century suffered from religious illusions that Hindu scriptures did not sanction female education of girls wrought wrath of gods leading to their widowhood. The Christian missionaries, whatever their motive, were the first to set up to Calcutta Female Juvenile Society in 1819. However, the celebrated name of J.E.D. Bethune, President of the council of Education, will always be remembered with respect. In 1849 he founded a Girl's School in Calcutta.

Ishwar Chandra Vidyasagar also did a lot in popularising the cause of education and was associated with no less than thirty-five girl's schools in Bengal. In Bombay the students of Elphinstone Institute became the spearhead of the movement for women education and founded the Students Literary Society. Charles Wood's dispatch on Education laid great stress on the need for female education. In the broad perspective, women education became a part of the general campaign for amelioration of the plight of women in society.

The Indian Women's University started by Professor Karve in 1916 was one of the outstanding institutions imparting education to women. In the same year Lady Hardinge Medical College was opened in Delhi. Sarojini Naidu went on to become the president of the Indian National Congress (1925) and later the governor of the United Provinces (1947-49).After 1920, aware and self-confident women led a women's movement. Many organisations and institutions such as the All India Women's Conference (established in 1927) came up.

3.10. Legislative Measures in Free India:

Free India's Constitution provides legal equality to women and prohibits any discrimination by the state on the basis of gender (Articles 14 and 15). The Special Marriage Act, 1954 permits inter-caste and interreligious marriage. The Hindu Marriage Act, 1955 abolished bigamy and permitted dissolution of marriage on specific grounds. The Hindu Succession Act, 1956 made the daughter equal co-heir with son, thus abolishing discrimination with respect to inheritance laws.

The Hindu Adoption and Maintenance Act enhanced the status of women in matters of adoption. The Maternity Benefits Act, 1961 was amended in April 1976 to cover women who do not fall within the purview of the Employees' State Insurance Act, 1948. The Directive Principles of State Policy provide for equal pay for equal work for both men and women. The Equal Remuneration Act, 1976 provided for equal remuneration to men and women workers and prevention of discrimination against women in matters of employment.

The Factories (Amendment) Act, 1976 provided for establishment of creches where 30 women (as against 50 previously) are employed. The Criminal Law (Amendment) bills passed

by Parliament in 1983 amended the Indian Penal Code, Indian Evidence Act and Criminal Procedure Code to make laws against rape and other such crimes against women much more stringent and also to add a new provision in the Indian Penal Code to make cruelty against a woman by her husband and other relations punishable.

The Suppression of Immoral Traffic Act in Women and Girls Act, 1956 was amended and retiled as Immoral Traffic (Prevention) Act, 1986 to cover both male or female who are sexually exploited for commercial purposes. The Dowry Prohibition Act, 1961 as amended in 1986 made the giving and taking of dowry an offence. In 1987, an Act was passed making the glorification of sati a cognisable offence.

3.11. Social Reformers in India:
Raja Rammohan Roy(1772-1833)

Raja Ram Mohan Roy was popularly known as the 'Father of Indian Renaissance ' was born on 22nd May 1772 in a Brahmin family in Bengal. He founded the Atmiya Sabha in 1815 and the Brahmo Samaj on 20th August 1828. Through these organizations/Institutions he fought against Orthodox Hindus and the fanatic Christian Missionaries. He was against of Sati system, Polygamy, Child marriage, Caste system and Untouchability. He was the great supporter of Inter-caste marriage, women education, Widow Remarriages etc.

Raja Rammohan Roy was not merely a religious reformer but a social reformer also. His greatest achievement was the abolition of Sati in 1829. Raja Rammohan Roy realized that the practice of Sati was due to the extremely low position of Hindu women. Therefore he started working as a stout champion of women's rights. He worked very hard for years to stop this practice of 'Sati'. In the early 1818 he set out to rouse public opinion on the question of Sati. On the one hand he showed by citing the authority of the oldest sacred books that the Hindu religion at its best was opposed to the practice and on the other, he appealed to reason and humanity and compassion of the people. He visited the burning Ghats of Calcutta to try and persuade the relatives of widows to give up their plan of self-immolation. His campaign against Sati aroused the opposition of the orthodox Hindus who bitterly attacked him. He advocated the abolition of polygamy (a practice of man having more than one wife) and child marriage. He wanted women to be educated and given the right to inherit property. He condemned the subjugation of women and opposed the prevailing ideas that women were inferior to men in intellect or in a moral sense. He advocated the rights of widows to remarry.

Swami Dayanand Saraswati (1824-1883):

Swami Dayanada was born in 1824 in a small town of Gujarat. Swami Dayanand Saraswati, the founder of the 'Arya Samaj' in 1875 in Bombay and he was one of the maker of Modern India. His Arya Samaj gave emphasis on the liberation of the Hindu Society. He called people 'Go back to the Veda' created consciousness among the people.

Dayanand Saraswati undertook a tour of the entire county, made fiery speeches condemning the caste system, idolatry, and child marriages and encouraged remarriage of widows. He advocated the ideal age for a girl to be between 16 and 24, and for men between 25 and 40. Dayanand Saraswati was the first leader in the field of theology who welcomed the

advances of sciences and technology. To him, the Vedas as the source book contain the seed of science, and to him, the Vedas advocate the philosophy of dynamic realism.

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, Female Improvement, .Education, Improve literature, Temperance-Attitude and Charity.

Mahadev Govind Ranade (1842-1901)

Ranade worked against the caste system and the predominance of the Brahmins, campaigned against child marriage and the purdah system, preached widow remarriage and emphasised female education. In order to reform Hinduism, Ranade started the Widow Remarriage Association and the Deccan Education Society. In 1887, Ranade founded the National Social Conference with the aim of introducing social reforms throughout the country. Ranade was also one of the founders of the Indian National Congress.

Govind Ranade devoted his entire life to Prarthana Samaj. He was the founder of the Widow Remarriage Association (1861) and the Deccan Education Society. He established the Poona Sarvajanik Sabha as well. To Ranade, religious reform was inseparable from social reform. He also believed that if religious ideas were rigid there would be no success in social, economic and political spheres. M.G.Ranade was the leader of social reformation and cultural renaissance in Western India.

Ranade's great message to the persons who were involved in social service was "Strength of numbers we cannot command, but we can command earnestness of conviction, singleness of devotion, readiness for self-sacrifice, in all honest workers in the cause."Maharshi

Maharshi Devanendranath Tagore (1817-1905):

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 "ThathvaBodhini 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.

Kandukuri Veeresalingam (1848-1919)

Kandukuri Veeresalingam was born on April 16th, 1848, in Rajahmundry was renowned scholar and a versatile intellectual who stood strongly for several social causes, like widow remarriages and abolition of child marriages. With his rational and dynamic thinking and views, he battled vehemently for women's equal rights.

In 1878, the Rajahmundry Social Reform Association was founded that emphasized on anti-nautch movement to discontinue the hiring of nautch girls. However, the association started concentrating on widow remarriage at a later stage. Under this association, KandukuriVeeresalingam organized the first widow remarriage on December 11, 1881 of

GogulapatiSreeramulu and Gowramma. Though he faced severe criticism from the society but he was successful in convincing people on accepting widow remarriage.

He later took up the cause of opposing child marriages and Kanyasulkam, a kind of dowry given by the groom to the bride's parents. In 1884, Kandukuri Veeresalingam set up another school for girls in Rajahmundry. He was honoured with title of "Rao Bahadur" in 1893 by the government in appreciation of his work towards the society.

Kandukuri Veeresalingam established the first Brahmo Mandir in Andhra at Rajahmundry in 1887. This was followed by a widows' home and a similar structure for Social Reform Association at Madras. He began the first theist high school, the Hithakarini School at Rajahmundry in 1908. In the same year, he donated all his wealth and property for the social activities of Rajahmundry Widows' Home and the school. All these donations were kept under the management of HithakariniSamaj Association.

Jyotirao Govindrao Phule (1827-1890)

Jyotirao GovindraoPhule, who was a prominent activist, thinker and social reformer from the Indian state of Maharashtra during the 19th century, was also famous by the name of Mahatma Jyotiba Phule. During his time, he tried bringing in positive renovations in the spheres of education, agriculture, caste system, social position of women et al. Out of everything that Phule ever did, he's most remembered for his selfless service to educate women and lower caste people.

Jyotirao GovindraoPhule popularly known as Jyotiba. They worked for the upliftment of women, took up the cause of women and downtrodden masses. Jyotiba with his wife started girls school in Poona, in 1857. He also opened a school for the children of the depressed classes. Jotiba Phule was also a pioneer of the widow remarriage movement in Maharashtra. He challenged the dominance of Brahmins and worked for organizing and activating the masses. He championed the cause of villagers and actively worked for rural development in   Maharashtra. Jyotiba was given the tile of 'Mahatma' for his work for the cause of the oppressed. In 1873, he founded the Satya-Shodhak to give strength to his movement and make it popular.

Keshab Chandra Sen (1838-1884)

Keshab Chandra Sen carried on an intensive programme of social reform. He set up schools, organised famine relief and propagated widow remarriage. In 1872 the Government passed the Native (Civil) Marriages Act legalising marriages performed according to BrahmoSamaj rites.

Ishwar Chandra Vidyasagar (1820-1891)

Another outstanding reformer in Bengal was Ishwar Chandra Vidyasagar. A scholar of great depths, he dedicated himself to the cause of the emancipation of women. It was due to his sincere efforts that obstacles to the marriage of widows were removed through a law in 1856. He played a leading role in promoting education of girls and started and helped the setting up a number of schools for girls.

Vidyasagar's greatest contribution lies in the improvement of the condition of widows. Despite opposition, Vidyasagar openly advocated widow remarriage. Soon a powerful movement in favour of widow remarriage was started. At last, after prolonged struggle the Widow Remarriage Act was passed in 1856. Through his efforts, twenty-five widow remarriages took place. He also spoke vehemently against child marriage and polygamy.

Vidyasagar was a staunch supporter of women's education and helped to establish the Bethune School, the first Indian school for girls, in 1849. As Inspector of Schools, Vidyasagar opened a number of schools for girls in the districts under his charge.

Swami Vivekananda (1863-1902)

Narendra Nath Dutta, better known as Swami Vivekananda, was the most illustrious disciple of Sri Ramakrishna. He was born in Calcutta in January, 1863. He graduated from the Scottish Church College and was well-versed in Western philosophy. Vivekananda was a man of great intellect and possessed a critical and analytical mind. At the age of eighteen, Vivekananda met Sri Ramakrishna. This meeting transformed his life completely. After the death of Sri Ramakrishna, he became a 'sanyasi' and devoted his life to preaching and spreading Ramakrishna's message to the people. His religious message was put in a form that would suit the needs of contemporary Indian society.

Vivekananda proclaimed the essential oneness of all religions. He condemned the caste-system, religious rituals, ceremonies and superstitions. He had a deep understanding of Hindu philosophy and travelled far and wide to spread its message. At the Parliament of World Religions in Chicago (1893), Vivekananda spoke about Hindu religion at length.

In India, however, Vivekananda's main role was that of a social reformer rather than a religious leader. He believed that it was the social responsibility of the better placed people to take care of the downtrodden, or the 'daridranarayan'. With his clarity of thought, deep understanding of the social problems of India, Vivekananda undoubtedly left a deep mark on the Indian intelligentsia as well as on the masses.

Annie Besant (1847-1933)

Many Europeans were attracted towards Hindu philosophy. In 1875, a Russian spiritualist named Madame Blavatsky and an American called Colonel Olcott founded the Theosophical Society in America. The society was greatly influenced by the Indian doctrine of karma. In 1886 they founded the Theosophical Society at Adyar near Madras.

Annie Besant, an Irish woman who came to India in 1893, helped the Theosophist movement to gain strength. She propagated Vedic philosophy and urged Indians to take pride in their culture. The Theosophists stood for the revival of the ancient Indian religion and universal brotherhood.

Pandita Ramabai (1858-1922)

The British Government did not take substantial steps to educate women. Still, by the end of the 19th century, there were several women who had become aware of the need for social reform. Pandita Rama bai had been educated in United States and in England. She wrote about

the unequal treatment meted out to the women of India. She founded the Arya Mahila Sabha in Pune and opened the SardaSadan for helping destitute widows.

Virchand Gandhi (1864-1901)

Virchand Gandhi was from Mahuva. He advocated female education. He is a 19th-century Indian patriot who was a friend of Mahatma Gandhi and contemporary to Swami Vivekananda. He and Swami Vivekananda drew equal attention at the first World Parliament of Religions in Chicago in 1893. He won a silver medal in same. His statue still stands at the Jain temple in Chicago. He was key member of Indian National Congress and as a reformer established Society for the Education of Women in India (SEWI), under the banner of SEWI, several Indian women came to USA for higher studies.

Dhondo Keshav Karve (1858 -1962)

DhondoKeshavKarve was a social reformer of his time in India in the field of women's welfare. Karve was one of the pioneers of promoting women's education and the right for widows to remarry in India. The Government of India recognised his reform work by awarding him its highest civilian award, BhāratRatna, in 1958 (Incidentally his centennial year). The appellation Maharshi, which the Indian public often assigned to Karve, means "a great sage". Those who knew Karve affectionately called him as AnnāKarve.

Dr. Babasaheb Ambedkar (1891-1956)

Dr B R Ambedkar, popularly known as Babasaheb Ambedkar, was one of the architects of the Indian Constitution. He was a well-known politician and an eminent jurist. Ambedkar's efforts to eradicate the social evils like untouchability and caste restrictions were remarkable. The leader, throughout his life, fought for the rights of the dalits and other socially backward classes. Ambedkar was treated as untouchable in the school along with other dalit children; they were not allowed to sit with other so-called higher caste children, neither were they allowed to drink water from common water vessel. Ambedkar was appointed as the nation's first Law Minister in the Cabinet of Jawaharlal Nehru. He was posthumously awarded the Bharat Ratna, India's highest civilian honour in 1990.

Bhimrao Ambedkar decided to fight against the caste discrimination that almost fragmented the nation.Ambedkar began to find ways to reach to the people and make them understand the drawbacks of the prevailing social evils. He launched a newspaper called "Mooknayaka" (leader of the silent). He founded BahishkritHitakarni Sabha on 20 July 1924 at Bombay with the objective of creating socio-political awareness among untouchables and also for making Government sensitive towards their issues; he called upon the dalits and untouchables to "Educate, Agitate and Organize" for their rightful place in the society.

He started to launch public movements against discriminations faced by untouchables such as opening the public water resources for untouchables, burning of Manusmriti, an ancient Hindu text which gives sanction to caste-system and for the rights of lower caste people to enter into Hindu temples.

Dr Amedkar's biggest contribution in the making of modern India was his momentous effort as the Chairman of the Constitution Drafting Committee; the most important feature of the

Constitution of India is its special focus on socio-political and economic justice and equality; he forcefully advocated for the rights of women and SCs, STs and OBCs; special provisions were added for their upliftment and for eradicating various discriminations faced by them.

Later in his life, Dr Ambedkar converted to Buddhism after getting fed-up with caste system, superstitions, rituals and discriminatory practices of Hinduism.

Vitthal Ramji Shinde(1873 – 1944)
VitthalRamjiShinde was a prominent campaigner on behalf of the Dalit movement in Maharashtra and established the Depressed Classes Mission to provide education to the Dalits in Maharashtra.

Jamnalal Bajaj(1884 – 1942)
Jamnalal Bajaj was an industrialist, a philanthropist, and Indian independence fighter. Gandhi is known to have adopted him as his son. He is known for his efforts of promoting Khadi and village Industries in India. With the intent of eradicating untouchability, he fought the non-admission of Harijans into Hindu temples. He began a campaign by eating a meal with Harijans and opening public wells to them. He opened several wells in his fields and gardens. Jamnalal dedicated much of his wealth to the poor. He felt this inherited wealth was a sacred trust to be used for the benefit of the people. In honour of his social initiatives a well-known national and international award called Jamnalal Bajaj Award has been instituted by the Jamnalal Bajaj Foundation.

Baba Amte (1914-2008)
Baba Amte was one of the most prominent social reformers of modern India His most important contribution to India and its society is his work for the care, empowerment and rehabilitation of people sufferings of leprosy. Leprosy is a kind of disease which has a lot of stigma attached to it, even more in those days than now. Baba Amte vehemently tried to spread awareness about the disease that it's not contagious and once allowed virus from a leprosy patient to be injected into him to prove his point. Furthermore, he also worked for creating awareness among masses towards the conservation of forests, ecological balance and wildlife protection.

He was also associated with Narmada BachaoAndolan and worked for the rights of displaced people due to the construction of Sardar Sarovar Dam. The most significant contribution of VinobaBhave was his Bhoodan (land gift) Movement started at Pochampally, Telangana on 18 April, 1951. Slowly this movement gained momentum. Thus, his Bhoodan Movement was one of the unique methods of providing social justice to the masses. He also established Brahma Vidya Mandir, an Ashram and a community for women with the aim of making them self-reliant in food production with the help of Gandhiyan method of sustainability and non-violence.

Mother Teresa (1910-1997)
Mother Teresa devoted her entire life in serving the needy and poor people of society. She begins her mission in India (Calcutta), 1948. She succeeded in bringing the people of different religions and castes to help needy and poor people of India.In 1950 she opened 'The

Missionaries of Charity' only with 12 members.She took care of the poorest of the poor, the sick and the dying persons. She made 20 missionaries home for street children. For her lifelong self-less service for the weak and downtrodden she was awarded with the Nobel Peace Prize in 1979 and Bharat Ratan in 1980. At the age of 87 on 5 September, 1997 she died in Kolkata due to various old age problems.

3.12. Summary

The importance of Western impact on the regenerative process in the society in nineteenth century is undeniable. However, if we regard this entire process of reform as a manifestation of colonial benevolence and limit ourselves to viewing only its positive dimensions, we shall fail to do justice to the complex character of the phenomenon. The reform movements should be seen as a response to the challenge posed by the colonial intrusion. They were indeed important just as attempts to reform society but even more so as manifestations of the urge to contend with the new situation engendered by colonialism. In other words the socio-religious reform was not an end in itself, but was integral to the emerging anti-colonial consciousness.

Thus, what brought about the urge for reform was the need to rejuvenate the society and its institutions in the wake of the colonial conquest. This aspect of the reform movement, however, introduced an element of revivalism, a tendency to harp back on the Indian past and to defend, Indian culture and civilization. Although this tended to impart a conservative and retrogressive character to these movements, they played an important role in creating cultural consciousness and confidence among the people.

An analysis of the reform movements of the 19th century brings out that all the reformers propagated the idea of one God and the basic unity of all religions. Thus, they tried to bridge the gulf between different religious beliefs. All the reformers attacked priesthood, rituals, idolatry and polytheism. The humanitarian aspect of these reform movements was expressed in their attack on the caste system and the custom of child marriage. The reformers attempted to improve the status of girls and women in society. They all emphasised the need for female education. By attacking the caste system and untouchability, the reformers helped to unify the people of India into one nation. The reform movements fostered feelings of self-respect, self-reliance and patriotism among the Indians.

3.13 Key Words

Social Reforms ,Cultural renaissance,Humanitarian, Sati, Untouchability.

3.14. Exercise

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

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LESSON-4

GANDHIAN IDEALOGY AND SARVODAYA MOVEMENT

4.0. OBJECTIVES

The objective of this lesson is to know the Gandhian ideology, Sarvodaya and Characteristics of Sarvodaya Movement.

Contents

4.1. Introduction

Gandhiji's value system has moulded the social policy of the government of India since the achievement of independence. His efforts are reflected in adoption of constitution guaranteeing freedom of conscience, worship, speech and expression and prohibited discrimination on grounds of religion, race, caste or sex; political-administrative consolidation of the country; progress towards a welfare state focussing on the problems of social welfare and a thorough examination of issues associated with them. Gandhi put forward four main goals before youth for humanity, so as to move towards its destiny. These are Swaraj, Non-violence, Swadeshi and Sarvodaya.

4.2. Gandhian Ideology

Gandhi was a revolutionary in every sense of the word. His views on politics, spirituality and religion were radical and influential. The search for the ultimate truth was the undercurrent of all his ideologies. Sarvodaya is the reassertion of his commitment to truth and service towards humanity. The movement aimed at the social, economic, and spiritual development of the society.

India at the time, was steeped in poverty due to colonial looting that went on for almost two centuries. Gandhi understood that eradication of poverty is his first preference. But attaining economic stability will not create a just society. He thought long and hard about this dilemma and came up with a solution. In his book titled Hind Swaraj, he put to words his concept of Purna Swaraj (Complete Home rule). Rather than mere emancipation from colonial rule, Purna Swaraj aimed at the moral and economic development of the nation. He envisioned four nomological axioms for achieving this: Sathya(truth), Ahimsa(non-violence), Anasakthi (nondesire)and Sarvodaya (Universal Upliftment).

4.2.1.Inspirations From Ruskin's Book

Gandhi received a copy of Ruskin's "Unto This Last" from a British friend, Mr. Henry Polak, while working as a lawyer in South Africa in 1904. In his Autobiography, Gandhi remembers the twenty-four hour train ride to Durban. When he first read the book, being so in the grip of Ruskin's ideas that he could not sleep at all: "I determined to change my life in accordance with the ideals of the book." Gandhi advances the concept of Sarvodaya, which were the based on three basic principles: seeks for the realization of a self – sufficient social order that would put an end to economic and political dependence

The central teachings of Unto This Last according to Gandhiare: -

a) That the good of the individual is contained in the good of all.
b) That a lawyer's work has the same value as the barbers in as much as all have the same right of earning their livelihood from their work.
c) That a life of labour, i.e. the life of the tiller of the soil and the handicraftsman is the life worth living. These ideas impressed him very much and he at once determined to change his view of life with the ideals embodied in the book.

4.2.2. Leo Tolstoy's 'Kingdom Of God Is Within You

Gandhi was greatly influenced by Leo Tolstoy through his book "The Kingdom of God is within you" and his essay on "Christianity and Patriotism". Tolstoy's simplicity of life and purity of purpose influenced Gandhi very much. Both Tolstoy and Gandhi respected the instrument of love to solve all problems in their lives. In the Kingdom of God is within you Tolstoy is given great emphasis on the truth, love and non-violence. Gandhi firmly believed that these virtues could establish peace on earth and good will among mankind.

4.2.3 Thoreau's Civil Disobedience

Gandhi heard an echo of his own thought in Thoreau. He was the well-known American anarchist who refused to pay his taxes as a protest against slavery in America. He gave more importance to man. According to him no society can progress on a denial of individual freedom. This idea is expressed in his revolutionary essay on "Civil Disobedience". It was greatly influenced by Mahatma Gandhi. Gandhi liked the classical statement of Thoreau "that government is best which governs the least". This thought-provoking statement furnished Gandhi and he moulded his political ideas.

4.2.4. The Bhagavad Gita

Gandhi drew his primary strength and inspiration of Sarvodaya ideal from the Bhagavad Gita. To Gandhi, the Gita is the Eternal Mother. According to him, the theme of the Gita is self – realization. It teaches the secret of non –violence. The sole aim of Gita is to establish Dharma. It wants to bring prosperity and peace to all, it also highlights the importance of all selfless service for the promotion of the welfare of the whole creation. In short, Gita preaches the message of the welfare of all or Sarvodaya.

4.2.5. Christian Contribution To Sarvodaya

Jesus Christ's personal life and his sublime message, his spirit of self – sacrifice and love for the neighbour etc have become the corner stone of Sarvodaya Philosophy.

4.2.6. Simple Living & High Thinking

Mahatma Gandhi was of the firm view that the earth provides enough to satisfy every man's needs, but not for every man's greed. In the Sarvodaya society of his dream,every member will be free from any greed for limitless acquisition of material wealth and more and more luxurious living and they will follow the motto of simple living and high thinking.

Everyone will, thus, get ample opportunity to produce and earn sufficiently through honest work for decent and dignified living. Consequently, there will be no problem of unemployment. Of course, obviously, income of different people may be different, depending on their talent, ability, and effort. But those who will earn more will use the bulk of their greater earnings for the good of the society as a whole. In such a society, all wealth, including land, will be assumed as common property to be utilized for the welfare of all. If an individual has more than his proportionate portion, he becomes a trustee of the excess wealth for the benefit of the less fortunate members of the society. As regards use of machinery in economic activity, Gandhi said that "If we feel the need of machines, we certainly will have them. But there should be no place for machines that concentrate power in a few hands and turn the masses into mere machine-minders, if, indeed, they do not make them unemployed." In order, therefore, to minimize use of machines in a Sarvodaya society, Gandhi strongly advocated that everyone should do some productive physical work at least to earn his/her daily bread as was also advocated by Leo Tolstoy – the great Russian thinker and writer and everyone should uphold the dignity of labour irrespective of the type of honest labour performed by an individual.

4.3. Gandhian View of Social Service

Gandhi's philosophy as well as the plan of social work was grounded on a broad strategy of total social development, resulting from a radical transformation from within in the case of the individual and of the community in which he lived. Social work was not to be directed merely to corrective or ameliorative activity although this was important. It had to be geared to radical transformation, not merely dealing with the consequences of an inequitable social order. For this purpose, the spirit of Swadesh is important. It meant restrictions on the use and services of our immediate surroundings to the exclusion of more remote, which meant using only things that are produced by the immediate neighbour's i.e village industries.

Gandhi also stressed the importance of education as part of his concept of Swadeshi which flowed from his basic principle of social action. "The masses have not shared our knowledge. If they had, the problem of village sanitation would have been solved and the village panchayats would be a living force in a special way." Gandhi had further developed

his idea of education as basic education or 'Nai Taleem' relevant to the day to day life of the villagers.

Gandhi's approach to social work was a total process – the concept of Samagra Grama Sevak written in 1946 he stated that "after a lifetime of field experience, he had realized how difficult it was to break down the passivity of the villagers." Gandhi had in mind a resident Samagra Grama Sevak, who identifies himself completely with the village he serves – a worker who serves the entire village. "The Samagra Grama Sevak should know everybody living in the village. He should render them such service that he can. This does not mean the worker will be able to do everything single handed. He will show them the way of helping themselves. He will procure for them such help and materials they require. He will train his own helpers" He further said on a different occasion. "Social workers must be brave, intelligent and persevering. The villagers may not readily respond. They may even prove hostile. Many vested interests have to be disturbed before the necessary social change can occur. Gandhian ideas of social service (constructive work) have been summarized into five basic principles - "Pancha-swa Sutra" (Pathak, 2013). They are :

1. Swaraj or self-rule

Originally formulated in the context of nationalist movement for independence as the goal, it is capable of wider application in other areas of work. It means self-rule of an individual or a family and of a village society. Gandhi had considered, as quoted earlier by Ganguli, the individual as the ultimate unit, then expanding in successively widening circles of extended family, the village and finally a federation of villages. At the level of the individual it may be stated as the right of self-determination, a basic principle of professional social work.

2. Swadeshi

During the nationalist movement this was used mainly with reference to preparing Khadi and wearing dresses made from Khadi, discarding the western (later Indian) mill made cloth. Gandhi himself had used the words "the use of immediate surroundings". He meant use of local village products. Once again the concept can be broadened to include non-material "immediate resources" such as local village culture, or more specifically the sub-culture of a village community. The concepts of culture and subculture are quite relevant for the practice of social work. So we may rephrase swadeshi to mean the indigenous culture of the people which includes elements of a national culture as well as specific aspects of a sub-culture within which the villagers live and function.

3. **Self-reliance or Swavalamban** is the third basic principle of Gandhian social service. Whether an individual or a village community should try to live on one's labour, capacity and resources, limiting the wants to match the available resources of a family or a village community using to the maximum the productive capacity of the people.

4. **Swanubhava**

Personal experience of life and work is an important source of knowledge both to the village community and sarvodaya worker. This is called as swanubhava, practice-based knowledge and skills.

5.Swadhyaya

Closely linked to the principle of swanubhava is swadhyaya, self-study. Sarvodaya social service practitioner usually does not go through a process of formal education or

training. The Gandhian constructive worker usually works under a leader as an ashramite, with sahawas and sahakarya i.e. living and working with a leader, learning through observation, and practice under guidance. Whatever he would have learnt if at all through a course of lectures of a week would have been on the thoughts of Gandhi and Vinoba, their social philosophy relevant for constructive work. This would include the values of truth and non violence which are absolute values to be practiced in all situations without any deviation. He has to continue this process of learning by doing even after he starts working independently in a village community. So an important source of knowledge is "swadhyaya". He has to reflect on his own field experience periodically and draw appropriate lessons to improve his practice skills. So, the principles of personal experience of field practice and self-study are closely inter-linked. They are inseparable and mutually reinforcing.

4.4. Sarvodaya and Social Welfare

Gandhiji conceptualized social welfare as Sarvodaya meaning "the well-being of all in all phases of life". In the same time, he paid special emphasis on the welfare of the lowest, humblest-underprivileged such as Harijan, women, destitute, rural folk. His constructive programme not only emphasizes the well-being of all but also deals with all aspects of individual, social and national life.

Mahatma Gandhi while advocating the cause of social reform and dedicating himself to eradication of all social evils, indirectly brought in specific plans of action. He promoted inter group relations, created favorable public opinion, launched mass programmes and induced changes at a mass level. Gandhiji's philosophy was based on dignity and worth of individual. He believed in the dignity of labour and the right of all people to earn a livelihood. He did not impose his views on other people but showed understanding and love for them.

The main stay of 'Sarvodaya', emphasized the values of Swarajya and Lokniti that is people have to governthemselves in order to obtain equity and justice. This philosophy accepted that people are knowledgeable workers being interested at one and the same time in social reform and in helping the individual adjust to his present circumstances. Gandhiji, thus played a significant role in preparing the intellectual climate for the growth of professional social work in India.

4.5. Meaning of Sarvodaya:

Sarvodaya is a term meaning 'Universal Uplift' or 'Progress of All'. The word Sarvodaya is Sanskrit in origin. It is a compoundof two words "Sarva" which means "all "and "Udaya"means "Welfare" or "upliftment". Thus the etymologicalmeaning of Sarvodaya is the welfare of all. In the words of Gandhi, "the welfare of all should be the aim of all human activities". It is the welfare not only of men but also of animals and even of the natural world. "In Sarvodaya society, there is so scope for exploitation, discrimination, inequality and violence. Sarvodaya aimed at blotting out the suffering in society using the Gandhian moral approach. It preached not just social welfare and equality through selfless service but aimed at universal well-being.

Sarvodaya stands for not only making all happy by eliminating suffering from all but also for bringing a world state based on equality. The features of Sarvodaya are trusteeship, economic equality and decentralisation. Gandhi believed that if these can be achieved, the differences in class and race will disappear. The decentralization of power will give rise to party less politics.

Trusteeship

Sarvodaya envisions that the rich should act as trustees of their own wealth. They can use it for their strict personal needs and the rest should willingly be distributed for the welfare of the society. Gandhi believed trusteeship will end exploitation, social and economic conflicts and privileges.

Economic Equality

Gandhi understood that the growing gulf between the rich and the poor is the root cause of social unrest. In order to purge society, there should be economic equality. Hence, Sarvodaya dictates that all the property should be owned by the community rather than the individual. Everyone gets an equal share without any privileges based on caste, religion, education, talent and so on. Nevertheless, Sarvodaya does not promote laziness. Everyone is expected to do manual labor in one form or the other.

Decentralization

If democracy is to be effective the power should never be concentrated. Sarvodaya envisages a decentralization of power by universalization of self-government. With selfless cooperation and active participation, common people should be elevated to govern themselves.

4.6. Characteristics of Sarvodaya

The word Sarvodaya itself shows that its aim is welfare or upliftment or prosperity of all. The characteristics of Sarvodaya are the following: -

a) Sarvodaya aims for universal good.
b) In Sarvodaya there is no barriers between man and man.
c) The basis of Sarvodya is that everybody should be respected and given due share.
d) Truth, nonviolence, self- sacrifice, and spiritual tolerance are the main pillars of Sarvodaya.
e) Sarvodaya adopts Satyagraha as the sole weapon of social change.
f) Freedom, justice, equality, and fraternity are the part and parcel of Sarvodaya.

4.7. Sarvodaya: Ideology And Practice

Gandhian social workers prefer to describe themselves as constructive workers engaged in the process of radical transformation of society, which they consider as a revolutionary activity. The word "revolutionary" gets repeated in a variety of contexts as part of the goal, as part of social action and as part of an approach or method of work. They distinguish between professional or traditional social work which they term as an ameliorative work. Sarvodaya worker is expected to be supported by the community.

In the words of Mahatma Gandhi, the Sarvodaya workers must learn the art of self-control and self-suffering. Because these two are the armour for them. Their function should be to build the nation. Sarvodayaite must inculcate the habit of humility and have firm faith in the removal of untouchability and in God. They should give up all drinks, drugs, intoxicants, and such other things. They should cultivate moral virtues like Truth, Non-violence, Non – stealing, non– possession, Brahmacharya etc. Above all they should have a Firm Faith in the Goodness of men

4.8. Social Order Of Sarvodaya

"Sarvodaya may well be regarded as India's distinctive contribution to social philosophy" [5]. The Sarvodaya social order, therefore, emphasis equality at all levels. Gandhi's concept of equality is fundamentally different from the conventional idea of equality prevalent in mainstream sociology or political theory. Gandhi proposed structural arrangements to prevent the possibility of stratification, segregation or exploitation of any kind in the social organization of his vision. The social organization will be free from evils, and will create conditions most conducive to the total development of all its members and to the fulfilment of the ultimate purpose of self – realization.

4.9. Economic Order of Sarvodaya

Gandhi rejected the idea prevalent in the modern economic thought that economics is an autonomous activity operating according to independent principles and lows derived from its own organization. So he wanted economic life and lows to be based on the values that are inherent in the quest for self-realization and insisted on integrating economics and ethics. In other words, he envisaged the ethical order of the economic life of man by replacing the values of competitions, exploitation and domination underlying the existing economic system by non – violence, co – operation and self – reliance.

4.10. Educational Order of Sarvodaya

In the educational order, the emphasis that Gandhi laid on the aspect of the transformation of the individual and his total liberation. The very definition that he accepted for education is that education is the drawing out of the best from the individual. Gandhi understood education as a process which would prepare for the final goal of life. His basic education scheme had been generally acclaimed as the best programme for developing all the three dimensions of the human personality in an integrated manner. Gandhian education demonstrates an explicit pragmatism and thus qualifies to be an effective tool for social reconstruction.

4.11. Principles of the Sarvodaya

- There is no centralized authority, and there is political and economic atmosphere in the villages.
- Politics will not be the instrument of power but an agency of service.
- All people will be imbued with the spirit of love, fraternity, truth, non-violence and self-sacrifices.
- Society will function on the basis on the non-violence.
- There will be no party system and majority rule and society will be free from the evil of the tyranny of the majority.
- The sarvodaya society is socialist in the true sense of the term. The individual personality has the fullest scope for development.
- The sarvodaya society is based on equality and liberty. There is no room in it for unwholesome some competition, exploitation and class-hatred.
- Sarvodaya stands for the progress of all. All individual should do individual labour and follow the ideal of non-possession. Then it will be possible to realize the goal of from each according to his work and to each according to his needs.
- There will be no private property, the instrument of exploitation and the source of social distinctions and hatred.
- The Sarvodaya Movement is based on Truth, Non-violence and Self-denial.

- The Sarvodaya Movement makes a sincere and bold attempt to create the necessary atmosphere to bring together such individuals with an unwavering faith in the Welfare of all.

4.12. Conclusion

Gandhi's Sarvodaya aimed at an all – round development or welfare of man as a whole. This all - round development or welfare includes man's social, political, economic, spiritual etc. It was really with this ideal of Sarvodaya in view, that Gandhi fought for the freedom of the Indian people. It is considered as "an unparalled endeavour of men for the generation of human society."The main features of Sarvodaya approach to social service could be summarised as the goal of social work is the establishment of a classless non-violent society, where there will be no mistreatment of man by man. Truth, non-violence, a belief in the innate goodness of man and his capacity to change are the basic values of sarvodaya group. Simple, austere living and manual labour constitute the personal armoury of sarvodaya worker. His approach to people is to stimulate and encourage them to work for their own welfare. He provides them with leadership and guidance when necessary. With a clear goal, a set of values, a code of living and an approach to work, a sarvodaya worker develops his own methods of work based on his field experience. So, it is essential for him to evaluate his work from time to time to improve his methods of work. Thus, an objective appraisal of his own work or self-evaluation is characteristic of sarvodaya work.

The philosophy of Sarvodaya will be very important in the21st century due to complexity of human behaviour. It is perhaps the only way to solve the problems of unemployment, unequal distribution of wealth, growing corruption in public life etc. It is a search light for us which shows the right way through which we can reach our destination, namely freedom, peace and universal brotherhood. In the words of Gandhi, if we follow the path of Sarvodaya, the Kingdom of God can establish on earth.

4.13. Key Words

Swaraj,Non -violence,Civil disobedience,Self- realization,Swadesh,

4.14. Exercise

1. Explain in detail the Gandhian Ideology
2. Discuss Gandhi's view on Social service
3. What is Sarvodaya and explain the characteristics of Sarvodaya

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LESSON-5
DEFINITION AND SCOPE OF SOCIAL WORK

5.0 Objectives of the Unit

The main objective of the Unit is to make the students familiar with the basic 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.

Contents:

5.1 Introduction
5.2. Meaning and definition of social work
5.3 Scope of social work
5.4 Methods of Social Work
5.5 Social Welfare
5.6 Social Action
5.7 Social reform and social work
5.8 Social Security
5.9 Social Justice
5.10 Human Rights
5.11 Social Development
5.12 Summary
5.13 Key words
5.14 Exercises
5.15 References for further Readings

5.1 Introduction

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. Concept, scope, and objectives of Social welfare.

5.2 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
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 religious philosophy that assumed 'charity' as a reward or medium for salvation, humanism, philanthropy, humanitarian feeling, democratic ideology, equality of all citizens; regard for human personality; respect for other's rights including the indigents, the handicapped, the unemployed, emotionally challenged and above all, those in need. 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 to explore 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 methods and 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.

5.3 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) The agencies-non-governmental, semi-governmental or governmental which render social work services; 2) The ways (methods) through which they render services such as Case Work, Group Work, Community Organization, Social Action, Social Research, Social Welfare Administration etc and 3) The various types of services (fields of social work) that they render to 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 its unique services to the people and being asked to perform new and varied tasks. The principal aim of social work is to solve psycho-social problems which obstruct the social advancement of an individual. Social work as one of the youngest branches of knowledge, is gradually embracing every aspect of human life. Consequently, its scope is gradually expanding. It has now started to become international and inter-racial in scope. 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 measured before 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 orthopedically 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 and reaction 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 youth network 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 service to 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.

5.4 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 communities through 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 direct methods. 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 are helped 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 better planning 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.

5.5 Social Welfare

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 people in general and the needy and marginalized in particular.

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 mortal danger, aged and infirmed, women and children, socially maladjusted, beggars, prostitutes, delinquents, physically and mentally disabled, diseased, mentally retarded and economically unprivileged such 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.

5.6 Social Action

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 affects them. In this task, the social worker or social activist who guides their action helps them to use whatever strategies found to be workable for achieving the desired goal, with the exception of resorting to violence.

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 social workers 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 and hardly 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 was ot 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 and to make it happen substantial changes in the standard of living of the masses by providing them 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.

5.7 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 are here 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.

Relation between social work and social reform

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

Similarities:

- Both the concepts have stemmed from the idea of promoting human happiness by reducing 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.

5.8 Social Security

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.

5.9 Social Justice

Plato, a famous thinker of the ancient world, while speaking about justice once said, "Justice simply means giving everyone 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 spiritual development.

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 the growth 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 people and democratic outlook by most states, the idea of social justice was much popularized all over the world.

5.10 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 right as "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 authority to 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.

5.11 Social Development

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 sense cannot 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 social justice, 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 and framework 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 social change, 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 social energies 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 overcome obstructions that impede that change from occurring. Development also requires resources such as capital, technology, and supporting infrastructure.

UNO highlights that social development identified with the greater capacity of the social 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.

5.12 Summary:

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

5.13 Key words:

1. Social welfare
2. Social services
3. Social reform
4. Social work
5. Social Justice

5.14 Exercises:

1. Define Social work. Discuss the scope of social work.
2. Explain the meaning of social work. Methods of Social Work, Social Welfare, Social Action?
3. Explain Social reform and social work, Social Security

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LESSON-6
HISTORY OF THE SOCIAL WORK IN USA

Objectives:
        The objectives of the present lesson are to study the History of Social Work its origin in United States of America.
Contents:

6.1 Introduction: The Roots of US Social Work
6.2 Early Beginnings of Social Work
6.3 Industrialization and the Origins of Modern Social Work
6.4 The Depression and the New Deal
6.5 World War II and Post – War Academic Expansion
6.6 The "War on Poverty" and the "Great Society"
6.7Modern Social Work History in America
6.8 Conclusion
6.9 Key Words
6.10 Exercises
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6.1 Introduction: The Roots of US Social Work

        The development of social work in the United States reflects an ongoing synthesis of ideas derived from many different cultures. While terms such as charity and philanthropy have Greek roots and are based on Biblical principles, modern social work concepts owe much to the influence of the Koran and the mutual aid practices of Native Americans, the African-American community, and immigrants from all over the world.

        Before the American Revolution, formal systems of poor relief, child welfare, and even mental health services had been established in North America. These systems served a dual role of compassion and protection. By the early 19th century, states began taking responsibility for distributing relief from towns and counties. Since government responses proved largely insufficient or ineffective in addressing growing social problems, private benevolent societies and self-help organizations the predecessors of modern social service agencies played increasing roles in this regard.

        The roots of US social work date back to this period and the efforts of upper-class women and men in church-based and secular charitable organizations to address the consequences of poverty, urbanization, and immigration. These untrained proto-social workers, known as "friendly visitors," sought to help poor individuals through moral persuasion and personal example. Organizations such as the Association for the Improvement of the Condition of the Poor and the Children's Aid Society began investigating social conditions in areas such as tenement housing and child welfare.

        The Civil War stimulated the emergence of large-scale private social welfare initiatives, such as the US Sanitary Commission and the Red Cross. In the War's aftermath, the short-lived Freedmen's Bureau (the first Federal social welfare program) provided assistance to newly emancipated slaves. State boards of charity arose to improve the management of institutions constructed during the previous generation.

6.2 Early Beginnings of Social Work

As a profession, social work officially originated in the 19th century as a movement primarily experienced within the United States and United Kingdom. After the demise of feudalism, those in poverty were seen as a direct threat to the social order, so the government formed the Poor Law and created an organized system to provide care to them. While the Industrial Revolution sparked great leaps in technological and scientific advancements, the great migrations to urban areas throughout the Western world led to increased social problems and in turn social activism. During this time, rescue societies were initiated to provide support to resolve the problems of poverty, disease, prostitution, mental illness, and other afflictions.

In the late 1800s, a new system emerged as a method for providing aid for social ills. As one of the most influential early professionals in social work, Jane Addams was a founder of the U.S. Settlement House Movement to establish settlement houses in poor urban areas for volunteer middle-class social workers to alleviate the poverty of their low-income neighbors. Focused on the causes of poverty through research, reform, and residence, early social workers in the movement provided the poor with educational, legal, and health services. By 1913, there were 413 settlements spread across 32 states in the nation to improve the lives of the poor.

6.3 Industrialization and the Origins of Modern Social Work

In the half century after the Civil War, rapid industrial expansion produced a dramatic increase in individual and community needs. The most notable social changes of this period included a series of economic depressions (known then as "panics") and their consequences; new manifestations of racism following the end of Reconstruction in 1876; and a dramatic increase in immigration from Southern and Eastern Europe.

Using concepts derived from business and industry, reformers attempted to respond to some of these developments by regulating public relief distribution through so-called "scientific charity." In 1877, the first American Charity Organization Society (COS) based on such principles was founded in Buffalo, New York. Many COS clients, however, particularly poor Jews, Catholics, and African Americans, preferred more personal systems of self-help and mutual aid established by their own communities.

Settlement houses reflected a different type of organizational response to the impact of industrialization and immigration and introduced an alternative model of a social service agency a form of urban mission. The first US settlement, the Neighborhood Guild in New York City, was established in 1886. Three years later, Jane Addams and Ellen Gates Starr founded Hull House in Chicago, which became the most famous American settlement.

Unlike the individually oriented COS, settlements focused on the environmental causes of poverty and expanding the working opportunities of the poor. They conducted research, helped establish the juvenile court system, created widows pension programs, promoted legislation prohibiting child labor, and introduced public health reforms and the concept of social insurance.

By 1910, there were more than 400 settlements, including those founded by African Americans to provide services denied by segregated agencies. Settlement activities soon

expanded beyond specific neighborhoods and led to the creation of national organizations like the Women's Trade Union League, the National Consumers' League, the Urban League, and the National Association for the Advancement of Colored People (NAACP). Settlement leaders were instrumental in establishing the Federal Children's Bureau in 1912, headed by Julia Lathrop from Hull House. Settlement leaders also played key roles in the major social movements of the period, including women's suffrage, peace, labor, civil rights, and temperance.

While the settlements focused on what later became group work and community organization, social work in the COS increasingly focused on casework with individuals and families. Sub-specialties in the areas of medical, psychiatric, and school social work began to appear in the early twentieth century. The growth of casework as a distinct area of practice also stimulated the creation of a formal social work training program in 1898.

This program, created by the New York COS in partnership with Columbia University, evolved into the New York School of Philanthropy and, eventually, the Columbia University School of Social Work. Early curricula emphasized practical work rather than academic subjects.

Settlements like the Chicago Commons also developed educational programs as early as 1901. By 1908, it offered a full curriculum through the Chicago School of Civics and Philanthropy (now the University of Chicago's School of Social Service Administration).

Formal methods-oriented training programs spread through major urban areas, most of them affiliated with private charitable organizations interested in standardizing the practices of their volunteers. By 1919, there were seventeen schools of social work affiliated as the Association of Training Schools of Professional Schools of Social Work the antecedent of today's Council on Social Work Education (CSWE).

Despite these efforts, in 1915, in an invitational lecture at the National Conference of Charities and Corrections entitled "Is Social Work a Profession?" Dr. Abraham Flexner, the nation's leading authority on professional education, asserted that the field lacked specificity, technical skills, or specialized knowledge and could not be considered a profession. His lecture further stimulated efforts already underway to consolidate experiential casework knowledge into a standardized format. Consequently, by the 1920s, casework emerged as the dominant form of professional social work in the United States.

During World War I, the expansion of government agencies led to increased professionalism in public-sector departments devoted to social welfare. Through the Red Cross and the Army, the War also provided opportunities for social workers to apply casework skills to the treatment of soldiers with "shell shock." Social workers were now sought as specialists in the social adjustment of non-impoverished populations.

Although the Progressive movement declined after World War I, social work practice with individuals and families continued to flourish. By 1927, over 100 child guidance clinics appeared in which teams of psychiatrists, psychologists, and social workers provided services primarily to middle-class clients. A parallel development was the emergence of the Community Chest movement, which rationalized charitable giving at the community level and led to the creation of the United Way and its Health and Welfare Councils.

6.4 The Depression and the New Deal

In 1930, the US social welfare system was an uncoordinated mixture of local and state public relief agencies, supplemented by the modest resources of voluntary charitable organizations. Public agencies, however, did not necessarily provide the same services, or relate to one another administratively. Nor did voluntary organizations possess sufficient resources to address the growing needs which the Great Depression created.

The response to the Depression profoundly influenced social work practice and redefined the role of government as an instrument of social welfare. The public began to view poverty as the result of economic circumstances rather than personal failure. The idea that social welfare assistance was a government responsibility rather than a private charitable function gained wider acceptance. These changes led to the creation of a wide range of government programs under the Roosevelt Administration the New Deal which ultimately evolved into a complex national social welfare system. The New Deal also enhanced the status of the social work profession, particularly through the contributions of individuals like Harry Hopkins and Frances Perkins.

The centerpiece of the dozens of social welfare programs that comprised the New Deal was the Social Security Act of 1935. It expanded and improved standards of social welfare throughout the country and provided recipients with some sense of individual freedom and dignity. It helped establish a regular, unprecedented role for the federal government as a source of aid and introduced the concept of entitlement into the American political vocabulary. The scope of social welfare expanded beyond financial relief to the poor to include housing, rural problems, recreation and cultural activities, child welfare programs, and diverse forms of social insurance to Americans of all classes.

These policy developments significantly affected the social work profession by: enhancing the field's visibility in the area of public welfare and creating expanded work opportunities beyond private agency venues, introducing public welfare and public policy as integral aspects of the profession, expanding the practice of social work beyond previous urban limits to rural areas, and reintroducing an emphasis on social reform. The growth of public welfare programs also necessitated the recruitment of thousands of new social workers, whose numbers doubled from 40,000 to 80,000 within a decade and became considerably more diverse. This expansion led to recognition of the need for improved salaries and working conditions and enhanced educational requirements.

6.5 World War II and Post-War Academic Expansion

During World War II many social workers accepted war-related assignments, spurred by the establishment of a special classification for military social work and the development of services for war-impacted communities. In the decade after the War, considerable efforts were made to enhance the field's professional status. These included increased standardization of agency practices, the development of interdisciplinary doctoral training programs, and the creation of core MSW curricula. The formation of CSWE in 1952 and the establishment of the National Association of Social Workers in 1955 further strengthened the profession's status of the profession.

The post-war period was also one of significant change in US social welfare, highlighted by the establishment of the Department of Health, Education, and Welfare

(HEW) in 1953. The primary beneficiaries of social policy changes between 1940 and 1960, however, were middle- income, white workers and, by the early 1960s, the United States lagged considerably behind other Western industrialized nations in the degree of social provision. At the same time, voluntary and public sector agencies shifted the focus of services from low-income to middle- and upper-income groups and reduced the role of community-based volunteers in organizational decision making and service delivery. In a hostile political environment, social activism declined and openly anti-welfare attitudes reemerged.

6.6 The "War on Poverty" and the "Great Society"

In the early 1960s, well-publicized exposes of poverty and the emergence of new "structuralist" perspectives on social problems forced Americans to rediscover the over 40 million people, approximately one third of them children, whose lives had been bypassed by modern economic and social progress. They inspired the development of new kinds of social service organization, such as Mobilization for Youth in New York, and led to President Johnson's proclamation of an "unconditional war on poverty" in January 1964.

The primary instrument of the "War on Poverty" was the Economic Opportunity Act (EOA) which included such programs as the Job Corps, Upward Bound, the Neighborhood Youth Corps, Community Action, Head Start, Legal Services, Foster Grandparents, and the Office of Economic Opportunity (OEO). In 1965, Congress enacted Medicare and Medicaid, established the Department of Housing and Urban Development (HUD), funded an array of services for the aged through the Older Americans Act, and created the Food Stamp Program under the auspices of the Department of Agriculture. The Elementary and Secondary School Education Act overturned longstanding precedents and directed federal aid to local schools in order to equalize educational opportunities for children. In 1966, the Model Cities Act targeted certain urban areas with comprehensive services and emphasized the concept of community control. Although the social work profession did not influence public policies on the scale it had in the 1930s, social workers played key roles throughout the 1960s in various anti-poverty and community-action programs and helped train individuals in new organizations like the Peace Corps and VISTA.

6.7 Modern Social Work History in America

While the movements for social reform continued to escalate in the early 20th century and many schools of social work were established, the question of whether social work was a profession lingered. In 1915, Dr. Abraham Flexner famously contended that social work was not a profession because it lacked specific application of theoretical knowledge to solving human issues. As a result, the professionalization of social work began by concentrating on casework and the scientific method, and the American Association of Hospital Social Workers was established in 1918 to boost formal education opportunities in social work.
Despite facing competition with the rising popularity of psychiatry and psychology, there were ten university programs in social work by 1929 to add a more scientific basis to dealing with patients and challenging behaviors from mental dysfunction. As World War II came to a close, social work saw another great rise in the number of social workers to serve the needs of military veterans returning home from battle. By 1955, the National Association of Social Workers (NASW) was formed to promote professional development, advance social policies, enhance educational opportunities in the field, and maintain professional standards of practice.

Today, social workers continue to lead the way towards social justice by developing private and charitable organizations to serve individuals and communities in need. Now as one of the most diverse healthcare fields, opportunities in social work continue to grow much faster than the average for all other occupations.

The 1970s

President Nixon shifted the administration of anti-poverty programs to states and localities. In 1972 and 1973, Congress passed the State and Local Fiscal Assistance Act and the Comprehensive Employment and Training Act (CETA). This legislation established the concept of revenue sharing and led ultimately to the dismantling of the Office of Economic Opportunity. The most significant social policy accomplishments of the Nixon Administration, however, were the Social Security Amendments of 1972, which centralized and standardized aid to disabled people and low-income elderly and indexed benefits to inflation. Food stamps, child nutrition, and railroad retirement programs were also linked to cost-of-living rates.

The passage of Title XX of the Social Security Act in January 1975 reinforced the popular concept of federal "revenue sharing" which provided states with maximum flexibility in planning social services while promoting fiscal accountability. During the Ford and Carter administrations, Title XX shaped the direction of both public and nonprofit social services, with a particular focus on issues of welfare dependency, child abuse and neglect, domestic violence, drug abuse, and community mental health.

While poverty continued to decline among the elderly in the 1970s, largely as a consequence of benefit indexing and Medicare, a virtual freeze on Aid for Families with Dependent Children (AFDC) benefits after 1973 and a decline in the purchasing power of wages produced a steady increase in poverty among children, particularly children of color. In the late 1970s, the Carter Administration's creation of block grants that combined formerly categorical programs into broad programmatic areas and established a ceiling on total state expenditures in return for increasing state control of spending patterns was a particularly significant development that had major implications in the 1980s.

Although most social reforms stagnated by the mid-1970s, there were considerable changes in the social work profession throughout the decade, including the beginnings of multicultural and gender awareness, which led to the development of new course content and efforts to expand minority recruitment; the growth of multidisciplinary joint degree programs with Schools of Urban Planning, Public Health, Public Policy, Education, and Law; the recognition of the BSW as the entry-level professional degree; and the growth of private practice among social workers.

The "Reagan Revolution"

The policy changes that were inspired by the so-called "Reagan Revolution" of the 1980s compelled social workers to rely increasingly, if not exclusively, on private-sector solutions for social welfare problems. Entire programs were reduced, frozen, or eliminated. Additional block grants were created in such areas as child welfare and community development. A looming crisis in the funding of Social Security and Medicare was forestalled in 1983 through modest tax increases and benefit reductions. At the same time, ballooning federal deficits precluded any major new social welfare initiatives. Consequently, during times of overall prosperity poverty rates soared, particularly among children, young families, and persons of color. By the early 1990s, the number of people officially listed as "poor" had risen to 36 million.

Major cutbacks in government funding of social welfare created new challenges for social workers and social service agencies, as they confronted new and more complex social problems such as the crack cocaine epidemic, the spread of HIV/AIDS, domestic violence, and homelessness. Social workers focused increased attention on developing effective management skills and increased their advocacy activities.

The Clinton Years

From the outset, President Clinton's policy options were severely constrained by the budget deficits his administration inherited. Stymied in the development of an ambitious social welfare agenda, such as a comprehensive national health insurance program, he focused instead on budgetary restraint and the promotion of economic growth. After considerable debate, he signed a controversial welfare reform bill in 1996 which replaced AFDC with block grants to states that included time limits and conditions on the receipt of cash assistance (now called Temporary Assistance for Needy Families [TANF]). The legislation also devolved responsibility for welfare program development to states and increased the roles of private-sector and faith-based organizations in program implementation.

President Clinton left office in January 2001 with several major social welfare issues unresolved. While some progress was made in providing health care for children in low-income families, over 43 million Americans still lacked coverage. The soaring cost of prescription drugs threatened the economic well-being of elderly Americans. Proposals to provide this benefit through Medicare and prevent a future crisis in funding for the Social Security system when the "baby boomer" generation retired made little progress in the 1990s because of political gridlock. Nor was any substantial progress made in addressing the growing HIV/AIDS epidemic, particularly within the African-American community, or the persistent problems of homelessness and drug abuse. Finally, looming on the horizon were the potentially catastrophic consequences of enforcing the five-year lifetime cap on TANF recipients as the nation's economy cooled.

Policy developments in the 1990s had serious consequences for the social work profession. Welfare reform led to the restructuring of public welfare departments and to greater pressure on nonprofit organizations to fill gaps in service provision. The advent of managed care in the health and mental health fields dramatically altered the practice of many social workers, as did changes in child welfare policies. Although political opposition to Affirmative Action programs grew during these years, social workers, particularly in university settings, increasingly emphasized racial, gender, and ethnic diversity in their curricula and recruitment policies. NASW revised its Code of Ethics to make the pursuit of social justice an ethical imperative, and CSWE required all programs to teach students how to work for economic and social justice.

At the same time, organizations such as Americorps were established in 1994 to promote greater involvement of young people in communities. With the support of the NIMH Center for Social Work Research and the Society for Social Work and Research, schools of social work significantly increased their funded research and evaluation activities in such areas as mental health, aging, domestic violence, and child welfare.

6.8 Conclusion: US Social Welfare in the 21st Century

For over a century the profession of social work has grown and reinvented itself in response to rapid economic and social changes while maintaining its focus on advocating for the needs of the most vulnerable segments of society and improving their well-being. Today, social workers comprise the largest percentage of professionals working in the fields of mental health and family services. It is estimated that by 2005, there will be about 650,000 social workers, more than a thirty-percent increase over ten years. Despite recent changes in society and its commitment to social welfare, the primary mission of social work, as articulated in the NASW Code of Ethics, remains "to enhance human well-being and help meet the basic human needs of all people, with particular attention to the needs and empowerment of people who are vulnerable, oppressed, and living in poverty." In the future, this mission may inspire development of a new social welfare synthesis in which the state largely finances the provision of services but delegates their delivery to other sectors. New forms of practice and new venues for social workers are also likely to appear. In an increasingly multicultural society, community-based organizations could play an important role in enhancing client participation in the design and delivery of social services while expanding and revitalizing the nature of social work itself.

6.9 Keywords:

1. Early Beginnings of Social Work
2. Reagan Revolution
3. The Clinton Years
4. War on Poverty" and the "Great Society

6.10 Exercises:
1. Write the History and growth of Social Work Profession in USA?
2. Explain the US Social Welfare in the 21st Century?
3. Industrialization and the Origins of Modern Social Work

6.11 For Further Reading

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LESSON-7

HISTORICAL DEVELOPMENTS OF SOCIAL WORK IN U.K.

Objectives:

The objectives of the present lesson is to study the History of Social work its origin in U.K

Contents:

7.1 Introduction

Social work origins can be traced to the mid 19th century as one of the solution to tackle poverty during a period of Victorian plenty. The country as a whole was at the peak of Great economic prowess from trade, industry, finance, agriculture, forestry and fishing/ This prosperity brought pride and satisfaction among the successful elite citizens who claimed the achievement was through individual hard work. The existence of poorness was not a concern and it was blamed upon an individual. Poverty was hardly noticed by law and was described as self inflicted and an unfortunate necessity. Historically the COS is viewed as the originator of social work. One main aspect of COS was its emphasis and focuses on individual casework an approach still evident in contemporary Social work with evidence from Victorian London it was evidenced that poverty, crime and begging were massive. In these environments there were genuine people in poverty needing help. The COS believed and noted that the poor law agenda was inadequate and actually worsened the situation of the poor. Above all the massive growth of other charitable organisations duplicated duties with the main COS and had an impact on the poor people. These two factors disillusioned and demoralized people to engage in emancipator strategies there was no distinction between deserving and undeserving it led to people to be complacent and they just started exploiting and depending on poor law/charity for support than reinventing themselves to be independent. This resulted in weakening family structures and this impacted on society at large.

The 1834 Poor Law Amendment Act and the Workhouse came into force as a measure to reflect the changes in society and introduced the principle of less eligibility. The previous Poor Law was set up in Agricultural context based on local parishes relief and was proving inadequate and incompetent with the present societal needs and demands. This was because of the shift from agriculture to Industrialization and urbanisation. Poor people were to be treated less favorably and harshly so much that if they were genuinely poor they would voluntarily enter the Workhouse. Parry (1979) affirms that the society which created the 1834 Poor Law Amendment Act was a decentralized rural society derived from private and local agencies existing in the Industrial revolution, with limited resources and techniques in the field of government and administration. This affected their performance and quality of work as they lacked central control, consistency and vision.

The principle of less eligibility was reinforced through the 'workhouse test' which would liase with the Poor Law Authorities having the final say on whether individuals seeking support were genuine and would prefer to enter and experience the harshness of the workhouse. It is important at this stage to highlight that the role of social work was to help the deserving helpable from those undeserving poor destined to the workhouse. The gate keeping role of social work was created as a deterent to unregulated small charities which were emerging duplicating roles and causing confusion within the charities. The small charities were a threat as they undermined the genuine philanthropic efforts in enforcing discipline that was desirable to be reinforced by charity. These small charities were accused of entertaining clever paupers who took advantage of private philanthropy to avoid the workhouse. Thus the social work business came as a result of this transformation of philanthropy from Charity Organisation society engaging with the workhouse regime.

The transformation of philanthropy was seen as a necessity as there was chaos and misguided principles within charity. There was an overhaul of operations and an introduction of relief distribution principles ensuring the deserving poor would use help to rebuild their lives up. Technically it was the COS intention to let the Workhouse operate harshly and effectively so that those paupers categorised for charity would be passed to the COS and those for the workhouse passed to the workhouse. This ensured remoralisation of the paupers and control reinforced by the Poor Law and philanthropists.

Charity Organisation Society existence depended on membership which had strict methods and values which resulted in the development of social work. Also the emerging professional elite influenced hard work and effort and adopted professional procedures. This stance of the elite shaped and determined the operations of the COS. Assessments were introduced based on moral character and behaviour. Checks and enquiries on the lifestyle, personal history, circumstances and an assessment of existing help and any other recommendations for additional help as a possibility. All this information was submitted to the local Charity Organisation Society Committee to draw up an action plan for the Caseworker to implement. The action plan could include a referral to a sister charity, reassessment, a referral back to the Poor Law, individual visits or reformatory intervention. There was a transformation of philanthropy from unskilled duty to an organised professional activity. The social work approach was rebranding people to suit the new capitalistic society they lived in. This obviously

brought tension with religion and politics. The cos argued that it was significant to seperate the causes of individual difficulties and identify individual troubles with the individual in order to intervene more directly with their lives. This approach continued until the 2nd World War when the state directly intervened and provided for Social work intervention.

Walsh et al (2000) holds that Britain experienced major social, economic and political changes in the 18th and 19th century. This resulted in the emergence of new social problems, new economic relations, new political institutions and legislation which were masterminded by the government as a necessity to ensure stability and social control. The main factors in the 19th century were the increase in population, urbanisation and changes in employment. These can be associated to external forces in relation to social work but they had a huge impact on its origins. Industrialisation changed the family structures from subsistence work and family to factory work and family. As machinery was invented jobs were relocated from farms to factories. People were attracted to work in factories and relocated to urban areas in search of work causing overpopulation. This also changed the employment industry as Agriculture, forestry and fishing declined as a result of the emerging manufacturing, mining and industry hence urbanisation. Consequently this contributed to the deterioration of living social conditions in which people lived in. Housing shortage, overcrowding, sanitation problems, disease outbreak, exploitation of workers and widespread poverty. The poor people could not afford to look after themselves. Children were malnourished, abused and exploited.

In addition to social change there was a shift in political power from a few elite individuals to a more democratic ideology. The elite few who held power used this power to protect their interests at the expense of protecting the general population and resolving social issues affecting the general public.. The elite few were also concerned with maintaining law and order at home and external security of the country. All this changed when the Parliamentary Reform Act 1832 brought a democratic parliament. A further challenge came from the emerging class of entrepreneurs and industrialists which threatened the traditional authority. This meant different sections of the population began to receive extended political power.

As political power spread through society the government approach refocused shift from maintaining law and order and the economy to a more involvement in social welfare issues. Despite the shift government role only extended to regulating and controlling social problem areas rather than promoting social change; a role described as that of a 'night watchman' Driver and Martell 1998.

The above reveal that there are different approaches to interpret and explain the growth and origins of social work as an organised and regulated profession. Seed (1973) identified three basic phases in social work development. These are: Individual casework which originated from Charity Organisation Society (COS) Woodroofe, 1962. Lewis 1995. Social administration followed which was involved in poverty relief linked to the Poor Law but aligned to the COS. Finally Social action which promoted the settlement movement in Britain and America. The three phases will be explained individually but they d interrelate and have constantly resurfaced in the entire history of social work in different forms.

Key figures like Octavia Hill can be linked to both the COS and the settlement movement. Canon Bannett originally supported the COS before establishing the Tonybee Hall in East London in a move to promote and reinforce social change. This meant they had the role of caseworkers, group workers and reformers. Poor Law and charity was important for the effective and smooth running of COS. In some cases hospital almoners worked as caseworkers as well as financial administrators.

The COS introduced structures and systems that guaranteed their mission and principles. One of the main tasks was to coordinate with the philanthropist to avoid confrontation and competition among charities. It emerged the COS managed to win an understanding with welfare, charity and the poor law. It was believed charity would become the first place to seek for help and then in the worst cases they would volunteer for w/h.

Second priority for COS was to establish an organisational structural framework which was systematic and consistent to help those who qualified as in need. The COS original intention and role was not to be a provider of charity, but a coordinator of other charitable organisations. However with developments COS district committees became well established and took the role of provider themselves. The COS had a major crucial task to monitor and oversee the process of judgment to see whether individuals qualified or did not qualify for support "the deserving/undeserving eligibility criteria. This again can be the roots of social work practice today. The process of investigation, information gathering and the well organised examination of individual circumstances are still today prevalent in social work in assessment which led to a judgment/ decisions resulting in eligibility criteria in today's practice various types of support apart from financial charity were available such as exploring ways that would empower/ emancipate people's wellbeing at the same time promoting independence. Although all these measures were put in place still there was the dilemma of not helping those who most need help, but were not recognized as needy.

7.2 View services

The work of the COS has met its demerits and shortcomings in that it was said to be harsh, did not manage to distinguish need/ undeserving accurately and the help dispensed was not enough and inadequate to combat need.

This is propounded by Webb (1926) when he mentioned "the administration of the poor law…supplemented by charities assistance according to the tenants of the COS… had next to no effect either on the poverty or on the misery of the poor.

Finally the COS acknowledged the need for training systematic program which today is one of the significant attributes of Social Work. Also there was a general sense of realisation that welfare provided was a matter for the state as well as the family and individual responsibility. The influence of the COS and individual casework came to a difficult in terms of different perspectives and ideas. This was a result of the expansion of social work into different societal areas like psychiatry, and hospital casework which sought different approaches to the traditional COS approach.

Social work as administration dates back to the period before the formation of the COS in the work carried out Poor Law Relieving Officers whose duty was to administer the duties outlined by the Poor Law Act of 1601. Their role was further stimulated by the Poor Law Amendment Act 1834 when they ensured the concept of "less eligibility" which was approved by the Report of the Royal Commission on Poor Laws. Officers had to ensure relief in whatever form was less attractive than the lowest paid worker. Boards of Guardians administered the Poor Law at local level reporting to a central Poor Law Board which controlled workhouses and regulating issues relating to Poor Law nationwide. As the Poor Law Officers needed to carry out assessments, exercise judgment, an understanding of human needs/problems and financial administration their quality of work was reported to be of poor quality and inconsistent. It is argued that they would have been better off with some training. In response to this a National Poor Law Officers Association was formed in 1884 to improve the status of these officers. This did not change the attitude of the public they served.

Social work as social action can be traced in the settlement movement established by Canonm Bernett in the 1880s . The movement shared a number of beliefs underpinned and complimenting the COS. Although they practiced differently in principle they both shared the same moral principles which was a belief of education. They all believed financial assistance was not enough to eradicate poverty within society but empowerment through knowledge and education within individuals and communities. They believed that the privileged had an obligation to support the less privilege. They embarked on training courses and university opportunities to raise awareness of poverty, its causes and impact. As highlighted by Gilchrist and Jeffs the movement had three basic ideas; Scientific research development into the root/ causes of poverty, the importance of education as emancipation to wider horizons and opportunities for poor people to improve their lives and the enhancement of local communities through leadership.

The three principles differed from the COS individualistic approach but rather envisaged Community and group education as paramount to solve poorness and human problems top improve life. Cannon introduced the idea that educated people be linked within poor communities and engage with the poor to have as feel and get firsthand experience from the poor. This would create common ground and enhance community development. Although the settlement movement expanded relations and support from the COS deteriorated. Professionalism later changed the original ideas of Pioneer settlement movement and it was assimilated into other professions.

Critics have identified that the individual casework practiced in the 19th century was anthologizing and blaming the individual not looking at the broader picture disregarding disadvantage and poverty. The other concern argue that social work was ineffective. Brewer and Lait (1980) assets that social work was overzealous and encompassed a broad range of roles and functions instead of being narrow and more focused and defined. Furthermore Woorton (1959) queries that social work does not deserve a professional status as it just carried out and still carries out instructions from the traditional health and welfare agencies. The blame on social work being disorganised was shifted to the lack of education and training. This debate has widened due to recommendations from the Barclay report which advocated for a more wider involvement in social action.

Having explored the origins of social work it is important to mould them into a way forward framework for future practice. Mullaly (1997) suggested that social work need to help disadvantaged people either to adjust to social demands or to amend these structures to meet the individual circumstances. Payne (1962: 2) further suggested that social work need to contain three basic elements which are: individualist-reformist, socialist-collectivist and reflexive-thereaupitic. However Mullaly (1997) argues that even if a social worker adopts a progressive approach they will automatically engage in supporting the framework of society, the legislation and statutory requirements. This is supported by Pinker (1982) when she mentions that social workers have no mandate to work against the system that employs them and it is unfair to use service users problems to transform the politics of welfare.

Basically there are three explanations why state welfare emerged in the 19th century. These explanations justify the reason why I adopted the perspectives I highlighted earlier. The functionalist approach advocates for social policies that solve social problems and promote stability. This compliments with the events in the 19th when the government intervened and involved in welfare as a measure to meet and address the demands of Industrialisation and urbanisation. The government had to intervene to meet to resolve the unmet needs that contributed to social problems in the population.

While embarking on resolving unmet social demands critics explain that the government did not realise emerging social class relationships resulting in class conflict. The industrialisation and urbanisation process brought the second perspective into place as in Marx's conflict perspective. This conflict upset the social order and social relations in Britain. As mentioned earlier there was a tradition of an elite few protecting their own interests. This minority group of people had the privilege of owning the means of production i.e. factories and other productive institutions. The rest of the population were the workers who produced goods that were sold to make a profit controlled by the elite few employers. In return the workers got little wages insufficient to sustain their wellbeing. This system is called Capitalism. The capitalist employer and the worker are engaged in a conflict due to the unfair balance of power and distribution of profits. Thus the welfare state emerged as a result of the conflict. The emerging capitalist economic relationship rendered the employer more powerful and the worker powerless. Eventually the workers organised themselves into Labour movements and Unions which challenged the status quo hence the introduction of the provision of welfare.

As Anderson 1990 described the period as 'deco modified' period in a capitalist state. This emerged from the fact that Capitalism turns all aspects of life into 'commodities' that can be packaged, brought and sold. The availability of housing, health, education and leisure became commodified as access to them depended on individual ability to pay for and buy them. Thus the idea of strong labour movements led to many aspects of welfare to be free and decommodified. The state comes under pressure to provide welfare and intervene for its citizens. The conflict approach believes state intervention should be decomodified in order to avoid further class conflict. This brings about a redistribution of wealth and resources as welfare fund is funded by taxes on wealthy people. This was witnessed mostly at the end of the 19th century.

The essay has explored the history and development of social work highlighting the main forces that have influenced contemporary practice. As identified internal and external forces have

surfaced within the discussion such as increase in population, rural-urban migration and the Industrial revolution. Within the social work context three key principles emerged-Individualistic/thereaupitic, administrative and collectivist. These still exist today as the basis of practice. Having explored the influences to the development of social work it is important to acknowledge that the field is determined and controlled by the social-economic and political agenda existing at a given period in time. Above all the 19th century is remembered for the significant development and origins of social work.

Role of the Church

In Europe, in the early Christian era, the folk tradition continued and the faithful considered it a religious obligation to care for those members of the group who could not care for themselves. Religion provided the greatest motivation for charity. The church, especially the monasteries, became the centres for distributing food, medical aid and shelter. Alms were collected in the parish and distributed by the parish priest and other clergymen who knew the individuals and their situation.

Welfare Becomes a State Responsibility

The shift from church responsibility to government responsibility for relief is seen first in the restrictive legislation forbidding begging and vagrancy. In England between 1350 and 1530, a series of laws were enacted, known as the "Statutes of Labourers," designed to force the poor to work. The decreasing authority of the church and the increasing tendency to shift responsibility to governmental authorities gave rise in England to a series of measures which culminated in the famous Elizabethan Poor Law of 1601.

7.3 The Elizabethan Poor Law 1601

The Poor Law of 1601 was a codification of the preceding poor relief legislation. The statute represented the final form of poor law legislation in England after three generations of political, religious, and economic changes that required government action. The law distinguished three classes of the poor:

1) *The able-bodied poor* were called "sturdy beggars" and were forced to work in the house of correction or workhouse. Those who refused to work in the house of correction were put in the stocks or in jail.

2) *The impotent poor* were people unable to work-the sick, the old, the blind, the deaf-mute, the lame, the demented and mothers with young children. They were placed in the almshouse where they were to help within the limits of their capacities. If they had a place to live, they were given "outdoor relief" in the form of food, clothes and fuel.

3) *Dependent children* were orphans and children who had been deserted by their parents or whose parents were so poor that they could not support with a townsman. The Poor Law of 1601 set the pattern of public relief under governmental responsibility for Great Britain for300 years. It established the principle that the local community, namely the parish, had to organize and finance poor relief for its residents. The overseers of the poor administered the poor law in the

parish. Their function was to receive the application of the poor person for relief, to investigate his or her condition, and to decide whether he or she was eligible for relief.

Influence of the Elizabethan Poor Law
Though there were similar reform plans advocated in Europe; it is the Poor Law of 1601, sometimes known as 43 Elizabeth, which was most influential in the development of public welfare and social work. There are several important principles in the English Poor Law, which continue to have a dominating influence on welfare legislation four centuries later.
1) The principle of the state's responsibility for relief is universally adopted and has never been seriously questioned. It is in tune with democratic philosophy as well as with the principle of the separation of church and state.

2) The principle of local responsibility for welfare enunciated in the Poor Law goes back to 1388 and is designed to discourage vagrancy. It stipulates that "sturdy beggars" to return to their birthplaces and there seek relief.

3) A third principle stipulated differential treatment of individuals according to categories: the deserving as against the undeserving poor, children, the aged, and the sick. This principle is based on the theory that certain types of unfortunate people have a grater claim on the community than other types.

4) The Poor Law also delineated family responsibility for aiding dependants. Children, grandchildren, parents, and grandparents were designated as "legally liable" relatives. The Elizabethan Poor Law was noteworthy and progressive when it was enacted. It has served as the basis for both English and American public welfare.

The Poor Law Revisions: 1834-1909
In 1834 a Parliamentary Commission presented a report which aimed to revise the Elizabethan and post-Elizabethan Poor Laws. Upon the basis of the committee's report legislation was enacted enunciating the following principles: (a) doctrine of least eligibility,(b) re-establishment of the workhouse test, and (c)centralization of control. The doctrine of least eligibility meant that the condition of paupers shall in no case be so eligible as the condition of persons of the lowest class subsisting on the fruits of their own industry. In other words, no person receiving aid was to be as well off. According to the second principle, the able-bodied poor could apply for assistance in the public workhouse, but refusal to accept the lodging and fare of the workhouse debarred them from qualifying for any aid. Outdoor relief was reduced to an absolute minimum. As per the third principle, a central authority consisting of three Poor Law Commissioners had power to consolidate and coordinate poor law services throughout the land. Parishes were no longer to be the administrative units. Between 1834 and 1909 there were numerous changes in Poor Law legislation, the cumulative effect of which was to veer the entire system away from the principles of 1834. The most important changes were those that began to develop specialized care for certain disadvantaged groups. For instance, for dependent children district schools and foster homes were provided and for the insane and feeble-minded specialized institutions were started. A more positive approach to the poor laws can be seen in The Poor Law Report of 1909. The report stressed curative treatment and rehabilitation rather than repression, and provision for all

in the place of the selective workhouse test. If the principles of 1834provided a 'framework of repression', those of 1909 maybe termed as the 'framework of prevention'.

7.4 The Beveridge Report

In 1942, Sir William Beveridge, chairman of the Inter-Departmental Committee on Social Insurance and Allied Services, presented the Committee's Report to the government. The report emphasized four major principles:
1) Every citizen to be covered,
2) The major risks of loss of earning power-sickness, unemployment, accident, old age, widowhood, maternity- to be included in a single insurance,3) A flat rate of contribution to be paid regardless of the contributor's income, and

4) A flat rate of benefit to be paid, also without regard to income, as a right to all who qualify. Beveridge emphasized that the underlined social philosophy of his plan was to secure the British against want and other social evils. Everyone is entitled to benefits, which include maternity, sickness, unemployment, industrial injury, retirement and grant for widows. The related services are Family Allowances, National Health Services and National Assistance. The Beveridge Report of 1942 takes its place as one of the great documents in English Poor Law history. The Report became the foundation of the modern social welfare legislation for UK.

7.5 Social action

Toynbee Hall settlement house, White chapel was founded in 1884 as part of the Settlement movement. Pictured here in 1902.

A stress on social action that developed in the 1880s, was pioneered by the Settlement house movement.[33] This Movement (creating integrated mixed communities of rich and poor) grew directly out of Octavia Hill's work. Her colleagues Samuel and Henrietta Barnett, founded Toynbee Hall, Oxford House[34] in 1884 in Bethnal Green as the first university-sponsored settlement. Another early organization was Mansfield House Settlement, also in east London.

The settlement was named after Arnold Toynbee, an economic historian whose intellectual work laid the foundations of the movement. Toynbee was actively involved in improving the living conditions of the labourer. He read for workers in large industrial centres and encouraged the creation of trade unions and co-operatives. A focal point of his commitment was the slum of White chapel, in east London, where he helped to establish public libraries for the working class population. Toynbee also encouraged his students to offer free courses for working class audiences in their own neighborhoods.

In America, the settlement movement was established by Jane Addams, a young medical student, and Ellen Gates Starr after Addams visited Toynbee Hall and was impressed by the system. She founded Chicago's Hull House in 1889, which focused on providing education and recreational facilities for European immigrant women and children.[34] By 1913, there were 413 settlements in 32 states.[35] The house was both a community service centre and a social research program.

Precursors to modern social work arose at Hull House as health professionals began to work with social determinants of poor health.

Bohemian immigrant youth at the Lessie Bates Davis Neighborhood House in 1918 in East St. Louis, Illinois. The concept of the Settlement house movement was to bring upper and middle class students into lower-class neighbourhoods, not only to provide education and social aid, but to actually live and work together with their inhabitants. This soon inspired a worldwide movement of university settlements. The idea was to help members of the future elite understand the problems of wider society; this was especially important at a time when class divisions were much stronger, social mobility was minimal, and the living conditions of the poor were completely unknown to many members of the upper class.

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. There were basic commonalities in the movement. These institutions were more concerned with societal causes for poverty, especially the changes that came with industrialization, rather than personal causes which their predecessors believed were the main reason for poverty. The settlement movement believed that social reform was best pursued and pushed for by private charities.
The movement gave rise to many social policy initiatives and innovative ways of working to improve the conditions of the most excluded members of society. Participating universities settled students in slums to live and work alongside the poor local people. Settlement houses focused on education, savings, sports, and arts. The Poor Man's Lawyer service came about because a barrister volunteered his time and encouraged his friends to do the same. In general, the settlement movement, and settlement houses in particular, were "...a foundation for social work practice in this country".

One important participant in the scheme was the philanthropist Charles Booth who published his study Life and Labour of the People in London in 1889 while working at Toynbee Hall. The study was the first systematic attempt at gathering comprehensive statistics and mapping poverty and influenced both social research and the fight against poverty for decades afterwards.

7.6 Further Development

Poverty in towns, slum dwellers in Dublin, Ireland circa 1901. By the beginning of the 20th century, these different organizations with their diverse intellectual underpinnings were beginning to coalesce into modern social work. Foundations were established to examine the root causes of social problems such as poverty, and social workers became more professional and scientific in their methodology. The Quaker philanthropist and chocolate manufacturer Joseph Rowntree believed that social evils could be tackled by systematic research, and to that end founded the Joseph Rowntree Foundation in 1904. Rowntree wanted to tackle the root causes of social problems, rather than treating their symptoms. His Memorandum of 1904 stated: "I feel that much of the current philanthropic effort is directed to remedying the more superficial manifestations of weakness or evil, while little thought or effort is directed to search out their underlying causes ... [seek] to search out the under-lying causes of weakness or evil in the community, rather than ... remedying their more superficial manifestations."

Rowntree's son, Seebohm Rowntree, carried out a series of seminal surveys into poverty in the city of York that greatly influenced public and governmental attitudes towards poverty and deprivation. His first York study of 1899 (this was followed up in 1935 and 1951) was a comprehensive survey into the living conditions of the poor in York during which investigators visited every working-class home. This amounted to the detailed study of 11,560 families or 46,754 individuals. The results of this study were published in 1901 in his book Poverty, A Study of Town Life and claimed that 27.84 percent of the total population of York lived below the poverty line. Rown tree defined the poverty line in terms of a minimum weekly sum of money "necessary to enable families... to secure the necessaries of a healthy life", including fuel and light, rent, food, clothing, and household and personal items. This was quantified using scientific methods that hadn't been applied to the study of poverty before. For example, he consulted leading nutritionists of the period to discover the minimum calorific intake and nutritional balance necessary before people got ill or lost weight. He then surveyed the prices of food in York to discover what the cheapest prices in the area for the food needed for this minimum diet were and used this information to set his poverty line.

In analysing the results of the investigation he found that people at certain stages of life, for example in old age and early childhood, were more likely to be in abject poverty, living below the poverty line, than at other stages of life. From this he formulated the idea of the poverty cycle in which some people moved in and out of absolute poverty during their lives. Rowntree's argument that poverty was the result of low wages went against the traditionally held view that the poor were responsible for their own plight.

7.7 Beginnings of the COS Movement and Settlement

House Movement

In England, where the problem of competing and overlapping social services in London had been increasing over the years, a group of public-spirited citizens founded in 1869 the London Charity Organization Society (COS). Octavia Hill and Samuel Barnett were two of these founders. In her work as housing reformer, Octavia Hill introduced a system of "friendly rent collecting" as a method of improving slum housing. Octavia Hill communicated to the volunteers certain principles or laws to be followed in their activities, through weekly meetings and 'Letters to Fellow Workers'. She stressed that 'each case and each situation must be individualised.' Everyone must be treated with respect for his or her privacy and independence. She advised her workers not to judge the tenants by their personal standards. She believed in the value of dignity of even the most degraded of her tenants. Samuel Augustus Barnett was the founder of Toynbee Hall, the first settlement house, in which wealthy Oxford students "settled" in an attempt to improve living conditions in the slums of Whitechapel. The basic idea was to bring the educated in contact with the poor for their mutual benefit. Realization had dawned on the Christian Socialists that mere distribution of charity does not solve problems. In order to better understand the situation of poverty and underdevelopment, one needed to live with the poor and listen to their problems. After outlining the beginnings in England, we shall now see the growth and spread of the social work

7.8 Medical Social Work

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.

The first professional medical social workers in England were called hospital almoners, and were based in medical institutions. The Royal Free Hospital, London hired Mary Stewart as the first almoner in 1895. Her role was to assess people requesting treatment at the hospital to ensure that they were considered "deserving enough" of the free treatment. The role soon developed to cover the provision of other social programs, and by 1905 other hospitals had created similar roles. By this time, the Hospital Almoners Council had been formed to oversee the new profession.

The first professional medical social workers to be hired in the United States were Garnet Pelton (6 months) and Ida Cannon (40 years), in 1905 at the Massachusetts General Hospital. Dr. Richard Clarke Cabot was a key advocate in the creation of the role, as he believed there to be a link between tuberculosis and sanitary conditions. Both Pelton and Cannon had trained as nurses before taking up the role. After graduating from Simmons College in 1907, Cabot was in charge of the outpatient ward of the hospital, and together with the newly created social workers, they redefined the way in which health and wellbeing was managed. The economic, social, family and psychological conditions that underpinned many of the conditions that patients presented with were recognised for the first time. Social workers would work in a complementary relationship with doctors, the former concentrating on physiological health, and the latter on social health. In addition to this, he saw that social work could improve medicine by providing a critical perspective on it while working alongside it in an organisational setting.

This approach soon spread through other American hospitals, and in 1911, there were 44 social work departments in 14 different cities. Two years later, the number of social work departments had grown to 200. After 1905, most social workers were trained as nurses. The American Association of Hospital Social Workers was set up in 1918 to increase the links between formal education and hospital practice. In 1929 there were ten university courses in medical social work. Around this time, psychiatry and psychology began to compete with social work as the complementary discourse to medicine in hospitals. Social work practice adapted to this by aligning itself more closely with psychoanalytic ideas, and became less concerned with living conditions and social health. While this detracted from the social concerns, it added a more scientific basis to dealing with patients, and challenging behaviours were more likely to be seen as a mental dysfunction than poor moral character. The increase of social spending after World War Two saw another rise in the number of social workers.

State Welfare

William Beveridge's Beveridge Report of 1942 laid the foundations for the welfare state. As the problem of poverty moved up the public agenda, it became increasingly clear that laissez-faire economic policies were not working and that governments had to take proactive measures to reduce poverty, rather than leave the task to privately run organizations. The principles of classical liberalism were being increasingly challenged by downturns in economic growth, a growing perception of the evils of poverty, unemployment and relative deprivation present within modern industrial cities, and the agitation of organized labour. New liberals began to adapt the old language of liberalism to confront these difficult circumstances, which they believed could only be resolved through a broader and more interventionist conception of the state. A liberal convert to greater government intervention was Thomas Hill Green, who believed

that the state should foster and protect the social, political and economic environments in which individuals will have the best chance of acting according to their consciences. The state should intervene only where there is a clear, proven and strong tendency of a liberty to enslave the individual.

This strand began to coalesce into the social liberalism movement at the turn of the twentieth century in Britain. In their view, the poverty, squalor, and ignorance in which many people lived made it impossible for freedom and individuality to flourish. In the early 1900s, the Liberals under H.H.   Asquith introduced   various reforms,   including health insurance, unemployment insurance, and pensions for elderly workers, thereby laying the groundwork for the future British welfare state.

William Beveridge, often called the 'architect of the welfare state', was pivotal in framing the debate about social work in the context of state welfare provision. His 1942 report on Social Insurance and Allied Services, known commonly as the Beveridge Report, identified five "Giant Evils" in society: squalor, ignorance, want, idleness, and disease, and went on to propose widespread reform to the system of social welfare to mitigate these problems. The report proved very popular with a war-weary public, and went on to form the basis to the post-war expansion of the Welfare State and the creation of the National Health Service, a free at the point of delivery healthcare provider.

Deacon et al 1997, George 1998 and Barns et al asserts that social work exists primarily within a societal context from which it emerges. Even though today there are external influences such as globalization and pressure to compete within the international economic market exerting pressure on how the social policy is administered. The fact still remains that social policy will be attached to a particular society or community and society it exists in. In trying to understand the origins of British social work it is important to acknowledge the social-political and economic climate prevailing at a given historical period. Harris and Mcdonald (2000) , Harris and Yueh-Ching Chou (2001) This is shared by Jordan 1984:13 when he queries: 'Is becoming a social worker primarily to be understood in terms of "helping", "caring" or therapeutic content of the job, or according to the official , bureaucratic, legal and even potential coercive powers and responsibilities it entails.

Currently, social work is known for its critical and holistic approach to understanding and intervening in social problems. This has led, for example, to the recognition of poverty as having a social and economic basis rooted in social policies rather than representing a personal moral defect. This trend also points to another historical development in the evolution of social work: once a profession engages (engaged) in social control, (now) it is directed at social and personal empowerment.

This is not to say that modern social workers do not engage in social control (consider, for example, child protection workers), and many, if not most, social workers likely would agree that there is an ongoing tension between these forces within the profession. For example, see the debate between structural social work and humanistic social work.

7.9 Summary:

his chapter has explored the core themes relating to the historical development of social work. We have examined:
➢ The role of social work within contemporary society.
➢ The political and economic models of governance that shape our lived experience.
➢ The development of social work within the UK through the key historical moments as defined by political and economic discourse of liberal capitalism his chapter has explored the core themes relating to the historical development of social work. We have examined:
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➢ The role of social work within contemporary society.
➢ The political and economic models of governance that shape our lived experience.
➢ The development of social work within the UK through the key historical moments as defined by political and economic discourse of liberal capitalism

The role of social work within contemporary society. The political and economic models of governance that shape our lived experience. The development of social work within the UK through the key historical moments as defined by political and economic discourse of liberal capitalism. Before we close this chapter, we hope that in reading it you will have reflected on the commendable and questionable historical development of social work within the UK. It is not our intention to present a 'horrible history' of social work to dishearten or frighten the reader. We are merely trying to situate social work within the historical discourse that has shaped, nurtured and created the contemporary role of social work that you are reading and training for. Social work as a professional activity, role and institution is in part formed by macro social, economic and political forces; as such, we have a position and role to play within this process. This chapter has highlighted that radical social change can contribute in a positive way to our social service and welfare provision; as the future of social work you have a significant role to play in shaping social work; this can be done collectively as citizens at the ballot box and through our professional associations and trade unions. If the history of social work has left any impact on you, it should be that we should be participants and not spectators within society. If we want a better society and improved social welfare we have to take a professional and personal standpoint. To develop this standpoint further, the next chapter will explore the contemporary role of social work, giving you further insight into the interdisciplinary professional world of social work.

7.10 Key Words:

1. Medical Social Work
2. State Welfare
3. Social Action

7.11 Exercises

1. Explain the origin and History of Social work profession in U.K
2. Explain the The Elizabethan Poor Law 1601?
3. Explain the Professional Medical Social Work In U.K

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LESSON-8
SOCIAL WORK PROFESSION IN INDIA

Objective:

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.

Contents:

8.1 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.

8.2 Meaning and Characteristics of Social Work Profession

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 which specialized 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.

8.3 Professional Characteristics of Social work in India

In the light of the characteristics of a profession we can now examine the validity of the claim of social work as a profession as under:

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 environment**:
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, labour welfare, 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. Researcher 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 other professions 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 give a 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 formed in 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 organization for 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 following points:

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 is also confusion in the minds of the people while understanding and explaining as to what is 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 is still 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 workers in 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.

8.4 Development of Social Work Profession in India

The recent move to establish a professional organization for social workers indicates a growing professional awareness. Such a move is only a first step towards the development of the occupation of Social Work into a full-fledged profession. The success of this effort will mainly depend on how constructive forces are generated to harness the energy of the practicing social workers towards the crystallization of their professional consciousness. Birth of a Profession. The need to develop an occupation into a profession depends on the readiness of the society to recognize the practitioners as professionals. In other words, the growth of an occupation into a profession is a social phenomenon. This growth is to be related to the prevailing social and economic conditions in a given country. In India, as in

other countries, the urge for social service found its expression in the establishment of social and religious institutions. The stronger force of religion directed this urge into an expression of religious obligation. With the increase in human need and the complexities of social life, there arose a need to develop the occupation of social service. Only during the last century the need to develop the occupation of social service on scientific basis has been realized. With this realization came the importance of sharing the experiences of other nations in the field of social welfare. As Alfred Whitehead has pointed out, "The culmination of science completely inverted the roles of custom and intelligence in the older professions. By this inversion, professional institutions have acquired an international life. Each such institution practices within its own nation, but its sources of life are worldwide." Social Work Profession in India, likewise, will have to draw its inspiration and even its body of knowledge and skill from similar professional organizations of other countries.

8.5 Origin of Social Work Education in India

It can be traced under three main heads 1) Social Welfare in the ancient and medieval period 2) Social Work during British period 3) Social Work after Independence.

1. Social Welfare in the Ancient and Medieval Period: "The responsibility for individuals in need of special assistance was shared by the rulers, the rich, and also by individual members of the general community" The rulers took charity as a sense of pride and religious duty by providing welfare measures for the people.

"Religion emphasized the values of charity, philanthropy, and mutual help. The giving of alms, the feeding and care of destitute, were considered acts of religious merit. The temple gave shelter to the homeless.

The joint family provided for the care of the aged members and for the physically handicapped, the chronically ailing, and the mentally deficient. Caste and community councils were often responsible individuals in need of help

Kulavaka Jataka tells that Buddha was born in to a noble family. While he was young he gathered thirty men of the village and influenced them to do public good. They got up early and rallied forth with their clubs to roll out the stones that lay on highways and village roads, they cut down trees, made rough places smooth, dug water tanks, and built halls.

Kautilyas Arthasastra refers to the constructive work for public good as the joint efforts of the villagers. One of the important forms of Social Work in ancient India was free food and education for poor lads by learned teachers was called Vidyadana − It is considered to be the best of all gifts. Even the poorest man gave something to eat to hungry students. • During the thirteenth century the Muslims instilled the same spirit of social service through the field of religion and education. Payment of Zakat or "poor tax" was the essential reward of Islam Cont……

8.6 Social Work during the British Period:

During the death of Aurangazeb in 1707, India was the scene of conflict. The British, who came as traders, took advantage of this conflict and succeeded in establishing their defector rule over India. The British rule and power in India was transferred from East India Company to the crown in 1858. The Social Work profession during the British period passed

through various phases (i) Social reforms: 1780-1880 (ii) Social service Organisations: 1880-1900; (iii) Welfare of the Harijans, Tribals and Industrial workers:1900-1920; (iv) Preventive and Protective legislations: 1920-1936; (v) Dawn of Professional Social Work in India 1936.

Social Reforms 1780 to 1880 Social reform in India was the endeavor of the powerful influence of early Christian missionaries. The work of Christian missionaries aroused various leaders of modern thought. The missionaries attacked the various evil social customs prevailing at the time. The impact of Western education also affected the Indian mind. Indian reformers learned about the liberal ideas and equality of rights among sexes in European countries − they were affected by their social system. The Indian society is caste-ridden, convention-ridden and priest-ridden. Those who suffered the worst from these evils were women. Kulinism was the practice by which it was socially possible for even a hundred women to be given in marriage to one Brahmin by reason of his KUL (high status). Widows were subjected to a life of austerity and subjection if they refused to immolate themselves (Natarajan S., 1959, pp. 23-24).

Raja ram Mohun Roy (1722-1833) was the first Indian who raised a defensive reaction against the social evils. As a religious reformer educationist and Social Worker, he is the symbol of the efforts of the Indian mind to face the challenges of transition. He published the first tract against SATI in 1818. He was also the founder of Brahmo Samaj (1828), a sect against idolatry which included social reform as an integral part of the mission. Justice Ranade (1842-1901) was a great social reformer. In 1887 an organization for social reform came to being known as Indian Social Conference. M.G. Ranade would give an address and summarize the social picture. The subject covered a wide range: infant marriage, abolition of dowries, the position of widows, and education of girls, temperance, and social purity, intermarriage between castes, and charities, and Hindu-Muslim unity.

Social Service organizations (1880-1900) the social reform movement spread throughout the country, and there was emphasis on the expansion of education. The British educators had introduced a new pattern of thinking based on rational thinking, democracy, and liberalism. The work of missionaries and their rationalistic way of thinking, linked with modern science, had a great appeal to the Indian intellectual. There were significant changes taking place in the economic life of the country. The villagers started to migrate in increasing numbers to the new industrial towns. Pandita Ramabai, an Indian Christian missionary, established the Arya Mahila Samaj in poona under prarthana samaj. Jotibal Phule – a non Brahmin worker and a campaigner for caste reforms-organized a number of Social Work institutions, orphanages, and school for girls. In 1887 Social Welfare agencies from 1900 – 1920 In 1904 the Indian Social conference was attended by Muslims, Sikhs, Arya Samajists and Brahmos, Theosophists, Buddhists and Rationalists from all over India.

In 1905 the Servants of Indian Society was founded, in 1908 the Bombay Association established a Seva Sadan, in 1911 the Social Service league was founded, and in 1922 after the India Industrial Welfare conference Social Work from 1920-1936 From Ameliorative to Prevention Social Legislation Gandhiji and Social Work Social Welfare Agencies Women Welfare Prohibition Goverment and Welfare Programmes Professional Social Work.

8.7 Present Social Work Profession in India:

Social Work as profession in India has already passed its infancy long back and in the last few decades it has emerged as one of the most demanding profession in India. In India a person – holding a Bachelor (BSW) or Master (M.A in Social Work/MSW) degree in Social Work is generally considered a professional social worker. As far as Indian scenario is concerned professional social workers can be found in direct practice in administrative, management and policy planning positions in various Government and Non-Governmental Organizations (NGOs) as well as in government ministries. Both Governmental and Non-Governmental Organizations (NGOs) have a lot to offer, if you are willing to work hard and in any given conditions. International organizations too are socially aware and hence a number of opportunities are available in international social work. Industrial and commercial units too are looking to hire social workers. A degree or diploma in Social Work is creating a large number opportunities for the millions of Indian youth in various sectors. Social Work is a really vast field and the job prospects of a social worker are not specific to a particular field. Social workers deal with persons, families, organizations and groups. They try to minimize and prevent social problems caused by factors such as poverty, unemployment, alcoholism, lack of health services, family maladjustments, physical, mental and emotional handicaps, anti-social behaviour and poor housing. Professionally, Social workers may be classified as three types namely Macro, Mesco and Micro. Macro social workers deal with Social work nationally and internationally, by making policies and sponsorships; while Mesco workers handle social work with small organizations, agencies and groups. Micro social workers work with individuals and families. There are ample job opportunities for MSW degree holders in both the government as well as non-governmental sectors. Opportunity in the governmental sector is mainly in the community development projects pertaining to health, education, rural development, child, woman and tribal welfare etc. Work in NGOs' can be specific to either urban or rural area. Postgraduates in Social Work also have job opportunities in the industrial and corporate sector. Students opting social work as career may find job in child welfare and family service agencies for providing mental, health, medical, educational and correctional services.

8.8 Summary:

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

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

8.9 Key words:

1. Aims
2. Theosophical
3. Social welfare
4. Social Reforms

8.10   Exercises:

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

8.11   References Books

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LESSON -9
GENERIC PRINCIPLES OF SOCIAL WORK

Objectives:

The objectives of the present lesson are to explain the principles of social work

Contents:

9.1 Introduction
9.2 Definition Of Social Work:
9.3 Aims Of Social Work
9.4 Generic Principles Of Social Work
9.5 Summary
9.6 Key Words
9.7 Exercises
9.8 **References**

9.1 Introduction:
Social work is a practice-based profession and an academic discipline that promotes social change and development, social cohesion, and the empowerment and liberation of people. Principles of social justice, human rights, collective responsibility and respect for diversities are central to social work. Underpinned by theories of social work, social sciences, humanities and indigenous knowledge, social work engages people and structures to address life challenges and enhance wellbeing the people for their excellent life. Social work can be defined as having greater knowledge in all the ways to promote social change and welfare within society. Bringing awareness to the various suppressions and privileges, recognizing and practicing evidence-based theories and activities, empowering and advocating for the needs of individuals to assist in reforming injustice throughout the social order. To makes changes throughout humanity, one must first make changes within themselves, before taking on an individual, group, community, or greater level of the society. The social worker should understand about the principle of social work to change the individual, group, community and system of the whole society.

9.2 Definition Of Social Work:

1. "Social work is a profession concerned with helping individuals, families, groups and communities to enhance their individual and collective well-being. It aims to help people develop their skills and their ability to use their resources and those of the community to resolve problems. Social work is concerned with individual and personal problems but also with broader social issues such as poverty, unemployment, and domestic violence."

2. 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".

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

9.3 Aims Of Social Work

☐ To provide physical help and guidance.
· To promote melodious social functioning.
· encourage the people to solve adjust mental problems.
· Empowerment and liberation of people.
· To give assistance to individuals in removing difficulties.

9.4 Generic Principles Of Social Work

Principles are statements of dos and don'ts to get best results while practicing social work. They are the guide- posts for the professional to carry out the work in the field. Principles are elaboration of the values in the form of understandable statements to practice a profession. For example the value of dignity and worth of an individual is expressed in the principle of belief in the self -determination of an individual or group or a community. The principles are time tested and arrived at out of vast experience and research. The most widely discussed generic principles of social work are as follows:
1. Principle of Acceptance
2. Principle of Individualisation
3. Principle of Communication
4. Principle of Self-determination
5. Principle of Confidentiality
6. Principle of Non-judgmental Attitude
7. Principle of Controlled Emotional Involvement

1. **Principle of Acceptance:**
    The client and the social work professional should both accept each other for getting the best results. The client should accept the worker because the worker is the one who is helping the client to overcome his problem situation. In social work situations the client may approach the social worker directly or the social worker may be nominated by the agency or someone might have referred the client to the social worker. Unless the client feels that the social worker has the potential to understand his predicament and is concerned about helping him out of the problem the client may not cooperate in the relationship through which the social work intervention is to be planned. Any doubt about the competence of the social worker by the client results in serious complications in the helping process. Similarly the worker should also accept the client as a person with a problem who has come to him for help. Irrespective of the appearance and background of the client the worker should accept the client as he is, without any reservations. Sometimes the personal experiences of the worker may come in the way of accepting the client. For example, a worker who was abused by his alcoholic father during his childhood may find it difficult to accept an alcoholic client who has come for help in restoring his family relationships. In this case the social worker should not be influenced his childhood experience of being abused by his alcoholic father whom he hated and rejected or show hostility or indifference towards the client. Mutual acceptance is the beginning of the process of establishing a strong professional relationship towards working out a solution to the client's social motioning.

2. **Principle of Individualization**:
    The client of a social agency is like all the other persons we have ever known, but he is different too. In broad ways, he is like all other human beings; in a somewhat more limited way, he is like all other human beings of his age or time or culture. But, as we move from understanding him simply as a human being to understanding him as this particular human being, we find that, with all his general likeness to others, he is as unique as his thumbprint.

The principle of Individualization means that every client is unique for the worker. As we know that the client is a person, with a problem in his / her life. He / she is a person with a particular religious beliefs, economic position, social status, and a particular cast. The worker has to accept the client with all his/her strengths and weaknesses. Every client is not just an individual but the individual. All people are unique and possess distinctive capabilities. When social workers affirm clients' individuality, they recognize and appreciate their unique qualities and individual differences. They treat clients as persons with rights and needs rather than as "objects" or "cases" or "yet another appointment". Social workers who individualize clients free themselves from bias and prejudice, avoid labeling and stereotyping, and recognize the potential of diversity. They demonstrate that clients have a right "to be individual and to be treated not just as a human being but as this human being with personal differences

3. Principle of Communication:

In social work, the communication between the social worker and the client is of paramount importance. The communication could be verbal, that is oral or written, or non-verbal where gestures, signs or actions are used to send the message. Most of the problems concerning human relations arise due to faulty communication. In communication a message is sent by the sender and received by the receiver. A true communication takes place when the meanings of the terms and other symbols the sender and the receiver use and act upon are shared and have the same meanings. If the message of the sender is properly or correctly understood by the receiver then the communication is smooth. But if the receiver fails to interpret the message correctly (the sender wants to convey), then there is a break or misunderstanding in the communication process, which results in confusion and problems. Sometimes, the sender is unable to express the feelings or what he wants to communicate, and then also there is miscommunication. In addition to these there are other barriers to the smooth flow of messages, such as distance, noise, temperament, attitudes, past experiences, mental capacity to comprehend and so on. The social worker should have enough skills to grasp the verbal and nonverbal communication of the client. Communication is stressed in social work relationship because the backgrounds of the client and the worker may be different, the mental state of the client and the worker may vary. The environment in which the communication takes place may change from time to time giving enough scope for miscommunication. Therefore the worker should make all the efforts to see that the communication between him and the client is proper. The client should be made to feel comfortable and at ease to express his thoughts, feelings and facts. Further. He should be assured that the worker understands correctly what he wants to convey. For this, techniques such as clarifications and re-clarifications, elaborating what the client has said, questioning and reframing of what the client has said, can be effectively used. Similarly the worker has to make sure that the client understands correctly what he is conveying to him. For this the worker may ask the client to repeat what he is saying. In this way, miscommunication between the worker and client can be reduced and make sure that the worker client relationship is well established and strengthened.

4. Principle of Self-determination:

This principle emphasizes the client's right to I I self-determination. Every individual has the right to assess what is good for him and decide the ways and means to realise it. In other words, it points out that the social worker should not impose decisions or solutions on the client simply because; the client has come to him for help. No doubt, the client has come to social worker because he could not solve the problem by himself. The social worker should support and guide the client to develop insights into his social situation in the correct perspective and encourage and involve him to take decisions that are is good and acceptable

to him. In this way the client is helped not only to realise his potentialities but also to feel independent and like a person with worth and dignity.

5. **Principle of Confidentiality**:
This principle provides a strong base for effective use of social work intervention. It helps in building a strong worker client relationship. In social work it is most important to provide information to the worker. This ranges from simple factual information to what may be very confidential. A person may not be willing to share certain information about his personal details with anyone unless the person with whom it is shared is trustworthy. He must have confidence that workers will not misuse it to cause discomfort, or to ridicule or to cause damage to his reputation. In social work unless the client provides all the information that is necessary for the worker, it is not possible to help the client. For this to happen the client should have absolute faith in the worker that the information passed on to the worker will be kept confidential and will be used only for assessing and working out possible solutions to the client's problem. That is why the worker should assure the client that the confidential information about the client is not divulged to others to the disadvantage of the client: To follow this principle the worker faces certain dilemmas. Firstly, should the confidential information be shared with other agency personnel who are associated with the case and fellow professional social workers who too can assist the worker in resolving the problem of the client? Secondly, what should he do about some information concerning the criminal activities of the client, wherein as a responsible citizen he may be required to pass it on to the investigation agencies whenever he is asked? In the case of the former the social worker may share the information in the best interest of the client. But in the case of the later, it is really tough for the social worker to withhold information as it has been received under the promise of keeping it confidential. In such circumstances, the decision is to be left to the client whether to disclose it to the social worker or not. And the social worker shall make it clear to the client that he cannot give any guarantee of non-disclosure to the concerned authorities. Where legal requirements compel ordinary citizens to make disclosure of information received by him. 1 Failure to maintain confidentiality acts the worker client relationship. Therefore the worker has to show discretion while securing and sharing information 1 about the client with others. Information that is needed should only be gathered I from the client. Prior consent of the client is to be taken before sharing the information with even those who are concerned about the client.

6. **Principle of Non-judgmental Attitude:**
The principle of Non-judgmental attitude. Presumes that the social worker should begin the professional relationship without any bias. That is, he should not form opinions about the client, good or bad, worthy or unworthy. He has to treat the client as somebody who has come to him for help and he should be willing to help the client without being influenced by the opinions of others about the client or his silalation. This enables the worker to build the professional relationship on a sound footing as both the worker and the client feel free to their understanding of each other. However it is to be noted that a non-judgmental attitude does not mean not making professional judgments about the problem situation and the various opt oils being considered in order to tackle the problem.

7. **Principle of Controlled Emotional Involvement:**
The principle of controlled emotional involvement guards social worker from either getting too personally involved in the client's predicament or being too objective. In the case of the former the worker may over-identify with the client because he finds a lot of similarities between the problem situation of the client and over life situations or with the personality of the client. This may interfere with the professional relationship and judgments about the client's problem. The worker may start sympathizing with over indulging in the

client's life and this may interfere with the client's right to self-determination and independence

9.5 Summary:

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

9.6 Key Words:

1. Social work
2. Principles
3. Individuals

9.7 Exercises:

1. Explain definitions and aims of social work?
2. Discuss the Generic Principles of social work?

9.8 References:

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LESSON- 10
NEW APPROACHES TO SOCIAL WORK – DEVELOPMENTAL AND RADICAL

Objectives:

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

Contents:

10.1 Introduction
10.2 Professional social work
10.3 Developmental approach to social work
10.4 Radical Social Work
10.5 Radical structurism
10.6 Summary
10.7 Key words
10.8 Model question
10.9 References Books

10.1 Introduction:

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

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

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

The welfare approach promotes dependency of the client. He cannot stand on his legs. ;it only wipes out the tears of the suffering individuals. It gives semporary relief. It is just like giving doles to the client. It is not able to bring about transformation of the individual. The modern concept of social work would bring about the adjustment of individuals to given social situations. An individuals in need of assistance was regarded as a sick person and was unable to adjust to the norms of society. The nature of assistance required was more psychological than material. Not all aspects of social and welfare services are social work. Much of the work is only guiding people to appropriate agencies which provided services. Those who are in need may not avail the services. It is the functional of social work to enable the cline to make use of the services. Its goal is to improve the social functioning of individuals and groups. The work involves diagnosing the strengths and weaknesses of the clients and stimulates effort for personal and social betterment.

10.2 Professional Social Work:

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

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

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

institutions and relationships instead of dealing with individual victims of an unjust social order. However, the advocates of radicalization could not bring about any basic changes in respect of the nature of professional practices.

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

10.3 Developmental approach to social work:

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

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

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

The schools of social work have updated their syllabi to meet the requirements and problems such as HIV/AIDS, child labour, child abuse, family counseling, and other contemporary issues. The scope of social work has expanded to include human rights issues,

advocacy, environment concerns, human trafficking. The concept of social work has changed a great deal, showing concern for bettering human conditions in all respects, fulfilling the objectives of social justice, equality and well-being of all members of the society. Development of the weaker sections, the scheduled castes, scheduled tribes, other backward classes, empowerment of the deprived, the disadvantaged and the poverty groups are the major issues and the concerns of the professional social workers in the recent years.

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

A society that lacks commitment to human rights cannot boast of democracy or development no meaningful development is possible without development being accountable to common masses. The development that ignores the aspiration and participation of people and demise access to its benefits would thwart democracy. Without balanced development democracy cannot takes roosts in the minds of the masses. Social order should ensure full and free development of every member of society. The kind of development should result into over-all development of each member of society. The social workers should bring about structural changes and work for an egalitarian society.

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

10.4 Radical Social Work:

McLeod-a probation officer and social worker educator pioneered a new method of collective action while working with prostitutes in the probation setting. She preferred collective action by client and collective action by clent and collective action by officers.

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

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

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

The national association of probation officers (NAPO) created an outiet for the growing political consciousness of probation officers. These probation officers pointed out loopholes in the penal laws and law enforcement. They were able to state publicly that prison is destructive in forms of reformation of the prisoners. Further they added that there are unjust laws and law enforcement is discriminatory. NAPO critically viewed a variety of penal policy issues. It advocated the decriminalization of soliciting and other vagrancy offences. It has not favored the exuberant use of imprisonment.

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

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

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

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

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

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

Organizing for power:

The radical social workers insisted that personal trubles must beunderstood as public issues. The women's emphasis on consciousness – raising fused the personal and the political. Acting together develops alternative bases of power for both the women and the professionals .

this helps to counjter the perspective that views the women as psychologically weal and sick. Dominelli recognizes that working class women enjoy very little power. By creating a group with its own identity, prostitutes gained in collective strength and personal confidence. They learned to speak out and to do so in their own terms.

It is organizing that the powerless can overcome their powerlessness.

10.5 Radical structuralism:

According to radical structuralism, social events are regarded as determined particularly by society's economic arrangements. It refers to a materialist view of the social world. The structuralism explains surface phenomena such as social relations and psychological processes through the material conditions right mills say. The economic basis of society determined its social structures as a whole as well as the psychology of the people within it, Marx wrote that people respond to their material needs that determine their psychology and their society. It is the way that people come together or brought together. Economic relationship determines the political ideological climate of a society. The radical structuralism is to understand the ways in which the economic system influences all other aspects of life. The social workers should realize the nature of working class difficulties. The problem of the working classes is that they are poor, powerless and the victims of gross economic inequalities. The individual's consciousness is a product of this material reality.

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

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

The probation service deals mainly with working class clients. Certain forms of activity identified as illegal are more likely to be committed by working class men and women. The

characteristics of social work practice are determined by characterists of welfare law and policy as the characteristics of the law vary between client groups, so varies the character of social work practice between client groups' (Howe 1986)

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

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

People become clients in one of two ways. There are those who like the old are economically dependent and there are those who like the criminals and violent are economically threatening. While functionalist talk of care and cure the Marxist hears control and contain. Law and order issues attract more state attention and resources than those who need care and compassion. The relationship between the state social workers and the working class is determined by the problems the working class poses for the capitalism behavior and circumstances of the working classes are kept in check. There is a specific problem, namely how to control the working class especially its poorest elements. Social workers should expoecapital's brutalization of working classmen and women.

10.6 Summary:

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

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

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

In recent years the professionals in social work were not happy that their functions were limited to palliative and ameliorative services to the clients. In developing countries, the social workers are thinking in terms of broadening the responsibilities of the profession to include social reform and development with a view to bring about a more equitable social order the scope of social

worker intervention is encompassing the areas of conscientisation, advocacy and social action. The profession has not developed competency and special skills in these areas.

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

10.7 Key words:

a) Development approach
b) Radical social work
c) Collective action

10.8 Model Questions:

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

10.9 References Books:

1. Howe. David (1990): An introduction to social work theory, wild wood House Ltd, England.
2. Government of India (1987): Encyclopedia of social work, Vol-3. Publication division.

LESSON-11
SOCIAL WORK ETHICS-CONCEPT, PHILOSOPHY AND GOALS

The objectives of this lessons to define and discuss the ethics in professional social work; to provide an outline on the philosophy of social work ethics in Indian context and to discourse on the social work ethics, social work practice and the goals of social work ethics.

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11.1 Introduction:

Any profession that is committed to serve the society in transforming the lives of people, it requires a set of ethics to be practiced while working with various categories of people and different stakeholders. In order to achieve the goals of social work smoothly, efficiently and effectively, the systematic procedure should be followed during application of methods, following of principles, using tools and techniques and practicing the values and ethics are very much important. In professions like social work, values and ethics play a significant role in changing the lives of people. The practice of social work solely depends upon the values such as compassion, service, dignity and worth of the person, responsibility and commitment, loyalty to profession etc. Therefore, the ethics in social work profession can be called as soul of social work practice.

During the late 1800's and early 1900's in the U.S., particularly in urban areas, growing attention was paid to the problems of poverty, child maltreatment, and delinquency, along with the poor working conditions of immigrants, former slaves and people of color, women, and children. The inhumane conditions in poor houses, mental hospitals or asylums, and jails

and prisons also came to the public's attention because of such activists as Dorothea Dix. Social movements to improve the lives of oppressed groups gained momentum after the turn of the century during what came to be known as the Progressive Era. Charitable organizations and settlement houses formed in order to address human needs. People that worked for these organizations were not trained social workers and acted according to their own beliefs when dealing with people who needed help. Anecdotes about charity workers judging and acting insensitively toward clients began to trouble agency administrators who turned to the educational system for help with teaching workers "scientific principles."

From the beginning, charity organization training and then social work curricula covered the purpose and objectives of social work that were based on the values of respect, uniqueness and worth of individuals, self-determination, autonomy, equality, and social justice.

Social work curriculum policies dictated the teaching of core professional values and in 1947 a formal code of ethics was adopted by the Delegate Conference of the American Association of Social Workers. This latest version of the social work profession's code of ethics was revised in 1999 by the National Association of Social Workers (NASW), USA Delegate Assembly. Many authors have written about value and ethical dilemmas in social work. Cultural diversity, the complexity of problems, risk and liability issues, and the growing use of technology have all contributed to making professional ethics an important contemporary topic.

11.2 Definition of Social Work:

Across the globe, the students, teachers and practitioners of social work accepted and following the definition of social work given by International Federation of Social Work (IFSW). The global definition is as follows:

"Social work is a practice based profession and an academic discipline that promotes social change and development, social cohesion, and the empowerment and liberation of people. Principles of social justice, human rights, collective responsibility and respect for diversities are central to social work. Underpinned by theories of social work, social sciences, humanities and indigenous knowledge, social work engages people and structures to address life challenges and enhance wellbeing.

Professionals, national and international bodies release definition of social work from time to time. In the present day context Prof. Thomasre define social work in the following words: "Social Work on the one hand is a practice based profession that works with people across the board to empower and liberate them from socio-economic and cultural inequalities by bringing change and development at par with national standards, while on the other hand it is equally engaged in mitigating the plight of the disadvantaged and the poorest of the poor, living under neglect and non-conducive environment"

From the above both definitions, the students can understand that the social work is a practice based profession strives to transform the lives of various categories of the people in the society from the present state to the nest level. On the other hand, the social work helps the uncared, unloved, disadvantaged, marginalised and other vulnerable sections in the society in improving their living conditions, enhancing their quality of life, increasing their level of confidence etc. with passion and compassion without compromising the values and ethics of professional social work.

Muzumdar, a sociologist, stated that social work and social welfare are treated as synonyms, which results in confusion. According to him, social work is a professional practice and it is a process, whereas social welfare is the end result of social work (Muzumdar, 1962).

Thomas (1967) recognised that social work 'in the broad sense is the sum-total of all efforts directed towards the betterment and enrichment of human life'. Pathak is the only author who defined social work more broadly than others. In his view 'the term social work refers to the work of voluntary social workers, professional social workers and other social work personnel employed in the field of social welfare' (Pathak, 1981). Gore (1973) was of the opinion that it is more useful to define a profession not by the client groups they serve or the problem areas in which they operate, but by the nature of the contribution they make (to the persons with whom they work), by the type of skills they utilise, by their knowledge base and work values. The distinctive contribution of social work is that it looks at the totality of a person's (or group's) needs and seeks to meet them either through direct service or by referrals to other professionals.

Dasgupta had, in 1968, accepted the concept and methods of social work as they evolved in the west. He believed that modern social work had a substantial universal base in theory and philosophy. But in its practice that is in the application of methods in a specific cultural situation some modifications were necessary. Later, he had turned into a severe critic of the western professional model of social work, which he described as 'Welfare' in the context of the First World and as 'development' in the Third World, the recently decolonised countries of Asia and Africa. Welfare and development had become tools of exploitation, where guided by the forces of modernisation, the profession uses technologies of its own to further impoverish its clientele (Dasgupta, 1985).

11.3 Definition of Ethics:

Ethics seeks to resolve questions of human morality by defining concepts such as good and evil, right and wrong, virtue and vice, justice and crime. As a field of intellectual inquiry, moral philosophy also is related to the fields of moral psychology, descriptive ethics, and value theory.

Ethics can be defined as a process of dealing with what is good and bad and with moral duty and obligation. Ethics can refer broadly to moral principles; one often sees it applied to questions of correct behaviour within a relatively narrow area of activity. In a professional

setting like Social work, one needs to adopt a set of ethical principles for practice the profession in a systematic and efficient manner.

Three major areas of study within ethics recognized today are: (1) Meta-ethics, concerning the theoretical meaning and reference of moral propositions, and how their truth values can be determined; (2) Normative ethics, concerning the practical means of determining a moral course of action; and (3) Applied ethics, concerning what a person is obligated (or permitted) to do in a specific situation or a particular domain of action. Social work professionals practice applied ethics with which one protects the interest and abilities of the client and solve the problem in a given situation.

When did ethics begin and how did it originate? If one has in mind ethics proper i.e., the systematic study of what is morally right and wrong. It is clear that ethics could have come into existence only when human beings started to reflect on the best way to live. This reflective stage emerged long after human societies had developed some kind of morality, usually in the form of customary standards of right and wrong conduct. The process of reflection tended to arise from such customs, even if in the end it may have found them wanting. Accordingly, ethics began with the introduction of the first moral codes.

That morality should be invested with all the mystery and power of divine origin is not surprising. Nothing else could provide such strong reasons for accepting the moral law. By attributing a divine origin to morality, the priesthood became its interpreter and guardian and thereby secured for itself a power that it would not readily relinquish. This link between morality and religion has been so firmly forged that it is still sometimes asserted that there can be no morality without religion. According to this view, ethics is not an independent field of study but rather a branch of theology

The terms ethics and morality are closely related. It is now common to refer to ethical judgments or to ethical principles where it once would have been more accurate to speak of moral judgments or moral principles. These applications are an extension of the meaning of ethics. In earlier usage, the term referred not to morality itself but to the field of study, or branch of inquiry, that has morality as its subject matter. In this sense, ethics is equivalent to moral philosophy.

11.4 Concept and Purpose of Social Work Ethics:

In social work, one is forced to make decisions that involve ethical judgements. There will be difficult choices to make that will have important consequences for individual lives. Aspects of control and dominance are inevitable in the work. The individual help seeker is in a position of weakness that is some-times very evident. This makes it important to be aware of value judgements in social work and how the work affects people's lives. Social work, in other words, demands observance of ethical behaviour.

Professional ethics based on values, principles and ethical standards are at the core social work education and practice. The code prescribes these values, principles and standards to facilitate all social workers and institutions: academics, practitioners, students, social work institutions, and agencies claiming to be practicing social work profession. This code of ethics will guide the social workers and institutions in their conduct and set certain standards which are unique to the people oriented profession. To this end, the Code of Ethics serves ten purposes:

1. The Code of Ethics recognizes twelve core values of social work on which social work's vision, mission and objects are founded.

2. The Code of Ethics specifies ethical principles for each of the twelve values which are to be imbibed and inculcated by the professionals, students and institutions.

3. The Code of Ethics has been written to guide the professionals in decision making when conflict of interest arises.

4. The Code of Ethics provides ethical standards to be followed by the professionals and institutions while practicing the twelve methods of social work (Six existing methods and six additional contemporary methods).

5. The Code of Ethics facilitates the clients and the general public to hold the professionals accountable.

6. The Code of Ethics aims at ensuring that the professionals adhere to the core values by teaching the same and making them get reflected in their practice.

7. The Code of Ethics is an instrument for the professionals and institutions to examine whether their conducts were in conformity with the values and principles of social work.

8. By following the code of ethics, the professionals are bound to respect and follow the values, principles and the set standards of the profession.

9. The Code of Ethics is directed at setting a new paradigm for social workers in India for providing quality services with responsibility and commitment.

10. The Code of Ethics offers guidelines for the professionals, institutions and scholars in making decisions that are ethical in nature in various situations.

11.5 Philosophy of Social Work:

The history of Social Work teaches us that the initial work of Mary Richmond and her counterparts in the Western world used social case work extensively in their interventions. Family visits and particularly the concept of 'friendly visitor' were popular among the

promoters of Social Work who worked with utmost commitment, sincerity and objectivity. Subsequently other methods begin to find place in the practice of professional social work educator and as a result university curriculum prescribes six methods of Social Work namely social case work, social group work, or community organisation, social work research, social action and social welfare administration. Later on in 2015, six additional methods of social work emerged which suits for Indian context to meet the contemporary needs.

Although all these methods are being taught in university designated curriculum across the globe, three methods are highlighted as primary methods of social work namely, case work group work and community organisation. The comparatively less importance given to the three secondary methods have almost wakened the very identity and uniqueness of the profession which made every social worker a 'social doctor' who should be an embodiment of this practice profession.

The basis of all social work is the deficiency of every legal organization of society. A perfectly functioning organization of the whole society, a social mechanism embracing all mankind would not leave room for social work, but such a mechanism is unimaginable. It is prevented by two factors, one which is rooted in what we call today in philosophical jargon "man's existential predicament," his insufficiency. The second factor is rooted in man's existential nature, the uniqueness of every individual and every situation. No total regulation, even if given in the best interest of everybody, ever has adequately functioned either in war or in peace. The disorder produced by totalitarian regulations in Nazi Germany during the Second World War is equalled by the disorder in food distribution in Soviet Russia during the cold war in 1960s. Neither intellect nor character of men is adequate to such a task. And even if they were in one part of the world, interferences from other parts would spoil the functioning of a perfect social organization. The fact on which self- help is based, the European immigration, was for a long time beyond the reach of any existing legal organization of social needs. Spontaneous social work was the only way to solve the immediate problem.

But this is a minor part of our question. More important is the fact that even in the best legal organization of social needs, every individual represents a unique problem. Only in a society which suppresses individual claims for help, can this problem be put aside, and not only individual persons but also individual situations between persons or persons and groups, transcend the reach of any legal organisation. It is the greatness of man that his freedom implies a uniqueness which prohibits is being absorbed into a social machine so long as he remains man. For this reason, social work is more than emergency work unless one defines emergency as a perpetual concomitant of the human situation and that probably is true.

11.6 Philosophy of Social Work Ethics:

Frederic Reamer, a social work educator well-known for writing about social work values and ethics, suggests the following Ethics Decision-Making Framework: i) Identify the ethical issues, including the social work values and duties that conflict; ii) Identify the individuals,

groups, and organizations likely to be affected by the ethical decision; iii) Tentatively identify all viable courses of action and the participants involved in each, along with the potential benefits and risks for each; iv) Thoroughly examine the reasons in favour of and opposed to each course of action, considering relevant) Codes of ethics and legal principles; b) Ethical theories, principles, and guidelines (for example, deontological and teleological utilitarian perspectives and ethical guidelines based on them); c) Social work practice theory and principles;d) Personal values (including religious, cultural, and ethnic values and political ideology), particularly those that conflict with one's own. v) Consult with colleagues and appropriate experts (such as agency staff, supervisors, agency administrators, attorneys, and ethics scholars).vi)Make the decision and document the decision making process.   vii) Monitor, evaluate, and document the decision.

The qualified practice of social work demands all-round knowledge and professional competence. While professional skills may not directly be of an ethical character, an ethical demand is to maintain and develop those skills. However, a part of social work professional competence is of a directly ethical character. These are the personal qualities normally included in classic descriptions of ethical consciousness and integrity. Examples of such ethical qualities in social work are:

- Integrity
- Critical self-insight
- Responsibility
- Courage/moral courage
- A sense of justice
- Balanced judgement
- Tolerance/ broad-mindedness
- Empathy/sensitivity
- A basic attitude of respect, friendliness and equality in relation to others.

These qualities normally find expression in the actions taken and in many cases refer to a manner of treating other citizens, but they also indicate an inner bearing. There are other important personal qualities and abilities that are not foremost of an ethical character but that can harbour an ethical dimension and that link up with ethical traits of character. For example,

- Objectivity and clarity
- Creativity
- Social competence
- Will to understanding
- Ability to co-operate
- Independence

In all professions with social responsibility, the exercise of the work itself can contribute to ethical development, but this does not take place automatically. There is the risk of losing one's ethical integrity and of instead developing a meagre standard procedure in dealing with clients or even a stunting cynicism. The qualities listed constitute a powerful ideal that is relevant to many professional areas and life situations. We are normally attracted to these qualities and strive to develop them. Since we realize their relevance for both our own lives and for practice of the profession, we can hopefully also develop in a positive direction. Ethical qualities can also be developed through the positive input of other persons and through a stimulating and open-minded work environment. Supervision and collegial dialogue can also be of great value. It is probable that we can also develop in a positive direction by reacting and protesting against attitudes and behaviour/actions that signal a destructive approach, e.g., indifference, intolerance and cowardice.

11.7 Significance of Social Work Ethics:

Social workers champion social justice and social change, and are perceptive of cultural and ethnic diversity and endeavour to end discrimination, oppression, poverty and other types of social injustice. They may do this through direct practice, community organization, consultation, advocacy and more. All of this is done in service of the central goal of social workers: to enhance the capacity of people to address their own needs.

Social Work ethics play a very important role in directing the students, teachers, practitioners and social work institutions across the globe. As said in earlier section, ethics make us to understand what is right and what is wrong. The social workers must make their decision ethically. They should not indulge in any unethical decision while teaching their students, practicing with their clients or doing their fieldwork and administrating an organisation or institution etc. Undoubtedly, the code of ethics in social work is soul of social work profession. It controls, guides, directs and brings effective results with the social work interventions. While adopting and practicing the code of ethics with a set of ethical principles in the society, definitely, the public recognition will be enhanced to the social work profession. Hence the presence and requirement of social work ethics is highly significant in social work profession.

11.8 Social Work Ethics and Social Work Practice:

Social work practice consists of the professional application of social work values, principles, and techniques to one or more of the following ends: helping people obtain tangible services; counselling and psychotherapy with individuals, families, and groups; helping communities or groups provide or improve social and health services; and participating in legislative processes. The practice of social work requires knowledge of human development and behaviour; of social and economic, and cultural institutions; and of the interaction of all these factors.

In order to achieve the professional goals in social work, one has to adopt and practice social work ethics and its values and principles. The Code of Ethics for Social Workers in India was written and disseminated by the School of Social Work at Indira Gandhi National Open University (IGNOU), New Delhi in 2015. And in the same year National Association of Professional Social Workers in India(NAPSWI) came up with another code of ethics for professional social workers in India. These codes of ethics with a set of values and ethical principles are very much useful while practicing our profession. Every stakeholder such as teacher, practitioner, student, institution etc. in the profession is given a set of ethical responsibilities for their effective delivery of services in their capacity.

11.9 Goals of Social Work Ethics:

In any country, the social work profession defined their goals which are connected with global problems but, sometimes nation specific. In order to achieve the goals of social work profession, the code of ethics serves to uphold the profession's mission. As a profession, social work aims to improve human well-being and help satisfy the fundamental human needs of all people, with special regard to the needs and empowerment of people who are vulnerable, oppressed and living in poverty. The storied and defining characteristic of social work is the field's attention to personal well-being within a social context and the general well-being of society as a whole. A focus on the outside forces that create, contribute and address life problems is fundamental to social work.

When examining the ethics of social work, it is important to first grasp the primary mission of the field. As a profession, the goal is to fundamentally enhance human well-being and strive for all people regardless of any hardships they face to have their needs met. Social workers thus need to have knowledge of how environmental forces create or contribute to issues that affect individuals. The awareness of their goals when they begin work in the field, as well as their core values, lend to the unique perspective of social workers. In such a challenging profession that deals very closely with individuals or clients facing obstacles on a day-to-day basis it makes sense that a code of ethics would be established.

Some of the goals of ethics in professional social work can be drawn from our practices and outcome based intervention. The following are some goals of ethical practice in social work in any part of the world.

1. To provide services to the needy with transparency, accountability and integrity
2. To enhance the public recognition and trust on professional social work
3. To upheld the professional status to this noble profession in the world
4. To prepare all stakeholders in the profession for giving their selflessness services
5. To provide effective, efficient and faithful services to the clients of all categories in the society and
6. To practice social work with empathy, trustworthiness and compassion by using values and principles of code of ethics in social work practice.

The above goals may be achieved if all the stakeholders such as teachers, students, practitioners and institutions and even the national bodies for professional social work practice with ethical responsibilities.

11.10 The Ethical Principles of Social Work

The National Association of Social Workers (NASW)USA states that "the mission of the social work profession is rooted in a set of core values" (NASW, 2017).The core values given by NASW are:

Service (Ethical principle: Help people in need and address social problems): The primary goal of this profession is addressing societal issues and helping communities as well as individuals. Social workers elevate the needs of others above their personal interests and use all resources available to them to serve their clients.

Social Justice (Ethical principle: Social workers challenge social injustice): This field is based on the concept of advocating for the oppressed, the voiceless, and everyone else unable to advocate for themselves. Social workers deal with issues ranging from poverty and homelessness to racial oppression, sexual discrimination and other injustices.

Dignity and the worth of the person (Ethical principle: Social workers respect the inherent dignity and worth of the person): Social workers need to be mindful of differences in cultures and social values. Regardless of a client's individual beliefs, social workers are expected to treat everyone with the same level of dignity and respect.

Importance of human relationships (Ethical principle: Social workers recognize the central importance of human relationships):There is an understanding that facilitating healthy, solid human relationships can lead to the long-term success of communities. Social workers connect people who need help with organizations and individuals who can assist them.

Integrity (Ethical principle: Social workers behave in a trustworthy manner): For social workers to be trusted by clients and other individuals, they must demonstrate trustworthiness at all times. They must uphold the core values and ethical guidelines of their profession to continue to make meaningful contributions.

Competence (Ethical principle: Social workers practice within their areas of competence and develop and enhance their professional expertise): There's a reason most social work jobs require at least a bachelor's degree, but often more a master's degree and state licensing. Social workers must continue to strive to expand their knowledge, but always be realistic and practice within their scope of understanding.

11.11 The Social Work Code of Ethics

The purpose of the National Association of Social Workers (NASW) Code of Ethics is to set forth the values, principles and standards that guide a social worker's conduct. It's important to note that this code is relevant to all social workers, including students. Regardless of their professional functions, the setting of their work, or the populations they serve the NASW Code of Ethics applies to them. The six purposes of the Code of Ethics are as follows:

The Code identifies core values on which social work's mission is based. The Code summarizes broad ethical principles that reflect the profession's core values and establishes a set of specific ethical standards that should be used to guide social work practice. The Code is designed to help social workers identify relevant considerations when professional obligations conflict or ethical uncertainties arise. The Code provides ethical standards to which the general public can hold the social work profession accountable. The Code socializes practitioners new to the field of social work's mission, values, ethical principles and ethical standards.The Code articulates the standards set for the social work profession and can be used to assess if social workers engage in unethical conduct.

The NASW encourages social workers to consider other sources of information to guide their ethical thinking and to consider ethical theory and principles in a general manner. Social work theory, research, laws, regulations and agency policies can all be guiding forces for continuing an ethical approach to their work. That said, among the code of ethics, social workers should prioritize the NASW Code of Ethics as their primary source.

11.12 Summary:

Ethics in Social Work practice bring positive results from their interventions. All stakeholders in the social work profession will be highly benefitted, if a proper code of ethics is in place in any nation. Now, it has become possible in India from 2015 onwards. Before that we were depending on NASW's code of ethics. With so much of diversity and different regions with various interests, India is something unique from other country. However, the unity in handling the problems is something an art for all of us. The code of ethics will help in practising the professional social work with honesty and transparency.

11.13 Key Words:

Ethical Principles
Social Work Ethics
Social Work Practice
Core Values of Social Work
Significance of Social Work Ethics

11.14 Exercises:

1. What are the examples of ethical qualities of social worker?
2. List out six core values of social work according to National Association Social Workers (NASW)?
3. What are the goals of Social Work Ethics?

11.15 Reference Books:

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SOCIAL WORK AS A PROFESSION

The objectives of this lesson are to provide an insightful understanding on the meaning of a profession and goals of a profession and to discuss on the fundamental characteristics of a profession connected with social work profession and also to describe and discuss the six fundamentals of social work to justify social work as a profession.

12.1 Introduction

Professional Social work is most recognised human service profession in the world now which enters into the pains of the people and solves the problems in a systematic manner. Social work is now a global profession. Most countries in the world have social work education as part of their university systems and offer degree programmes in the discipline. There are a number of jobs in governmental and non-governmental sector for which trained social workers are preferred. Professional bodies of social workers have been formed in many countries, which play an important role in facilitating professional interaction and promoting common interests. National governments and the civil societies are convinced that social workers have a specialist role in many areas in the social sector. International bodies of social workers have raised the global profile of profession by contributing their expertise to international organizations like United Nations (UN), World Health Organisation (WHO) and handling various international problems.

While social workers can be pleased at the growing recognition, the process is still ongoing and faces considerable challenges. Social workers cannot still say that their profession is recognised and accepted on par with other professions like medicine, law, management and nursing. Moreover, the growth of the profession is geographically uneven; in some countries the social work is fully recognised as a profession while in others it is still gaining recognition. In many universities there are separate social work departments staffed by trained social work teachers while in other universities sociology, women studies and other

social science departments teach the subject. Yet in some countries social workers are employed mainly in the government sector while in others they are part of civil society organizations. Many differences in the content, teaching and practice of social work are due to historic reasons. The profession is influenced by the ideological orientation of the state and the value system of the particular society in which it exists.

12.2 Meaning and Definition of Profession

Professional social workers assist individuals, groups, or communities to restore or enhance their capacity for social functioning, while creating societal conditions favourable to their goals. The practice of social work requires knowledge of human development and behaviour, of social, economic and cultural institutions, and of the interaction of all these factors. Social workers are highly trained and experienced professionals. Only those who have earned social work degrees at the bachelor's, master's or doctoral levels, and completed a minimum number of hours in supervised fieldwork, are "professional social workers."

Profession can be defined as 'a paid occupation, especially one that involves prolonged training and a formal qualification'. 'A profession is a disciplined group of individuals who adhere to ethical standards'. This group positions itself as possessing special knowledge and skills in a widely recognised body of learning derived from research, education and training at a high level, and is recognised by the public as such.

A profession is also prepared to apply this knowledge and exercise these skills in the interest of others. A profession is characterized by a specialized body of knowledge and skills, an area of operation, a code of ethics, and a certain degree of organization among the members of the profession.

The profession of law, medicine, and engineering are some of the more commonly known professions. Education for a profession has the specific function of imparting the necessary knowledge, skills and values to those who aspire to enter the profession. In many cases, there are legal provisions, which prevent unqualified persons from practicing a particular profession. This is so in the case of the professions of law and medicine. To the extent that the entry into a profession is restricted to appropriately qualified persons, the professional schools also perform the function of serving as a channel of recruitment to new entrants to the profession.

12.3 The Social Work Commitment

The Australian Association of Social Work (AASW) has given set of commitment which should be carried out by the social work practitioners/teachers and students while practicing, teaching or doing field work in any setting. In India, the following commitment is very much applicable to Indian context as it covers all the aspects of professional social work practice. This commitment is closely connected with the practice of all the methods of social work.

- Upholding people's interests and rights

- Working with individuals, groups and communities in the pursuit and achievement of equitable access to social, economic and political resources
- Providing assistance to improve the well-being of clients. (Clients are individuals, families, groups, communities, organisations and societies, especially those who are neglected, vulnerable, disadvantaged or have exceptional needs)
- Raising awareness of structural inequities
- Promoting policies and practices that achieve a fair allocation of social resources
- Acting to bring about social change to reduce social barriers, inequality and injustice.

12.4 Goals of Social Work Profession

Social work is the helping profession. The primary mission of the social work profession is to enhance human well-being and help meet basic and complex needs of all people, with a particular focus on those who are vulnerable, oppressed, and living in poverty. In the backdrop of the contemporary social realities, in their historical context, the following goals of social work may be adopted for working with various categories of people in the society.

1. Promote values of human dignity and self-worth of every person, social justice and human rights, democratic pluralism, people's participation and self-determination, local self- governance, peace and collaborative social relationships.

2. Challenge the systematic discrimination and marginalization of vulnerable groups because of their sex, ethnicity, age, health, economic background, sexual orientation and other such attributes, and recognise strengths and facilitate inclusion of marginalized groups such as women, Dalits, tribes/indigenous people, nomadic communities, landless and small farmers, pastoralists, the labour class, children, youth, older persons and persons with disabilities, mental or terminal illness or varying sexual orientations.

3. Work for democratisation of the socio-economic-political systems, aiming at empowerment of vulnerable groups to promote their basic rights such as food and nutrition, water and sanitation, livelihood and employment, health, housing, environmental sustainability, and the literacy and basic education and relief and rehabilitation of victims of displacement, social conflict and environmental disasters.

4. Use cultural sensitive evidence-based methods of prevention and evaluation of social problems within the generalist, clinical and social action approaches of social work, participation in people's movements, participatory training legal aid advocacy and public interest litigation and conflict resolution in social conflict situations and relief and rehabilitation in emergency situations, administration of welfare and development organisations and policy and program planning, implementation monitoring and evaluation.

5. Enhance social responsibility and mutuality, so that people are collectively responsible for the type of society they want and are willing to work towards. Develop self-reliance and autonomy so that people are participated in controlling their life situation and destiny and

6. Build the basic structures of society including the family and the small community where people's basic needs are fulfilled. Develop knowledge, banish ignorance and raise consciousness. Maximize people's growth to a healthy life and opportunity for preserving it.

12.5 Mission of Social Work Profession

The primary mission of the social work profession is to enhance human well-being and help meet basic and complex needs of all people, with a particular focus on those who are vulnerable, oppressed, and living in poverty. If you're looking for a career with meaning, action, diversity, satisfaction, and a variety of options, consider social work.

Social work is different from other professions, because it focuses both on the person and their environment. Social workers deal with the external factors that impact a person's situation and outlook. And we create opportunities for assessment and intervention, to help clients and communities cope effectively with their reality and change that reality when necessary. Social workers help clients deal not only with how they feel about a situation but also with what they can do about it.

In thousands of ways, social workers help people of every age and background, all across the country. The most well-known aspect of the social work profession is providing direct services or therapy directly to clients. We help guide people to critical resources and counsel them on life-changing decisions. We also advocate for change to improve social conditions and strengthen the social net.

12.6 Fundamental Characteristics of Profession

In order to uphold the status of professional status, one has to possess fundamental characteristics and demonstrate them while practising the same. Social work profession is not exceptional in possessing and demonstrating the basic characteristics. The following are the fundamental characteristics:

Great responsibility: Professionals deal in matters of vital importance to their clients and are therefore entrusted with grave responsibilities and obligations. Given these inherent obligations, professional work typically involves circumstances where carelessness, inadequate skill, or breach of ethics would be significantly damaging to the client and/or his fortunes.

Accountability: Professionals hold themselves ultimately accountable for the quality of their work with the client. The profession may or may not have mechanisms in place to reinforce

and ensure adherence to this principle among its members. If not, the individual professionals will (e.g. guarantees and/or contractual provisions).

Based on specialized theoretical knowledge: Professionals render specialized services based on theory, knowledge, and skills that are most often peculiar to their profession and generally beyond the understanding and/or capability of those outside of the profession. Sometimes, this specialization will extend to access to the tools and technologies used in the profession (e.g. medical equipment).

Institutional preparation: Professions typically require a significant period of hands-on, practical experience in the protected company of senior members before aspirants are recognized as professionals. After this provisional period, ongoing education toward professional development is compulsory. A profession may or may not require formal credentials and/or other standards for admission.

Autonomy: Professionals have control over and, correspondingly, ultimate responsibility for their own work. Professionals tend to define the terms, processes, and conditions of work to be performed for clients (either directly or as preconditions for their ongoing agency employment).

Clients rather than customers: Members of a profession exercise discrimination in choosing clients rather than simply accepting any interested party as a customer (as merchants do).

 Direct working relationships: Professionals habitually work directly with their clients rather than through intermediaries or proxies.

 Ethical constraints: Due to the other characteristics on this list, there is a clear requirement for ethical constraints in the professions. Professionals are bound to a code of conduct or ethics specific to the distinct profession (and sometimes the individual). Professionals also aspire toward a general body of core values, which are cantered upon an uncompromising and un-conflicted regard for the client's benefit and best interests.

Merit-based: In a profession, members achieve employment and success based on merit and corresponding voluntary relationships rather than on corrupted ideals such as social principle, mandated support, or extortion (e.g. union members are not professionals). Therefore, a professional is one who must attract clients and profits due to the merits of his work. In the absence of this characteristic, issues of responsibility, accountability, and ethical constraints become irrelevant, negating any otherwise-professional characteristics.

Capitalist morality: The responsibilities inherent to the practice of a profession are impossible to rationally maintain without a moral foundation that flows from a recognition of the singular right of the individual to his own life, along with all of its inherent and potential sovereign value; a concept that only capitalism recognizes, upholds and protects.

12.7 International Statements of Professionalism

Whether social work can be called a fully-developed, unified profession remains debatable even to this day. Across international boundaries, persistent divisions among countries identified as the 'North' (so-called "developed" countries) or the 'South' ("developing" countries) continue to promote differences in the identities and activities of those working in the field. In some settings, the emphasis, historically influenced by North American and Western European developments, is on intervening with individuals or small groups, and less on larger scale environmental forces. In others, more typically though not universally in the South, the emphasis may be reversed. For social workers, finding the right balance between these objectives remains a high priority. As Hare observed, reciprocal influences of the individual and the environment represent powerful forces to be considered in all social work interventions. "People are affected by their environments," she wrote, "- whether a polluted river, repressive social policies, a school or children's institution, the workplace or a family and people also have the capacity to change their environments.

Indeed, empowering them to do so is also part of social work" (2004, p. 410). At its general meeting in Montreal, Canada in 2000, the International Federation of Social Workers (IFSW) concluded a six-year process by voting to approve a new international definition of social work. The definition identified key values of the profession, defining its core activities, and acknowledging the importance of comprehensive theories built on appreciation of human behavior in the social environment (HBSE). The definition promotes interventions with individuals as they interact with their surroundings on human, social, and physical levels, and encourages the empowerment and liberation of people as valuable social work processes (Hare,2004).

Citing the contributions of Brazilian educator Paolo Freire, social workers were encouraged to learn how to recognize social, political, and economic contradictions within the social order, and to take action against oppression accordingly. This meant embracing a challenge to assess problems broadly, respect individual and cultural diversity, and develop responses that incorporated universal principles while adapting wherever appropriate to local and cultural priorities. Because the IFSW definition and its language were so carefully crafted by an international task force, it is included in its entirety here: 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 behavior 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. Commentary Social work in its various forms addresses the multiple, complex transactions between people and their environments. Its mission is to enable all people to develop their full potential, enrich their lives and prevent dysfunction. 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 the communities they serve. Social work is an interrelated system of values,

theory and practice. Values Social work grew out of humanitarian and democratic ideas, and its values are based on respect for the equality, worth and dignity of all people. Since its beginnings over a century ago, social work practice has focused on meeting human needs and developing human potential. Human rights and social justice serve as the motivation and justification for social work action. In solidarity with those who are disadvantaged, the profession strives to alleviate poverty and to liberate vulnerable and oppressed people in order to promote social inclusion. Social work values are embodied in the profession's national and international codes of ethics.

Theory Social work bases its methodology on a systematic body of evidence-based knowledge derived from research and practice evaluation, including local and indigenous knowledge specific to its context. It recognizes the complexity of interactions between human beings and their environment, and the capacity of people both to be affected by and to alter the multiple influences upon them, including bio-psychosocial factors. The social work profession draws on theories of human development and behavior and social systems to analyze complex situations and to facilitate individual, organizational, social and cultural changes. Practice 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 counselling, 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. To more fully define the implications of supporting social justice, two other principles have been emphasized: solidarity and social inclusion. Solidarity implies "not only understanding and empathy towards humankind's pain and suffering, but also identifying and taking a stand with the sufferers and their cause, ...expressing their solidarity in words and deeds in the face of any form of denial of people's political, civil, social, economic, cultural, or spiritual rights" (United Nations Centre for Human Rights).

Social inclusion involves resisting any process that would deny access by certain social groups to resources or entitlements, or otherwise put them in a position of being outcaste. As ambitious as these goals may seem, they have been equally hard to achieve. Some view modern forces of globalization, for instance, as honouring a "seamless web" of world systems wherein social workers are moved towards a "fuller understanding of the effects of social, economic, and environmental policies in one part of the world...on people in many other places".

David N. Jones, President of IFSW, speaking for social workers world-wide, has noted that "we need to connect social work with that basic humanitarian concern with helping and supporting people in need, and doing that globally is important for the national as well as the

international agenda". Others are concerned that delivering on such promises has proved elusive over time. Summarizing a half century of international experience, David Drucker asked: "whether, as we proudly and insistently claim, we really are to be found significantly at the centre of concern with the poor, the excluded, and the fundamental conditions of poverty.

12.8 Six Fundamentals of Social Work as a Profession

The emergence of social work as a profession in India was a 'borrowing' from the west. It is no accident that the first two schools of social work were established by the individuals who came from outside India. They were sensitive to emerging needs and problems and based on their country's experience saw a solution in the training of individuals as professionals for few services that would be required in a fast urbanising India. The idea of a profession of social work did not have an easy acceptance. Those social workers can benefit by training and that they could accept payment and yet be considered social workers were both new. Till that period, social work as a rule was undertaken by volunteers and their major attribute was selflessness and dedication. The paid functionaries of Social Work agencies are not recorded as social workers. They were clerks, cooks, watchmen, teacher or instructor, but not social workers. Emergence of professional social work in India, Not having any standards and body of knowledge, absence of code of ethics and public recognition of profession social work were some of the reasons for such condition in India.

After reviewing a lot of literature available on social work, one can understand that any practice based discipline having the following six elements can be called as a profession. Those five fundamentals are (1) Body of Knowledge, (2) Systematic Process of Intervention (3) Tools, Techniques and Skill Sets, (4) Code of Ethics and Values (5) Fulfilment of Societal Needs and (6) Professional Associations and Accreditation Bodies

Body of Knowledge

Body of knowledge (BOK) refers to the core teachings and skills required to work in a particular field or industry. The body of knowledge (BOK) is usually defined by professional associations. Members of the profession outline what is needed to do their practice and that forms the foundation for the curriculum of most professional programs or designations. People seeking to enter the profession must display their mastery of the body of knowledge in order to receive accreditation that enables them to practice these skills. Apart from adopting traditional methods for practice, In India, we have developed six additional methods as contemporary methods for Indian context. Those six methods namely advocacy, awareness campaign, resource mobilization, public interest litigation, networking, and strengths based practice method were developed by Indira Gandhi National Open University (IGNOU). These methods are widely accepted and practiced in India. Similarly, a lot of knowledge base is being developed to professional social work training and practice.

Social work profession has its own body of knowledge with adequate models of intervention and that is available from 100 years ago. The same is being updated time to time. Therefore,

we can say that the social work profession has enough knowledge base for teaching and training.

Systematic Process of Intervention

A systematic process is often closely associated with critical thinking. In general, the application of a systematic process is regarded as a means of management aimed at reducing the number and severity of mistakes, errors and failures due to either human or technological functions involved. A systematic process involves the definition of a problem, the searching of alternative solutions in general through models, and the selection of the best alternative that will eventually decide the course of action. The systematic process in decision making in management or scientific approach involves the following steps: 1. Definition of a problem for analysis; 2. Observation; 3. Declaration of hypotheses; 4. Design of experiments where measurement is involved; 5. testing of hypothesis. The complexity of systems in management forces the analyst to use simplified models to capture the relevant relationships. Mathematical models have shown to be very effective in helping to find the best alternative to a number of diverse situations.

In social work, we have very systematic procedure to be followed any application of methods or principles of social work. For instance, in social case work which works with individuals, we use the following four steps to complete the interventions (1) Intake and psycho-social study, (2) social diagnosis (3) treatment and (4) termination.

Tools, Techniques and Skill Sets

Evidence based tools, techniques and skill sets are available for social work practice across the country. Possessing a set of technical skills, which are to be specially acquired for solving the problems in the society, is an important prerequisite for a profession like social work. Emerging skills and techniques are being adopted time to time as per the changes occurring in the society. The following are some of the tools and techniques and skills of social work: Advocacy, Cooperation, Patience, Persuasion, Communication, Empathy, Boundary Setting, Time Management, Organization, Critical Thinking, and Active Listening.

There are enough tools, techniques and skill sets are available/ possessed by trained social workers to deal with the problems of the society at various levels. For the last 100 years in other countries and for the last 80 years in India, the trained social workers have been rendering their services with individuals, groups, communities and organisational setting while delivering their duties in teaching and research. In some parts of the country, the method of social action is widely practiced to solve the mass problems.

Code of Ethics and Values

A code of ethics is a guide of principles designed to help professionals to deliver their duties with honesty and integrity. A code of ethics document may outline the mission and values of the profession or organization, how professionals are supposed to approach problems, the ethical principles based on the organization's core values, and the standards to which the professional is held. A code of ethics also referred to as an "ethical code," may encompass

areas such as professional ethics, a code of professional practice and an employee code of conduct.

In all most all the countries in the world, the social work profession is having code of ethics. In India, Professor Gracious Thomas brought in 'Code of Ethics for Social Work' from Indira Gandhi National Open University (IGNOU), New Delhi in 2015 and in the same year National Association of Professional Social Workers in India (NAPSWI) adopted a 'Code of Ethics for Professional Social Workers in India. Therefore, In India all the fundamentals for recognising social work as a profession are very much in place. As per the code of ethics provided by School of Social Work at IGNOU, we have 12 values in social work profession. They are Service to Humanity, Social Justice, Respect for Dignity and Worth of the Person, Importance of Human Relationships, Competence, Integrity, Hard Work, Teacher ship, Loyalty to Profession, Cultural Sensitivity, Responsibility and Commitment and Patriotism.

Fulfilment of Societal Needs

The fulfilment of needs is a requirement for quality of life and social well-being. If needs stay unfulfilled, then a feeling of a lack or deficit arises which has negative consequences for individuals and society. Needs could function as key regulators for social development. Social need is any essential need for the survival and the progress of the individuals (or the society as a whole) and its derivatives. Example of social needs include: food and water, energy, health protection and medication, education, transportation, employment, safety and security etc.

Social work profession in India is very much available to address the societal needs at time. In fact, the commencement of social work in India in 1936 emerged to address the social needs such safety and security, crime, prostitution, education, health, food and water etc. by Dr. Clifford Manshardt. In the case of any emergency situations such as earthquakes, floods, fire accidents etc., the trained social workers will be the frontline warriors to help them out. Therefore, the social work in India is providing sufficient time for fulfilling the societal needs.

Professional Associations and Accreditation Bodies

Professional associations are organisations that act as a peak body or umbrella for professionals working in the same or similar fields. These associations can define the profession and assist members to further the profession through ongoing learning, quality control and research etc. An accreditation body is an organization that provides accreditation services, which is a formal, third party recognition of competence to perform specific tasks.

In India and other countries, social work profession has got good number of professional association such as National Association of Social Worker in the USA, Australian Association of Social Work, Canadian Association of Social Workers, National Association of Professional Social Workers in India, Indian Society of Professional Social Workers, BharathiyaSamajKaryaParishad etc. and at the same time there are accreditation bodies such Council on Social Work Education in the USA and National Assessment and Accreditation

Council in India are taking care of accreditations and giving grades to the social work programmes and Institutions.

12.9   Summary

Social work continues to struggle to be viewed as a profession in India. But, this noble profession has its own body of knowledge, code of ethics, systematic process of intervention, accreditation bodies, and a set of skills for solving the problems of the people in the society. Therefore, as said by many associations, bodies, social work is a profession and it is one of the growing and unique professions in the world. While the social work field aspires to the status, credibility, and authority afforded, other professional helpers, who, like social workers are well-educated and skilful, social work's micro-mezzo-macro focus has been problematic. We have trouble defining what we do, along with what we should not do or specialize in, so others are confused about social work as well including all types of practice under the rubric of social work has resulted in an un integrated professional identity. Some social workers resist becoming more exclusive, however, and argue that while the nature of social work is diverse, the purpose and objectives of social work are what holds us together. These are based on values and ethics that are taught via social work education and training. The means vary, but the common objectives of social work across cultures, according to the IFSW's carefully worded purpose statement, are to promote social change, problem-solving in relationships, and the empowerment and liberation of people in order to enhance well-being.

12.10   Key Words

Profession
The Commitment
Goals of Social Work
Six Fundamentals
National Association

12.11   Exercises

1. What is your understanding about a profession and the fundamentals required to be considered as profession?
2. What did you capture from the International Statements on Social Work as Profession?
3. Do you think that the six fundamentals are enough to consider social work as a profession in India?

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LESSON-13

CODE OF ETHICS IN PROFESSIONAL SOCIAL WORK

The main objectives of this lesson are to discuss the objectives, purpose of code of ethics in social work profession and to describe the core values given by National Association of Social Workers (NASW), and Indira Gandhi National Open University and also to provide ethical responsibility towards various stakeholders of social work profession such as clients, colleagues, practice setting, research, society etc.

13.1 Introduction
13.2 Objectives of Code of Ethics
13.3 Purpose of Code of Ethics
13.4 Values and Ethical Principles
13.5 Ethical Standards and Responsibilities
13.6 Ethical Responsibilities Towards Clients
13.7 Ethical Responsibilities Towards Professional Colleagues
13.8 Ethical Responsibilities Towards Practice Setting
13.9 Ethical Responsibilities Towards Education and Supervision
13.10   Ethical Responsibilities Towards Research and Distribution of Findings
13.11   Ethical Responsibilities Towards Oneself of Being Professional
13.12   Ethical Responsibilities Towards Social Work Profession Itself
13.13   Ethical Responsibilities Towards The Society
13.14   Summary
13.15   Key Words
13.16   Exercises
13.17   Reference Books

13.1 Introduction

Code of ethics for professional social work practice is an essential part to provide service to the needy in the society in a systematic, non-discrimination, and effective manner. Definitely, the code of ethics guides a trained social worker with a set of responsibilities to delivered, values to be practiced and commitment to be ensured with all his/her primary and secondary stakeholders within and outside the ambit of the social work profession. As all of us know social work is a century old profession in the world and 85 years old in India. It has been addressing the problems of many communities in the society.

Social workers promote social justice and social change with and on behalf of clients. 'Clients' is used inclusively to refer to individuals, families, groups, organizations, and communities. Social workers are sensitive to cultural and ethnic diversity and strive to end discrimination, oppression, poverty, and other forms of social injustice. These activities may be in the form of direct practice, community organizing, supervision, consultation, administration, advocacy, social and political action, policy development and implementation, education, and research and evaluation. Social workers seek to enhance the capacity of people to address their own needs. Social workers also seek to promote the

responsiveness of organizations, communities, and other social institutions to individual's needs and social problems.

The mission of the social work profession is rooted in a set of core values. These core values, embraced by social workers throughout the profession's history, are the foundation of social work's unique purpose and perspective.

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

Apart from the above six core values given by National Association of Social Workers (NASW), USA and six more core values were brought in by Professor. Gracious Thomas from Indira Gandhi National Open University (IGNOU), New Delhi. These additional six values are very pertinent to the present day context in general to the social workers in India in particular. The six values are as follows:

1. Hard work
2. Teachership
3. Loyalty to profession
4. Cultural sensitivity
5. Responsibility and commitment and
6. Patriotism.

13.2 Objectives of Code of Ethics

Social work values enshrined in various Codes of Ethics found in most countries seem to have similarities. This is primarily because the profession grew out of humanitarian and democratic ideals and is based one quality, worth and dignity all human beings without any distinctions. These ideals facilitate the professionals who are specialists over a range of problems and issues to work with clients-individual, family, group and community-aiming at mitigating them as well as empowering the vulnerable. Social work values are culture specific and related to existing societal values. For example, the social work values elaborated in the NASW Code of Ethics is firmly rooted in emphasis on individualism and self-reliance. The NASW Code of Ethics gives much importance to privacy and confidentiality. In the Indian context, dignity and worth of the person requires emphasis while the extent of privacy and confidentiality become less important. In fact in most cases it is a matter of shared confidentiality within the close circles of the client. The specific objectives of the Code of Ethics for social workers are:

1. To provide guidance to social workers to effectively practice the profession;
2. To set standards for the practice of the profession in India;
3. To protect the client from incompetent and untrained practitioners;
4. To facilitate social workers to set dignified behaviour standards for themselves in the practice of the profession;
5. To safe guard the social workers from exploitation of any kind;
6. To improve the knowledge and skill base of the profession through evidence based research;

7. To provide guidance to social work education institutions, agencies, associations, employers and administrators;
8. To protect the professionals from litigation; and
9. To promote and facilitate the practice of social work profession.

Social work education is about eight decades old in India and it is yet to get recognition from the government as a profession. Social workers are broadly seen as charity workers of voluntary nature. The practice of charging fee by the professional is almost absent although persons with social work education are being widely recruited by NGOs, government welfare agencies, donor agencies and several bilateral and international organizations.

13.3 Purpose of Code of Ethics

Professional ethics are at the core of social work. The profession has an obligation to articulate its basic values, ethical principles, and ethical standards. The National Association of Social Workers (NASW) Code of Ethics sets forth these values, principles, and standards to guide social workers' conduct. The Code is relevant to all social workers and social work students, regardless of their professional functions, the settings in which they work, or the populations they serve. The NASW Code of Ethics serves six purposes:

1. The Code identifies core values on which social work's mission is based.
2. The Code summarizes broad ethical principles that reflect the profession's core values and establishes a set of specific ethical standards that should be used to guide social work practice.
3. The Code is designed to help social workers to identify relevant considerations when professional obligations conflict or ethical uncertainties arise.
4. The Code provides ethical standards to which the general public can hold the social work profession accountable.
5. The Code socializes practitioners new to the field to social work's mission, values, ethical principles, and ethical standards.
6. The Code articulates standards that the social work professional itself can use to assess whether social workers have engaged in unethical conduct. NASW has formal procedures to adjudicate ethics complaints filed against its members

13.4 Values and Ethical Principles

The following broad ethical principles are based on social work's core values of service, social justice, dignity and worth of the person, importance of human relationships, integrity, and competence. These principles set forth ideals to which all social workers should aspire.

Value: Service
Ethical Principle: Social workers' primary goal is to help people in need and to address social problems. Social workers elevate service to others above self-interest. Social workers draw on their knowledge, values, and skills to help people in need and to address social problems. Social workers are encouraged to volunteer some portion of their professional skills with no expectation of significant financial return.

Value: Social Justice
Ethical Principle: Social workers challenge social injustice. Social workers pursue social change, particularly with and on behalf of vulnerable and oppressed individuals and groups of

people. Social workers' social change efforts are focused primarily on issues of poverty, unemployment, discrimination, and other forms of social injustice. These activities seek to promote sensitivity to and knowledge about oppression and cultural and ethnic diversity. Social workers strive to ensure access to needed information, services, and resources; equality of opportunity; and meaningful participation in decision making for all people.

Value: Dignity and Worth of the Person
Ethical Principle: Social workers respect the inherent dignity and worth of the person. Social workers treat each person in a caring and respectful fashion, mindful of individual differences and cultural and ethnic diversity. Social workers promote clients' socially responsible self-determination. Social workers seek to enhance clients' capacity and opportunity to change and to address their own needs. Social workers are cognizant of their dual responsibility to clients' interests and the broader society's interests in a socially responsible manner consistent with the values, ethical principles, and ethical standards of the profession.

Value: Importance of Human Relationships
Ethical Principle: Social workers recognize the central importance of human relationships. Social workers understand that relationships between and among people are an important vehicle for change. Social workers engage people as partners in the helping process. Social workers seek to strengthen relationships among people in a purposeful effort to promote, restore, maintain, and enhance the well-being of individuals, families, social groups, organizations, and communities.

Value: Integrity
Ethical Principle: Social workers behave in a trustworthy manner. Social workers are continually aware of the profession's mission, values, ethical principles, and ethical standards and practice in a manner consistent with them. Social workers act honestly and responsibly and promote ethical practices on the part of the organizations with which they are affiliated.

Value: Competence
Ethical Principle: Social workers practice within their areas of competence and develop and enhance their professional expertise. Social workers continually strive to increase their professional knowledge and skills and to apply them in practice. Social workers should aspire to contribute to the knowledge base of the profession.

13.5 Ethical Standards and Responsibilities

The code of ethics lays down specific core values, their ethical principles, standards and responsibilities which are integral to social work profession and its practice in the Indian society. It is meant for guiding and assisting all social workers-academics, practitioners, students and professionals institution-individually and collectively, to act with ethical responsibility and accountability while pursuing the profession of social work in various capacities. The Code expresses the values and practice responsibilities of the professionals which will guide the workers, their clients, employing institutions, the self-employed workers as well as the colleagues of the worker. This Code will facilitate the stakeholders in understanding what constitutes ethical social work behaviour and practice; professional obligations of the social workers; focus of professional social work behaviour and practice; focus of professional social work identities; basis for ethical reflection and decision making; and guide the professionals when considering their reciprocal rights with employing institutions, employers and colleagues.

This chapter will also hold members accountable for their ethical practice and act as the foundation for any investigation. While accepting this code, the professionals must be aware that all their behaviour or actions will not find mention in this chapter. In the event of involving guidelines in such cases, one must adhere to the general intent and principles. Professionals who do not meet the guidelines enshrined in this Code would be considered unethical. This Code of Ethics remains open to revision from time to time and adaptation by associations of social work in India in the larger interest of the professionals and professional institutions in this country. The ethical standards and responsibilities expected of professional social workers and institutions pertaining to social work activities in India are as follows:

13.6 Ethical Responsibilities Towards Clients

i.   Social workers should promote the wellbeing of clients and maintain the best interests of clients as a priority with due regard to the respective interests of other persons. In exceptional cases, the priority of clients' interests may be overshadowed by the interests of other persons or by legal requirements.

ii.   Social workers should respect and promote the right of clients to self-determination and their autonomy and assist and enable them in their efforts to identify their goals.

iii.   Social workers should ensure that clients understand the sense of informed consent and the circumstances under which it may be required. In instances when clients lack the capacity to provide informed consent, social workers should protect clients' interests by seeking permission from an appropriate third party, informing clients consistent with the clients' level of understanding.

iv.   Social workers should build up and sustain the professional relationships based on people's right to control their own lives and make their own choices and decisions. Such relationships should be based on people's rights to respect.

v.   Social workers should provide services and represent themselves as competent only within the boundaries of their education, training and relevant professional experience.

vi.   Social workers should have a knowledge base of their clients' cultures and be able to its function in human behaviour and society. For this purpose, they should obtain education about and seek to understand the nature of social diversity and oppression with respect to race, ethnicity, national origin, colour, gender identity or expression, age, marital status, political belief, religion, immigration status, and mental or physical disability.

vii.   Social workers should be vigilant to and avoid conflicts of interest that interfere with the exercise of professional decision and impartial judgment. They should inform clients when a real or probable conflict of interest arises and take reasonable steps to resolve the issue in a manner that makes the clients' interests primary and protects clients' interests to the greatest extent possible.

viii.   Social workers should respect clients' right to privacy. They should not solicit private information from clients unless it is essential to providing services. They may disclose confidential information when appropriate with valid consent from a client or a person authorized to consent on behalf of a client. Thus, social workers should protect the confidentiality of all information obtained in the course of social work assistance.

ix.   Social workers should provide clients with reasonable access to records concerning to them. Those who think that clients' access to their records could cause serious misunderstanding or harm to the client should provide assistance in interpreting the records. They should limit clients' access to their records or portions of their records, only in exceptional circumstances when there is compelling evidence that such access would cause serious harm to the client.

x.   Social workers should use the authority of their role in a responsible, accountable and respectful manner. They should exercise such authority appropriately to safeguard people with whom they work and to ensure people have as much control over their lives as is consistent with the rights of others.

xi.   Social workers should terminate their services to clients and professional relationships with them when such services and relationships are no longer required. They should take reasonable steps to avoid abandoning clients who are still in need of services.

13.7 Ethical Responsibilities Towards Professional Colleagues

I.   Social workers should treat their professional colleagues with respect and admire accurately and fairly their qualifications, views and obligations whenever needed. They should avoid criticism of colleagues in communications with other professionals and especially with the clients. They should cooperate with colleagues and with colleagues of other professions when such cooperation is essential for wellbeing of the clients.

II.   Social workers should respect confidential information shared by colleagues in the course of their professional relationships and transactions. They should ensure that such colleagues understand social workers' obligation to respect confidentiality and any exceptions related to it.

III.   Social workers those who are members of team of professionals which is interdisciplinary in nature, should participate and contribute to decisions that affect the wellbeing of clients by drawing on the perspectives, values, and experiences of the social work profession.

IV.   Social workers should not take any advantage of a dispute between a colleague and employer to obtain a position or otherwise advance the social workers' own interests. They should not drag their clients in disputes with colleagues or engage clients in any inappropriate discussion of conflicts between social workers and their colleagues.

V. Social workers should seek the cooperation of colleagues and consult them whenever it is in the best interests of clients. They should keep themselves well informed about colleagues' areas of expertise and competencies.

VI. Social workers should refer clients to other professionals when their specialized knowledge or expertise is needed to serve clients fully or partially, when it is believed that they are not being effective or making reasonable progress with clients and that referral service is required. Social workers those who refer clients to other professionals should take appropriate steps to facilitate an orderly transfer of responsibility.

VII. Social workers who have direct knowledge of a professional colleague's impairment that is due to personal problems, psychosocial distress, substance abuse, or mental health difficulties and that interferes with practice effectiveness should consult with that colleague when feasible and assist the colleague in taking remedial action.

VIII. Social workers should take adequate measures to discourage, prevent, expose, and correct the unethical conduct of colleagues. They should be knowledgeable about established policies and procedures for handling concerns about colleagues' unethical behaviour.

IX. Social workers should contribute to the education and training of colleagues by sharing knowledge and practice wisdom. They should identify, develop, use and disseminate knowledge, theory and practice.

13.8 Ethical Responsibilities Towards Practice Setting

I. Social workers should undertake to carry out their duties diligently according to the standards of the code of ethics and strive to ensure such are upheld, respected and complied with by the organisations for which they work.

II. Social workers should address any potentially conflicting goals or ethical differences between themselves and the organisation for which they work and try to find solutions to such problems in accordance with the code of ethics.

III. Social workers should strive for working conditions within their organisation satisfactory to all concerned that promote integrity and protect health, and for the continuous development and improvement of quality.

IV. Social workers who provide supervision or consultation should have the necessary knowledge and skills appropriately and should do so only within their areas of knowledge and competence. Those who provide supervision or consultation are responsible for setting clear, appropriate and culturally sensitive boundaries.

V. Social worker should carefully consider the client's needs before agreeing to provide services, especially, when he/she is receiving services from another agency or colleague and contacts him for his/her services. They should discuss with potential clients the nature of the clients' current relationship with other service providers and the implications, including possible benefits or risks, of entering

into a relationship with a new service provider in order to minimize the possible confusion and conflict.

VI. Social workers should take appropriate steps to ensure that documentation of records is accurate and reflects the services provided. They should include sufficient and timely documentation in records to facilitate the delivery of services and to ensure continuity of services provided to clients in the future.

VII. Social workers should adhere to commitments made to employers and employing organizations. They should work to improve employing agencies' policies and procedures and the efficiency and effectiveness of their services. They should also take appropriate steps to ensure that employers are aware of social workers' ethical obligations as set forth in the code of ethics for social work practice.

VIII. Social workers should not allow an employing organization's policies, procedures, regulations, or administrative orders to interfere with their ethical practice of social work.

IX. Social workers should act to prevent and eliminate discrimination in the employing organization's work assignments and in its employment policies and practices.

13.9 Ethical Responsibilities Towards Education and Supervision

Social workers those who function as educators or field work supervisors/instructors of students should:

I. Provide instruction only within their areas of knowledge and competence based on the most updated information and knowledge available in the profession.
II. Assess and evaluate students' performance in a manner that is based on the scientific methodology and as per the institutional rules and regulations.
III. Take reasonable steps to ensure that clients are routinely informed when services are being provided by students.
IV. Not engage in any dual or multiple relationships with students in which there is a risk of exploitation or probable harm to the students. Social work educators and field work supervisors of students are responsible for setting clear, appropriate, and culturally sensitive boundaries.
V. Arrange student field work placements only in organizations that exercise fair personnel practices.

13.10 Ethical Responsibilities Towards Research and Distribution of findings

I. Social workers those who are engaged in research should:

II. Undertake specific ethical responsibilities and observe the conventions of ethical scholarly enquiry.
III. Monitor and evaluate policies, the implementation of programs, and practice interventions.

IV.   Promote and facilitate evaluation and research to contribute to the development of knowledge.

V.   Critically examine and keep current with emerging knowledge relevant to social work and fully useful evaluation and research evidence in their professional practice.

VI.   Carefully consider possible consequences and should follow guidelines developed for the protection of evaluation and research participants.

VII.   Obtain voluntary and written informed consent from participants, when appropriate, without any implied or actual deprivation or penalty for refusal to participate; without undue inducement to participate; and with due regard for participants' wellbeing, privacy, and dignity.

VIII. Promote appropriate individual and community participation in research.

IX.   Ensure that the research has merit and integrity by demonstrating its potential benefit, utilising appropriate methods and basing it on a thorough review of the literature.

X.   Accurately and fully disseminate research findings.

XI.   Bring research results that indicate or demonstrate social inequalities or injustices to the attention of the relevant bodies.

XII.   Acknowledge and attribute fully the work of all other authors and contributors.

XIII. Adhere to general policies on authorship and credit should be taken only for work actually performed.

XIV.   Educate themselves, their students, and their colleagues about responsible research practices.

13.11 Ethical Responsibilities Towards Oneself of Being Professional

I.   Social workers should critically assess their own practice and be aware of their impact on others. They should recognise the limits of their practice and seek advice of other professionals if necessary in order to ensure that they work in a more effective manner.

II.   Social workers should strive to become and remain proficient in professional practice and the performance of professional functions. They should critically examine and keep current with emerging knowledge relevant to social work. They should also routinely review the professional literature and participate in continuing education relevant to social work practice and social work ethics.

III.   Social workers should base their practice on recognized knowledge, including empirically based knowledge, relevant to social work and social work ethics.

IV.   Social workers should not allow their own personal problems, psychosocial distress, legal problems, substance abuse, or mental health difficulties to inter in to their professional performance.

V.   Social workers should not participate in, condone or be associated with dishonesty, fraud, or deception in any manner.

VI.   Social workers should make clear distinctions between statements made and actions engaged in as a common individual and as a representative of the social work profession, a professional social work organization.

VII.   Social workers should ensure that their representations to clients, agencies, and the public of professional qualifications, credentials, education, competence, affiliations, services provided or results to be achieved are accurate.

VIII. Social workers must shoulder responsibility and credit, including authorship credit, only for the work they have actually performed and to which they have

contributed. They should honestly acknowledge the work of and the contributions made by others

13.12 Ethical Responsibilities Towards Social Work Profession Itself

I. Social workers must work for the promotion and maintenance of high standards of education and/or practice.
II. Social workers must uphold and advance the values, ethics, knowledge, mission and goals of the profession. They should protect, enhance, and improve the integrity of the profession through appropriate measures-study, active discussions & deliberations and responsible criticism of the profession.
III. Social workers should devote time and contribute professional expertise to activities that promote respect for the value, integrity, competence and recognition of the social work profession. These activities may include advocacy, teaching, research, consultation, service, legislative testimony, presentations in the community, and participation in their professional organizations.
IV. Social workers should contribute to the body of knowledge of social work and share with colleagues.
V. Social workers should seek to contribute to the profession's literature and to share their knowledge at conferences, seminars, workshops and professional meetings.
VI. Social workers must not indulge in and also act to prevent the unfair and non-professional practices of social work.

13.13 Ethical Responsibilities Towards The Society

I. Social workers must work for the overall welfare of the society, from local to national levels, and the development of people, communities and environment. They must have faith in democratic values and uphold commitment to the constitution of the country.
II. Social workers must advocate for the conditions advantageous to the fulfilment of basic human needs and should promote social, economic, political, and cultural values and institutions that are well-suited with the realization of social justice.
III. Social workers should involve in social and political action that seeks to ensure that all people have equal access to the resources, employment opportunities and services they require to meet their basic human needs.
IV. Social workers must provide suitable professional services in public emergencies such as -natural and manmade disasters to the greatest extent possible.
V. Social workers must respond upon expanding choices and opportunities for all, promoting people's participation with special reference to vulnerable, disadvantaged, oppressed, and exploited people and groups in order to empower them.
VI. Social workers within their capacities must respond to prevent and eradicate any type of injustice, exploitation and discrimination against any person, group, or class. They should expedite people participation for public opinion in shaping social policies and institutions.

13.14 Summary

Professions like social work which deals with the problems of people directly requires a strong code of ethics like any other human service profession. The social work fraternity should understand and adopt this code of ethics for professionally trained social workers in

India and other countries. This chapter on code of ethics for professional social workers has given twelve core values of social work, ethical principles of each value, objectives of code of ethics, purpose of code of ethics and ethical responsibilities to its various stakeholders such as clients, colleagues, practice setting, education and training, research, social work profession and society etc. were provided. This comprehensive code of ethics is very much useful and important to all the social workers in India. By adopting and practicing this code of ethics, one can better himself/herself in service delivery in any domain and get recognised by all stakeholders in the society.

13.15 Key Words

Code of Ethics
Ethical Responsibility
Professional Social Work
Twelve Values of Social Work

13.16 Exercises
1. List out Six values given by NASW and Six additional values given by SOSW, IGNOU.
2. What is the purpose of code of ethics in your understanding?
3. Why ethical responsibilities to professional social workers are required?

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UNIT-14

INTERFACE BETWEEN PROFESSIONAL AND VOLUNTARY SOCIAL WORK

14. 0. Objectives:

This unit attempts to spotlight these variations among Professional social work and voluntary social work (voluntary service) for the gaining of the students.

Contents:

14. 1.   Introduction
14. 2.   What is Professional Social Work
14. 3   Objectives of Professional Social work
14. 4.   What is Voluntary Social Work
14. 5.   What is the distinction between Voluntary service and Social Work
14. 6.   Summary
14. 7.   Key Words
14. 8.   Exercise
14. 9.   References

14. 1. Introduction:

The distinction among Professional social work and voluntary social work (voluntary service) in chiefly exists of their shape. Man has all along side been known as a social animal and exactly so. Ask someone to stay alone, and he'll broaden all kinds of mental and psychological issues that reflect men want to be in touch with other human being. To be moved via deferent's plight is a fundamental instinct of human beings that power many to work inside the area of social work. Man has been bequeathed with feelings through God. Because of the feelings of love and affection, as well as the ability to be moved with sufferings of others make people do something for fellow brethren. There have been incidents of people going abroad to serve, when people are in sufferings. The term social work and voluntary service are two concepts that regardless of being relatively similar confuse lots as there are some primary differences that people fail to recognize.

14.2.   What is Professional Social Work:

The Social work is a profession with special knowledge and as well as an academic discipline which expects to improve the standard of quality of life and the well-being of deprived people. It is working towards the betterment of human beings and the main aim is to enhance the happiness to the individual and families. Professional social work practices are unique from other helping professions in its approach of helping clients to function optimally within their milieu. Social work conducts exclusive activities consisting of researches, direct practices, training for the well-being of folks that faces social threat because of circumstances which includes poverty, social injustice, and many others.

A social worker is a person who has been given special training in the discipline of social work; those are considered to be prepared with the concern knowledge to work in all kinds of circumstances. Bachelor of Social Work (BSW) and Master in Social Work (MSW) are two degrees which are popular in the contemporary society. These educational qualifications are required for working in Government/Industries or corporate sector/ NGO field etc. Social work is a discipline that draws from many subjects and so considered as interdisciplinary.

"Social work is a practice-based profession and an academic discipline that promotes social change and development, social cohesion, and the empowerment and liberation of people. Principles of social justice, human rights, collective responsibility and respect for diversities are central to social work. Underpinned by theories of social work, social sciences, humanities and indigenous knowledge, social work engages people and structures to address life challenges and enhance wellbeing. The above definition may be amplified at national and/or regional levels." (Definition was approved by the IFSW General Meeting and the IASSW General Assembly in July 2014).

Social work is that branch of knowledge which deals with community problems in society and helps in understanding democratic values and principles oriented towards safe and sound for all standard of living, acceptability, association, acknowledgment and position. It is a process to support the people to help themselves to solve their problems by their own.

Professional social worker who render a professional service by helping individuals, groups and communities in the modern society. On the one hand, his/her try to assist the individuals in the social milieu and on the other hand his/her eliminate the barriers, which hinder community from achieving the goals that they are capable. Professional social worker is only in a position to efficiently do his/her responsibilities, since being paid for his/her work.

The emerging novel notion of social service as a tool in the support of planned social change, welfare and development expands the scope of professional social work program, which conventionally, has been connected with such areas of practice as youth, family and child welfare, community development, medical and psychiatric social work, labour welfare, school social work, correctional. Professional Social work has also taken up new challenges by tying up with other academic disciplines to solve the problems of contemporary society.

14. 3. Objectives of Professional Social work:

According to the Fried Lander, there are three objectives as follows:

1. Change in painful social changes.
2. Development of Constructive forces.
3. Providing opportunities to the individual'

14.4. What is Voluntary Social Work:

The Voluntary Social Work (service) is generally a responsibility that anyone can feel to provide help to the needy for both humanitarian and self-serving purposes. Governments that are socialist in nature, or may be democracies, do lots of voluntary service for the needy in the community.

On the other hand, any work which is provided by an individual to enhance the quality of life of others is also taken into account as Voluntary Social Work. This shows that voluntary service isn't restricted to the authorities only. As an example, you may have visible celebrities have interaction in various fundraising activities for programs together with building schools for children in Africa, providing pure drinking water, arranging medicine for hospitals, and many others. These kinds of activities are examples for voluntary service. Maximum of those celebrities do no longer a qualified social workers that gets the word social worker for them. Nonetheless, they are making the arena better vicinity. So, the phrase that we are able to use to their service is voluntary services.

Voluntary work can be extended to even an individual too, but where and when it addresses the needs of a society, it means'Voluntary Social Work'.

14.5. What is the distinction betweenProfessional Social Workand Voluntary Action:

Professional Social work and voluntary service are intricately connected collectively as social service is accomplished with the aid of the ones having achieved a diploma on this subject, even though there are many who have risen in stature without having acquired formal schooling in the subject of social work. To be a social employee, it isn't always vital to get a diploma in this discipline as has been proved inside the past with exceptional social people who had no formal schooling in this field. however to get a respectable process with everyday income in non-public or government sectors, it's miles prudent to examine the subject of social work and get a diploma that may come accessible in letting an individual achieve his preference to do social work, and but be able to earn decently to fulfill his responsibilities in the direction of his family.

Social work has also assured the protection of human rights through social legislations. This enhances the satisfaction levels of the entire community by defending from injustice and by punishing them to who do not obey to the social interest. Moreover ' social legislations deals the social problems like untouchability, child labour, child marriage, dowry system, atrocities, sati, devadasi system, violence against women, children, aged people, exploitation, human trafficking etc, thus the facilitating to make a healthy community.

The emerging novel notion of social service as a tool in the support of planned social change and development expands the scope of professional social work program, which conventionally, has been connected with such fields of practice as youth, family and child welfare, community development, medical and psychiatric social work, labour welfare,

school social work, correctional. Professional Social work has also taken up new challenges by tying up with other academic disciplines to solve the problems of contemporary society.

Voluntary action is a course of action of carrying out the implementation of programs towards the fulfillment of common goals of the community. Hence, voluntary actions must be adapted to the changing circumstances and in reality voluntary organization is changing their attitude and style of functioning. Nowadays, voluntary action is not a charity but a profession.

14. 6. Summary

Professional Social work has also taken up new challenges by tying up with other academic disciplines to solve the problems of contemporary society. Professional social worker is only in a position to efficiently do his/her responsibilities, since being paid for his/her work. Professional social worker is a well-trained and who receives extensive training to help the people who are in need and where as a voluntary social worker means who serve for the welfare of people in their needs without remuneration or any reward. Unlike the Professional social worker he/she is not qualified or trained in his/her profession but they have plenty of experience in serving the needy people in the society. The emerging novel notion of social service as a tool in the support of planned social change and development.

14. 7. Key Words

- Professional social work, Well-trained
- Voluntary socialwork, Experience
- Voluntary organization (NGO)
- Needy people in the society, Welfare of people
- Serving the needy people.

14. 8. Exercise

- Explain the concept of Professional social work
- Describe the nature of Voluntary Social work
- What is Voluntary organization

14. 9. References:

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UNIT-15

FUNDAMENTALS OF VOLUNTARY ORGANIZATION (NGO)

15. 0. Objectives:

This unit attempts to spotlight these variations among voluntary organization (voluntary service) for the knowledge of the students.

Contents:

15. 1. Introduction:

Apart from State, there are some other associations working in the society: there are a large number of voluntary associations which perform various functions for the welfare, integration and solidarity of the society. State on account of its nature is a limited agency and as such there are functions which it cannot with advantage perform.

15. 2. Concept of Voluntary

'Volantus' is the root word which was derived from Latin, means will or freedom. Out of which the term voluntarism originated. An eminent British political scientist Harold Laski (1935) defined Freedom of association as "a recognised legal right on the part of all persons to combine for the promotion of purposes in which they are interested". The Indian Constitution Article 19 (1) (c) confers the right 'to form association' to all the Indian citizens. Freedom of association is one of the indicatives of the liberty of man. In the U.N terminology voluntary organizations are called Non-governmental organization (NGOs). These are also identified as Volags (voluntary agencies) and Action Groups (AGs). The term voluntary association is variously defined.

15. 3. Definitions of Voluntary organization:

Volunteering is a voluntary act of an individual or group freely giving time and labour for community service (Wilson, John, 2000).

A voluntary organization is an organization which whether it's workers are paid or unpaid, is initiated and governed by its own members without external control (Sundagram, I.S., 1986).

According to Michall Banton it as a group organized for the pursuit of one interest or of several interests in common (International Encyclopaedia of Social Sciences mentioned by Vidya Bhushan & Sachdeva, 1993).

15. 4. Factors Motivating Voluntary Action:

Religion, Government, business, philanthropy, desire for association and mutual cooperation and assistance are some of the notable factors which motivate the people to take to voluntary action or sources of voluntarism. The missionary zeal of religious organizations, the commitments of the governmental organizations to the public interests, the profit making urge in business, the altruism of the 'social superiors' and the motto of self-help among fellowmen and so on are reflected in voluntarism. At the operational level, the above mentioned components may not differ much from one another but each of them is motivated by an impulse with service as the common motivation. Bouradillon and William Beveridge were also of the same view about voluntarism, they observed that mutual aid and philanthropy as two main sources from which voluntary social service organizations would have developed. They spring from individual and social conscience respectively.

Further, impulses of a great variety move men for their grouping or forming voluntary associations to serve themselves, their fellowmen or the unfortunate lot of the society. These are idealistic, educative, psychological, medical and social in character operating separately or on varying combination.

15. 5. Main Characteristics of Voluntary organizations:
The following main characteristics of the voluntary organization are derived from the above definitions:

(i) It should be registered under the Societies Registration Act, 1880, the Indian Trusts Act, 1882; the Cooperative Societies Act, 1904 or the Joint Stock Companies Act, 1959 depending upon the nature and scope of its programs to give it a legal status;

(ii) It should have definite aims, objectives and activities for their fulfilment and achievement;

(iii) It has an administrative structure and a duly constituted management and executive committee;

(iv) It is an organization initiated and governed by its own members on democratic principles without any external control and

(v) It should raise funds for its programs partly from the exchequer in the form of grant-in-aid and partly in the form of the contributions or subscription from the

members of the local community and/or the beneficiaries of the programs (Vidya Bhushan & Sachdeva, 1993).

15. 6. Activities of an NGO:

The World Bank classifies NGO activity as operational and advocacy (World Bank, 2007) NGOs act as implementers, catalysts, and partners. They mobilize resources to provide goods and services to people who have been affected by a natural disaster; they drive change, and partner with other organizations to tackle problems and address human needs (Lewis, David; Kanji, Nazneen, 2009)

NGOs vary by method; some are primarily advocacy groups, and others conduct programs and activities. Oxfam, concerned with poverty alleviation, may provide needy people with the equipment and skills to obtain food and drinking water; the Forum for Fact-finding Documentation and Advocacy (FFDA) helps provide legal assistance to victims of human-rights abuses. The Afghanistan Information Management Services provide specialized technical products and services to support development activities implemented on the ground by other organizations. Management techniques are crucial to project success (Mukasa, Sarah, 2002)

15. 7. Types of NGOs:

Types of NGOs may be classified by their orientation and level of operation.

Orientation:

- **Charities:** Often a top-down effort, with little participation or input from beneficiaries, they include NGOs directed at meeting the needs of disadvantaged people and groups.
- **Service:** Includes NGOs which provide healthcare (including family planning) and education.
- **Participation:** Self-help projects with local involvement in the form of money, tools, land, materials, or labor
- **Empowerment**: Aim to help poor people to understand the social, political and economic factors affecting their lives, and to increase awareness of their power to control their lives. With maximum involvement by the beneficiaries, the NGOs are facilitators.

Level of operation:

- **Community-based organizations** (CBOs) are popular initiatives which can raise the consciousness of the urban poor, helping them understand their right to services, and providing such services.
- **City-wide organizations** include chambers of commerce and industry, coalitions of business, ethnic or educational groups, and community organizations.
- **State NGOs** include state-level organizations, associations, and groups. Some state NGOs are guided by national and international NGOs.
- **National NGOs** include national organizations such as YMCAs and YWCAs, professional associations, and similar groups. Some have state or city branches, and assist local NGOs.

- **International NGOs** range from secular agencies, such as Save the Children, to religious groups. They may fund local NGOs, institutions and projects, and implement projects (Lawry, Lynn, 2009).

15. 8. Functions of Voluntary organizations (NGO)

Voluntary organizations are indispensable in a democratic country like India. They perform vital role in promoting national integration and nation building through serving the needy. Some major functions of NGOs as follow:

1). Man is social animal; there is natural tendency in man to live together. Out of this very nature associations are formed to promote recreational, cultural, social and professional services.
2). NGOs involve citizens in noble deeds and prevent the concentration of power in the hands of government.
3). Voluntary organizations enable citizens to learn the fundamental principles of group behaviour and body politic.
4). Organized voluntary action instils national solidarity and participative character of democracy in citizens.
5). The NGOs assist state by providing manpower to expand its services to meet the needs of society whenever it is necessary.
6). Some NGOs support the state even in carrying out its primary responsibilities such as health, education and many other areas.
7). Voluntary organizations help the state in extending its services into wider uncovered areas which are very crucial for the development of the nation.
8). Voluntary organizations give opportunity to serve for those individuals who are highly talented and capable of doing good to society but do not wish to serve society through politics.
9). Voluntary organizations are non political and non profit seeking organizations by nature. They commit to the national integration and nation building.
10). NGOs create awareness camps about the policies of government. They do not even hesitate to fight with the government. If the policies of the government affect the environment or the public interests, especially the policies have any negative impact concerning to the rights of weaker sections.
11). NGOs also serve the special groups such as the children, women aged, the persons with disabilities and homeless and the shelterless.

15. 9. Summary

The primary functions of the voluntary organization is to give concrete expression to the fundamental right of freedom of association by identifying the needs of individuals, groups and communities through initiating projects and programs to meet them by creating their own sources or with the financial aid from the government. It also shares the responsibility of the state in providing the minimum needs of the citizens. It also identifies the unmet and uncovered needs of the public and it tries preventing the monopolistic stance of the governments. It provides opportunities to the people with spirit of service and dedication to organize themselves.

They contribute much to the society through organizing many activities for the enrichment of the lives of the citizens with non-partisan as well as non-political outlook.

15. 10. Key Words

- Voluntarism
- Freedom of association
- Charities
- NGO

15. 11. Exercise

1). What are the factors influences for the voluntary service
2). Examine the different types NGOs
3). Explain the main characteristics of NGO

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DR. G. SANJEEVAYYA

UNIT-16

VOLUNTARY ORGANIZATION- ITS IDEOLOGY, NEED, ROLE AND IMPORTANCE

16. 0. Objectives:

This unit attempts to spotlight these variations among Ideology, Need, Role and Importance voluntary organization for the gaining of the students.

Contents:

16. 1. Introduction

A voluntary organization commonly known as Non-governmental organization or NGO has legally constituted association formed by a group people that operate autonomously from any form of government. It is an activity either organized or unorganized that works for the welfare of the people in any specified area. An individual or collection of individual who are socially committed leaving in area of activity and handling and interacting with the community people. NGO's are institutions which function free from the control of government. These are said to be nonprofit legislative institutions which work for the welfare of community.

16. 2. Voluntary Organization/NGO – Its ideology

The word voluntary action is commonly used for that action which is pertaining primarily with what the person must do, independent of the nation. Definition of Voluntary Action, according to Lord Beveridge " The term voluntary action as used here means private action, that is to say, action not under the directions of any authority wielding the power of the state." Nevertheless, as said the coverage's of voluntary action becomes very wide and thus, he confines its scope to that action which is for a community purpose for social development. The voluntary action theme is outside one's home for developing the circumstances of life for him and for his fellows; it is independent of community control. This is the service of mankind not for profit but under persuade of a community conscience.

NGO/Voluntary organization is that body of political socialization in a democracy country which edifies their members regarding social values, norms and serving them in achieving common goals. India has a long history of Voluntary action based on the concepts of "daana" which means giving and "seva" means service. Civil societies were dynamic in the

promotion of cultural, education, health, and natural disaster relief during early and the medieval period. Through the second half of the 19th century, nationalist spread awareness across India and self-help emerged as the main focus of socio-political independent movements.

The following Articles in the Constitution of India provide a distinct legal space to social capital / civil society institutions:

➢ Article 19 (1)(c) on the right to form associations or unions ;
➢ Article 43 which talks of States making endeavor to promote cooperatives in rural areas;
➢ Through clear mention in entries made in Schedule 7

16.3 Voluntary Action and its Conceptual Clarity:

Voluntary action is also found to be more flexible and independent from bureaucratic rigidity. It also has the benefit of ensuring public support. The operational costs of such agencies are nominal due to the reality that the volunteers do the greater quantity of service. Perhaps the mainly common constraint arises out of the limited resources that voluntary agencies have at their discarding. The irregular character of voluntary action leads to uncertainty. Lastly, the voluntary agencies are not financially sound as they depend on the contribution, government grants and assistance. Hence, the social workers who are engaged in voluntary organizations are paid low in most cases in the countries like India.

As consider a voluntary worker, Lord Beveridge (`1942) said that a voluntary worker is someone who gave voluntary service to a good cause, and the group, which was started to do this good cause, commonly known as a voluntary organization. He further includes that in current years there has been an important shift of meaning in these concepts. These days, most of the active voluntary organizations are personnel fully by extremely trained and well paid professional employees. The peculiarly voluntary character of such agencies is the product not of the type of workers they employ but of the way of their genesis and system of government.

The word voluntary action is commonly used for that action which is pertaining primarily with what the person must do independent of the nation. Definition of Voluntary Action, according to Lord Beveridge (1942) " The term voluntary action as used here means private action, that is to say, action not under the directions of any authority wielding the power of the state." Nevertheless, as said the coverage's of voluntary action becomes very wide and thus, he confines its scope to that action which is for a community purpose for social development. The voluntary action theme is outside one's home for developing the circumstances of life for him and for his fellows; it is independent of community control. This is the service of mankind not for profit but under persuade of a community conscience.

16.4 Need of NGOs

NGO's plays an important role in the social development of a community, state or a nation. For the proper development of a particular country or a region, it is very important to bring education and awareness to the people about their rights and duties. We need to alert the people against the imposters and pretenders, which is generally the role of political parties which they do not tend to do effectively. Normally political parties are expected to do the job. But in a democracy, political parties keep only votes in their minds and generally focus on selling their party agenda or the manifesto. In the real sense, the political party that gains a visible majority vote is returned to power and do not put in much effort over this issue. Compromising with this

issue means a big chunk of society is to remain disengaged and deprived, without proper knowledge it is not possible to achieve the goals.

It has never been made clear but the axiom that the will of the majority must prevail. Once in the seat of power, it turns up to be a government that governs but not guides and tends to forget duties. Ambitious and dominating ruling party, while sitting pretty in the seat of power, gets distanced from the real power centre if not by its own choosing at least by the force of circumstances. Under such a situation, the emergence of the third force is quite logical. This third force is something that is not controlled by any political set-up and has a very significant role to play. In technical language, this third force is called the NGOs. It becomes a bridge between the governed and the governor. NGO's plays an important role in helping out the common man with their rightful demands and also try to help needy people in every possible way. Therefore, the *government is limited organization; hence it cannot mobilize resources needed for meeting needs of peoples unless NGOs involved in this concern.* NGOs have the great network to reach masses and bring to change any kind of discrimination existing in the society.

Recognize the role and contributions of the voluntary organizations and the necessitate for partnership of Government-Voluntary Sector and the grants are a helpful means for both, the Government to encourage its activities without its direct involvement and a valuable source of help to Voluntary Sector. It highlights the need for Government to promote all Central and State Government bodies to initiate pre-service and in-service training modules on productive relations with voluntary Sector. It identifies the problems faced by the voluntary organizations in promote the government schemes and suggests ways to deal this.

16. 5 Importance of NGO

Non Governmental Organizations (NGOs) plays a significant role in the social development of a society. For the development of a particular region or a country, it is very vital to bring education and awareness to its people about their duties and rights. We need to prepare the people against the imposters and pretenders, which is normally the role of responsible political parties which they are doing not tend to try to do efficiently. But in a democracy, political parties keep only votes in their minds and generally specialize in selling their party manifesto. Within the real sense, the party that gains a clear majority vote is returned to power and don't put in much effort over this matter. Compromise with this issue means an enormous chunk of society is to stay disengaged and deprived, without proper knowledge it's impossible to realize the goals. It has never been made clear but the axiom that the desire of the large must prevail.   Once within the seat of power, it turns up to be a government that governs but not guides and tends to forget responsibilities. Ambitious and dominate ruling party, while sitting attractive seat of power, finds distanced from the important power centre if not by its own choosing a minimum of by the force of situations. Under such a situation, the emergence of the third force is sort of logical. This third force is some things that's not controlled by any political set-up and characterized very significant role to play. In common language, this third force is nothing but the voluntary organization or NGOs. The Balwant Ray Mehta Committee (1957) observed that "Today in the implementation of various schemes of community development, more and more emphasis is laid on non-governmental organizations and on the principle that ultimately people own local organizations should take over the entire work". "Rural-Urban Relationship Committee, (1966) said that the Local voluntary organizations can be very helpful in mobilizing popular support and assistance of the people in the activities of local body. It is possible to maintain constant and close contact with the people through these organizations*".*

16. 6. Role of NGO:

The role of voluntary organization in development has been recognized and considered very significant because of excellence in its style of functioning such as novelty, flexibility in operation and compassion to changing requirements and high level of motivation of the functionaries. NGO aims at helping the needy people to help themselves by identifying and mobilizing their own resources, taping their inherent potentials, knowing their needs and problems prioritize them and finding solution to them to reach their targets. NGO's plays a vital role in helping with their rightful demands and also attempt to help needy people in every possible way. The primary role of the NGOs is liable for disseminating education among the people at large and making them conscious of their responsibilities and rights in the contemporary society. NGO's plays an important role in helping out the common man with their rightful demands and also try to help needy people in every possible way. They are a strong force for promoting welfare, transparency governance and strengthen the disadvantaged. They provide moral and social support that governments are incapable or reluctant to provide. They provide critical humanitarian relief in war-torn when natural disaster-affected areas and most prominently they can represent the voices of the deprived. These NGO's can serve at any level, be it community level, national level and international level.

16.7. Summary:

From the said discussion we came to know the following that voluntary action is a course of action of carrying out the implementation of programs towards the fulfillment of common goals of the community. Voluntary action is helping in frequently focusing the attention of the members of society on its needs and problems. Hence, voluntary actions must be adapted to the changing circumstances and in reality voluntary organization is changing their attitude and style of functioning. Nowadays, voluntary action is not a charity but a profession. NGO is a body of political socialization in a democracy country like India that edifies its members pertaining social values, norms and serving them in achieving common goals.

16. 8. Key words:
    Democracy country,
    Voluntary Service,
    Voluntary action/ NGO/Voluntary organization.

16. 9. Exercises:

1. Explain the need of NGO?
2. What is role of NGO?
3. Analyze the importance of NGO in India?

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LESSON 17

PRACTICE OF SOCIAL WORK IN VARIOUS FIELDS: COMMUNITY DEVELOPMENT

17.0 Objectives:

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

Contents:

17.1 Introduction:

Social workers within the field of community development are often found in many areas of practice and a spread of settings. The work is frequently not situated within legislated programs, and workers may or may not be required to be registered with the provincial regulatory body. The perfecting of its theoretical background the defining of its various fields and the streaming of its methods account for the new scientific spirit that permeates social work activity in the present century. Community practice can involve community economic development like improving local economies in rural areas experiencing out-migration, or it can include working with citizens, groups, and organizations to interface with large systems, institutions, and therefore the political process. In many cases, they'll even be engaged within the sorts of individual problem-solving practices embodied in many social work positions.

Community social work involves understanding capacity dynamics and social relations that govern the relationships between various structures and diverse communities and dealing to realize social justice through structural change. This may include trying to address the policies that perpetuate poverty or organizing groups around the issue to lobby decision-makers for change. This kind of social work on a professional basis, slowly but steadily getting established in India.

The main approach to the present work may be a belief that humans acting together have an excellent capacity to enhance their own circumstances, as they need first-hand knowledge of things and what must happen to alter things for the higher. In fact, this reflects the basic values of the social work profession generally. Some of the tools utilized by community social workers are developing community awareness, leadership identification, and development, creating strategic alliances, course, fostering collaboration, and building community capacity. The community social workers are often involved in various large-scale social movements and broad issues like homelessness, or within the development of programs or projects and research.

To achieve a far better understanding of conditions from social, economic, and political perspectives, social workers practicing at the community level concern themselves with matters of public policy and sometimes engage with others in policy analysis. The analysis assists in developing strategies towards achieving some sort of sustainable change. Community social workers spend much time working with leaders and allies to spot common goals among community members. The social worker shares any and every one information associated with the presenting problem or issue so that stakeholders are better ready to participate in formulating solutions.

Social workers who practice as community organizers or developers are guided by the ethics, culture, attitude, behaviour, and social development and standards of the profession and by principles of sustainable community development. Research approaches most commonly used in this area of practice are qualitative, such as participatory action or ethnographic research. Research knowledge is usually wont to formulate the steps needed in developing a technique. In turn, the social worker learns from the people in their communities, enhancing collaboration and partnerships that lead to achieving real social change. It is not so easy one but it is one that will shape the destiny of future generations.

17.2 Definition of Community Development:

Community Development is a wide and important subject, it can be explain as a continuous process since primitive society, through which community members become together to take collective action and generate solutions to their common problems. Community development ranges from small initiatives within a tiny group to large initiatives that involve the broader community. Community development produces self-depending and self-sustaining communities that mobilize resources for the advantage of their members. The government plays a serious role in community development. Their role is to create and maintain networks of relationships among people during a community in order that they will achieve economic and social progress. Community development has some components like : Active participation against unhealthy social prohibitions and social isolations, Development of self-esteem, sympathy, empathy and confidence building, creativity and practical action, Social adjustment and mutual support, Involvement in the theory and practice of community development, Mobilising funds to meet emerging needs, Identification of priority areas by the community. In modern society, the focus of community development is the people and positive elements in their social well-being. There are greater involvement and participation of humans in the planning and implementation of community development programs. Communities are also empowered to make the best use of available resources for community development at the same time human resource development is another change associated with modern society and one that is viewed

as the ultimate goal in community development. It is considered important to have people in the right roles and to build their knowledge, skills, and abilities. Human beings are seen as the most important resource. In this social worker's perspective community developments are important to needs education, health, and the quality of life of people, both at the micro and macro levels are also important in the present context.

17.3 Concept of Community Development:

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

a) communitydevelopment is the method
b) National extension serve is the agency
c) Transformation of the social and the economic life of the village is the goal.

17.4 Role of Social Worker in Community Development

The idea behind community development is simple: residents take collective action to get solutions to common problems. In working together to boost the standard of their lives, residents also address the socioeconomic barriers that always lead to poverty, crime, poor health, low property values, underperforming schools, and so on. As a part of their profession, social workers often generate community improvement programs and development projects that also provide local citizens to contribute to their community's development plans. They may plan and administer programs designed to assist people with their immediate needs also as those with more enduring benefits to the larger community. "These community schemes or not a duplicate of something from abroad, although we've learned much from other countries are essentially an Indian growth, suited to India's conditions.

17.5 Methods in Community Development

The problem of methods in community development is primarily a problem of improvement of human relations. In any event, leadership by capable men appears to have been an important contributing factor in almost all cases. Community development cannot claim knowledge of the solution but can only assist community progress in the applied social science will provide a more solid basis for general principles and methods of community development. These methods simply provide in nutshell the technique of advancement into such programs.

Methods used in community development have been classified in five groups;-

1) Methods in Assessing Community Needs and Motives for Action; at the outset, there should be a systematic discussion of people common-felt needs by the members of the community. This requires surveys of the community's material and human resources, discussions of possible solutions and decisions on the project, and on the most effective ways of implementing it.

2) Methods of Communication; having assessed the needs and the means available, the establishment of channels is of considerable importance during the entire process of community development.

3) Methods of providing community facilities through self - help: Then there is a need for providing facilities through community development, employment methods, and community labour on contract.

4) Methods of providing external assistance and developing a multipurpose program; so far with the above three methods it has been possible to assess the needs, the means the best communication media ad facilities through self-help, etc. Now there is a need for assessing external aid. External agents, traveling teams, cultural mission demonstration canters, and pilot projects extension activities carried out by universities and other institutions are essential.

5) Methods of coordination of community development activities; The last phase includes methods of corresponding activities at the local level and administrative coordination of community development programs at a block, district, state, and national level.

17.6 Elements of Community Development:

Community development programs for this purpose are formulated on sound principals. Commonly known as 'Basic elements are today being consciously and purposefully followed than ever before and for most people, they are what mainly distinguish community development from the development of other kinds. These are;

1) Activities undertaken must correspond to the basic needs of the community; the first projects should be initiated in response to the felt needs of the people.

2) A full and balance community development needs concrete action and the establishment of multipurpose programs.

3) Community development aims at increased and better participation of the people in community affairs, revitalization of existing forms of local government and transition towards effective local administration where it is not yet functioning.

4) Greater reliance on the participation of women and youth in community projects invigorates development programmes, establishes them on a wide basis and secure long range expansion.

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

17.7 Direct and indirect method:

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

Another approach to a community organization is to achieve the objects of the community organisation mainly by coordinating or supplementing the services provided by

existing agencies in that area. Community welfare work is viewed as the responsibility of the existing agencies. Community chests that have become popular In the U.S.A. are in the nature of financial federation to which there is a common collection in an area in proportion to their needs and programmes. In some places such as the federation has already been formed it may be a possible line of further development.

17.8 Rural and urban settings;

Community organisation method can be successfully applied both in rural and urban settings. In India what little community organization work has been attempted was confirmed to the urban areas. Even though some of its principles that community organization principles have been fully applied to the task of rural reconstruction and that on a national scale. The nature of problems I a overcrowded slum area may not be the same as I village, but in both cases, the problem existing in the area may not be the same as in a village, but in both cases, the problem existing in the area have to be studied first. This on the spot study only will indicate the kind of programmes and activities that will suit them.

17.9 Titles of a Community Social Worker

- **Caseworker.** Because a community is only as healthy, vibrant, and successful as the individuals and families that live within it, social workers in this field often assume the role of caseworker. In this role, social workers assess and address the needs of those individuals and families who make up the larger community they serve.
- **Community Organizer.** As community organizers, social workers rally the community around various social issues and help align the community's resources and energies to address their most pressing needs. Organizers empower individual community members to take on a larger role in the development and continued improvement of their community.
- **Project Manager.** Community social workers take on the role of project manager to ensure programs are implemented correctly and within their original scope. As they understand the pulse of individuals and groups within the community, and how to motivate them, they're uniquely positioned to prepare and administer projects.
- **Researcher.** In order to drive community transformation and development, social workers need to research the root causes of a community's challenges. They use this research to help develop community programs and advocate for policy changes to better the individuals and families they serve.

17.10 The Measure of Success in Community Development

Social workers gauge the success of their efforts to develop community health by looking at the statistics in the following categories:

- **Health Issues:** Birthweight, immunizations, prenatal care, senior care, etc.
- **Economic Concerns:** Poverty, unemployment, job availability, cost of living, etc.
- **School Success:** Dropout/graduation rates, student mobility, academic standings, etc.
- **Family Concerns:** Preschool participation, percentages of adolescent parents, etc.

Social worker need to strengthen communities, empower people to change their lives, and make a positive impact on the world,

17.11 Components of Community Development

Community development covers an extensive range of activities and programmes. Communities have difference between one community to another community, and it's dependingon the priorities, issues, plan, problems and solutions of a community.
The following are the major components of community development:
1. Child development programmes
2. Adolescent development programmes
3. Youth development programmes
4. Women development programmes
5. Welfare of the senior citizens
6. Health and family welfare programmes
7. Family life education
8. Agricultural and allied activities
9. Co-operative Service Society
10. Education
11. Communication

Let us explain each component one by one.

1. Child development programme
Children are the future wealth of any nation and therefore it pays to invest in their development. The child development programme could also be viewed as a support service for families with children from birth to age four. It has also been found that the ability of parents to support and foster the healthy and lifelong development of their children is enhanced by the provision of early intervention resources.

2. Adolescent development programme
Adolescence is an important period of growth and human development, in terms of physical, mental and emotional maturity. It is a period when adolescents are expected to accumulate adequate capacity, capability and skills for future life. If adolescents are not well taken care of, they can develop negative attitudes and behaviour that can affect the development of a community. It is therefore, the responsibility of the community and social workers to carry out programmes that promote the all-round development of adolescents.

3. Youth development programme
To having a productive age group youth are priceless gift to any society. They can contribute lots of efficiency in the process of community development. Investing in youth development during a holistic and comprehensive manner will pave the way for sustainable community development.

4. Women development programme
Women are the effective contributors of community development. Their contributions in domestic and non-domestic areas are the most important in community development. It is the

responsibility of a community to culturing, care, and promotes the entire development of women, including their reproductive health.

5. Welfare of senior citizens

Ageing is a natural phenomenon and a part of our life cycle. The expertise and experience of senior citizens should be utilized for community development initiatives. Protection and social security of the aged population should be the responsibility of the community. Rearrangement, acceptance, caring, and rearing are part and parcel of community development.

6. Health and family welfare programme

The health and family welfare programme is an important activity under the community development programme. It includes the physical, mental and social well- being of individuals. Reproductive and child health activities are also important components of a community development programme.

7. Family life education

Family life education is another important area which needs much attention in the present context of our social system. The traditional Indian family system is very strong and has laid the foundation for our cultural and family life. Family life education teaches individuals, their duties and responsibilities in the family. It also covers the role of the family in community development and societal empowerment.

8. Agricultural and allied activities

Agricultural and allied activities provide healthy food for the community. As part of community development activities, a community should produce most of its essential food items. It should address nutritional deficiency by enhancing agricultural production in the community. The community should also promote the use of organic and eco- friendly agricultural initiatives in order to achieve sustainable agricultural production. In addition, there should be development of agro-based industries and initiatives to protect the fertility of land, such as, the use of organic manure. The community should also maintain the essential vegetables and meats log.

9. Co-operative Service Society

The health co-operative service societies are the backbone of community development. The co-operative sector touches all fields of community development. The community development worker can acquire the capacity and capability to run and manage co-operative service societies in different fields. This would help community development through group intervention. Another aim of the co-operative sector is resource mobilisation and the proper utilisation of resources for community development.

10. Education

Education is an important tool for community development. There are three main types of education: formal, non-formal and informal. Formal education is a classroom-based activity provided by trained teachers and guided by a structured curriculum leading to certification. Non-forma education is a loosely organized learning activity may or may not be guided by a formal curriculum. This type of education may be led by a qualified teacher or by a leader with more experience. Whereas informal education is the learning happens outside of a formal learning

environment. Here the teacher is simply someone with more experience such as a parent, grandparent or a friend as well as the community and the environment he/she lives in. Each of these types of education has its own importance in community development. Non formal education can address the issues of adult illiteracy as well as vocational and other skill development needed to support community development. Formal education produces thinkers, planners, managers, policy makers and other professionals needed for community development. Indeed, as we mentioned earlier, Human Resource Development (HRD) is an essential component of community development. Education plays a pivotal role in human resource development. Education also helps to develop skilled manpower who can either generate employment or be deployed in various sectors of the community. For example, the skilled and qualified labourers can be utilised for the production of manpower for community development. The CDW should collect data from the community on unemployment, underemployment and employment. The concept of a labour bank and its effective use is very helpful in utilising manpower for community development.

Communication

Effective communication is another important aspect in community development. Communication in this context is not merely verbal communication, but includes various other forms that bring people together, physically and ideologically. For example, the construction of roads, transportation and communication facilities helps to link members of the community with each other and with the globalised world. Communication and infrastructural development helps the process of community development in two ways: by creating awareness on global opportunities; and increasing the scope for marketing, HR and
Other products.

17.12 Summary;

Community Development may be taken to include any process by which the efforts of the people are united with those of authorities to improve the economic, social and culture conditions of communities, to integrate them into the nation so as to contribute fully to national progress. A community development cannot claim knowledge of solution but can only assist community groups in the applied social science will provide a more solid basis for general principals and methods of community development. The most successful methods have been those which help to safeguard the dignity and equality of individuality secure the participation of the local projects and programmes on the widest possible basis and lead to general welfare and happiness.

In this lesson, we have explained the meaning of community development. We learned that community development is a continuous process, through which community members come to collaborate to take collective action and generate solutions to their common problems.

17.13 Key Words:
1. Concept of Community Development
2. Role of Social Worker in Community Development
3. Methods in Community Development
4. Elements of Community Development
5. Direct and indirect method
6. Rural and urban settings

17.14 Model Questions:

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

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LESSON 18
SOCIAL WORK PRACTICES IN MEDICAL SETTING
(MEDICAL & PSYCHIATRIC SOCIAL WORK)

18.0 Objective:

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

Contents:

18.1. Introduction:

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

18.**2 Definition**

1. It is the application and adoption of the method and philosophy of social work in the field of health and medical care.
2. Branch of social work and deals with the social, physical and psychological aspects of patients.
3. Social work in medical settings

18.3 Areas of Work

A social worker can work with success in the following fields:-
a) Public health Programmes
b) Maternity and Child Welfare Centres.
c) V.D Clinics
d) Children's Wards
e) Infirmaries
f) Mental Hospitals and Psychiatric Clinics
g) General Hospitals
h) Rural Health Units
i) T.B Sanatoria
j) Unmarried mothers Institutions
k) Diabetes, cancer, leprosy patients and physically handicapped persons

18.4 Requisites of medical social work:

The requisites of medical social work are:
1. A medical social worker with orientation in the branch of medicine concerned.
2. A department of social worker or a social worker agency
3. Necessary funds to help the poor or a list of possible donors
4. Sufficient agency contracts which could be used for rehabilitation of the patients.
   We have described briefly some of the important areas of social welfare which are based on the definition of social welfare. It is not possible to deal with all the possible social welfare services under the sun. An attempt has, however, been made to touch upon and introduce to the readers, general areas of social welfare. For details consult child welfare/Development, youth Participation and Development. Women Welfare and development, Aging and the Aged, Fields of Social Work. Voluntary Effort in Social Welfare and Development, Inter country Adoption. Profile of Social Welfare Development in India by the author.

18.5 Role and Functions of Medical Social Worker:

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

1. Cjrpmoc cases of tuberculoses, diabetes, cardio vascular diseases, cancer, leprosy, V.D. & HIV etc.,
2. The problems of physically challenged individuals ie. Cases of paraplegia, amputation, blindness, deafness, burns etc.,
3. Un-Married mother hood, MTP, Psychosomatic disorders.
4. Cases of material help cases in need of institutionalization.

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

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

a) Nature of the disease is explained to the patients and their families.
b) Gives emotional support to make the patient and his family participate in the treatment process.
c) if necessary, the social worker will modify the environment of the patient. Ex:-Place of work, School, Family, Neighborhood.
d) The social worker provides material help by pooling the community resources.
e) Helps the patient in socio-economic and emotional problems and makes the patient/clients to take up new responsibility.
f) The social worker plans for the vocational rehabilitation of the patient i.e. plans job suitable for him.
g) She will take up follow-up to stabilize the gains made during her treatment
h) If necessary institutionalizes the patient.

II. Though medical social worker mainly uses social case work, at present, social group work is also widely used in hospitals
The medical social worker forms a a group of patients of similar problems or group patients family members and develops sense of belonging with a program of recreation/or

Education/Skill. Through the program patients problems are discussed and remedial measures are suggested. Medical social worker as group worker acts as an agent of change and brings about attitudinal change in the patients and their family members.   This in turn increases the speed of recovery in the patient.

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

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

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

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

18.6 History of Medical Social Work in West.

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

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

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

18.7 Medical social work in India:

Medical social work is a sub-discipline of social work, also known as hospital social work. Medical social workers typically work in a hospital, skilled nursing facility or hospice, have a graduate degree in the field and work with patients and their families in need of psychosocial help. Medical social workers assess the psychosocial functioning or patients and families and intervene as necessary; interventions may include connecting patients and families to necessary resources and supports in the community. Providing psychotherapy, supportive counseling or grief counseling or helping a patient to expand and strengthen their network of social support.

Medical social workers typically work on a interdisciplinary team with professionals of other disciplines (such as medicine, nursing, physical, occupational, speech and recreational therapy, etc.

18.8 The Changing Trends in Medical Social Work:

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

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

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

1. The Medical Social Worker will carry out Health Surveys ad interpret hospital to the community.
2. She has to understand people's culture and their health habits so as to communicate to the Medical Team.
3. She will help people to understand the concept of Total Health.

4. She will make the people understand the importance of preventive measures and explains the nature of illness & treatment plan.
5. She will create awareness in the people about right to have health and make them participate in health programmers'.
6. The Medical Social Worker plans for recreational programmes.
7. She develops new services basing on the changing need along with local leaders.
8. She develops training programmes for the health workers from the community for their full participation.

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

The Medical Social Worker Profession
 Role and Requires Skills
   Medical social workers play a critical role in the area of discharge planning. One responsibility of medical social workers is to collaborate in the development of a discharge plan that will meet the patients needs and allow the patient to leave the hospital in a timely manner. There are a number of factors that influence the timing of discharge; in private, community hospitals, it be costly to allow patients to remain inpatients when it is no longer medically necessary. Discharge delays can prove costly to the hospital and to the patient depending on the patients funding sources.

 For example a medical provider informs the medical social worker that a patient will soon be cleared for discharge and will need in-home services. Depending on the setting, it may be the medical social workers responsibility to arrange in home services to coincide with the patients discharge date. If the home care service is not in place at time of discharge, the patient may not be able to leave the hospital, resulting in a delay in discharge and the patient being placed on alternate level of care status until the necessary services are arranged.

 Another skill requires of medical social worker is the ability to work cooperatively with other members of the multidisciplinary treatment team who are directly involved in the patients care. Medical social worker also need to have excellent analytical and assessment skills an ability to communicate clearly with both patients and staff, and an ability to quickly and effectively establish a therapeutic relationship with patients. But of paramount importance, medical social workers must be willing to act as advocates for the patients, especially in situations where the medical social worker has identified problems that may compromise the discharge and put the patient at risk.

 Medical social workers value the ethical concept of patient self determination although this value can conflict with the values and ethics of other disciplines in a medical setting.

Medical social workers strive to preserve the patients right to make; his or her own decision about goals of care, treatment planning, discharge etc. as long as the patients is capable of making those decisions him /herself . Patients often make decisions that medical professionals disagree with but the medical social worker advocates for the patients right to self determination. It the patient is not able to make his/her own decisions based on a cognitive or other impairment, the right of self determination can be superseded by concern that a patient is a risk to self or others.

Challenges:

As medical social workers often have large case-loads and have to meet tight deadlines for arranging necessary services, medical social work is a demanding job. Medical social workers often deal with highly complex cases involving patients who come into the hospital with multiple psycho-social issues, all of which require assessment and treatment. It is not uncommon for medical social workers to treat cases involving homelessness, chronic unemployment, lack of income, lack of health insurance coverage, history of incarceration and substance abuse problems. Any of these problems, separately and together, can impede timely discharge. Sometimes situations as seemingly mundane as the patient needing bus fare or a decent pair of shoes can lead to delays in discharge, especially is these needs are not identified quickly and early. This is why a complete and timely assessment of the patients psychosocial needs it critical.

Psychiatric Social Work

18.9 Introduction:

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

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

18.10 Definition of Psychiatric Social Work:

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

Though this definition was given seven decades back, this holds good even today.   It defined "Psychiatric Social Work is that branch of Social Work which has developed in connection with Psychiatry.   It is practiced by specially trained persons with a particular degree,

knowledge of Psychiatry and its application to social case work practice, working within an agency in which social work is an integral part of mental health program. The Psychiatric Social Worker deals with cases of mal adjustment where in personality difficulty, neuroses or psychoses are of Primary and recognized importance in the initial handing of the case. The work may consist of social case work, Research executive administration or education work".

The psychiatric Social Work is a special area with a develop in branch of knowledge and skills which are required through training.

18.11 Meaning of Psychiatric Social Work

Psychiatric social work is a specialized type of medical social work that involves supporting, providing therapy to, and coordinating the care of people who are severely mentally ill and who require hospitalization or other types of intensive psychiatric help. Social workers in this challenging and demanding field must work closely with individuals suffering from complex and hard to manage conditions who are in deep emotional distress and/or may be a danger to themselves or others. Psychiatric social workers may also encounter difficulties getting clients the resources and support they need to fully address their problems. However, some individuals gravitate to this work for its constant intellectual and professional challenges and for the opportunity to help deeply vulnerable people.

18.12 Types of Psychiatric Social Workers

Psychiatric social workers' responsibilities and client populations will vary significantly depending on their work setting and the teams to which they are assigned at their place of employment. For example, some social workers within the psychiatric departments of hospitals will specifically support severely mentally ill individuals who are involved in the criminal justice system or work exclusively with children who are victims of trauma.

In general, types of psychiatric social workers include inpatient psychiatric social workers, emergency and crisis services psychiatric social workers, and outpatient psychiatric social workers. Depending on their work setting and specific role, some psychiatric social workers may fulfill tasks in all three areas – inpatient, outpatient and emergency services.

Inpatient Psychiatric Social Workers

Inpatient psychiatric social workers work in the psychiatry departments of hospitals and medical centers with patients who have been hospitalized for debilitating or dangerous psychological and/or behavioral issues, such as severe substance abuse, psychosis, bipolar disorder, schizophrenia, and other conditions. Psychiatric social workers in inpatient hospital settings complete many tasks to support patients, including conducting psychosocial assessments to determine patients' mental health status and needs; providing psychotherapy and other clinical services to help clients address their emotional, behavioral, and mental health challenges; communicating and coordinating with the larger treatment team to optimize clients' physical and

mental health care; connecting clients with relevant resources and services; and facilitating clients' transition to other care facilities or back to daily life through discharge planning and follow-ups.

Psychiatric departments in hospitals tend to have several units that treat different mental health or behavioral problems.

"Within the psychiatry department I'm on two teams, chemical dependency (CD) and adult mental health. CD is an entirely group-based program, and I help facilitate an early recovery group two days a week and a drop-in support group for dually diagnosed (substance use and mental illness) patients once a week," Friedman said. "Within the adult team, I do intakes for new patients, see a caseload of individuals, and run groups."

In hospital settings, inpatient psychiatric social workers play an important role in identifying and advocating for patients' needs as part of a larger medical team.

"In hospital settings psychiatric social workers are an integral part of the multi-disciplinary team, making recommendations for treatment, rehabilitation and social service connections," said Lynsey Clark, MSW, who works as a psychiatric social worker at San Francisco General Hospital's inpatient psychiatric unit. "Within the hospital setting psychiatric social workers can make an enormous difference in the patients' material reality through therapeutic interventions and by connecting them with valuable social services, which has the potential to improve their circumstances. We are also advocates for the patient, pushing for more time when needed and better placements."

In addition to daily communications with the treatment team for a given client or group of clients, inpatient psychiatric social workers meet regularly with medical staff to develop and alter a client's treatment plan as needed.

"I work with psychiatrists (MDs), nurses (RNs, LVNs and psyche techs), occupational therapists (OT's), and other social workers (LCSW and MSWs)," Clark said. "Treatment for all patients is team based and all the disciplines meet four times a week in order to discuss the most appropriate treatment and care for the patient."

18.13 Role and Functions of Psychiatric Social Worker:

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

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

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

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

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

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

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

18.14 Psychiatric Social Work Practice and the Use of Methods of Social Work.

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

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

In group work, the psychiatric social worker deals with a group of patients or a group of patients family members or relatives to make them understand the problem and love them by solve the mental health problem.

18.15 History of Psychiatric Social Work in U.S.A. And India:

In the beginning of twentieth century Miss Mary C. Jarrett carefully studied and out lined, the contents of Psychiatric Social work and the scope for its practice.   At that time, she was working in Bosten Psychopathic hospital.   Later an interest was generated in the after case of the mentally ill and the tension of Social Services o the hospital, parole laws and in the care of patients of states and Psychiatric hospital in U.S.A.

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

Later Mis Jarrett became the Director of Social Service Department in Oston Psychopathic Hospital in 1913.

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

Psychiatric Social Work in India.

History is a screen through which the past lightens the present and the present brightens the future. The ancient Indian through emphasized the theory of unity of body and soul and also explained how to deal with health and mental health problems in a psychosomatic way. A concern with mental health has long been a part of Indian culture, which has evolved in a variety of ways, attempting to understand and negotiate psychological disorder. This review takes a sneak peek into the foundations of modern psychiatry in India which has sailed through tides of times across the world.

The occurrence of mental illness has been identified and documented since ancient times. The earliest predecessor of mental hospitals on record was a Greek sanctuary at Epidaurus. The

fourth century A.D witnessed the establishment of institution Solely for the mentally ill in Byzantium and Jerusalem. Thereafter, Christian and Muslim religious orders established places of refuge for the mentally ill and patients were treated by a variety of procedures with a religious coloring. The first psychiatric hospitals were built in the medieval Islamic world from the 8th century. In the early 8th century the first hospital was build in Baghdad (705 AD) followed by hospitals built at fes and Cairo. The first major modern mental hospital, the Bethlehem Hospital, was started/opened in 1247 in London. By the late 18th century, the condition of mentally ill patients in these institutions was one of neglect, restraint and abuse with poor clothing, unhygienic conditions, poor nutrition, restricted movements due to chaining of hands feet and lack of stimulation, largely contributed to by scarcity of funds, lack of interest among the ruling aristocracy and over-crowding of mental hospitals.

Social and psychological factors and physical and mental disorder

18.16 Challenges of Psychiatric Social Work

Psychiatric social work is a very demanding and difficult profession. Psychiatric social workers must provide intensive and at times holistic support to people who are suffering from incredibly severe, complex and multifaceted mental health and behavioral issues. In addition, seeing individuals in acute suffering, and who may pose a danger to themselves and/or others, on a daily basis can prove disconcerting and draining for some professionals in the field.

"It's hard to describe how to prepare for watching a patient be restrained, a child receive sedation, the assaults that can be witnessed that make the job hazardous," Clark said. "Being aware, knowing safety precautions is vital for keeping safe and keeping the unit safe for others."

Psychiatric social work can be unpredictable and dangerous.

"One of the most challenging aspects of my job is the potential danger. When going out into the community to do evaluations, I do not know what to expect," Paffenroth said. "I try to gather as much collateral information as possible before going. However, you still do not know what you are walking into much of the time."

The hazards of the job are not the only challenge that psychiatric social workers encounter.

"I have never found the needs of my patients to be the challenge; rather, connecting my patients with a finite amount of resources has always been the most frustrating part of my work," Clark said. "Additionally, process and structural problems of the way social and mental health services are distributed, managed and funded are equally as frustrating."

The psychiatric social workers we interviewed encouraged professionals in the field to develop a plan for strong and consistent self-care.

"I believe the largest asset a student can possess is a commitment to the patients and really good self-care," Clark said.

Berman described the importance of establishing boundaries between one's professional and personal life and engaging in self-care practices to stay balanced and energized at work.

"It has been challenging to set boundaries between my work and personal life that will allow this career to be sustainable in the long-term. I have started forcing myself to leave work on time, no matter if not everything is done," he said. "Because the truth is, no matter how hard you work, it will never be enough. I have also become more committed to my own weekly therapy, which is important for self-care and professional development."

Paffenroth said awareness and caution on the job are extremely important.

"The best way to address the safety challenges is to be very aware," she advised. "This starts by asking the referring party if the individual has a history of violence or has made any threats of violence, gathering as much about the individual's history as possible. Once on scene, continue to be aware of your surroundings, do not enter someone's home if you feel threatened or unsafe. We always go out in teams of two and we always make safety a priority."

18.17 Summary:

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

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

18.18 Key words:

a) Professional Training
b) Vocational rehabilitation
c) Team work
d) Environmental modification
e) Comprehensive Health or Total Health
f) Community Medicine.
g) Mental hygiene

h) Child guidance clinic

i) Psychotherapy
j) Counseling
k) Supportive Psychotherapy
l) Team Work
m) Sheltered work shops
n) Half way homes

18.19 Questions:

1. Discuss the role and functions of Medical Social Worker.

2. Explain the concept of team work.

3. Give an account of the role of Social Worker I Community Medicine.

4. What are professional problems of medical social workers and suggest measures to prevent them.

5. Discuss the role and functions of psychiatric social worker

6. Explain the concept of team work.

7. What are the professional problems of psychiatric social work?

8. Trace the history of psychiatric Social work in the west

9. Explain the growth of psychiatric social work in India.

10 What is the trailing requirement of psychiatric social worker?

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LESSON 19
CORRECTIONAL SOCIAL WORK

Objectives:

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

Contents:

19.1 Introduction

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

19.2 The concept of Deviance:

      "Deviance" is a wide-ranging term used by sociologists to refer to behavior that varies, in some way, from a social norm. in this respect, it is evident that the concept of deviance refers to some form of rule breaking behavior.

      In relation to deviance, therefore the concept relates to all forms of role-breaking (whether this involves such things as murder, theft or arson- the breaking of formal social rules –or such things as wearing inappropriate clothing for a given social situation, failing to produce home work at school being cheeky to a parent, teacher and so forth – more-or-less the breaking of relative inform social rules.

      As should be apparent, criminal behavior is a form of deviance (one that is defined as the breaking of legal rules) and, whilst we will be concentrating upon this area of deviance, it needs to be

remembered that it is only one aspect albeit a very significant one in relation to the concept of deviant behavior in any society.

As a general rule, therefore, we can say that there is a distinction between crime and deviance in term of:

In passing, it might be useful to not that we will necessarily have to look at various other concepts surroundings the issue of deviance (such as those of ideology, power, social control and so forth) if we are to understand the concept sociologically. A discussion of such concept will form part of the general theme of this series of notes, but for the moment it is probably sufficient just to draw your attention to the need to understand the concept of deviance in terms of the ways in which different societies develop different conceptual frameworks regarding deviance ideology and the way in which different social groups may be able to create and impose conception of deviant behavior upon others "power and social control")

19.3 Crime:

Crime is the breaking of rules or laws for which some governing authority (via mechanism such as legal systems) can ultimately prescribe a conviction. Crimes may also result in cautions, rehabilitation or be unenforced. Individual human societies may each define crime and crimes differently, in different localities at different time stages of the co-called "Crime", from planning, disclosure, supposedly, intended, supposedly prepared, incomplete, complete or future proclaimed after the crime.

While every crime violates the laws, not every violation of the law counts as a crime, for example: breaches of contract and of other civil law may rank as offense or as infractions. Modern societies generally regard crimes as offences against the public or the state as distinguished from torts wrongs against private parties that can give rise to a civil cause of action.

19.4 Legal Definition of Crime:

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

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

19.5 Deviance as a violation of social norms:

Norms are rules and expectations by which members of society are conventionally guide. Deviance is a failure to conform to these norms. Social norms are different in one culture as opposed to another. For

example a deviant act can be committed in one society that breaks a social norm there, but may be normal for another society.

Viewing deviance as a violation of social norms, sociologist have characterized it as any thought, feeling or action that members of a social group judge to be a violation of their values or rules, violation of the norms of a society or group; conduct that violates definitions of appropriate and inappropriate conduct shared by the members of a social system; the departure of certain types of behavior from the norms of a particular society at a particular time and violation of certain types of group norms behavior is in a disapproved direction and of sufficient degree to exceed the tolerance limit of the community.

19.6 Theories

There are broad sociological classes describing deviant behavior, namely structural functionalism, symbolic interaction and conflict theory.

Structural-Functionalism

Social integration is the attachment to groups and institutions, while social regulation is the adherence to the norms and values of the society. Those who are very integrated fall under the category of altruism and those who l are not very integrated fall under "egoism." Similarly, those who are very regulated fall under fatalism and those who are very unregulated fall under "anomie" Durkheim's strain theory attributes social deviance to extremes of the dimensions of the social bond. Altruistic suicide (death for the good of the group), egoistic suicide and anomic suicide are the three forms of suicide that can happen due to extremes. Likewise, individuals group for the self due to or justified by lack of ties, or because the societal norms that place the individual in check no longer have power due to society's corruption.

Durkheim's theory:

Durkheim 91858-1915) claimed that deviance was in fact a normal and necessary part of social organization. When he studied deviance he stated there are four important functions of deviance.

1. "Deviance affirms cultural values and norms. Any definition of virtue rests on opposing ideas of vice. There can be no good without evil and no justice without crime".
2. Deviance defines moral boundaries, people learn right from wrong by defining people as deviant.
3. A serious form of deviance forces people to come together and react in the same way against it.
4. Deviance pushes society's moral boundaries which, in turn leads to social change.

19.7 Correctional services:

There are conflicting views about the treatment of criminals and delinquents. Those who put their faith in severe punishment believe that this will prevent the criminal from repeating his crimes and also serve as a deterrent to others, and at the other extreme are those who emphasize the futility of punishment and the evil effects of prison life. The advocates of this latter position often conceive of the

criminal as victim of social and psychological forces outside his control. A compromise position located between the two extremes seems to be the one toward which most nations and most social workers are moving. The evils of prison life are admitted, but it is proposed to mitigate them by using probation, fines and other substitutes for imprisonment by improving conditions within prisons, and experimenting with new kinds of prisons and rehabilitative techniques. It is also commonly recognized that some criminals must be incarcerated for long periods of times, not so much for the sake of severity as for the protection of society. The major correctional areas in which social workers are involved are probation parole and delinquency control.

(a) **Probation:**

The Probation process begins with a persistent investigation of the offender after his guilt has been established. This investigation, usually by a social worker, serves first to help the court determine whether the offender is suitable for probation an secondly, to outline a plan of corrective treatment. It is primarily convened with offender as an individual, his personality and background, education and employment and his family and social environment.

(b) **Parole:**

Various forms of parole or conditional release from prison have been adopted in the majority of countries around the world. The responsibilities of a parole board and a parole officer are comparable to those of a court offering probation and a probation officer, parole selection involves the evaluation of emotional, psychological and social traits of offenders; and parolees are subject to field supervision by parole officers or by private social or rehabilitation agencies

(c) **Delinquency control**:

Faced with mounting public concern over juvenile delinquency and the apparent failure of various programmers' of treatment and prevention, many countries have experimented with methods of control. Notable among these have been attempts to coordinate to coordinate the work of agencies in local communities, to identify gaps in youth services and fill these gaps with new programmers'. Several methods of both treatment and prevention have recognized the importance of peer groups for the behavior of youngsters. Group therapy has been widely practiced in institutions and in the community as an adjunct of probation. Work with street corner gangs has taken a variety of forms usually involving extension of the services of a social agency by assigning personnel as street workers rather than primarily within traditional agency programmers' and facilities.

19.8 Professional social work

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

attainment of two ends, first, the creation of those conditions which help to make a more satisfying way of life, and second the development within the individual and the community as well as of capacities which help to live that life more adequately and creatively.

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

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

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

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

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

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

19.9 Some Early Theories:

Demonology

Early attempts to explain various forms of deviant behavior (e.g crime, delinquency, mental illness) focused on demon or spirit possession. Individuals who violated societal norms were thought to be possessed by some evil spirit that forced them to commit evil deeds through the exercises of mysterious supernatural power. Deviant behavior, then was viewed not as a product of free will but rather as determined by forces beyond the control of the individual thus the demonological theory of

deviance is referred to as a deterministic approach. To cue or control deviant behavior a variety of techniques were employed to drive the evil spirits from the mind and/ or body of the perceived deviant.

Classical theory:

During the last half of the 18th century, the classical school of criminology emerged in Italy and England in the works of Cesare Beccaria and Jeremy Bentham, respectively. This approach to explaining and controlling crime was based on the belief that humans exercise free will and that human behavior results from rationally calculating rewards and costs in terms of pleasure and pain. In other words, before an individual commits a specific act, he or she determines whether the consequences of the act will be pleasurable or painful. Presumably, acts that have painful consequences will be avoided. To control crime, then, society simply needed to make the punishment for violators outweigh the benefits of their illegal actions. Thus, penalties became increasingly more serve as offenses become increasingly more serious. Under classical theory, threat of punishment is considered to be a deterrent to criminals who rationally calculate the consequences of their illegal actions.

Rational –Choice Theory:

The rational choice theory or post classical theory of the 20th century also involves the notion that before people commit crimes, they rationally consider the risks and rewards. A burglar nothing no lights on and no police presence at an expensive mansion over several nights might rationally conclude that the risk is relatively low and the potential rewards are worth pursuing and therefore, may commit the crime. According to the rational choice model focusing on the development of rational thought and the application of scientific laws, as well as using empirical research, might help the state to develop policies that better control crime and deviance and there by improve quality of life.

Deterrence theory:

Deterrence theory is another extension of the classical approach. It focuses on the relationship between punishment and misbehavior at both the individual and group levels. Specific deterrence refers to preventing a given individual from committing further crimes, whereas general deterrence refers to the effect that punishing one wrongdoer had on preventing others from committing offenses. when we attempt to measure the extent of deterrence, we are actually measuring perceived deterrence what individuals believe will happen to theme will they be punished will the punishment be severe if they commit offenses.

Routine - Activities Theory

Routine activities theory is yet another extension of the belief that rational thought and sanctions largely determine criminal behavior. According to this approach crime is simply a function of people everyday behavior. One's presence in certain types of places frequented by motivated offenders makes him or her suitable target and in the absence of capable guardians is likely to lead to crime Plass and Carmody 92005) studied the effect of engaging in risky activities on the violent victimization experiences of delinquent and non delinquent juveniles. Their result showed that there are some

modest differences in the effects of routinely engaging in risky behaviours and the likelihood of violent victimization.

After Care:

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

The prisoners on discharge really need a place to stay, money for board and training in skill and a helping hand in securing work or employment.   Workshops, hostels, casework and counseling and bare pocket money are required though official or non-official social work agencies   merly providing a hostel for released prisoners is not enough.

There is immense scope for social work practice in the correctional setting.   It will be worthwhile for academic personnel, field work agencies and correctional experts to see how the problems in the correctional setting can be better tackled by social work methods and techniques, with a view to improve and upgrade the standards and effectiveness of the services.

In the correctional field, social work methods can be employed with advantage in many situations.   There is need f or case work intervention in working with the prisoner during probation and parole, for his readjustment to the family, community and his occupations.   The case worker will deal with the psycho-social problems of the prisoner and tries to remove the social stigma attached to the prisoner on account of his imprisonment.   He will work with the family members, community and the employer for changing their negative attitude towards the prisoner.   He will convince them to accept the prisoner and the transformation that has taken place in his personality.

The social worker uses the resources of the community for rehabilitating the discharged prisoner.   An offender, immediately after release from prison, has to confront with a lot of personal and social problems, such as loss of family contacts. Lack of suitable employment opportunities, social stigma of prison sentence and so on.   It is for solution of these serious problems that a discharged prisoner needs community solace.   Sympathy, help and care without which he will, in all probability, find no other alternative but to revert to crime. Absence of aftercare therefore gives rise to recidivism. The social worker plays an active role in rehabilitating the discharged prisoner.

19.10. Summary:

Correctional services are related to the enforcement of law and order.   It deals with prevention of crime and protection of society.   The judicial authorities and jails had not realized the role of social work in correction and reformation till recently.

To deviate means to stray from an accepted path.   Deviance consists of those acts which do not follow the norms and expectations of a particular social group.   Delinquency refers to the anti-social behavior patterns of the juveniles.   It is said that all crimes are delinquencies but all delinquencies need

not be viewed as crimes.   Crime is a set of illegal activities for which the law prescribes punishment on th culprit. Whatever the law maker defines as crime is crime.

Reckless observes that "Criminal behavior is a violation of the rule of the social order. Today as per the philosophy of reformation, a criminal is being considered as a patient suffering from some ailment which needs effective diagnosis for proper treatment (reformation) and cure.

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

The objective of social work is to help individuals and groups. The social worker is equipped with necessary training and skills in handling problem situations. The help is rendered though established methods and techniques of case work, group work or community organization.

The trained social worker pays and important role in the correctional setting.   According to the theory of expiation, punishment is accorded with an intention that the offender must atone for his crime, with suffering. Retribution is said to be pain, which a criminal deserves to suffer because, he had hurt someone – by deterrence, we mean that people will refrain from committing the crime due to fear of severe punishment.   Today efforts are being made to reform the prisoners inside the prison as well as outside the prison through extra-moral treatment.

Mostly the present day prisons are overcrowded without any effort for providing facility and classification prisons are "People changing institutions".   All laws have propounded that children and youngsters should not be sentenced to imprisonment Probation means conditional suspension of punishment.   The offender is given individual treatment Children who have become delinquent shall be provided facilities for education, training and rehabilitation.   The prisoners on discharge really need a place to stay, money for board and training in skill and a helping hand in securing employment.

There is immense scope for social work practice in correctional setting.   The social worker uses the resources of the community for rehabilitating the discharged prisoner.   An offender, immediately after release from prison has to confront with a lot of personal and social problems.   The social worker plays an active role in rehabilitating the discharged prisoner.

19.11 Key words:

a) Demonology
b) Classical theory
c) Punishment
d) Prison
e) Deviance
f) Behavior

19.12 Model Questions:

1) Explain concept and Theories of Correctional social Work.
2) Discuss the importance of correctional social work.
3) Explain the Role of social worker in correctional setting.

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LESSON 20

SOCIAL WORK PRACTICE IN FAMILY AND CHILD WELFARE: FAMILY WELFARE

Objectives:

The objectives of this lesson are to explain social work practice in Family and Child Welfare.

Contents:

20.1 Introduction

Directorate of family welfare was established in Delhi under Delhi Administration in October 1988 to provide legal-ship, provision and coordination of Family Welfare activity implemented by various agencies. The population of Delhi as per 1991 census is 11, 70,472 with decimal growth rate of 5064. This increase in population has given rise to couple of problems, hence there exists the necessity of making small family norms, a way of life among the younger couple. In theis context the role of Directorate of family Welfare is to generate demand for family welfare services by education and motivation on population.

20.2 Major services rendered in the National Capital Territory of Delhi Under the Family Welfare Programmes:

1. Family Planning Programmes: Under the Family Planning Programmes services like sterilization, IUCD, Oral Pills and supply of Nirodh are made available to eligible couples on a cafeteria approach. The aim is to achieve 60% couple protection rate birth rate of 21 and net reproductive rate on one. The Family Planning Programme is implemented by various Govt, Local Bodies, Non-Govt and private agencies spread all over Delhi.

2. Immunization against vaccine preventable diseases: Under the Immunization activities coverage of children against killer disease like polio, Diphtheria, Pertussis, tetanus, Tuberculosis and Measles ae undertaken through routine immunization programme. The programme also aims at immunizing 100% pregnant women's against tetanus.

3. Medical Termination of Pregnancy Act:- Medical Termination of Pregnancy Act was introduced in 1971 in order to improve health of mother and as a first resort to avoid unwanted pregnancies.

4. The Pre-natal Diagnostic Techniques(Regulation and Prevention of Misuse) Act, 1994 (No.57 of 1994 dated 20th September, 1994):- An act to provide for the regulation of the use of pre-natal diagnostic techniques for the purpose of defecting genetic or metabolic disorder or chromosomal abnormalities or certain congenital malformations or sex linked disorders and for the prevention of the misuse of such techniques for the purpose of per-natal sex determination leading to female feticide and for matter connected there with or incidental there to.

5. Indian Population Project – VIII (IPP-VIII) India Population Project VII is being implemented with the assistances of World Bank by Municipal Corporation of Delhi (MCD), from August, 1994 to cover Jhuggu Jhopri Cluster). Under this project the MCD is opening 6 Maternity homes, 19 health centers and 90 health posts are already functioning to improve maternal and child health care, as well as family planning services.

6. Special Programmes:-

7. Health and Family welfare Training Programme: The health and Family Welfare Training Centre under the Directorate of Family Welfare of Government of Delhi is the State Level training school engaged in sensitizing various categories of health personnel on the various programmes of the Government of Delhi and Government of India. Regular training courses, workshops, seminars and reorientation courses are being conducted by the Training Centre where in health personnel for various agencies including NGOs are trained. A courage evaluation survey on Pulse Polio Immunisation programme and routine immunization was conducted in 1996-97 and 1997-98 by the HFWTC under the aegis of UNICEF and Government of India.

8. Implementation of RCH in Delhi:- As per the Cario conference of 1994 to which India was also a signatory, has been introduced in NCT of Delhi in the Reproductive Health

Scheme 1997. The Scheme is known as Reproductive and child Health Programme (RCH)

9. New Schemes for child friendly capital Delhi:- Directorate of Family welfare has launched a child Friendly Action Plan for Delhi in December 1997. The emphasis of this plan sphere of life through intersect oral coordination for improving the status of the child so that Delhi can proudly claim to be a child friendly capital by 2002AD.

At the State level:-

At the state level , there is State family welfare Bureau. It is a part of State Health and Family welfare Directorate. Also there is a State Family welfare Cell which co-ordinate the Family welfare activities between the state and central governments.

At the District level:-

In the district there is a District Family Welfare Bureau. It consists of three divisions:-

Administration divisions headed by District Family Welfare Officer.

Mass education and Media division in charge of District Mass Education and Media officer.

Evaluation division in charge or Statistical officer.

At the Primary Health Centre (PFC):-

There is a Rural Family Welfare Centre with a medical officer and supporting staff Services like sterilization and IUG insertion are provided at the PHC

Subentries: they are under the control of PHCs each sub Centre has one male and female health worker. They provide motivation for family planning and also supply contraceptives.

At the village level: There are Village Health Guides and Trained dais

Village Health Guides: they are mostly women, one for each village or a population of 1000. They provide motivation for family planning and also supply oral pills and Nimrod.

20.3 Role of health education in family planning

1. It can create awareness in the community regarding the availability of various family planning services.
2. It can produce a positive attitude to family planning by motivating eligible couples to adopt the small family norms.
3. It allays fears and removes misconnects about family planning
4. It ensures that people utilize family planning programs optimally

5. Health education efforts are directed at conducting orientation camps. These camps can motivate local leaders to undertake activities at gross roots. So it can be made a movement of the people, by the people and for the people.

6. Health education also involves mass communication programs through modern media (radio, TV, and cinema) and cultural media (folk songs, puppet shows etc.)

20.4 Role of pharmacist in family planning:-

Pharmacists work in various capacities throughout the country in most of the villages and towns. In most cases, pharmacists serve as a link between the public and the doctors. So it is likely that pharmacists come across a number people with their own beliefs about family planning. The illiterate or less educated people are not aware of the benefits and also the case of family planning most of them have a psychic fear that sterilization is painful, dangerous and harmful to health. The pharmacist has a vital role to play in dispelling such fear.

Pharmacists can promote family planning by:-

1. Displaying family planning posters in hospitals and drug stores.
2. Advising people about the importance of family planning, spacing of children etc.
3. By distributing pamphlets about family planning.
4. Explaining about oral contraceptives and family planning techniques.
5. Guiding people to hospitals and family planning carters for vasectomy or tubectomy.

Thus pharmacists can provide information, advice and motivation for family planning.

20.5 Motivational aspects of family planning in India:-

The apathy of Indians regarding family planning acceptance is compared with that displayed with respect to other programs designed to induce changes in behavior to achieve socioeconomic development. It is felt that understanding motivation would provide the key to making any such venture a success of educational activities in the context, learning theories and their relationship to family planning behavior are discussed. The need for a high degree of insight into human behavior and a high level of skill in interpreting it on the part of the effective educator or agent of change in noted.

20.6 Communication about family planning:

A couple's stated family-size preferences are considered important for assessing their demand for children, for measuring their motivation for fertility limitation and for predicting future prospects of fertility change. A recent debate over the relationship between family-size preferences and fertility outcomes has centered on whether family planning plays a significant role in determining outcomes.

20.7 Child Welfare:

Children constitute principle assets of any country. Children's development is an important as the development of material resource and the best way to develop national human resources is to take care of children. India has a largest child population in the world. All out Endeavour are being made by India for the development and welfare of children. Significant progress has been made in various fields in assuring children their basic rights. However, much remains to be done. The country restores its commitment and determination to give the highest priority to the basic needs and rights of all children. Children are most vulnerable to exploitation and abuse. A large number has to be done for the health, nutrition and education of children. It is unfortunate that girls in particular face making some one very weak and infirm debilitating discrimination at all stages. Therefore, specific attention is being given to the efforts to make or improve better life and opportunities of the Girl Child.

With the increase in population the number of children in our country is also increasing. A large segment of population of children lives in the rural areas. As their number keep increasing more and more resources would be need so those children do not

1) Stay hungry
2) Remain poor
3) Suffer from preventable disease
4) Lack of education and training facilities

20.8 Constitutional provisions:

There are several constitutional provisions for children. These include the following

Article 14 provides that the State shall not deny to any person equality before the law or the equal protection of the laws within the territory of India.

Article 15 (3) provides that, "Nothing in this article shall prevent the State for making any special provision for women and children."

Article 21 provides that no person shall be deprived of his life or personal liberty except according to procedure established by law.

Article 21A directs that State shall provide free and compulsory education to all children of the age of 6 to 14 years in such manner as the state may, by law, determine.

Article 23 prohibits trafficking of human beings and forced labour.

Article 24 prohibits employment of children below the age of 14 years in factories, mines or any other hazardous occupation.

Article 25-28 provides freedom of conscience and free profession practice and propagation of religion.

Article 39(e) and (f) provide that the state shall in particular direct its policy towards securing to ensure that the health and strength of workers, men and women and the tender age of children are not abused and that the citizens are not forced by economic necessity to enter avocations unsuited to their age or strength and that the children are given opportunities and facilities to develop in a healthy manner and in conditions of freedom and dignity and that the childhood and youth are protected against exploitation and against moral and material abandonment.

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.

20.9 Legislations:

There are several Legislations pertaining to children. These include the following

1. The Child Marriage Restraint Act, 1929.
2. The Child Labour (Prohibition and Regulation) Act, 1986.
3. The Juvenile Justice (care and Protection of Children Act, 2000.
4. The Infant Milk Substitutes, Feeding Bottles and Infant Foods (Regulation of Production, Supply and Distribution) Act, 1992.
5. The Pre-Conception and Pre-natal Diagnostic Technique (Prohibition of Sex Selection) Act, 1994.
6. The persons with Disabilities (Equal Opportunities, Protection of Rights and full Participation) Act, 1995.
7. The Immoral Traffic (Prevention) Act,1956.
8. The Guardian and wards Act, 1890.
9. The young persons (Harmful Publications) Act, 1956
10. The Commissions for Protection of Child Rights Act, 2005.

20.10 Policies

The National policy for children was adopted on 22nd Aug 1974. This Policy lays down that the State shall provide adequate services towards children, both before and after birth and during the growing stages for their full physical, mental and social development. The measures suggested include amongst others, a 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 special consideration for children of weaker sections like SCs and STs prevention of exploitation of children etc.

The Government of India adopted the National charter for Children which has been prepared after obtaining the views/comments and suggestions of the State Governments/UT

Administrations, concerned Ministries and Departments and experts in the fields. The National charter is a statement of intent embodying the Government agenda for Children. The document emphasizes Government of India's commitment to children's rights to survival, health and nutrition, standard of living, play and leisure, early childhood care, education, protection of the girl child, empowering adolescents, equality, life and liberty, name and nationality, freedom of expression, freedom of association and peaceful assembly, the right to a family 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. The document while stipulating the duties of the State and the Community towards children also emphasizes the duties of children towards family, society and the Nation. The national Charter for children was notified in the Gazette of India on 9th Feb, 2004.

India acceded to the UN Convention on the Right of the child on 11th Dec,1992 to reiterate its commitment to the cause of children. The objective of the Convention is to give very child the right to survival and development in a healthy and congenial environment.

India is also party to the Millennium Development Goals and the SAARC Conventions on Child Welfare and Combating Trafficking of Women and Children in SAARC Region.

National Plan of Action for Children 2005 M/o of women and child development has prepared a National Plan of Action for Children 2005 after harmonizing the goals for children set in the Un General Assembly Special Session on children held in 2002 and the monitor able targets set in the Tenth Five Year Plan, and goals for children in related Ministries/Department, States/Union territory Governments, Non Governmental Organizations and experts. The National Plan of Action includes goals, objectives, strategies and activities for improving nutritional status of children, reducing IMR and MMR, increasing enrolment ratio and reducing dropout rates, universalization of primary monitoring the National Plan of Action for Children 2005 on the basis of eight parameters. These are as under

1. Reduce IMR to below 30 Per 1000 live births by 2010.
2. Reduce Child Mortality Rate to below 31 per 1000 live births by 2010.
3. To reduce Maternal Mortality rate to below 100 per 100,000 live births by 2010.
4. Universal equitable access and use of safe drinking water and improved access to sanitary means of excreta disposal by 2010.
5. 100% rural population to have access to basic sanitation by 2012.
6. To eliminate child marriages by 2010.
7. To eliminate disability due to poliomyelitis by 2007
8. To reduce the proportion of infants infected with HIV by 20 percent by 2007 and by 50 percent by 2010, by ensuring that 80 per cent of pregnant women have access to enter natal care, and 95 per cent of men and women age 15-24 have access to care, counseling and other HIV and prevention services.

20.11 Schemes/Projects

Several ministries and departments of the Government of India are implementing various schemes and progremmes for the benefit of children. Some of the Schemes and Programmes being implemented by the Ministry of Women and Child Development are as under:

Integrated child Development Services (ICDS) Scheme

The Ministry of women and child development has launched a new Creche Scheme w.e.f 1.1.2006 by merging the National Creche Fund with the Scheme for Working and Ailing Women's Children and also to revise the financial norms from Rs. 18,480/- to Rs. 42,384/- per crèche per annum. The Scheme provides cre4che services to the children of age group of 0 to 6 year which includes supplementary nutrition, emergency medicines and contingency. The scheme has been named; as Rajiv Gandhi National crèche scheme for the Children of working mothers. These crèches will be allocated to the Central social welfare Board, Indian Council for child Welfare and Bhartiya Adim Jati Sevak sangh in the ratio of 80:11:9. The priority will be given to uncovered districts/areas and tribal areas while extending the scheme to maintain balance regional coverage. Eligibility criteria under the Revised Scheme have also been enhanced from Rs 1800 to Rs 12,000 per month per family. So far about ;25605 crèches have been sanctioned including 5137 crèches sanctioned under erstwhile National Crèche Scheme upon 20th Nov, 2008.

Nutrition Component of Prime Minister Gramodya Yojana and Nutrition Programme for Adolescent Girls in 51 Districts ;being implemented with additional central assistance given by the Planning Commission , directly and indirectly contribute to promoting nutrition of children. A National Nutrition Mission has been set up under the chairpersonship of Honble Prime Minister vide Notification dated 31st July 2003 with a view to enable policy direction to concerned Department of the Government for addressing the problem of malnutrition in a mission mode.

An integrated programme for Street Children is being implemented by the Ministry of Women and child Developme4nt specifically for those children who are on streets and homeless and include the rag picking and vagabond children. The scheme aims at providing full and wholesome development of children without homes and family ties. The children without homes and family ties and children especially vulnerable to abuse and exploitation such as children as sex workers and children of pavement dwellers are the target group for this programmes. Financial assistance is provided to the NDOs who are eligible and working for the welfare of the street children, for Formal & Non Formal Education, Shelter Home, Vocational Training to Children, Nutrition health care, sanitation and hygiene, safe drinking water, education and recreational facilities and protection against abuse and exploitation.

20.12 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 areas.

- Establishment of 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.
- Institutional care shall be used but only as a last measure by enlarging the range of suitable alternative.
- Financial assistance to bring about a qualitative improvement in the existing infrastructure.

Expansion of non-institutional services such sponsorship, foster care, probation etc as and an alternate to institutional care.

Child line India Foundation (CIF) has been set up as a nodal organization, supported by Government of India, to monitor and ensure the qualitative development of the child line service across the country. Child line is a toll free telephone service (1098) which anyone can call for assistance in the interest of children. It has prescribed minimum quality standards for the services to be provided by its partner organizations that are implementing Child line progremmes in various cities of the country. It initiates preparatory activity that precedes the initiation of child line service in any city. CIF is also involved in awareness and advocacy in order to strengthen the efforts relating to child welfare.

The objective of the Shishu Gren Scheme is to promote adoptions within the country and to ensure minimum standards in the care of abandoned/orphaned/destitute Children. Grant-in-aid up to a ceiling of RS 6 lakh has been provided per unit of 10 children in a Shishu.

20.13 Recent Incentives:

The commissions for protection of the child rights act 2005. The government has recently notified the Commissions for Protection of Child Rights Act 2005 in the Gazette of India on 20th Jan, 2006 as act No.4 of 2006. The Act envisages setting up a National Commission at the National Level and the State Commission at the state level. ;the proposed commission would be set up for proper enforcement of children's rights and effective implementation of laws and programmes relating to children. The national commission for Protection of child rights will be a statutory body to be set up under the Commission for Protection of Child Rights will be a statutory body to be set up under Commission for protection of child rights Act.

The Function of the Commissions is:

Examine and review the safeguards provided by Constitution or any law for the protection of child rights and recommend measures for their effective implementation.

Present to the Central Government, annually reports up on the working of those safeguards.

Examine all factors that inhibit the enjoyment of rights of most vulnerable children and children in need of special care and protection.

Study treaties and other international instruments and undertake periodical review of existing policies. Programmes and other activities on child rights and make recommendation for their effective implementation in the best interest of children.

Undertake and promote research in the field of child rights.

Spread child rights literacy among various section of the society and promote awareness.

Inspect any juvenile custodial home or any other place or residence or institution meant for children for the purpose of treatment, reformation or protection and take up with these authorities for remedial action.

Inquire into complaints and take suo motu notice of matters relating to:-

1. Deprivation of child's rights.
2. Non-implementation of laws for protection and development of children
3. Non- compliance of policy decisions, guidelines or and to provide relief to such children.
   Or take up the issues arising out of such matters with appropriate authorities and such other functions as it may consider necessary for the promotion of child rights.

The powers of the Commission include the following:

a) Summoning and enforcing the attendance of any person and examining him on oath;
b) Requiring the discovery and production of any document
c) Receiving evidence on affidavits
d) Requisitioning any public record or copy thereof from any court or office and
e) Issuing commissions for the examination of witnesses and documents.
f) Forwarding any case to a magistrate having jurisdiction to try the same and the Magistrate to whom any such case forwarded shall proceed to hear the complaint against the accused.

g) Recommending to the concerned Government or authority the initiation of proceedings for prosecution or such other action as deem fit against the concerned person/s

h) Approaching the Supreme Court or the High court concerned for such directions, orders or writs as that court may deem necessary.

i) Recommending to the concerned government or authority for the grant of such interim relief to the members of him family as the commission consider necessary.

20.14 Other Activities Of Child Welfare:

Cooperation with UNICEF

UNICEF projects are being implemented in India through Master plan of operation which an agreement is prepared after mutual consultation and consensus within the frame work of Basic Agreement signed between India and UNICEF in 1978. India is the largest country Programme of UNICEF in the world.

The programmes are being implemented through various Ministries and department dealing with children which includes Ministry of Women and Child Development. Department Elementary Education and literacy, department of Family Welfare and NACO, ministry of Social Justice & Empowerment, ministry of Labour, Ministry of Information & Broadcasting, Ministry of Youth Affairs & Sports and Department of Drinking Water Supply (Rajiv Gandhi National Drinking Water Mission).

The ministry of Women Child Development is the nodal Ministry for coordinating the implementation of the Master Plan or Operations. The Ministry of Women and Child Development conducts periodic review meetings to coordinate and monitor the implementation and expenditure of the UNICER programmes in India.

The total allocation for last UNICER-GOI programme of Co-operation for the period 2003-2007 is US$ 400 million. An additional fund of us$100 million has also been approved by UNICER for utilization in the current MPO period.

The current Master Plan of operations for the period 2003-07 was signed by GOI & UNICEF on 13th January, 2003.

The MPO aims to achieve the following objectives:-

(a) To empower families and communities with appropriate knowledge and skills to improve the care and protection of children.

(b) To expand partnerships as a way to leverage resources for children and scale up interventions.

(c) To strengthen the evaluation and knowledge base of best practices on children.

The programme contribute towards

(a) Reduction in infant and maternal mortality.
(b) Improvement in levels of child nutrition
(c) Ensuring universal elementary education.
(d) Enhancing child protection
(e) Protection of children and adolescents from HIV/AIDS

The major activities include in different sect oral programmes are given below:

- Education
- Child Development and Nutrition
- Child Protection
- Reproductive and Child Health
- Child's Environment: Water, Environment and Sanitation
- HIV/AIDS
- Advocacy and Partnerships

India is annually contributing an amount of RS 3.80 crore to UNICEF

Programmes of child Welfare

1. Cultural Exchange programmes:

Under the cultural Exchange Programmes with Government of Mauritius the Ministry of Women and Child Development is organizing workshops for the Mauritius delegation. In the series of such workshops and workshop on gender Training on Women Empowerment' and another workshop on "Prevention and combating Trafficking in women and Children for Commercial sexual Exploitation an orientation" were organized by NIPCCD on behalf of the Ministry from 14-23 Feb., 2006 and 18th to 27th September 2006 in New Delhi.

2. Working Group on Development of Children

A working Group on Development of Children under the Chairpersonship of Secretary Ministry of Women and Child Development was been constituted by the Planning Commission for preparing the Eleventh Plan. The working Group held its first meeting on 31st July 2006 and decided to constitute four Sub Groups in ;the fields of ICDS and Nutrition, Early Childhood Education, Child Protection and Girl Child. The sub Groups prepared their reports and submitted to the working Group in the month of Aug 2006. The Working Group held its second meeting on 25th Aug, 2006 and constituted a Drafting Committee for putting together the reports of the Sub Groups and for preparing the final report of ;the Working Group. The final Re4port of the Working Group has been sent to the Planning Commission.

20.15 Key Words;

1. Family welfare
2. Family Planning
3. National Policies for Children

20.16 Model Questions:

1) Discuss the problems of modern family and explain the importance of family social work.
2) Discuss the problems of children in the contemporary society?
3) Explain the various child welfare programmes in India.

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LESSON - 21

LABOUR WELFARE

Objectives:

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

Contents:

21.1 Introduction:

In India the labour welfare started sometime during the 1st world war (1914 – 1918). Till then wellbeing of workers in factories was hardly thought by anybody. Since, 1st world war labour welfare has been expanding on voluntary basis. Industrial Labour Organisation has played a very significant role for labour welfare. Much labour legislation has been formed by Indian central government and state governments for welfare of labour in Industries. Government has laid down minimum standards for employment and working conditions in organizations. Besides the government, the employers, trade unions and various social organizations also functions as agencies for implementation of labour welfare measures. A industrial labour organization is an

advisory body so it cannot force any country to introduce any welfare measures. The need of labour welfare was powerfully felt by the royal commission of Labour far back in 1931. Indian constitution emphasized this need under its directive principle of state policy.

21.2 Meaning of Labour Welfare:

Labour welfare means the voluntary efforts made by the employer to provide better conditions of employment in their own industries. Its main object is to secure an improved standard of living for the workers, which effects on the worker's psychology and results in an increase in their productive efficiencies.

Labour welfare improves physical, mental and moral conditions of worker. Labour welfare includes housing, medical, educational, rest rooms, recreation, canteen, games and sports club facilities, adequate wages, reasonable working hours, insurance etc

By providing these facilities to the workers, efficiency increases considerably. These facilities create confidence in the worker; he feels happy and thus takes more interest in the work.

It also provides goodwill and the relation between worker and employer becomes good, which reduces indiscipline and helps to maintain industrial peace. When worker has full facilities, he will be free from worries and will therefore work in the factory with full efforts and interest.

Insurance facility and good working conditions create atmosphere of security and feeling of insecurity is removed from the mind of the worker and thus he takes more interest in his work. In present days workers are very much worried due to their housing problems, inadequate wages and expensive education.

If these problems are removed then a major part of worries of the workers will be removed and if his cultural uplift by providing recreation facilities and adding cultural and social activities are looked after, then worker will work with full heartedness and more interest devoting more physical and mental efforts.

21.3 Definition:

Labor welfare is an important dimension of industrial relation. Labour welfare includes overall welfare facilities designed to take care of well being of employee's and in order to increase their living standard. It does not generally constitute monetary benefits nor these are provided by employers alone, it can also be provided by government, non-government agencies and trade unions. Industrialization, mechanization and globalization have increased importance of labour welfare in industries.

According to Arthur James Todd: Labour welfare means anything done for the comfort and improvement, intellectual and social, of the employees over and above the wages paid which is not a necessity of the industry.

According to Industrial Labour Organisation: Labour Welfare may be understood and including such services facilities and amenities which may be established in vicinity of undertaking to perform their work in health and congenial environment and to avail of facilities which improve their health and bring high morale:

According to Labour Investigation Committee. "Anything done for the intellectual, physical, moral and economic betterment of the workers, whether by the employers, by the government or by other agencies over and above what is laid down by law or what is normally expected on the part of the contractual benefits for which worker may have bargained."

In the words of Prof. H.S. Kirkaldy. "The whole field of welfare is one in which much can be done to combat the sense of frustration of the industrial workers, to relieve them of the personal and family worries, to improve their health, to offer them some sphere in which they can excel others and to help them to a wider conception of life."

21.4 Objectives

Apart from salary and wages different labour welfare activities are undertaken by the organisations either voluntarily or due to provision of law. It aims at improving the work life and social status of the employees.

The objectives of labour welfare are as follows:

1. To provide better work life, personal and social life and health to the labour force.
2. To make the workers happy and satisfied with the work environment.
3. Dissatisfaction regarding work life among the workforce creates industrial conflict and dispute. Labour welfare aims at minimizing industrial dispute and industrial conflict.
4. To increase production by increasing efficiency.
5. To provide better physical work environment.
6. To improve the standard of living of the workers.
7. Labour welfare programme aims at helping the labourers to overcome problems like absenteeism, increased turnover, indebtedness, alcoholism, etc., which make the labourer both physically and psychologically weak.

21.5 Importance of Labour Welfare:

1. It improves the moral and mental conditions of the workers by providing facilities like games, cultural activities and recreation etc.

2. By providing facilities workers have more confidence in their employer, which leads to improve industrial peace.
3. When workers are promoted in a systematic way and they are heard properly then they feel and realize their duties towards enterprise.
4. By providing all the facilities, workers feel happy and become enthusiastic. Thus workers start taking interest in his work, which leads to greater efficiency.
5. Noise and vibrations caused by the machines, fumes and dust, hotness, too much wetness and lack of air ventilation are the main factors which affect the health of the worker seriously. Therefore periodical check-up and medical-facility help to maintain the health of the workers and save the worker from harmful effects. Thus when worker remains healthy, he will naturally work hard.

Human Resource Management:

HRM is a staff function. HRM managers advise line managers throughout the organization. Furthermore, the company may need more or fewer employees and managers from time to time. The HRM process is an ongoing procedure that tries to keep the organization supplied with the right people in the right position, when they are needed. The HRM function is especially important given the current trend toward downsizing.

21.6 Principles of labour welfare:

1) Welfare actives will be carried out at all levels in the organization.
2) It will be provided over and above regular wages.
3) Adequate and full co-operation shall be provided from management level.
4) Periodic assessment of labour welfare measures is essential
5) It shall emphasize on physical, mental, moral and emotional wellbeing of employees.
6) It can be a social concept which relates to welfare of employees, their families and community as a whole.

21.7 Labour welfare: Constitutional Provisions:

The beginning of labour welfare legislation and programmes go back to the period after the First World War. But it was after independence that the country entered a new phase of intensive labour legislation and welfare programmes.

The preamble to the Constitution affirms the resolve of the people of India. To constitute Indian into Sovereign. Secular and democratic Republic and to secure all its citizens. Justice social, economic and political liberty of thought, expression, belief. Fait and worship, equality of status and opportunity, and promote among them all fraternity assuring the dignity of the individual and the unity of the nation.

Article 23 of the Indian Constitution prohibits traffic in human beings and beggar and other similar forms of forced labour. Any contravention ot this provision is an offence punishable in accordance with law.

Article 24 of the constitution prohibits employment of children in factories etc., below the age of fourteen years.

Part –IV of the Constitution lays down certain Directive Principles of the State Policy. These principles are not justifiable but they are fundamental in the government of the country. It is the duty of the state to apply these principles in making laws.

Article 39, 41, 42, 43 of Part –IV of the constitution refers to the labour policy. Article 39 lays down that the State shall in particular, direct its policy towards securing that the citizen, men and women equally have the right to an adequate means of livelihood; that the ownership and control of the material resources of the community are so distributed as best to sub serve the common good; that the operation of the economic system does not result in the concentration of wealth and means of production to the common determent; that there is equal pay for equal work for both men and women; that the health and strength of workers, men and women and the tender age of children are not abused and that citizens are not forced by economic necessity to enter a vocation unsuited to their age and strength the childhood and youth are protected against exploitation and against moral and material abandonment.

Article 41 provides, the state shall within the limits of economic capacity and development make effective provision for securing the right to work, to education and to public assistance in certain cases of unemployment, old age, sickness and disablement and other cases of undeserved want."

Article 42 says that the state shall make provision for securing just and humane conditions of work and for maternity relief.

Article 43 stipulated, the state shall endeavor to secure, by suitable legislation or economic organization or in any other ways to all workers, agricultural industrial or otherwise, work, a living wage, conditions of work ensuring a decent standard of life and fully enjoyment of leisure and social and cultural opportunities, and in particular, the state shall endeavor to promote cottage industries on an individual or co-operative basis in rural areas."

Problem concerning Industrial Labour In India:

It refers to all those workers, who are employed in manufacturing units, i.e., the workers employed in large scale, village and small scale industries are considered industrial labour in general sense.

21.8 Characteristics

1) Illiteracy: A large proportion of industrial workers in India are illiterates & ignorant. So they cannot understand the problems confronting the economy in general & industries in particular. They do not even understand their own problems.

2) Lack of Discipline. There is no discipline among the industrial labours in India Indiscipline, absenteeism without any reasons. Moving from one job to another etc, are very common.

3) Majority Characters. Industrial labour in India migratory in character. Most of the labourers in industries are drawn from villages and are cages to return to their homes during their busy agricultural seasons.

4) Lack of organizations. The industrial labour in India is not united, but it divided and sub divided on the basis of language, region, caste etc. They are unable to organize themselves. Consequent upon that most of the trade unions are controlled by outsiders.

5) Low Efficiency. The efficiency of industrial labour in India is very low. Their productivity is also very low. Lack of education, training research medical facilities etc., are reasons for low productivity.

6) Poverty. The industrial labour in India is very poor. Their salary, standard of living and productivity are very low. They are unable to generate interest in their work because of poverty.

7) Superstition: most of the industrial labour in India is superstition and tradition – bound. They believe in fatalistic and Meta physical things. They have irrational outlook.

8) Large scale Absenteeism. It is another important feature of industrial labour. They remain absent without any reason.

9) Ignorant of roles and Regulations. A good proportion of our industrial workers are ignorant of rules and regulation.

10) Bad Habits. The industrial labourers in India are addicted to bad habits. They are involved in unhealthy practices. As a result, their efficiency and mental discipline are badly affected.

21.9 The basic features of labour welfare measures are as follows:

1. Labour welfare includes various facilities, services and amenities provided to workers for improving their health, efficiency, economic betterment and social status.

2. Welfare measures are in addition to regular wages and other economic benefits available to workers due to legal provisions and collective bargaining.

3. Labour welfare schemes are flexible and ever-changing. New welfare measures are added to the existing ones from time to time.

4. Welfare measures may be introduced by the employers, government, employees or by any social or charitable agencies.

5. The purpose of labour welfare is to bring about the development of the whole personality of the workers to make a better workforce.

The very logic behind providing welfare schemes is to create efficient, healthy, loyal and satisfied labour force for the organization. The purpose of providing such facilities is to make their work life better and also to raise their standard of living.

21.10 Employees Participation in Management:

The participation of workers in management bill, 1990.

The rationale of labour participation in management lies not merely in raising productivity and promoting industrial peace but more importantly in creating a sense of involvement of the workers in the enterprise. In 1975 the constitution was amended and Article 43 (A) was inserted in the Directive principles of State Policy to encourage and secure the participation of workers in management.

The participation of workers in management Bill, 1990 was introduced in Rajya Shaba on 30th May, 1990. This bill had been referred to the Parliamentary standing committee on Labour and Welfare. The committee submitted its report along with its recommendations to the House on 18th December , 2001. The ministry has also furnished its comments on the Report.

21.11 Industrial Relations:

Prevention and settlement of Industrial Disputes:

The CIRM ensure harmonious industrial Relations in the central sphere Establishments through:

1. Monitoring of Industrial Relations in Central Sphere
2. Intervention, mediation and conciliation in Industrial Disputes in order to bring about settlement of disputes.
3. Intervention in situations of threatened strikes and lockouts with a view to avert the strikes and lockouts.
4. Implementation of settlements and awards.
5. Enforcements of other provisions in Industrial Disputes Act Relating to
   a) Works committee
   b) Recovery of Dues
   c) Lay off
   d) Retrenchment
   e) Unfair Labour Practices, etc.

21.12 Enforcement of Labour Laws:

Another important function of CIRM is enforcement of Labour Laws in the establishments for which Central Government is the appropriate Government. The machinery enforces the following Labour Laws and Rules framed there under:

1) Payment of Wages Act, 1936 and rules made there under for Mines, Railways, Air Transport Services and Docks, Wharves and jetties.
2) Minimum wages Act, 1948 and Rules
3) Contract Labour (Regulation & Abolition) Act, 1970 and Rules.
4) Equal Remuneration Act, 1976 and Rules
5) Inter-State Migrant Workmen (RE & CS) Act, 1979 and rules.
6) Child Labour (Prohibition Regulation) Act 1986 and Rules.
7) Labour Laws (Exemption from Furnishing returns and maintaining Registers by certain Establishment) Act, 1988.
   a) Building and other construction Workers (RE & CS) Act, 1996 and rules
   b) Chapter XIV of Indian Railways Act hours of Employment Regulations for Railways Employees
8) Industrial Employment (Standing order) Act, 1976 and Rules.
9) Maternity Benefits Acts, 1961 (mines and Circus Rules, (1963) and Rules.
10) Payments of Bonus Act, 1965.

21.13 Social Work and Labour Welfare:

Labour welfare is not social work. Labour welfare or for that matter any welfare is the result of social work. We cannot equate the result with the cause. Social Work leads to or should lead to states of welfare both of individuals as well as groups. Wherever we have the human factor associated with a problem there is a possibility of doing social work. Labour surely is a human factor and it has its own problems too amenable to social work approaches and touches. If the individual the family, the school etc, could be the field or subject of social work. We hazard the production of a categorical statement while labour welfare is not social work labour welfare is an area of social work. We said that wherever the human factor is associated with problems there is possibility of practice of social work. Whenever the human factor is associated with problems there is possibility of practice of social work. It is egregious blunder to conceive of social work as concerned with only indigent paupers and the neglected helpless. Though we recognize that these need prior attention ad assistance. Indeed social work started as a help-rendering process and grew into a self help rendering technique during technique during the centuries. But the time has now come to extend the concept and scope of social work into all levels and strata of problem-suffering humanity. The position which will confront the social worker now or later is this social work has evolve particular techniques of enabling the physically or emotionally or normally desirable ones to overcome their disability and function again as normal individuals. These techniques are practiced largely for the benefit of

economically and socially disadvantaged individuals. This is as it shold be but socially and economically advantaged individuals too may become physically or emotionally or mentally or morally disabled. We are inclined to treat social work as a science with a body of knowledge giving rise to techniques of practice which are relevant and useful in problem situations at all levels and groups of human society. It the social work is the enabling process, every area where it can fulfill its role is relevant to it as labour too needs the enabling help of the social worker. Social worker is no trespasser in the realms of labour welfare, industrial relations and personnel management.

21.14 Applicability of Social Work Methods in an Industry.

Today social work extends to all stratum of association. It is a science having a group of experience and an art having expert techniques and skills of practice that are important to any problem situation at any level. The three key methods of social work that is, **social casework**, **social group work** and community organization can be successfully used in business and industry. Their function will be of bringing about adjustment among men and women in business and their occupation situations.

Social work methods are:

Social Casework: Social casework can be successfully used in situations of person problems, such as depression, grievance situations, absentee situations, problems due to job loss, accident cases, etc. This method can be effectively applied at two levels:
- Crisis arising due to family life, mental, financial and social factors.
- Obstacle arising out of adjustment to work life due to location, behaviour problems, organization formation and programs etc.

Social Group work: Group work techniques can be used in some group situations to help the group to achieve their effectiveness and objectives through a harmonious progress of the group work process. It can be used in point consultation situations, such as labor administration board, joint bargaining contexts, building of group Spirits, etc.

Community Organization: At this juncture the social worker can assist industry to recognize the total community in which they exist and make use of its assets to benefit the community on one hand and the organization on the other. The harms, such as lack of learning services, proper recreation, health check services within the workers community, can be attended to by the Social worker.

Social Action: Social action technique would be helpful when the social worker gives services to the unions. Unions can today use the social worker's experience and expert skills in putting forth demands, negotiating calm strikes helping and enforcing labor legislation's etc.

Some of the provisions relating to the Labour Welfare as mentioned in the Factories Act, 1948 are: (1) Washing Facilities (2) Facilities for storing and drying clothing (3) Facilities for sitting (4) First aid appliances (5) Canteens (6) Shelters, rest rooms and lunch rooms (7) Crèches and (8) Welfare officers

21.15 The Factories Act, 1948 contains the following provisions relating to Labour Welfare:

(1) Washing Facilities:

In every factory (a) adequate and suitable facilities shall be provided and maintained for the use of workers; (b) separate and adequately screened facilities shall be provided for the use of male and female workers; (c) such facilities shall be easily accessible and shall be kept clean.

(2) Facilities for storing and drying clothing:

In every factory provision for suitable place should exist for keeping clothing not worn during working hours and for the drying of wet clothing.

(3) Facilities for sitting:

In every factory, suitable arrangements for sitting shall be provided and maintained for all workers who are obliged to work in a standing position so that the workers may take advantage of any opportunity for rest which may occur in the course of work. If in any factory workers can efficiently do their work in a sitting position, the Chief inspector may require the occupier of the factory to provide such seating arrangements as may be practicable.

(4) First aid appliances:

Under the Act, the provisions for first-aid appliances are obligatory. At least one first-aid box or cupboard with the prescribed contents should be maintained for every 150 workers. It should be readily accessible during all working hours.

Each first-aid box or cupboard shall be kept in the charge of a separate responsible person who holds a certificate in the first-aid treatment recognised by the State Government and who shall always be readily available during the working hours of the factory.

In every factory wherein more than 500 workers are ordinarily employed there shall be provided and maintained an ambulance room of the prescribed size containing the prescribed equipment. The ambulance room shall be in the charge of properly qualified medical and nursing staff. These facilities shall always be made readily available during the working hours of the factory.

(5) Canteens:

In every factory employing more than 250 workers, the State government may make rules requiring that a canteen or canteens shall be provided for the use of workers. Such rules may provide for (a) the date by which the canteen shall be provided, (b) the standards in respect of constitution, accommodation, furniture and other equipment of the canteen; (c) the foodstuffs to be served therein and charges which may be paid thereof; (d) the constitution of a managing committee for the canteens and representation of the workers in the management of the canteen; (e) the items of expenditure in the running of the canteen which are not to be taken into account in fixing the cost of foodstuffs and which shall be borne by the employer; (f) the delegation to the Chief inspector, of the power to make rules under clause (c).

(6) Shelters, rest rooms and lunch rooms:

In every factory wherein more than 150 workers are ordinarily employed, there shall be a provision for shelters, rest room and a suitable lunch room where workers can eat meals brought by them with provision for drinking water.
Where a lunch room exists, no worker shall eat any food in the work room. Such shelters or rest rooms or lunch rooms shall be sufficiently lighted and ventilated and shall be maintained in a cool and clean condition.

(7) Crèches:

In every factory wherein more than 30 women workers are ordinarily employed there shall be provided and maintained a suitable room or rooms for the use of children under the age of six years of such women.
Such rooms shall provide adequate accommodation, shall be adequately lighted and ventilated, shall be maintained in clean and proper sanitary conditions and shall be under the charge of women trained in the care of children and infants.

(8) Welfare Officer:

In every factory wherein 500 or more workers are ordinarily employed, the occupier shall employ in the factory such number of welfare officers as may be prescribed under Sec.49 (1). The government may prescribe the duties, qualification and condition of service of such officers.

21.16 Summary:

Welfare is thus base on the wellbeing of the total men, it is also a three dimensional concept implying he welfare of the family and the community, in addition to that of the man himself. As long as this totally concept is appreciated in its proper, three dimensional aspects. It is immaterial whether we begin with the individual of the community in planning for welfare

programmes. Scientifically speaking however it is desirable to begin welfare planning at both ends-that, is for the individual and the community simultaneously.

If we withdraw the activities of labour from the various spheres in which they are engaged, we would perhaps plunge back into the barbaric state in which average life was, poor nasty, brutish and short. Civilized life, as it is today, is possible on account of the co-coordinate labour of millions of workers working in factories and workshops and other industrial work places. Functionally, we say therefore that individual workers play a very useful and important role in the community. It is most important to keep in mind here that social work, whatever its field and techniques, not only aims at removing handicaps, and rendering positive help, but works to promote growth in the subject or subjects' growth along physical, mental, emotional and moral lines. Thus viewed social work is a dynamic process

21.17 Key words:

1. Principles of labour welfare
2. Constitutional provisions
3. Employees' participation.
4. Social case work
5. Social group work
6. Community organization
7. Social action

21.18 Model Questions:
1. Define Labour Welfare? Discuss the importance and principle of Labour Welfare?
2. What is meant by Labour Welfare? Explain the Constitutional Provisions of Labour Welfare?
3. Discuss the features and characteristics of labour Welfare?
4. Discuss the Applicability of Social Work Methods in an Industry?

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