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History of Social Work: State Initiatives

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Introduction

History of Social Work in India is an age old phenomenon. Though Social Work as a profession was recognized and developed by western countries yet the bases on which the profession rests upon very well exist in the foundation of Indian history. The seeds of evolution of Social Work could be explored in world ideologies i.e. secular, humanism, protestantism, rationalism, welfarism, liberalism democracy and utilitarianism. The notion of welfare stemmed up in India in the roots of *Dharma*. The history of human sufferings and selfish desire too persisted in human society and so existed the mutual assistance to provide protections to humanity. History speaks volume of initiatives taken by kings, queens, landlords, foreign conquerors and invaders, and also under the system of diarchy and later under the constitutional reform of 1935 which ushered in a new era of popularly elected government in the provinces. Social Work emerged as a profession from the perspectives of social services, charity, reform and welfare. Social Work traveled a long way from welfare to empowerment and development and the present emphasis of the profession is protecting and

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promoting people's rights. In this section you will find details on the following:

● Initiatives by local rulers of Ancient and Medieval period

● State Initiatives during colonial period

● Post-independence state and central initiatives.

Initiatives by Local Rulers: Kings, Queens, Landlords in Ancient India

Strong ethical and spiritual values were part of Indian traditions since early Vedic period. The seeds of human development were served since the origin of Indian society. The spirit of social service manifested itself in various ways in different spheres of life, and inspired both individuals and organized group of people in society. Dimensions of welfare during ancient times evolved in diverse ways but we shall touch upon important phases only, i.e. Pre-Vedic, Vedic and the golden era of Gupta period.

Pre-Vedic Period has been the age of invention like other societies of Europe and Greek and India has not been an exception to it. Human being's relation with environment was existing since beginning and was the basis of survival. The society had a great deal of planning during this period introducing urbanization with planned structure and architecture. It is believed that institutions like law, custom, agriculture, religion existed and guided the people before Aryans migrated to India.

People's self initiated indigenous systems were very much at place before the Aryans arrived. Later the discoveries in 1922-23 A.D. inform about the technology used in Harappan and Mohinjo-daro in Sindh. The excellent and advanced town planning shows the acceptance of each class in society i.e. rich and poor.

The designing of the house and the pattern were such that they show an advance architecture and administration which was need based. Welfare administration is well reflected through advanced and well planned public spaces, the drainage system. This provides the pattern of community life with set rules is an example of people's friendly society. It is worth to mention that high level of respect and dignity were endorsed to women. The gender inequality has become a challenge today but it is proud to mention that high ideas of social work were practiced during Indus Valley Civilization. Not only human beings even the animals were respected. Lord Shiva has been depicted as '*pashupati*' (lord of animals) in the architecture of this primitive civilization.

The Vedic period provides life's highest orders, which is found in the Aryan's scriptures entitled '*Veda*' i.e. *Rigveda, Samveda, Yazurveda, Atharvaveda.* It emphasized that the religious hymns and music, sacrifices and knowledge are the soul of human life. The learning of Veda was called *Shruti,* which was memorizing through listening. One of the finest skills of case work counseling is 'Listening' which was practiced in the 'Pathashala' mode of education where the '*Guru'*, the teacher used to recite and the disciples practiced the listening and oratory skills and learnt the lessons.

It is during Vedic period we locate state authority in the form of family and tribe. Mazumdar informs that the family served as the foundation of the state. A number of families, bound together by real or supposed ties of kindred, formed a clan, several clans formed a district, and a number of these districts composed a tribe, which was considered to be the highest political unit. The monarchy involved many officials to ensure welfare and protection of people. There were messengers and spies to assess people's feelings towards the state, monarchy

and affairs related to society. Even today we find that assessment of needs and understanding and prioritizing these needs becomes the most important steps towards problem solving. The essential institutions invariably constitute the core of social living even today were marriage, education, religion, laws etc. which emerged during the Vedic period. The assemblies called as '*sabhas'* and '*samitis'* were constituted for decision making and ensured people's participation.

Charity in Vedic era was considered as morality. Helping the needy and beggar were praised as moral behaviour. One can conclude that seeds of social welfare were sworn in Indian subcontinent in its early civilizations. There are many stories in Indian literature on '*Dana'* (charity). We have examples of '*Karna'* a character from Mahabharata considered as '*Danveer'* (a giver), Raja Harishschandra as 'Satyawadi' (truthful) and Raja Bhoj as an advocate whose justice mechanism was based on human values. The nature and the environment were considered part of religion to be respected and protected. The values, which are being looked for practice today were a part of history of Indian society. It was during the early Vedic era, women were enjoying equal positions. There is a reference of women '*rishis*' apala, Maitreyi Ghosha. Inequality on the basis of gender was missing but in the later Vedic era with the growth of large territorial state women's status received the inferior status. The women have accomplished high status as educators, *rishis* and *brahamcharinis*.

There were forty *Sanskaras* associated with human life, individual's age, growth and development. Out of eight types of marriages the *Paisacha, Rakshasa* and *Asura* marriages were considered as unlawful. We find similar contemporary challenge before social work in addressing the situations of increasing crimes against women. The *ashrama* system of ancient times delegated duties

associated with relationships to provide discipline in human lives.

The Mauryan Empire provides the information of separate Department of administration and municipal boards. *Chandaashoka* (Ferocious Ashoka) adopted Buddhism and devoted his life to humanistic values. The eight fold paths of Buddhism finds its relevance in social work principles. Peace, dignity and right to livelihood are living issues and frame ethical standards of a society and being practiced by the NGOs and civil society organizations in our times. The welfare initiatives by Asoka propounded the virtue of care and upliftment of his people by providing public business and facilities.

Indian history hosts Charaka during the regime of Kanishka who occupies the royal and highest place of honour for owning indigenous system of medical treatment. In the ancient state there is a mention of *bhaisajyagrha*, a medical store in the city or town. Kautilaya mentioned about the vetenry surgeons who were the in-charge of cattle, horses and elephants. There was a provision of *Samsthadyaksa* (controller of establishment who looked after public health) and find *Kharavelas* contribution form eastern coast of *Kalinga,* who excelled in the arts of peace. He hosted various public gatherings and initiated number of work of public utility like irrigation, construction of buildings, gardens, canals and recreational places.

The ancient books such as *Manusmriti* by Manu, *Arthashastra* by Kautilya and *Mahabharata* by Vedavyasa have mentioned the political institutions as example of scientific governance. The origin of state as divine origin where the king was the representative of God had a mention in *Manusmriti* much before we learn about the origin of state. *Arthashastra* and *Mahabharata* talked about the electoral system much earlier what Locke,

Hobbes and Rousseau called it Social Contract Theory two thousand years later. The safety and security of the subjects were the role and responsibility of the king. The king was elected by people. *Arthashastra* by Kautilya accounted state's role which played an effective part over a man's social, economic, cultural, moral and even spiritual life. There was hardly any limit to the state's sphere of activities. It includes within the functions of the state not merely the security of life and property, administration of justice and such economic control, including nationalization of trade and industry, as is now being practiced and advocated by most advanced socialistic state, but also maintenance of proper relation between members of a family, the strict observance of rules prescribed by religion or social customs and etiquettes. Kautilaya mentions various schools developed which speak of high volume on science of governance. It is very important to take note that not only governance, trade and industry, the state management system had control over various occupations and professions, i.e. physician, prostitutes, public amusements and gambling and prescribes it to be the duty of state to protect the helpless, the aged, and the orphan, and save people from social evils and natural calamities. The state lays down the principles of family system, the duties of each in relation to their family members such as, duties of father towards son and daughter, towards his mother and wife, towards brother and sister. In nutshell state played an important role in social economic, political and cultural life of an individual.

Welfare state was an ideal feature of ancient India as the king was the custodian of law emerged from *Dharma*. The mythologies talked about *karma* theory as well, which propounded the essence of deeds. The good deeds bear wealth of happiness. For the King, the state it is referred '*praja sukhe sukham rajna*' (The king's happiness

lies in the happiness of people/subjects). Welfare is most important of all business.

The family was a focal unit of state and society. The duty of the family was stated and made obligatory. The bread winner has to look after parents and all the dependents, widows and children in the family. A person embracing asceticism without making any provision for the maintenance of his wife and children use to be booked by the state. The state acted as legal guardian in protecting the rights of minor and needy in family. It acted as court and offenders were punished. Subsistence to the helpless women and orphans were taken care of by the state. The state trained them and provided them with state responsibilities as spies. The orphan children were given education in various fields.

Poor Relief was one of the important measures of the state. It was the duty of the state to help and support during natural calamities. Special efforts were taken for the dependants and sick people. The details of the families and needy was accounted by the state. The state treasury used to spend to meet the needs arised due to drought and famine. Kautilya informs about famine relief. Yuan Chwang referred to existence of numerous rest houses for the relief of needy and distressed travelers where food, medicines, and other needs were supplied.

State provided employment work for those who were left over to their own fate i.e. helpless widows, crippled women, mothers of prostitutes. The dependants were taken care of and they were trained to take up the responsibilities of state. The women who were single opted out as spies and informers to keep a check on people's move and intentions. The orphans were provided with all the facilities and were educated in various fields and then provided with jobs.

People friendly business policies were executed. It was the forte of the king to bargain with the traders in public. Price control was a state activity. Stringent punishments were attached to any kind of corruption. The traders were checked and booked on adulterated food grains, vegetables and oils. Traders using incorrect balances and measures were penalized. They were charged with fine. The buildings and houses were re-built, water projects and irrigation were the initiatives taken by the state. The subjects were provided with relief material and money. The state suspended the land revenues, granted loans, seeds, distributed food to the people. Craft and weaving was one occupation women took up and state supported by resources and materials. Those who were landless worked as tillers and labourers in state lands. Establishments of labour courts were there to settle down the disputes on wages and exploitation.

The occupations of slaves were defined. The masters were cautioned not to use their salves in 'mean work' such as carrying the dead, sweeping ordure, urine or the like or the leavings of waste food. One of the concerns of contemporary social work is to restore the rights of scavengers. In those days, the dignity of work was protected by the state as high order. The masters had no right to use female slaves to sexual pleasure.

The municipal administration were responsible for construction of gardens, recreational centres, forest land, irrigation work, cremation grounds, feeding houses and pilgrimage. The tasks like proper boundaries of villages, record the details of people and register their names, registration of sale and transfer of land, taking stock of number of family members and the cattles, fixing up taxes and collection and remission of taxes granted by the competent authority, account of occupation based categories, traders, merchants,

labourers, artisans and slaves, record of birth and death, income and expenditure were maintained. The *Gopas* were authorized to maintain the inventory of evil characters and keep the details of a man and his property, income and expenditure. The responsibilities were delegated to *nagarpala and sthanikas* who were the in-charge of city administration and local administration. The fraud and embezzlement with public account were considered as serious offence and punishments were listed to stop the corruption.

The concept of welfare state has been beautifully summarized by Apastamba. According to this text the state had to provide food, clothing, shelter and medical treatment to the people. No one in the kingdom shall suffer from hunger, sickness, cold or heat either through want or otherwise, royal guest house at the capital was to be made open and accessible to all.

It is well known that India has been ruled by different cultures i.e. Aryan, Sultanate, Moghal and British. The Arab invasion expanded the trade and commerce. India exported products such as spices, cotton, textiles, shawls and muslins, pearls and precious stones while Indian traders imported silver, vermilion, lead, gold, rose water, saffron and opium. During this period Islam emerged as one of the religions directed on alms giving amount to one fortieth of one's annual income and fasting in the month on Ramzan highlighting the virtues of self control and contentment.

The Indo-Arabian cultural intercourse provided the platform for Indian scriptures to move to other parts of the world as well. Ali, the fourth Caliph records that the land where books were first written and where wisdom and knowledge sprang is in India. 'Panchtantra' the book of morals taught through the stories of animals and birds were translated in Arabic and were taken to Europe. India was considered as capital of knowledge

and learning. The issue of animal protection and their dignity finds space in 'Hitopadesa'.

With the emergence of Sultanate, we find important contribution of Iltutmish who was considered as patron of learning. Number of *madarasas* were built by him. He built educational institutions in Delhi and Multan. There was *maktab* attached to every mosqsue. A special effort was made for education to be accessible to the people. The justice and administration of Sultanate period is recorded in the history as great ideals. Strong market policies, army, espionage system, construction and introduction of coins were its strength.

The contribution made by Shershah for the welfare and development of people finds vital place in Indian history. He built *sarais* (inn) and dak chowkies (police beats). An efficient postal system was set up and the roads were built to connect the cities. The gradual invasion laid down the foundation of Mughals in this country. During this period we find initiatives of secular philosophies, tax systems, and architect. Akbar is looked as social reformer who prohibited child marriage, issued strict orders for those who were indulged in alcoholism, introduced laws against slavery, constructed hospitals and centres of charity, reviewed the whole system of education. Separate grants were provided to *pathshalas* and schools. He eventually founded a new cultural order called *Din-i-IIahi* (divine faith), a collection of morals from all the religion. We find references of high ordeals practiced by Shivaji, Maharanapratap, Laxmi Bai who fought for their people and nation. During this time Bhakti Movement (religious movement) spread in the country. This preached high ideals of values and virtues of humanity. You will find a detailed account on the same as separate unit is designed which shall explore social work in different religion.

Initiatives by Colonial Rulers: French, British, Portuguese Rule...Etc.

The Colonial period represents an altogether new phase in the life of the country. There had been invaders and conquerors before, but they soon settled down as the natives of the country. The governments changed at the political centre of the time without disturbing the continuing features of society, especially in the countryside. The colonial rulers were different in this respect and with them came a variety of new social forces like religion, technology, education, a system of law and judicial administration, etc.

The Colonial era in India began towards the end of 15ᵗʰ century, when the Portuguese sailor, Vasco de Gama, established a trading presence in Goa. Rivalry between European powers saw the entry of the Dutch, British, and French among others form the beginning of the 16ᵗʰ century.

European Settlements in India

Many trading companies were formed in Europe for trade with India and other parts of Asia and Africa. These trading companies, which mainly belonged to Portugal, Holland, England, France and Denmark established their trading centres in different parts of India too. Most of these centres were in the coastal areas and were used as warehouses for trading of goods.

Portuguese Settlements

The Portuguese were the first Europeans to arrive in India. The closing of traditional trade routes in Western Asia by the Ottomans and rivalry with the Italian states set Portugal in search of an alternate sea route to India. The first successful voyage to India by Vosco de Gama

in 1498, when he arrived in Calicut, in Kerala, The Portuguese established a chain of outposts along India's west coast and on the island of Ceylon (now, Sri lanka) in the early 16ᵗʰ century. They built the St.Angelo Fort at Kannur to guard their possessions in North Malabar. Goa was their prized possession and, the sear of Portugal's viceroy who governed Portugal's empire in Asia. Portugal's Northern Province included settlements at Mumbai, Daman and Diu, etc. Bombay (Mumbai) was given to the British Crown in 1661 as part of the dowry of Catherine (Portuguese princess).

British/English East India Company

In 1600, Queen Elizabeth I of England accorded a charter, forming the East India Company to trade with India and Eastern Asia. The British landed in India in Surat in 1612. Permission was granted by the ruling sovereign, Jehangir, to open up outposts in Calcutta and Madras. The British soon took advantage of their position by actively supporting the kingdoms militarily and gradually entering their politics. The Anglo-French wars of the 1700s, saw the British and the French fighting proxy wars on behalf of the rulers. During the last of these wars, Robert Clive decisively defeated the French and greatly extended British rule. By early 19ᵗʰ century, the French were almost defeated and the British East India Company indirectly ruled most of India. In 1857 an insurrection in the army Sepoys ensued in the popular Revolt of 1857 (Sepoy Mutiny). This mobilized resistance, though short-lasting, was caused due to the widespread resentment due to British discriminatory and religious policies. As a result of this, India formally became a crown possession. At the height of British power in the closing part of the 19ᵗʰ century, the British Empire stretched from Burma (now Myanmar) to Afghanistan, covering almost the entire undivided Indian Subcontinet

consisting of modern day India, Pakistan and Bangladesh.

French/French East India Company

Following the British, the French also established trading basis in India. At the height of French power in the mid- 18th century, the French occupied most of the southern India and the area lying in today's northern Andhra Pradesh and Orissa. The French, however, suffered major military setback against the British, losing their possessions by the end of the 18th century.

Dutch/Dutch East India Company

The Dutch (Dutch East India Company) established trading posts on different parts along the Indian coast. For some while, they controlled the Malabar East coast, the Coromandel Sough Coast and Surat (1616-1795). They conquered Ceylon (Sri Lanka) (1658-1796), from the Portuguese. The Dutch also established trading stations in Travancore and Coastal Tamilnadu as well as at Rajashahi (present day Bangladesh), Pipely, Hugili-Chinsura and Murshidabad (present day west Bengal), Balasore (Baleshwar or Bellasoor) in Orissa and Ava, Arakan, and Syriam present dayMyanmar (Burma). Ceylon was lost at the Congress of Vienna in the aftermath of the Napoleonic Wars, where the Dutch having fallen subject to France, saw their colonies raided by Britain. The Dutch, later became less involved in India, as they had the Dutch East Indies, (now Indonesia) as their prized possession.

Danish

Denmark was the last of the colonial powers to set foot in India. It established trading outposts in Tranquebar, Tamilnadu (1620), Serampore, West Bengal (1775) and the Nicobar Islands (1750's). At one time, the main

Danish and Swedish East Asia companies together imported more tea to Europe than the British did. Their outposts lost economic and strategic importance, and Tranquebar, the last Danish outpost, was sold to the British in 1845.

Other External Powers

Other colonial nations such as Belgium, Italy and Germany did no set foot in India. The Spanish did not have territorial rights to India due to the Line of Demarcation drawn by Pope Alexander VI in 1493. The Japanese briefly occupied the Andman and Nicobar Island during World War II.

State Initiatives during Colonial Period

The major focus of the colonial state was maintaining and expanding colonial territory. It was only by the beginning of the nineteenth century that it was compelled to devote some attention to the other aspects of administration, apart from the collection of revenue and the maintenance of law and order.

Famines in India

India is a land of agriculture. Indian cultivators, from time immemorial, have depended on the monsoons for irrigation. There were hardly any canals or other modes of irrigation. Famine struck whenever the monsoons failed. Even when harvest was good, nothing could be stored because of the lack of storage facilities. There were thirteen famines in Colonial India between 1770 and 1860. There was no definite policy to deal with problem of famine and many experiments were made which proved quite unsuccessful during the first years of Crown rule (1860-1909). There were twenty major and minor famines and scarcities.

From the experience of Poor Laws in England, the Colonial State developed their famine relief policy that the greatest amount of needful help should be given to the needy which gives smallest encouragement to undue reliance on it. This policy was slightly modified in 1861 when the state decided to provide matching grants to private agencies for meeting the costs of feeding the destitute during famines. Soon the state was forced to give up its policy of saving life irrespective of the cost as it was beyond their financial power to undertake.

The seriousness of the frequent occurrence of famines made the colonial state appoint Famine Commission in 1880. Further Famine Code was developed in 1883. Inspite of the recommendation of the Commission for the famine relief, insurance and alternative source of employment for the surplus population depending on agriculture, the administrators were not interested in solving the problem. The Famine Codes of 1883 were modified from time to time on the basis of experience gained form the implementation of Codes. By the end of nineteenth century, there was a change in the attitude of the state in favour of prevention of famines. It can be noticed that the Social Work profession also stresses more on prevention aspects. The major famine took place in 1907-08 and after that there was no famine in Colonial territory until the great famine of Bengal in 1943.

Measures to Improve Agriculture

Besides construction of a few canals only 12 per cent of cultivable land was irrigated by 1940. In 1885 a law was passed according to which, if a tenant held a piece of land for 12 years he would enjoy the right to occupy it. Towards the beginning of the 20th century pressure from the Congress and other leaders for agricultural land reforms led to the establishment of a department of agriculture. The Imperial Institute of Agriculture was

also set up during the time of Lord Curzon. It provided facilities for advanced training, research and experimental farming. Some agricultural schools and colleges were also set up in different parts of the country. Expansion of transport has often been described as commercial revolution. During colonial period a significant commercialization of agriculture also took place with the growing of cash corps like jute, cotton, tobacco, sugarcane etc.

Development of Transport

The credit of setting up the first railway line in India goes to Lord Dalhousie. The first railway line connecting Bombay to Thane was opened in 1853. The following year Calcutta was linked to the coalfields in Raniganj and Bombay was connected with Kalyan. In 1856, another line was opened to join Madras with Arakonam.

Thereafter the development of railways given maximum encouragement and it made brisk progress. Railway lines connected the port cities like Bombay, Calcutta, and Madras with their hinterlands from where the raw materials were transported. However, little attention was paid to link the various parts of the country, which would help in the movement of goods produced within the country, from one part to another. The same policy was also applied to protect the Colonial interest in the freight charged.

By 1876 about 5,000 miles of railway lines had been laid out connecting all the major centres in India, both by the government and private British companies. By the end of the 19th century over 25,000 km of lines had been laid. Construction of Railways also provided employment opportunities to thousands unskilled Labourers.

The Colonial State brought the whole of India under their control. They established uniform law and administration throughout the country. This created political unity in the country. The concepts of regional kingdoms were no more valid. People saw themselves as part of the same country. Transport and communications between different regions helped this process. People traveled, communicated through the postal and telegraph systems and this helped in setting the networks between the regions.

Educational Services

The most prominent area where the state had taken initiative was education. By the Charter Act of 1813, the company administration had to accept responsibility for the education of India and this was the beginning of the state system of education in Indian under the colonial rule. By 1833, the educational grant which was one lakh rupees under the Charter Act of 1813 had increased to ten lakhs of rupees per annum. In 1835 the Governor General William Bentinck had decided to impart western education in India. In 1844 English become the official language and it was declared that people having the knowledge of English would be preferred for public employment.

In 1854 the colonial state declared its intentions of "creating a properly articulated system of education from the primary school to the university" through the dispatch sent by Sir Charles Wood, president of Board of Control. Until 1854, the colonial state did not accept the direct responsibility for the education of the masses and its educational policy was influenced by what is known as the Downward Filtration Theory. According to this, the company was expected to give a good education to only a few persons and they were in turn expected to educate the masses.

The Crown rule which began after 1857 professed the welfare of masses as the goal of colonial state. The all-India expenditure on education increased ten times by 1932-33 as compared to 1882-83. It laid the foundation on which the education system of India subsequently developed. As a result of these measures there was an increase in the number of schools and colleges run by the state, missionaries and other private organizations. State control over education also increased. The growth of education was not, however, uniform at all levels and more attention was given to the expansion of high schools and colleges. Primary schools were inadequate. As a result, vast masses of the country continued to remain illiterate.

During colonial period, few notable exceptions such as Jagannath Shunker Sett and D.K. Karve advocated vernacular language as the medium of instruction. G.K. Gokhale sponsored a bill in the Central Assembly in 1913 for providing mass education through compulsory primary education. Even though Gokhale's attempt to promote compulsory education failed, a substantial expansion of primary education took place between 1921-47, after the colonial state transferred education to Indians, first under the system of diarchy and later under the constitutional reform of 1935 which ushered in a new era of popularly elected government in the provinces.

It is interested to note that most of the Indian leaders accepted the model of educationas as evolved by the colonial state. They saw in Western education a panacea for all the ills of Indian society and promoted its wide spread with great zeal and orgainsation. There were also secretarian demands for the provision of special education facilities by the state to the neglected or disadvantaged groups. Special measures were adopted to promote education among Muslims, Harijans and other

backward classes and among tribal population. The education of women which had been long neglected by Indian society was also received special attention. A new programme of adult education was also introduced during this period with a view to eradicate illiteracy among the masses. Even in contemporary India, Social work professionals take due interest in promoting education for all sections of society irrespective of any discrimination.

Health Services

Earlier health service under state auspices was not widespread, colonial rule made efforts in providing medical care. In 1664 Hospitals were opened by the East India Company for its servants. By the end of the 18th century a hospital was opened for Indians in Calcutta. Around the years 1800, hospitals were started for Indians in Bombay and Madras and by 1840 there were about a dozen hospitals for Indians in various large towns besides the presidencies. Theses limited efforts by the state in providing medical services to the native population was supplemented by the medical service provided by the Christian Missionaries, especially for the needy and population in the interior towns. Even in the present scenario social work professionals try to provide preventive and promotive health care services to the needy and deserving population. During the colonial period the first Medical College was established in 1835 in Calcutta and soon after medical colleges were started in Bombay and Madras.

The Colonial state appointed the Sanitation Commissioners in 1880 in the five British provinces of Bengal, Madras, Bombay, Punjab and Uttar Pradesh. This heralded an era of active state role in promoting public health. It was followed by the appointment of the Plague Commission after the outbreak of plague in 1896

which took a heavy toll of life. The Commission in its reports submitted in 1904, recommended the strengthening of the public health services and establishment of laboratories for research and for the preparation of vaccines and sera. The state took prompt action on these recommendations. There was a gradual expansion and strengthening of the medical and public health services in the country. In India the Bhore committee (1945) was appointed to conduct a health survey and development in the entire medical field. This committee recommended the introduction of hospital social worker, and the first trained social worker was appointed at the J.J.hospital, Bombay in 1946. Medial social work courses were first started in India in 1946, at the Tata Institute of Social Sciences in the able direction of Dr. (Miss) G.R. Banerjee.

Industrial Expansion: Labour Welfare

The second half of the 19th century witnessed the growth of a few modern industries in India. These industries were of two types, plantation industries and machine industries. This led to the growth of cities and employment of labourers in large numbers in industries. Because of widespread rural poverty, people were driven to these cities to seek employment. Living and working conditions of labourers in industries were horrible. In response to this situation, labour legislations came in the wake of modern industrial development, commencing with the apprentices Act (1850), the Fatal accidents Act (1853), the Merchant Shipping Act (1859), the Workmen's Breach of Contract Act (1859) and until the passing of the first Factory Act (1881), a series of labour legislation was passed by the government which were mainly aimed at regulation of employment rather than of the improving conditions of labour. Due to the pressure from textile mill-owners in England, the Central

government appointed a Factory Commission in 1890 and based on the recommendations of this Committee, the Indian Factory Act was passed in 1891. This Act was generally on the lines of the earlier Bombay Act. The Factory Act was amended in 1912, 1923 and 1934.

Some of the major legislative measures enacted by the colonial state in response to various pressures and the gradual transfer of power to the Indians at the provincial levels are; The Workmens' Compensation Act of 1923, a series of Provincial Maternity Benefit Acts passed between 1929-40, the Payment of Wages Act of 1936 and the Bombay Industrial Disputes Act of 1938.

In this type of social legislation, considerations of economic justice and the welfare of the workers play a vital role. Social work profession appreciates sagacity of colonial state's intervention in labour welfare matters, through legislation and administration, it has facilitated the growth of social welfare. Every economic activity, including agriculture, is now guided by some system governing the number of days of work, hours of work, rest, etc. These were earlier decided at the discretion of the employers, but are now influenced by labour legislation.

Initiatives towards Social Welfare

During the second and third decades of the twentieth century, through a series of legislation, the colonial state initiated programmes for the control of certain social problems like beggary, crime and juvenile delinquency in the metropolitan cities of Calcutta, Bombay and Madras. It can be noticed that these were the services with which the government was familiar, as they had been in operation for some time in England where, much earlier, similar problems had been faced in the process of industrialization. Social defence was the state

intervention that first began in India. The history of PrisonReform Movement in India can be traced to some of the committees under the British administration during 19th Century. Now a days of Non Governmental Organizations (NGOs) are working in the prison for the welfare of the inmates. During colonial period, among the earliest measures were the provision for the employment of orphans and destitute by the Apprentices Act of 1850, and Reformatory Schools Act of 1870. Madras was the first province to pass the Children's Act in 1920, and was soon followed by Bengal and Bombay. Legislation for the control, prevention and treatment of beggary was passed in 1945 by the governments of Bombay and Madras. Suppression of Immoral Traffic was also attempted by a few provinces like Bombay, Bengal and Bihar.

In the field of social reform many historic measures were taken, a series of measures of social legislation enacted by the state during 1828-56. These included the abolition of Sati by William Bentinck in 1829, the abolition of slavery in 1843, the abolition of female infanticide and human sacrifice in 1802, and the passing of the Widow Remarriage Act in 1856 which was the last major piece of social legislation for a long time. The only major piece of social legislation to be passed during the later half of the 19th century was the Age of Consent Act in 1891. Though it was the zeal of Indian social reformers (Raja Ram Mohan Roy, Ishwar Chander Vidyasagar, Mahdev Govind Ranade, Ramakrishna Bhandarkar and otheres) that created an atmosphere which made implementation of such legislation possible, but the credit of passing these Acts goes to the Colonial state. This type of regulation can be considered a legislative triumph in the field of social justice.

It is interesting to note that modem social work in India introduced by the Christian Missionaries at the

beginning of the 19th century. The regenerative forces into action were first brought by the Christian Missionaries through their religious preaching and attacks on native religious practices such as idol-worship, caste system, sati etc. and by their educational activities and social work. The introduction of the printing press, the launching of journals in English and Bengali, the translation of the Bible and other religious books into Bengali and later in other Indian languages, led to the beginning of a process of social change, which is frequently labeled as the renaissance. Further the orphan children and destitute men and women were kept in the boarding houses run by the Christian Missionaries. Soon, this example was followed by some of the Indian social reformers like Sasipada Banerjee, Jotirao Govindrao Phule, Pandita Rama Bai, D.K. Karve, Kandukuri Veeresalingam and others who started widow homes in different parts of the country. During the last quarter of the century, organistaions like Arya Samaj, Prarthana Samaj, and Ramakrishna Mission began to provide a variety of welfare services for famine- stricken destitute, orphans and widows. By the 20th century many sectarians, religious or caste associations in different comers of the country began to provide similar institutional welfare services. The establishment of the Sir Dorabji Tata Graduate School of Social Work (now known as Tata Institute of Social Sciences) by Christian Missionaries with financial help of the House of Tata in 1936, provided an evidence of the new social awareness and a vehicle for translating new ideas into action.

Initiatives by Central and State Governments: After Independence

The post-Independence era witnessed a major shift in ideologies, concepts and approaches in social work profession. Here, emphasis was given to link the social

work profession with the present need and challenges. With the expansion of the welfare activities, economy, service sectors, the field of Social Work practice also became wider to cater to the all the spheres. Now we will discuss in this chapter how the concept, approach and practice of social work being translated and developed along with the development of the nation in terms of expansion of welfare services through both state and central government.

Initiatives in the Field of Labour Welfare

After Independence the states began relating their social responsibilities towards the weaker sections of the society. The Government of India took an important step for the welfare of the laborer by enacting Factories Act, 1948. Sec-85 of the Act empowers all the states to extend all or any provisions of the Act to any premise. The provisions include health, safety, welfare, employment of young persons and children, hours of work for adult and child worker, holidays, leave with wages. The Royal Commission on Labour in 1831 recommended for appointment of labour officer with all the attributes matches with a social worker but for the first time appointment of a Welfare Officer became a statute under the factory Act.1948. Subsequently, in the plantations Labour Act.1951 and in the Mines Act, 1952 provisions were made for appointment of a Welfare Officer where in 300 or more and 500 and more workers were employed respectively. In all the three legislations the qualification for the same was a degree in Social Science, Social Work or Labour Welfare. It was an important landmark where a professional social worker was given due recognition of in the field of labour welfare.

Embodying the Directive Principles, it is stated in this chapter that the state shall strive to promote the welfare of the people by security and protecting as effectively as

possible a social order in which justice, social, economic, and political, shall inform all the institutions of natural life. All the five year plans have witnessed welfare and development initiatives for the huge labour force.

In the First Five Year Plan (1957-1956) welfare of labourers by extension of welfare facilities was given due attention. The Plantations Labour Act, 1951, The Mines Act, 1952, the Employees Provident Fund Act, 1952, were enacted during this period. At the same time the state governments enacted various laws related to housing facilities for the labourer. The Bombay Housing Board Act, 1948 was a milestone in this movement. The Second Five Year Plan (1956-61) focused on better working conditions. Few enactments were brought in the Motor transport field of housing by state government. Motor transport workers and seamen were also covered in new legislations during this period. In 1961, Dock workers (Safety, Health and Welfare) were drawn up as a comprehensive scheme. During this period various state governments took initiatives at different level. The Government of Assam enacted The Assam Plantations Employees Welfare Fund Act. in 1959. A new Plantation Labour Housing Scheme was launched in April 1954 to provide certain amount of loan to the workers for construction of their houses.

Effective implementation of various statutory welfare provisions was given importance during the Third Five Year Plan (1961-66). It spoke about the improvement of working conditions. Maternity Benefit Act, 1961, Apprenties Act, 1961, Iron ore Mines Labour Welfare Cess Act, 1961 and The Payment of Bonus Act, 1965 were few initiatives taken by the central government during this period. In the Fourth Five Year Plan (1969-74), the Employees State Insurance Scheme covered shops and commercial establishment. It provided medical facilities to the family of insured persons.

Economic benefit for the labourers was given prime importance. Many of the attempt in this line were enactment of the Contract Labour (Regulation and Abolition) Act, 1970, the Payment of Gratuity Act, 1972, Employees' Family Pension Scheme 1971 were passed. The plan directed all the state government to provide welfare centers, holiday homes, and recreational centers. It also stressed on effective enforcement of labour laws. The Fifth Five Year Plan (1974-79) stressed on setting up safety cells in various states for promoting industrial safety. Equal remuneration Act, 1976 and the Inter State Migrant Workmen (Regulation of Employment) and Conditions of Service Act, 1979 were the important legislations enacted in this time. The Six Five Year Plan (1980-85) focused on effective implementation of legislative measures. The state governments were advised to provide benefit to agricultural labourer, artisans, handloom weavers, fishermen, leather workers and other unorganized workers in rural and urban areas.

The Seventh Plan (1985-1990) laid emphasis on improvement of working and living conditions of the worker in unorganized sector both in rural and urban areas. This was the time when government realizes the importance of education and awareness on programs and legal aid for the workers and consequently made provisions in that line. As regards to child labour, planning commission advocated for better working condition of child labour and their social acceptance. For the first time welfare of women labourer was thought of during this plan. The plan laid down certain major tasks for women labourer. They are: (i) to treat them as specific target groups in all rural development programmes, (ii) to ensure that in all asset endowment programmes, women have rights over assets and resources; (iii) to properly diversify vocational training

facilities for women to suit their varied needs and skills, (iv) to encourage appropriate technologies, (v) to establish marketing estates at the state level,(vi) to increase women's participation in trade; (vii) to increase women's participation in trade unions and in decision making and(viii) to improve and enlarge the scope of the existing legislation for women worker. It witnessed the major shift in empowerment from development.

Rehabilitation of bonded labour, welfare of women and children workers, workers education was stressed in Eight Five Year Plan (1992-97). It stressed on the importance of industrial relations in a healthy working condition. It also encouraged workers participation in management. After a long struggle Building and construction workers welfare cess Act, 1996 was passed during this period

The Ninth Five Year Plan (1997-2002) emphasized on strong enforcement of labour laws. The special feature was setting up National Employment Exchanges to register the job seekers. Here registration of some special groups of job seekers like physically handicapped along with demand for labour in specific industries like coal mines and the plantations were the special attempts made for the first time .To improve the skills and productivity new vocational training institutions were established and many of industrial units were promoted for imparting apprentice training. In the Tenth Five Year Plan (2002-2007), efforts were taken to increase the coverage of labour market institutions. The essential condition for this was realized as making provisions of gainful employment to entire labour force. The emphasis on vocational training and skill building of labourers was the main focus in the plan.

Many central trade union organizations like INTUCT (1947), HMS (1948), UTUC (1994), BMS (1955), CITU

(1970), and NLO (1969) emerged and helped the growth of labor welfare movement.

Initiatives in the Field of Tribal Welfare

Integrating tribal people into mainstream was though extremely complex, became the major focus of the government after Independence. The preservation of their rich cultural and social heritage was at the heart of the government policy and planning after Independence. Nehru tried to shape govt.'s attitude towards the tribal people that they are significant part of Indian population and they have equal rights to be prospered.

There were two basic parameters of the Nehruvian approach: the tribal areas have to progress and they have to progress on their own way. There should not be any imposition on them. Nobody should approach them with superiority and they should be recognized for their equal contribution in evolution of the common culture, social and political life of the country. It was a land mark period where the uniqueness of tribal people with their cultural and languages was recognized. They were given chance to work out their needs for their growth and progress. It clearly reflects the paraphrasing of Social Work approaches in the area of tribal welfare.

To make India into a welfare State and shaping its policy suited to support the objectives of the nation, the foundation stone was put in the Indian constitution itself. It provides equality before every front, reservation in the education, service sector and in the political sphere as positive discrimination to mainstream them in the society. It is directed under Article 46 that the State should promote with special care the educational and economic interest of the tribal people and should protect them from social injustice and all forms of exploitation through special legislation.

Following this, the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989 was enacted. To support this Act, the Central Government enacted rules as the Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Rules, 1995. Under this Act, the governors of the states in which tribal areas were situated were given special responsibilities to protect their interests. Also, they were given power to modify state and central laws in their application as to suit the tribal life and to frame operational regulations for the protection of their rights on land and from moneylenders.

Appointment of a Special Officer was talked in the rules. The duties specified for the Special Officer are: (i) providing immediate relief and other facilities to the victims of atrocity and initiate necessary measures to prevent or avoid reoccurrence of atrocity. (ii) setting up an awareness center and organizing workshop in the identified areas or at the district headquarters, to educate the persons belonging to the Scheduled Castes and Scheduled Tribes about their rights and protection available to them under the provisions of various central and state enactments or rules and schemes, etc. framed there in.

Coordinating with the non-governmental organization and providing necessary facilities and financial and other type of assistance to non-governmental organizations for maintaining centre or organizing workshops.

There is no where maintained that the special officer can be a professional social worker but certainly opens a scope for the professional Social Worker in the field of tribal welfare. As stated the preventative, curative and rehabilitative activities of the Special officer requires working knowledge on tribal life, their culture, needs, their legal rights, knowledge on networking with

concerned organization, counseling and referral services, etc. These are moreover the attributes of a professional Social Workers who are trained to maintain these responsibilities. This shows the need and recognition of the approaches of the trained social workers in the field.

The Fifth and Sixth Schedule of the Indian Constitution deals on the administration in both on Scheduled and Non-Scheduled States for their welfare and development. It speaks about setting of Tribal Advisory Counsels to advise on matters concerning the welfare of tribal. It seems the strengthening of Social Welfare Administration was the soul objective of Fifth and Sixth Schedule.

In all the Five Year Plans focus and major allocation was given to the concerned departments for the welfare of the tribal population. The Central and the State governments created special facilities and organized special programs for the development of the tribal areas and the tribal people. The funding for tribal welfare significantly increased after 1971.

The importance attached to tribal development is also reflected in the 20 Points Programs in 1986. The following points relate to their welfare and the Welfare Ministry was concerned mainly for them are providing justice, facilities of basic amenities like water, housing access to fire wood and forest produce, protection of federal rights. The tribal sub-plan (TSP) concept evolved and implemented during First Five Year Plan period continuous to be the main instrument for development of tribal people in the tribal areas. The Special Central Assistance (SCA) was initiated during the beginning of Fifth Plan as Social Assistance to these special categories of people for their further development. The purpose of the SCA was that it should be catalyst state governments and financial institution. It was the joint

venture of both state and central governments on 50:50: basis.

Initiatives in the Field of Rural Development

The post-Independence era has seen many Central and State initiatives combined with voluntary efforts in the field of Rural Development. The Nilokheri Project got operational in 1948 as the Refugee Rehabilitation Project. Under this project vocational training cum production centres were started to give training and employment opportunities to the refugees. A new township Mazdoor Manzil was created with all facilities like hospitals, schools, vocational and technical institutions for training, agricultural extension and veterinary services and recreational facilities. Cooperatives were established, the School provided education on agriculture, animal husbandry and about the local craft. In 1952 Firka Development Scheme consisted of more than 250 villages in Madras Province. The Chief Minister was the project chief. The major achievement of this scheme was the building of infrastructure facilities and the initiation of people's participation. In 1948, Etawah Project was launched by the government of Utter Pradesh. The project achievement was quite significant in terms of providing infrastructure facilities, like educational institutions, cooperative societies like educational institutions, unions and seed stores, provision for increased irrigation facilities and provision for public health and other amenities in the villages. The project was finally visualized as an extension programme which emphasizes local level planning, team work, communication and constant follow-up to respond to the local needs.

After Independence, the Community Development Projects (CDP) were started with the positive influence of Etawah pilot project on a national scale for developing

rural communities. The CDP was conceived as an instrument to transform the socio- economic life of the village community. Nehru appreciated the CDP as they seem to build up the community and the individual and make the better the builder of his own village centre and of India in the larger sense. It indicated that the CDP has able to create amongst the people ownness towards their community and their willing participation for their own development. This proves the Community Organization as the method of Social Work rooted in all the community development projects.

It was lunched in 1952 with the objectives of (1) securing total development of the material and human resources in rural areas (2) developing local leadership and self governing institutions (3) raising living standards of rural people by means of rapid increase in food and agricultural produce and (4) ensuring a change in mental outlook of the people, installing them an ambition for higher standards. The CDP was administered at five levels — National, State, District, Block and Village. The village was taken as the unit of operation and the block was the development unit where BDO was the chief officer to assist 10 villages level workers (VLW) who responsible for looking after l0 villages and seven extension officers dealing with different fields (agriculture, rural engineering, animal husbanding, rural industry, education, panchayats and cooperatives. In the district level the District Collector, in the state level Development Commissioner and in National level the Prime Minister as the Chairperson responsible for CDP. There was a separate wing at the national level known as community project administration (CPA).

The National Extension Service (NES) was launched 1953 and the developmental work proceeded on the basis of self help. After three years, the blocks covered under

NES were converted into CDP block with some financial coverage. In 1957, the Ministry of Community Development was formed on recommendation of the Grow More Food Inquiry Committee (GMFIC). In the 1960s, the approach to the rural development led to the introduction of Intensive Agricultural Development Programme (IADP) lunched in 1964, Intensive Agricultural Area Programme (IAAP), and the high-yielding varieties programme. These programmes finally led to the "Green Revolution" in India. Consequently, special programmes like Draught Prone Area Programme (1976), Cash Scheme for Rural Employment (1971), Tribal Area Development (1972), Minimum, Need Programme (1975), Small Farmers Development Agency (SFDA), and Marginal Farmers and Agricultural Labourers Development Agency (MFAL) in 1971 were introduced.

In Oct.1974, the Department of Rural Development came into existence as a part of Ministry of Food and Agriculture. In Aug.1979, the Department of Rural Development was elevated to the status of a new ministry of Rural Reconstruction. That ministry was renamed as Ministry of Rural Development in Jan.1982. The Ministry Rural Development was renamed in as Ministry of Rural Areas and Employment in 1995 and in 1999 it became Ministry of Rural Areas and Employment. The ministry is responsible for implementing programmes for poverty alleviation, employment generation, infrastructure development and social security.

The Sixth Plan (1980-85) undertook poverty eradication as prime objective and consequently, programmes like National Rural Employment Programme,Rural Landless Employment Generation Programme (Later merged into Jawahar Rojgar Yajana), Training of Youth for Self Employment, Development of Women and Children in Rural Area and Integrated Rural Development

Programme were implemented by the concerned ministry. During the Ninth Plan period, the anti-poverty programmes have been restructured to enhance the sufficiency of the programs for providing increased benefits to the rural poor.

In 2002 "Swajaldhara" and in 2003 "Hariyali" as new initiatives launched to make the drinking water reach to every doorsteps and to implement watershed Development programmes respectively. In both the scheme, involvement of Panchayati Raj Institutions was tacked.

Bringing women into mainstream of development was a major concern for the government. Therefore, the programs of poverty alleviation have a women's component to ensure flow of adequate funds to this section. Under 73rd Amendment, Act.1992, the constitution has placed enormous responsibility on the Panchyats to formulate and execute various programmes of economic development and social justice. A number of centrally sponsored schemes are being implemented through Panchayats. It has given new dimensions in the field of Panchayati Raj in terms of decentralization and devolution of powers to the PRIs, making it a third tire system and the bottom to top working approach, i.e. need based planning at the grassroots level by the people themselves and then going to the top level. The ministry of Rural Development provide financial assistance to state governments and UTs for capacity building of women elected members in Panchayti Raj institutions (PRIs).

The need based approach in the development programmes, facilitating people's participation in their welfare, helping them to identify and priorities their needs by themselves, mainstreaming the under privileged in decision making, and providing people

friendly administration for their welfare were the main features of the Panchayati Raj system. It reflects that it works with the line of Community Organization, Community Development and Social Welfare Administration of the modern Social Work practice.

The Ministry has three Departments such as (l) Department of Rural Development (2) Department of Land Resources and (3) Department of Drinking Water Supply. At present the important programme being implemented by the Department of Rural Development are: Pradhan Mantri Gram Sadak Yojana, Swarnajayanti Gram Swarojgar Yojana, (lunched in 1999), Sampuorna Gramin Rojgar Yojana (lunched in 2001), DRDA Administration (introduced in 1999),Training schemes(NIRD is pioneer in imparting related training, promotion of voluntary scheme and social action programmes, organization of beneficiaries, advancement and dissemination of rural technology through CAP ART and monitoring mechanism(the PRIs and DRDAs are given responsibility). The major programmes of Department of Land Resources are: (1) Drought Prone Area Programme (DPAP), (2) The Desert Development Programme (DDP), (3) Integrated Wasteland Development Programme (IWDP) and (4) Land Reforms (LR). These aim at increasing the soil and moisture conservation and productivity of the wasteland of the degraded lands thereby increase the income of the people. The major programmes of the Drinking Water Supply Department are the Swajaldhara, the Accelerated Rural Water Supply Programme (ARWSP) and the total sanitation programme (TSP).

Initiatives in the Health Sector

Planning and implementing health facilities are a part of national development programme. It is necessary for

economic utilization of material, manpower and financial resources. After Independence, the Government of India appointed a Committee on "Health Survey and Planning Committee known as Mudaliar Committee. It advised to strengthen the primary health centers and district hospitals so that they may effectively function as referral centers. Another committee was appointed in 1963 under the chairmanship of Dr. M,S Chadah, the then Director General of Health Services and studied the arrangements necessary for the maintenance phase of the National Malaria Eradication Programme. It recommended frequent home visits by health workers to monitor the situation. The primary Health Centers at the block level were given responsibility for that along with their additional duties of collection of vital statistics and family planning.

In the year 1965, Mukerji Committee, by seeing the multiple responsibility of the health work limits the performance quality recommended to appoint separate assistants to undertake family planning duties. On the recommendation of the Central Council of Health held in 1966, the Mukerji Committee worked out that the basic health services to be provided at block level and the higher level administration should be strengthened. In 1967 the "Committee on Integration of Health of Health Services" talked about integrated health services for providing better health facilities. The Kartar Singh Committee in 1973, the Shrivastav Committee on 1975 talked about replacement of trained Family Health Workers and their proper training respectively. On the basis of the recommendation of all these committees the Governemnt in 1977, lunched Rural Health Scheme. The programme of training of community Health Worker was initiated during 1977- 78. The another big milestone in the field of health was, the health for all by 2000 AD which was strongly taken by working group on health

constituted by Planning Commission in 1980. The whole planning process was later decentralized toward decentralized district planning by the year 2000 to achieve this broader goal.

Recognizing "health as an important contributory factor in the utilization of manpower and the uplifting of the economic condition of the country, the planning commission gave considerable importance to health programmes in the five year plans. In the Five Year Plans the focus was given in the following programmes (1) control or eradication of major communicable disease, or strengthening of basic health services through establishing of primary health centres and sub centres (2) Population control (3) development of health manpower resources.

The Health Schemes in India at the National level consist of (1) The Ministry of Health and Family Welfare (2) Directorate General Health Services and (3) the Central Ministry of Health and Family Welfare. Under the Union Ministry of Health and Family Welfare there are two departments, i.e. Department of Health and Department of family welfare created in 1964. The Directorate General of Health Services works as the principal advisor to the Union Ministry in both medical and public health matters. The Central Council of Health was set up by a Presidential Order in 1952 under Article 243 of the Constitution. It promotes coordinated and concerted action between the centre and the state in implementation of all the programmes and measures pertaining to the health of the nation.

In the state level, the apex body in Health system are (1) State Ministry of Health and (2) State Health Directorate the establishment of which varies on states to states. In Bengal it was created in 1947 and Maharastra it was created in 1970. Gradually, in the

medical and psychiatric field the need of a social worker in the health setting was realized. In rehabilitation, social welfare departments and many other departments in leading hospitals and later, in many other hospitals appointments of social workers were made to support the health social work part. The Psychiatric Social Workers are of special demand in the psychiatric field as the attributes, approaches and training of the social workers are recognized all over India.

In a nut shell, we see closely in the development of health systems and families in India, a good Social Welfare Administration was given prime importance. Besides curative services, the preventive services were focused in every activities. Close supervision in terms of home visits and required referral services were being advocated in every programme. The Health initiatives however followed the basic discussed approaches to reach to the wellbeing which directly resembles with of todays' Social Work Practice. We can conclude that, the Professional Social Work which we talk presently has been rooted in all the welfare approaches in our country.

Initiatives in the Field of Child Welfare

The concept of Child Welfare Services has changed with the changing concept of social work. All children are special and hence, need help for their growth and development has been a recent phenomenon. In the post independent India the term 'Child Welfare' has assumed a broader meaning. It is not only concerned with the care of maladjusted, destitute and delinquents, but incorporates the social, economic and health services of both govt. and voluntary agencies, which secure and protect the welfare of all the children in their physical, emotional and intellectual development.

1) **Constitutional Provisions**

Article 15 says the state may make any special provision for women and children and cannot discriminate against any citizen on the ground of religion, race, caste, sex, and place of birth or any of them. Under Article 24, it is mentioned that no child below the age of 14 years shall be employed to work in any factory or mine or engaged in any hazardous employment. Article 39 of Directive Principle, of State Policy speaks 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 vocations unsuited to their age or strength and that children are given opportunities and facilities to develop in a healthy manner and in conditions of freedom and dignity and that childhood and youth are protected against exploitation and against moral and material abandonment. Article 45 says about the provision for free and compulsory education for all the children until they complete the age of fourteen years; and Article 47 states that it is the duty of the state to raise the level of nutrition and the standard of living and to improve public health, Enforcing for equality, justice, security, protection and care of Children in the constitutional provisions the Government promotes the all round growth and development of all the children.

2) **Child Education**

Child Education being assisted by Central Social Welfare Board (CSWB). Voluntary agencies took active role in the field of pre primary education after Independence. There were about 5000 Balwadies in 1961. Setting up balwadies was a part of Community Development Programmes in rural areas. The Education Commission Report (1966) says that there were only 3500 pre-primary schools with 6500 teachers in that time. The CSWB

and Community Development Administration organized 20000 Balwadies in rural areas with an enrolment of 6, 00,000 children. In 1965 the primary education was extended and there were 37 million children in lower primary stage and 13 million in the higher primary stage. Under the Third Five Year Plan six training centers were set up for Bal Sevikas (the trained Child Welfare Workers)working in rural areas.

Through the Constitution says for free and compulsory education for the children up to the age of 14 years, it found many practical difficulties in implementation in the initial years. In the Second Five Year Plan it was realized to provide basic facilities for the education of all children in the age groups of 6-11 Years. In the Fourth and Fifth Five Year Plan, the entire age group of 11 to 14 years was followed by extension education. But still found difficulties in brining girls to school in sufficient numbers; high drop out of children as soon as they are able to contribute to family income etc. Gradually special institutions were established in different parts of country to cater to children's need for special care. Kanyashrams, Hostel facilities for girl students, Stipend for children of marginalized families, accommodating and special allowances to women teachers, appointment of trained qualified teachers, improvement in the teaching, providing holidays to coincide with harvesting and sowing seasons were the initiatives taken by the state and central governments. It is seen that the need based approach was gradually adopted in the field of child education to get success.

3) **Child Heath**

The Planning Commission in the First Five Year Plan recommended to open adequate number of properly equipped Maternity and Child Welfare Centres. Numbers of Public Health Centers were established in rural areas.

The numbers of maternity beds were increased to double its strength in order to accommodate more delivery cases and to give post natal care for a long period. The post natal clinics were become an essential feature of all hospitals. In the rural areas in each Community Development Blocks Maternity and Child Health Centres were opened as part of primary and secondary Health unit centres. Govt. lunched DWCRA (Development of Women and Children in Rural Areas) and other many Child Development Schemes based on health immunization and nutrition for the development of Children.

Now in rural areas Anganwadi workers under ICDS projects are engaged in providing direct or indirect health services for pre-natal and post-natal care. In the urban area School Health Services gain momentum. Mainly the municipal and corporations in towns and cities made attempt to conduct annual physical examination of children. The Third Five Year Plan suggested to provide clean drinking water and sanitation facilities in schools, arrangement of medical inspection, instruction to teachers in health education. Addressing the root cause and helping for one's welfare is the working strategy of social workers and is even seen in the child health services being provided by the Center and State.

Initiatives in the Field of Youth Welfare

Youth welfare has assumed importance in recent years since Independence. Both the Union Ministry of Education and Departments of Education and Social Welfare at the state level have shown their concern. They focused on promoting youth leadership, sports, training camps, students study tours and non students youth club and centres.

To integrate physical education at school level the Union Ministry launched an integrated programme named National Fitness Corps. This includes physical education, National Discipline Scheme and Auxiliary Cadet Corps. The High schools and middle schools were covered under this programme during Fourth Five Year Plan. The neglected rural youth were covered under the community development movement which aimed at altering the social scheme in the villages. The youth clubs started meeting educational and social needs. The rural higher institutes started benefiting the young people from villages who wish to take rural services as a career.

The central social welfare Board and a voluntary organization, The Kasturba Gandhi Memorial Trust took lead role in welfare of young women and girls. The Young Women's Christian Association started running hostels for working girls. The Young Men's Christian Association and many other associations provide opportunities for games, recreation and social activities. The all India Sports Council extended its services for the youth. Youth Festivals were organized to bring about social contacts and understanding. It is seen that the Social Work Principles and approaches in terms of believing on people's capacity building their skills, promoting their leadership helping them to realize their potential, confidence building and facilitating them to work actively for their wellbeing were transparent in all the youth Welfare Programes.

Initiative by Ministry of Rehabilitation

To assist a large number of victims of Partition and migrants from Pakistan in 1947, the Ministry of Rehabilitation was set up. The purpose was to rehabilitate them physically, socially, and economically. The Ministry gradually worked in the direction of providing livelihood

options by means of economic assistance; housing and education facilities. Also, an important scheme was implemented to rehabilitate refugees from East Pakistan in the bordering states of Orissa, Madhya Pradesh and Andhra Pradesh. In the initial years the education and related matters of the children of victims were dealt by the ministry but later on it was shifted to the Education Ministry.

Initiatives by Ministry of Education

Financial assistance was given by Ministry of Education to promote and establishment of schools of social work at different places. The ministry also has established a separate section to study and develop the social education methods. It promotes different scholarship to the students of social work including other developments for research and higher studies. The ministry also took special responsibility of strengthening and promoting education of blind. It promotes researches, development of special literature of braille, publication of special literature and braille etc.

Initiatives by Ministry of Human Resource Development (MHRD)

The Social Work Principles signify building of people's capacity for their welfare and are to be taken as valuable resources in the society thus, efforts should be taken for their all round development. Our country too realized the integrated development of its citizen, beginning with childhood and going right through their life. In pursuance to find out instruments and agencies contributing to or responsible for this growth to ensure all round development, a New Ministry was created as Ministry of HRD, on 26th Sep 1985, through 174th Amendment to the Government of India. Allocation of Business Rules 1961. Currently the Ministry has two

developments namely; (i) Department of School Education and Literacy; and (2) Department of Higher Education.

Under the Department of School Education and literacy, the important features of the commendable work the ministry are Sarva Shiksha Abhiyana, Promoting Girls education, establishing Kasturba Gandhi Balika Vidyalaya, Mahila Samakhya Scheme, Mid-day Meal Scheme, strengthening teacher's education, Right to Education Bill-2005 and Jan Sankhya Sthirata Kosh.

For improvement in Secondary Education, National Council of Education Research and Training (NCERT) was established as an apex organization to assist and advise central and state governments on academic matters related to school education. CBSE, Kendriya Vidyalaya Sangathan, Navodaya Vidyalaya, Central Tibetan School Administration, National Institute of Open Schooling, National Foundation for Teachers welfare etc. are the important bodies under the Ministry of HRD. Directorate of Adult Education also started working under Ministry of HRD.

The main players of higher education system are University Grants Commission, which is responsible for coordination, determination and maintenance of Standards and release of grants; and Professional Councils such as All India Council for Technical Education (AICTE), Distance Education councils (DEC) Indian Council for Agricultural Research (ICAR), Bar Council of India (BCI), National Council for Teachers Education (NCETE) Rehabilitation Council of India (RCI), Medical Council of India (MCI), Pharmacy Council of India (FCI), Indian Nursing council (INC), Dentist Council of India (DCI), Central Council of Homeopathy (CCH) and Central Council of Indian Medicine (CCIM).

Presently there are 18 Central Universities and 99 institutions which have been declared as deemed to be Universities. The state governments were taken responsibility and opened State Universities and Colleges.

Initiatives by Other Ministry

After independence, Welfare of Scheduled Caste and Scheduled Tribes, correctional services and prison administration, juvenile delinquency suppression of immoral traffic, programmes of after care, moral and social hygiene were the responsibilities entrusted to the Ministry of Home Affairs. But now the Ministry of Social Justice and Empowerment is entrusted with the welfare, social justice and empowerment of disadvantaged and marginalized section of the society viz, Scheduled Cast, Backward Classes, persons with Disabilities, Aged Persons and victims of Drug Abuse etc. Welfare of Women and Child Welfare were gradually looked after by the Ministry of Women and Child Welfare

The government faced various practical difficulties in implementing polices and programmes and hence, started promoting welfare agencies to take over the responsibility of implementing need based facilities. The government recognized efforts of welfare organization and recognition of trained Social Workers in the field of Social Welfare gain momentum. This was the time when the field of Social work was vastly enlarged to serve all the section of the population

Central and State Social Welfare Board

The Central Social Welfare Board (CSWB) was established in August 1953 with the objectives to promote social welfare activities and to implement welfare programmes for women and children through

Voluntary Organizations. The CSWB is unique in the sense that it was the first organization in post-Independence era to achieve people's participation for implementation of welfare programmes. Community Organization as a method of Social Work which we advocate today is based on realization of people about their own needs and their confident participation in the welfare activities.

The specific programmes and activities of CSWB are: 1) Giving grants to voluntary organization to conduct condense courses and provide vocational training to needy people. These activities were started in 1958 and 1975 respectively; 2) Creating awareness among rural and poor women on various social issues; 3) Financial assistance to Voluntary Organizations to take up variety of income generating activities which was initiated in 1958; 4) Promoting support services like creches and day care services to children of low income group families who are working or ailing and establishing working women's hostels; 5) Providing preventive and rehabilitative services to women and children who are victims of family maladjustments and atrocities and establishing of Family Counseling centers; 6) Mahila mandal programme started in 1961-62. It is a decentralized programme being run by the State Social Welfare Boards; 7) Providing Nutrition to Balwadi Children; 8) extending services such as pre-primary school education, craft activities for women, maternity services and recreation facilities in rural areas under welfare extension projects.

It has set up State Social Welfare Boards at the state level to manage the activities at the state level. Apart from all these, it has supported various economic programmes under urban family welfare projects, welfare extension projects, after care programmes etc.

The CSWB publishes two monthly periodicals "Social Welfare" and "Samaj Kalyan" which were started in 1954 and 1955 respectively. This covers welfare initiatives, stories of human interests, awareness of social issues etc. All the three services provided by Social Workers such as preventive, curative and rehabilitative are being attempted to be given under the CSWB for the welfare and development of the marginalized people.

Social Welfare Departments

Setting of Welfare Departments itself seems the recognition of basic concept of social work, social service and social welfare services, Government realized besides the basic immediate facilities, special categories of people specifically the underprivileged sections should get special kind of services which will mainstream them in the society. Health and Education received prime importance. To expand the constitutional provision of free and compulsory education children up to the age of 14 years, schemes and provisions were made. The expansion of medical services were initially managed by lady Dufferin Fund but now the state Government and the municipal boards have taken responsibility.

After Independence, the government has taken active responsibilities in providing welfare services to individuals and special groups. Under different departments the government has now started funding to various welfare agencies to work effectively for their development. To review the programmes of social welfare, the committee on plan projects appointed a study team on social welfare with Smt. Renuka Ray as its head in 1959. On the recommendation of the committee, a separate Division of Social Welfare was setup in the Ministry of Education. In 1964 Department of Social Security an independent department was created to devoting special attention to welfare activities. Labour

welfare, welfare of backward classes and general social welfare were the main activities of this department. In 1966, Ministry of Labour and Employment took over the responsibility of labour related matters. Later, the department of Social Security was redesignated as Department of Social Welfare and started looking after child welfare, women welfare, welfare of physically and mentally handicapped and backward classes. But now there are separate departments to look after the welfare activities independently.

State Social Welfare Departments

In the state, the welfare work received a new impetus in the post-Independence period. In some cases the departments, which were working previously were strengthened and in some states new welfare departments were established. It differs from state to state. The welfare department in two states took over the responsibilities of promoting welfare agencies in the state for implementing welfare activities. In the state of UP, Harijan Welfare Department was set up to see the welfare of Harijans. The Labour Department took up the responsibility of the labour welfare activities in the states. For smooth implementation of community development activities in rural areas the Development Commissioner for Community Development were appointed in many states. The Department of Prisons took over the responsibility of correctional services and probation activities.

Shift in Ideologies

In 1964, Ms. Yasas made efforts to apply Gandhian Philosophies to Social Work. In the same year, a working group entitled 'Concepts Contents and Approaches of Professional Social Work and Gandhian Constructive Work' was appointed by Gandhian Institute of Studies

in order to evolve an integrated ideology of Social Work in India. In this exercise, Professional Social Workers realized that Social Work should not confine itself to ameliorative work, but should aim towards Social Action to fight the roots of social malaise and to change the social order.

It was countered by the UGC Sponsored First Review of Social Work Education in Indian Union in 1965. They published the First Review Report in Social Work education, which was welfare oriented.

Association of Schools of Social Work in India (ASSWI) organized a seminar in 1966 on the Role of Social Work Profession in Social Reconstruction. The seminar finally suggested a shift in emphasize of Social Work Education from a remedial rehabilitative approach to a preventive developmental approach.

The Second Review Report on Social Work Education published in 1980 was development oriented. It strongly differentiated the need of Social Work in India and the west. According to the report ours is an imperial one but based on the Indian values and tradition. The report pointed out that the major problem in India is to assist the greater part of the population and not a tangential group. It suggested on the global need to emphasize the teaching of Social Action, Social Policy and Social Administration.

Emphasizing Social Action is an important method to be practiced in India, three major works came up during the 80s, i.e., Social Work and Social Action (Siddiqui, 1984), Social Action through Law (Gandhi, 1985) and a chapter on Social Action in the Encyclopedia of Social Work in India (Dasgupta, 1987) the scope of social work practice was in debate in 1980. Thus, the ideologies of Indian Professional social work seem to have developed as a combination of modern professional values, values

from Indian religion and social ideologies and values of Gandhian Sarvoday movement.

Social Work Education

Initially the concept of social work was meant to helping the economically dependent persons. The definitions given by various social scientists prove this fact. For the first time in 1947, the then premier of Bombay Shri B.G. Kher in the All-India Conference of Social Work remarked that "The aim of social work, as generally understood, is to remove social injustice, to relieve distress, to prevent suffering of society to rehabilitate themselves and their families and, in short, to fight against the five giants: 1) Physical want, 2) disease, 3) ignorance, 4) squalor, and 5) idleness. Prof. Sushil Chandra says, "social work is a dynamic activity undertaken by public or private effort in the implementation of social policy, with a view to raise the standard of living and to bring about social economic, police, and cultural well being of the individual, family and grow within a society irrespective of its stage of social development."

The first professional institution, the present Tata Institute of Social Sciences by Christian Missionaries with financial help from the House of Tatas to provide training for a career in Social Work was established in 1936 in Bombay. After Independence, Kashi Vidyapeeth, Varanasi and College of Social Service, Gujarat Vidyapeeth, Ahemedabad were established in 1947. In 1948, Delhi School of Social Work, (DSSW) came under auspices of North YWCA of India with assistance from Foreign Division of American YWCA.

It is the pioneer institution offering two years post graduate course leading to Master's degree. In 1947 University of Delhi granted affiliation to Delhi School of

Social Work and took up management of school in 1961. The first school as part of the Department of Social Work, Lucknow University was established in 1949. Madras School of Social Work was established in 1952. The Matru Sewa Sangh Institute of Social Work, Nagpur was established in 1958. At present more than hundred institutions offer Bachelor's and Master's degree and some others offer certificate course in Social Work. Some Colleges offer Ph.D. Programmes. The state of Maharastra itself has more than fifty Colleges, which provide Social Work Education.

The University Grants Commissions appointed the First Review Committee for Social Work Education in 1960 and the Second Review Committee in 1975 for the promotion, maintenance of standards of education, coordination of social work education, training, research and practice. The important recommendation of the review committee was to establish National Council in Social Work Education for the promotion and development of social work education in India. The third review committee in 2001 spoke the need of relating social work education to the social realities. It recommended the curriculum to be divided in three sets. These are: 1) Core set includes the philosophy, ideology, values, ethics, theory and concepts. 2) The supportive set deals with knowledge and skills to assist the core set. 3) The interdisciplinary set includes theories, concepts from other disciplines which relates with social work according the students choice.

IGNOU as a National University became pioneer in providing distance education in Bachelor degree in social work since 2004. It has developed a curriculum which includes both contact class and field work. It has also provided some level of flexibility suited to the students who are even working on full time basis. The syllabus

is developed in consultation with the universities and organization practicing social work in field.

Conclusion

In this Unit we have attempted to learn that welfare has been the way of life in Indian society. We find instances of welfare administration before the invasions of Aryans. The duties of the king and people were part of set rules. We collected the welfare initiatives of the state like poor relief, protecting families and dependants, sound administrative policies, strict jurisdiction and developmental activities accomplished by the rulers of India.

The colonial state had introduced a new pattern of thinking based on rational thinking, democracy and liberalism. The colonial state had extended their activities and outlook to the education of masses, the care of the sick and the feeble, the employment of labour on rational lines, female education, widow remarriage, removal of caste restrictions, enactment of legislations, and such other matters. Further the rationalistic way of thinking of the Christian Missionaries, linked with modern science, had a great appeal to the Indian intellectual. Moreover the impact of western education affected the Indian mind. When the Indian reformers learned about liberal ideas and equality of rights among sexes in European countries they were much affected by their social system. As the new knowledge spread, more and more thinking Indians introduced to a new sense of values and felt uneasy over the social customs which the new sense of values condemned.

After independence, the expansion of welfare services in every dimensions were seen in all the national planning and development programmes. Accordingly, the approaches and fields of Social Work Profession also

have changed and became wider to cover all integrated activities require to meet the present challenges. Hence, we can say that the Social Work Profession took endeavor to relate with the ground realities of the nation in currents times. As discussed in this chapter that all the concepts and approaches of the modern Social Work Practice are deep rooted in all our efforts of Indian planning and development programmes.

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2

History of Social Work: Individual Initiatives

Bishnu Mohan Dash

Introduction

The social work is not a new thing in India. It has always been done, as it still is, as act of charity by the priest, the king, the lawyer, the doctor as well as by the reformers. The social work in India is an out growth of earlier forms of social activities in India. In ancient India, the nature of social service was that of charity. The social welfare activities were performed as yagnas. Buddhism had also laid great emphasis on charity. Charity was seen not only as a means of alleviating the sufferings of the materially poor, but also as the giving of the gifts especially to the Sangha. Ashoka had developed a comprehensive system of social welfare which included women's welfare, rehabilitation of prisoners, rural development, free medical care, regulation of prostitution and provision of public utilities like roads for travelers, wells etc. During the Gupta dynasty, the Samudra Gupta had established well governed empire and the people were happy and prosperous. Welfare of the people was the main aim before him. Humayun was the first Muslim king who had made a bold attempt to prohibit the sati system. Akbar was the great ruler, who not only brought many reforms in Indian society but also abolished slavery in 1583. He introduced equality among all people

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irrespective of their class and religion. But the significant individual initiatives for social reform were taken after the establishment of Bramho Samaj by Raja Ram Mohan Roy. He has laid the foundation stone of individual social reform movements in India. Many of the volunteer workers developed an abiding interest in charity and philanthropic activities and thus, moved steadily forward towards the building of philosophy of social work. In response to an instinct of sympathy benevolent individuals made generous contribution for alleviating the sufferings of the destitute, poor, and other weaker sections of the society. In India, the year 1936 had marked a watershed in the history of professional social work when the Tata Institute of Social Science was established by Missionaries in Mumbai. But, the roots of professional social work values, ethics is found in the initiatives of early social reformers of India.

Social Reformers of India Before Independence

Jyotiba Phule (1827-90)

Jyotirao Govindrao Phule occupies a unique position among the social reformers of Maharashtra in the nineteenth century. While other reformers concentrated more on reforming the social institutions of family and marriage with special emphasis on the status and rights of women. Jyotirao Phule revolted against the unjust caste system under which millions of people had suffered for centuries. In particular, he courageously upheld the cause of the untouchables and took up the cudgels for the poorer peasants. He was a militant advocate of their rights. He boldly attacked the strange hold of the Brahmins, who prevented others from having access to all avenues of knowledge. Jyotirao gave protection to pregnant widows and assured them that the orphanage

would take care of their children. It was in this orphanage run by Jyotirao that a Brahmin widow gave birth to a boy in 1873 and Jyotirao adopted him as his son. Jyotirao had formed the Satya Shodhak Samaj (society of seekers of truth). The main objectives of the organization were to liberate the sudras and Ati-sudras and to prevent their exploitation by the Brahmins. Phule opposed idolatry and denounced the chaturvarna. According to him, both men and women were entitled to enjoy equal human rights on the basis of sex. He stressed the unity of man and envisaged a society based on liberty, equality and fraternity. Throughout his life, Phule fought for the emancipation of the downtrodden. Phule had used various techniques of social work practice particularly social action, community organization for preventing the untouchables from the exploitation of the Brahmins. In particular all his actions were directed for empowerment of the dalits and protection of their rights which aims at allowing people to live with dignity which are important concerns for social work profession.

Chattrapati Shahu Maharaja (1874-1922)

Shahu Maharaja was one of the important figures in the history of social work in India Shahu Maharaja was a sagacious statesman who, within the limits imposed by their treaties with the British Government, made genuine efforts to promote the cause of social reform. The Maharaja of Kolhapur was the earliest Indian Prince to have taken interest in the social and religious reforms for the so-called backward classes. He tried his best to break the shackles of caste system and open the gates of education and public offices to all irrespective of caste distinctions. After assuming office, he issued a directive abolishing the system of forced labour. He tried to restrict child marriages and encourage widow

remarriage .His greatest work was in the direction of education. He started a number of free schools in Kolhapur and built a number of hostels where the children of the poor would be housed free of charge. He was determined to provide equal opportunities to the backward classes. He realized that people belonging to other castes could not compete with the Brahmins successfully because of lack of educational facilities and equal opportunities. One of the measurers which he supported whole heartedly was the establishment of student's hostel on the basis of caste. He closed the separate schools for the untouchables and made them study in the schools along with the students belonging to the upper castes. He favored western liberal education. He was a follower of the Arya samaj which, he believed, offered the right solution to social problems. A born Maratha, the maharaja championed the cause of non-Brahmins. He was the first among the Indian princes to take the courage to ban untouchability in his state. He soon became the leader of the non-Brahmin movement and united the Marathas under his banner. Shahu Maharaja had undertaken various social legislations for the social inclusion of the various disadvantaged sections of the society which are important concerns for social work practice. The strategies undertaken by him are based on social work values of charity, welfare for the empowerment of the downtrodden sections of the society.

Sri Narayan Guru (1845-1928)

He was a great social reformer of Kerala who was famous for his relentless fight against the caste system and its consequences. His work lay in the upliftment of the backward classes in Kerala, especially the Ezhava community in Kerala. Sri Narayan Guru established a new identity for the Izhavas of Kerala based on a

reinterpretation of orthodox Hindu families. He denied the existence of plurality of Gods, religions and castes. He argued against the criterion of birth as the basis of differential access to the highest forms of spiritual knowledge and demonstrated the efficacy of training in gaining this knowledge. He established a set of beliefs, rituals, temples and priests which was parallel to those of the upper castes through which Izhavas were able to claim a new identity with honour, esteem and self respect. This movement was basically known as self respect movement. He installed the Siva idol at Aravipuram in 1888. The Aravipuram pratistha was a unique event of historical importance because a person of the lower caste, forbidden from entering the temple had himself consecrated the Siva image in a temple. On the wall of the temple he inscribed the following words. "Devoid of dividing walls of caste, of race or hatred of rival of faith, we all live herein brotherhood". For millions of people, Shri Narayan Guru became a saint, seer, philosopher, poet and Social reformer. Sri Narayan Guru had used various methods of social work particularly community organization and social action for preventing the ezhavas from deprivation at the hands of the upper caste people. He has worked through out his life for the empowerment of the weaker sections of the society, which is an important task before the professional social workers.

Raja Ram Mohan Roy

Raja Ram Mohan Roy was a great social and religious reformer. He is known for his great reforms. He has established the Bramho samaj. Raja Ram Mohan Roy has initiated the following significant reforms. He organized a movement to bring an end to the practice of sati as this practice was inhuman and degrading. He cited the authority of the oldest sacred books and showed

that the Hindu religion at its best was opposed to this practice. It was much because of his efforts that sati was abolished by Lord William Bentinck. He propagated the widow remarriage and encouraged intercaste marriage. He strongly opposed the caste system because that created disunity and hindered the feeling of patriotism. He actively opposed the child marriage and the polygamy. He tried his level best to persuade the British government to abolish the child marriage. He opposed the worship of so many gods and believed in one omnipotent God. He preached against useless practice, costly sacrifices and superstitions. He vigorously attacked the caste system and declared it as inhuman. According to him, it has been the source of want of unity among us. He believed that the caste system was doubly evil, it created inequality and divided the people and deprived them of patriotic feelings. He was a great champion of women's rights. He stood for equal rights for women and made a demand for granting the right of property and inheritance to them for raising their social status. He also advocated the right to widows for remarriage. To do away with meaningless religious evils, he greatly condemned idolatry and worship of so many gods and goddess. He founded the Brahma samaj, especially to preach monotheism or worship of one almighty God. He favoured the introduction of the western education to enlighten the people. Raja Ram Mohan Roy had used various techniques of professional social work like social action, social advocacy for the abolition of social evils which is one of the important goals of professional social work. His reform movement particularly aimed at empowerment of the widows, destitute as well as removal of social evils which is still now important goals before the professional social workers.

Mahadev Govinda Ranade

Mahadev Govinda Ranade was the social reformer, who dedicated his life for the upliftment of women and oppressed classes. He was the founder general secretary of Indian Social Conference, founded in 1875 A.D. which campaigned for reforming and modernizing the Indian society. Under his leadership the work of social reform was extended all over the country and it touched almost all aspects of the society. He worked for intercaste marriage and raising the marriageable age, abolition of caste, widow remarriage, women's education, discouragement of polygamy, improvement in the conditions of outcastes and settlement of all religious disputes between Hindus and Muslims through Panchayats. Ranade had spent throughout his life for the social reconstruction of the society. He had worked for the empowerment of the weaker sections of the society particularly on women's empowerment. He had used community organization method of social work for conflict resolution between Hindus and the Muslims.

Swami Vivekananda (1863-1902)

Swami Vivekananda's is pre-monastic name was Narendranath Dutta. He was one of the most famous and influential spiritual leaders of India. He was the chief disciple of Ramakrishna Paramhansa. He founded Ramakrishna Math and Ramakrishna Mission. He is one of the very important figures in the history of Hindu Reform Movements. He stressed on social action and proclaimed the essential oneness of all religions and condemned any narrowness in religious matters. He believed that only in uplifting the masses lay the vitality of the nation. He urged people to imbibe spirit of liberty, equality and free thinking and wanted a social order based on equality and freedom. He was the champion of emancipation of women and was of the view that no

social progress is possible without improving condition of women, who were most important instrument of social change. He condemned the caste system and the Hindu rituals and superstitions. In 1987, he founded the Ramakrishna mission to carry on humanitarian relief and social work. Belur became the head quarters of his mission and matha. The practice of social case work, group work and community organization method is always practiced in working with the clients in the Ramakrishna Mission. He was in favour of giving liberty, equality and freedom and above all fulfillment of human rights of the people which is a crucial aspect of professional social work.

Ishwarchandra Vidyasagar

Vidyasagars greatest legacy is the result of his unflinching campaign to better the situation of Indian women. Vidyasagar almost single-hand introduced the practice of widow remarriage to mainstream Hindu society. Ishwarchandra Vidyasagar reforming mind has found most concrete expression in his socio-religious thoughts. He raised questions about early marriage, polygamy, widow remarriage, and many other ills stifling social developments. Vidyasagar was instrumental in founding several schools for girls. The enactment of the act of 1856, legalizing widow remarriage and the Civil Marriage Act of 1872, restricting bigamy and child marriage and encouraging widow remarriage, owed a great deal to Vidyasagar, whose writings and activities has helped to create public opinion in favour of these issues. He had made a lot of contributions to the making of modem India. He was deeply interested in the education of women and started a girl's school in Calcutta. The Bathune School was also the result of his efforts. Soon a great many schools for girls came up in different parts of the country as a result of his efforts.

He strongly preached against child remarriage. He prepared public opinion for widow remarriage. Through his efforts, the British Government had to pass an act legalizing the widow marriage in 1856 A.D. He introduced the study of western thought in the Sanskrit college and also opened its gates for non-Brahman students. Vidyasagar could successfully mobilize the widows for remarriage through the effective use of social case work techniques. Through the social case work method, he could develop the confidence, courage among the widows for remarriage. The effective use of community organization method generated awareness among the community to understand the different evils prevailing in the Hindu society which needed immediate reforms.

Swami Dayanand Saraswati

He was the one of the greatest social reformers who had founded the Arya Samaj in 1875 A.D. Dayanand Saraswati founded Arya samaj to promote social service. Arya Samaj postulates in principle of equal justice for all men and all nations, together with equality of the sexes. It repudiates a hereditary caste system, and only recognizes professions or guild, suitable to the complementary aptitudes of men in the society. The Arya samaj unequivocally condemns idol worship, animal sacrifices, ancestor worship, pilgrimages Priestcraft, offerings made in the temple, the caste system, untouchability, child marriages and discrimination against women on the grounds that all these lacked Vedic sanction. The Arya Samaj discourages dogma and symbolism and encourages skepticism in beliefs that run contrary to common sense and logic. Dayanand's immense contribution was his championing of the equal rights of women-such as their rights to education and reading of Indian scriptures. Swami Dayanand made the following contributions to introduce social and

religious reforms in Indian society. He strongly opposed the caste system and propagated against the practice of untouchability. He strongly condemned the practice of sati and child marriage. He worked actively for the upliftment of women and spread of education. These institutions, known as D.A.V. schools or colleges, work even upto this day. He condemned the idol worship and useless religious rites and repudiated the authority of the Brahmins. The work of Swami Dayanand Saraswati reveals that he had always followed for the rights based approach of social work for securing equal rights for both men and women. His work particularly for raising the status of women in the society reflects that he was always interested in gender main streaming which is an important goal of professional social workers. The establishment of various schools across the country for the education of the girls and boys reflects his philanthropic approach towards the welfare of all.

Social Reformers of India During Independence

B.R.Ambedkar (1891-1956)

Dr. Bhimrao Ramji Ambedkar is remembered in India as the chief architect of the Indian Constitution and the liberator of the Scheduled Castes. Ambedkar spent his life fighting against the system of untouchability and the Indian caste system. A leader of the depressed classes throughout his life, he worked for the moral and material progress of the untouchables. In 1924, he founded the Depressed Classes Institute and in 1927, the Samaj Samata Sangha to propagate the gospel of social equality among the untouchables and caste Hindus. He launched a number of movements for securing equal status for the lower castes. In March, 1930, he organized the non-violent struggle for entry

into the Kala Ram temple at Nasik. He was appointed the law minister in the interim government and also chairman of the constituent, Assembly Drafting Committee. He is credited for having sparked the Dalit Buddhist movement. Ambedkar has been honoured with the Bharat Ratna, India's highest civilian award for his highest degree of national service. Ambedkar was responsible for the various constitutional provisions for the welfare of untouchables including the policies of reservations. Dr. Ambedkar had used various methods of social work particularly community organization. Through community organization method he had been able to mobilize the untouchables to fight for their material and moral progress. He had been able to use social action method and had organized a non-violent struggle with the untouchables for entry into the temple. Through out his life he worked for the empowerment of the untouchables/depressed which is still an important goal of professional social work.

Mahatma Gandhi

Perhaps there is no other Indian who made so great contribution as Mahatma Gandhi to the achievement of Independence for India. He dominated the scene of Indian politics from 1919 to 1947 A.D. He united all the elements of Indian national movement under his banner. Actively participating himself in the struggle for freedom, he guided other leaders as well. He made the powerful and strong British government yield by the use of his peaceful weapon of non-violence. He did not make use of any violent means to achieve freedom or Independence but employed the peaceful movements of non-cooperation, Satyagraha, boycott of foreign goods and embracing swadeshi. For this purpose he laboured hard to keep the Hindus and Muslims united so that the British policy of divide and rule should not succeed.

He did a lot for the upliftment of the harijans and laboured hard to get them a respectable position in the society. Infact, Gandhi was always ready to sacrifice his all for the sake of his countrymen and his motherland. It was he who made the Congress movement a mass movement. Till 1917 A.D. the freedom movement of India was restricted to the upper and the middle classes. But it goes to the credit of Mahatma Gandhi that under his leadership even the common peasants and workers began to take an active part in the national movement. He had led the Champaran Movement, Indigo Revolt and Khaira Satyagraha for protecting the interests of the farmers. The Gandhian approaches, particularly the use of non-violence, Satyagraha, democratic decentralization are used by professional social workers. Gandhiji's vision of a just and peaceful social order based on equality, liberty, freedom is always given utmost importance in professional social work. Gandhiji had worked a lot for the empowerment of the harijans and peasants. His strategies of peaceful demonstration is adopted by contemporary professional social workers.

Sardar Vallabhabhai Patel (1875-1950)

In 1918 Vallabhabhai Patel entered politics with his participation in the Kheda Satyagraha to secure exemption for the cultivators from the payment of land tax for the crops that had failed. In 1922 he launched another peasant movement in Bardoli Taluka of Gujrat, popularly known as Bardoli satyagraha. In recognition of his great success in organizing the movement Gandhi called him Sardar. He actively participated in all the movements launched under the leadership of Mahatma Gandhi. The crowning achievement of his political career was the integration of some 562 princely states and domains into the Indian Union. Patel had worked throughout his life for the empowerment of the poor

particularly the peasants. It reveals from his contribution that he was a very successful community organizer.

Thakkar Bapa (1861-1941)

Amrutlal.V.Thakkar commonly known as Thakkar Bapa, was a friend, guide and philosopher of Adivasis and downtrodden sections of society, condemned to untouchability. He had set up cooperative societies for sweepers and scavengers in Pune and schools for the children of labours in Ahemadabad. Statutory provisions in the constitution for safeguarding interests of harijans is the fruits of his labour. He was a tireless member of the servants of the Indian society and did splendid and selfless work for the upliftment of the aboriginal hill tribes of Panchamahals. He was a leading Gandhian social worker and freedom fighter, who made a pioneering contribution to tribal welfare. He was the general secretary of the Harijan Sevak Sangha. During 1933-34, he undertook a Harijan tour along with Gandhiji. He was a devoted member of the Servants' of Indian Society. He did a lot of work for tribal welfare and founded the Gond Sewa Sangha, now called the Vanavasi Sewa Mandal in Mandala District in Madhya Pradesh. Thakkar Bapa had worked relentlessly for tribal welfare which is still one of the important fields of social work practice. He had performed various roles of a social worker like educator, motivator, community organizer, and had successfully organized a Harijan tour for generating awareness against the exploitation of the Harijans.

Vinoba Bhave

Vinoba Bhave was one of the great spiritual leaders and reformers of modem India, whose work and personal examples moved the hearts of countless Indians. He

devoted his life to social welfare. After India achieved her Independence, Vinoba started out on his extraordinary Bhoodan (land-gift) movement. Over a period of 20 years, Vinoba walked through the length and breadth of India persuading land owners and land lords to give land to their poor and downtrodden neighbors. Sarvodaya or welfare of all was the great ideal before him which is one of the important values of social work profession. He toured almost the whole of India on foot for his Bhoodan mission. He covered over 50,000 miles and collected more than 36 lakh acres from landlords all over India. The birth of the voluntary land gift movement popularly known as Bhoodan began while Gandhian leader Vinoba Bhave was on a walking tour of Telengana. In Ponchempalli village, landless peasants told him they needed 100 acres of land. Bhave asked the landlord Ramachandra Reddi to donate 100 acres and met with success. Vinoba Bhave had successfully used social case work techniques with the land lords and was able to motivate them to donate land to the poor. Later on he had successfully used community organization method with the villagers and could convince them for donation of gram (village) known as gramdan.

Sir Sayed Ahmed Khan

He did a lot for the upliftment of the Muslims in the religious and social spheres. The movement he started to achieve these aims is known as the Aligarh Movement. He strongly recommended the western education and knowledge for the Muslims as he believed that they could make progress like other Indian communities only by receiving western education. He believed that their social ills can only be removed with the light of western education, so he laid emphasis on acquiring western scientific knowledge. As an official he opened various

schools in several villages and towns to encourage modern education. Above all he founded the Mohammedan Anglo oriental college, Aligarh, in 1873 A.D. to promote western scientific knowledge, culture and education among the Muslims for the improvement of the religious and social life. He founded institutions like Desh Bhagat Sangathanh and Upper Indian Muslim Security Organization for the upliftment, unity and organization of the Muslims. He strongly advocated the removal of the purdah system and spread of education among the Muslim women for raising of social status. He strongly condemned the social evils of polygamy and divorce which were prevalent in the Muslim society. Thus, more than any body else, Sir Sayed Ahmed Khan was much responsible for the awakening of the Muslims.

Swami Sahaianand Saraswati (1889-1950)

He was a lifelong sanyasi, freedom fighter, and a kisan leader from Bihar. He actively participated in the Non-cooperation movement as well as in civil disobedience movement. In 1928, he fought relentlessly for the emancipation of the peasantry from feudal oppression. The central theme of his programme of agrarian reforms was the abolition of the Zamindari system, and the creation of peasant proprietorship. He took up the burning issues of feudal oppression such as forced labour, illegal extractions, evictions etc. for organizing kisan resistance and struggles. In 1929, he founded the Bihar Kisan Sabha under his leadership. He also presided over several sessions of All India Kisan Sabha. For his devoted services to the peasants, he came to be addressed as Kisan Pran (life of kisans). Swami Saraswati was an ardent follower of Mahatma Gandhi and had practiced Gandian strategies for protecting the poor peasants from the exploitation of zamindars. He had successfully used community organization

technique in organizing kisan struggles for agrarian reforms.

Social Reformers After India's Independence

Baba Amte

Baba Amte was born in Hinganghat located in Wardha District of Maharashtra state of India. He was from a wealthy family of jagirdars. Trained in law, Baba Amte started a lucrative practice at Warora but, moved by the poverty he saw around him, he decided to dedicate himself to social justice. Murlidhar Devidas Amte or Baba Amte, as he is fondly known is one of India's most revered social and moral leaders. Baba Amte was a social worker associated with rehabilitation of leprosy victims and making efforts at national integration. Baba Amte had devoted his life to the care and rehabilitation of leprosy patients, even allowing his body to be used for experiments to grow leprosy germs. His community development project at Anandwan (Forest of Bliss) near Nagpur in Maharashtra, India, is recognized and respected around the world and has done much to dispel prejudice against leprosy victims. Baba Amte also launched the Bharat Jodo (Unite India) movements from Kanyakumari to Kashmir in 1985 and Gujarat to Arunachal Pradesh in 1988, with the mission of establishing peace and raising environmental consciousness. He continues to serve as a source of inspiration to others in the "anti-big dam" movement, not only in the Narmada valley, but also around the world. Baba's legacy has lived on through the tireless work of his two sons and their wives, who in their own ways have contributed significantly to furthering Baba's vision. Dr. Vikas Amte ran an NGO known as Maharogi Sewa Samiti and coordinated operations between Anandwan and satellite projects. His wife Dr. Bharati

Amte runs a hospital at Anandwan and his brother Dr.Prakash Amte and his wife Dr. Manda Amte run the school and hospital at Hemalkasa. Baba Amte had successfully used various methods of social work like social case work, community organization in dealing with leprosy victims. He had worked for the sustainable development of the community at Anadavan. He is regarded one of the successful social case workers in the contemporary India. He was a successful community organizer. His community development programmes at Anadavan has become an ideal example for the students of professional social work.

Mother Teresa

Mother Teresa was a Catholic nun of the Albanian ethnicity who founded the Missionaries of Charity and had won the Noble Prize in 1979 for her humanitarian work. For over forty years, she ministered help to the poor, sick, orphaned and dying in Kolkata. Her Mission of Charity has also expanded to other countries under her leadership. Mother Teresa was awarded the Noble Peace Prize for taking care of the poor in the slums of Kolkata and dedicated the prize money of Rs.15, 20,000 for the cause of the downtrodden. She has served the poor a long time and is known as "saint of the gutters". In 1950, she founded a religious Order in Calcutta called the Missionaries of Charity. The Order provides food for the needy and operates hospitals, schools, orphanages, youth centers, and shelters for lepers and the dying poor. It now has branches in 50 Indian cities and 30 other countries. Following her death in 1997, she was beatified by Pope John Paul II and given the title Blessed Teresa. Mother Teresa, an internationally acclaimed social worker, had worked throughout her life for the welfare of the disadvantaged sections of the population. She is internationally famed as a humanitarian. She

had successfully used case work technique/community organization in working with the sum dwellers for their rehabilitation. Rehabilitation of the disadvantaged sections of the population is always a top priority of professional social work.

Medha Patkar

Medha Patkar, known and loved by millions of villagers and city-folk of India and the world over is the founder of the Narmada Bachao Andolan and the National Alliance of People's Movements. Prior to being a social activist, Medha did her M.A. in Social Work from Tata Institute of Social Sciences (TISS) Mumbai. She left her position on the faculty of TISS as well as her unfinished Ph.D, when she became involved in the tribal and peasant agitations in Maharashtra, Madhya Pradesh and Gujarat, which eventually led to the organization of the Narmada Bachao Andolan. She has faced police beatings and many jail terms on the way, but she continues to believe in the best of people and the democratic system. She has won over police and even government officers through her simple faith in justice and comprehensive analysis of the facts. Linking the Narmada Bachao Andolan with hundreds of peasant, tribal, dalits women and labour movements through India, Medha Patkar is a Convener of the National Alliance of People's Movements a non-electoral, secular political alliance opposed to globalisation and liberalization based economic policy and for alternative development paradigm and plans. She has served as a Commissioner to the World Commission on Dams, the first independent global Commission constituted to enquire on the water, power and alternative issues, related to dams, across the world. Medha Patkar has received numerous awards, including the Deenanath Mangeshkar Award, Mahatma Phule Award, Right

Livelihood Award, Goldman Environment Prize, and Green Ribbon Award for Best International Political Campaigner by BBC, and the Human Rights Defender's Award from Amnesty International.

Sunderlal Bahuguna

Sunderlal Bahuguna is a noted activist and an environmentalist who had fought for the preservation of forests in the Himalayas as a member of the Chipko Movement. One of his important contributions to that cause, and environmentalism in general, was his creation of the chipko slogan "ecology is the permanent economy". Sunderlal is most famous for his work to stop the creation of the Tehri dam for years, although construction and flooding are nearby completed. Sunderlal Bahuguna has contributed globally through awareness raising measures concerning deforestation, the negative effects on liquor on mountain life. The simplicity and sincerity of Sunderlal Bahuguna helped to the success of the Chipko Movement to a large extent. The Chipko Movement has been successful in forcing a fifteen year ban on commercial green felling in the hills of Uttar Pradesh, in stopping clear felling in the Western Ghats and the Vindhyas, and in generating pressure for a national forest policy which is more sensitive to people's needs and to the ecological development of the country. Sunderlal Bahuguna has successfully used the community organization techniques of social work practice in motivating and mobilizing the community for protection of environment. He was able to organize people for non-violent method for securing the rights of the people as well as protection of ecology.

Sandeep Pandey

Dr. Sandeep Pandey is one of the founders of Asha for Education, has been awarded 2002 Ramon Magsaysay

Award in the Emergent Leadership category for his work towards the upliftment of the poor and the underprivileged in India. His objective is to empower the marginalized so that the poor can have a voice. His actions from education to grass roots democracy to peace to promoting local ownership of resources, are all guided by that basic philosophy, which governed by an ideology that is Gandhian and humanitarian. He has also founded Asha Parivar that focuses on strengthening democracy at the grassroots. At the Asha Ashram in Lalpur, he has created a learning environment where students live and study among working communities of artisans and learn trades. The Ashram works to overcome caste barriers that dalits face, publicizes official corruption in the local areas, and develop appropriate technologies for the rural region. He leads national Alliance for people's movement which happens to be the largest network of grassroots' people's movements in India. He and his fellow activists undertook the Karachi (Pakistan) to Delhi (India) friendship March. During the march he had initiated discussions at villages on issues related to peace between India and Pakistan. An offshoot of this work has been a group actively working on visa free borders between India and Pakistan. In 1999 he walked over 1000 km from Pokhran, the spot of India's nuclear tests to Sarnath, the site of Buddha's first teachings, creating awareness of the impact of nuclearisation. In 2002, he marched from Cheroots to Ayodhya in the aftermath of the Gujarat carnage, to give the message that the common citizens are religious but not communal. He is working for sustainable development of the poor and ensuring good governance, which is an important objective of professional social work. He has successfully used community organization method in his entire endeavor.

Arvind Kejriwal

Arvind Kejriwal is a renowned social activist and crusader for greater transparency in government. He was awarded Magsaysay award in 2006 for activating India's Right to Information Movement at the grassroots and social activities to empower the poorest citizens to fight corruption by holding the government answerable to the people. While he was in Indian Revenue Services, he realized that severe corruption is prevalent in government due to lack of transparency in the process. He found that the common people are at the mercy of the government functionaries who suppress information, extort money and favours in exchange for basic services and thus violate the basic rights of citizens. So, he resigned from his post and founded Parivartan, a Delhi based citizen's movements, trying to ensure just, transparent and accountable governance. In 2006, he spearheaded an awareness campaign for RTI across India. He was instrumental in the passing of the Right to Information Act, 2006. He has achieved a volume of success stories to demonstrate that direct engagement in local government can make a real difference in people's lives. His work has empowered Indian citizens to fight corruption and resulted in community led efforts that have uncovered massive laundering of funds and corruption in various government projects.

Conclusion

In this Unit, the individual initiative of various leading social reformers of India has been discussed. These reformers are always remembered as they had contributed significantly for the socio economic transformation of the Indian society. This chapter basically highlighted the use and adoption of social work methods and values by various social reformers. It has

particularly highlighted the use of specific methods of social work practice particularly social case work, community organization and social action method used by various reformers in mobilizing and organizing the community as well as social work interventions taken by them. This chapter has brought into light the roots of professional social work tradition in early nineteenth century India. So, this chapter is of immense value to the students of social work because it underlies the roots of professional social work values and ethics in the activities of the early social reformers of India.

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3

History of Social Work: Initiatives through Social Movements

*Bishnu Mohan Dash

Introduction

The Indian society for centuries suffered from so many social evils. The chief among them are caste system, deplorable condition of women, illiteracy, child marriage, idol worship, the sati system, polygamy, the dowry system etc. The various reform movements like Arya samaj, Ramkrishna Mission, Indian Social Conferences, Mohammedan Literacy Society, Aligarh Movement, Ahmadiya Movement were started to combat the above ills. No doubt, it was because of their continuous efforts and hard labour that many of the above social evils were rooted out. These movements put a great pressure on the British Government to pass various laws from time to time to abolish the social evils. Definitely, certain social evils were so deep rooted that it was not easy to get rid of them in a short time. Some of them like the dowry system, illiteracy, etc. still continue and pose a great challenge to the modern reformers. Certainly, some new reform movements should be started to get rid of these social evils that still persist in India.

The growth of western education and the India's contact with western civilization awakened the Indian minds to the evils of social and religious practices. The liberation of thought fostered a spirit of enquiry and a rational

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approach to the socio-religious problems. Many Indians began to realize that social and religious reformation was an essential condition for the all round development of the country. The backwardness of the Indian society made a deep impression on the rationalist thinkers and religious and social reformers like Raja Ram Mohan Roy, Swami Dayanand Saraswati, Swami Vivekananda, Mrs. Annie Besant.

Social reform movements in India were essentially products of renaissance and intellectual awakening. Renaissance thinkers were educated in the west, which gave them the opportunity to compare their own thought and social institutions with the thought and social institutions of the west. Therefore, naturally they felt an urgent need for social reform. Socio-political factors like western education, rise of nationalism, growth of Hindi literature, establishment of western political institutions, emergence of Indian national congress, rise of a new economic order and social legislations brought a new awakening. This awakening resulted in several social and political reform movements. The broad aims of these movements in the social spheres were caste reform and improvement in the rights and status of women and generally against social and legal inequalities. The religious movements also involved an attack on certain institutions and practices like child marriage, position and treatment of widows, seclusion and the denial of women's right to property, education, the roots of which lay in the traditions of different communities. It was therefore that the movement for the social reform developed within the folds of each religion rather than as a unified movement for the transformation of society as a whole. The most important of these movements that developed within Hinduism were the Arya Samaj, the Prarthana Samaj and the Brahmo Samaj.

Reform Movements Among the Hindus

Brahmo Samaj

Raja Ram Mohan Roy is sometimes considered as the father of modern India as he had practically laid the foundations of all the principal movements which subsequently became an instrument for modernization of the country. As a social reformer, he denounced the abuses of caste, sati and idolatry. The widespread idolatry and dogmatism among the Hindus came to be viewed as retrogressive, which needed to be changed. Reacting these features of Hindu Society, Raja Ram Mohan Roy launched a reform movement in 1828 which came to be known as Brahmo Samaj. Its purpose was to purify Hinduism and to preach belief in one God. Brahmo Samaj movement was based on the twin pillars of reason, Vedas and Upanisads. It also incorporated teachings of other religions. Brahmo Samaj laid emphasis on human dignity, opposed idolatry and criticized social evils like sati and untouchability. Brahmo Samajists under the leadership of Raja Ram Mohan Roy organized agitations against sati and appealed to the reason and humanity and compassion of the people. Raja Ram Mohan Roy was also one of the earliest propagators of modern education and a pioneer of Indian journalism and used press as a medium for dissemination of modern ideas. He could convince the Governor General William Bentinck to pass legislation banning sati. The Brahmo tradition of Raja Ram Mohan Roy was carried after 1843 by Devendranath Tagore who also repudiated the doctrine of those Vedic scriptures which were infallible, and after by Keshab Chandra Sen. Brahmo Samaj was successful in bringing about general uplift of women including widow remarriage and abolition of sati. They also actively opposed the rigid caste system and practices of child marriage and contributed to the spread of modern

education. He founded the Hindu College in 1816, the first academic institution of western learning. However, towards the end of the 19th century, Brahmo Samaj was weakened by internal dissensions. Moreover, its influence on the intellectual, social, cultural and Political life of Bengal and the rest of India in the 19th and 20th centuries remained strong. Raja Ram Mohan Roy had used various techniques of social work like social action, social advocacy for the abolition of social evils which is one of the important goals of professional social work. His work was particularly aimed at empowerment of the widows, destitute as well as removal of social evils, which is still now important goals before the Indian social workers.

Arya Samaj

The movement of the Hindu renaissance sponsored by the leaders of the new reformist movements like the Arya Samaj and the Rama Krishna Mission projected the image of modern civilization of the west as over materialistic and soulless, shorn of all humanity and goodness. It attempted to idealize the glory of ancient India, the age of Vedas and the utmost tolerance of the Hindu religion. Swami Dayanand gave new ideas to the Hindu society; back to the Vedas and India for the Hindus. Arya Samaj movement was founded in Bombay in 1875 by Swami Dayanand Saraswati .Its prime object was to reform Hindu religion in northern India. Arya Samaj movement was revivalist in character because it drew its inspiration from the Vedas, which were regarded as infallible and as a foundation of all knowledge. Thus Swami Dayanand sought to reform Hindu religion by liberating it from the hold of ignorant priests and gave the call of going back to the Vedas, Thus, Arya Samaj, while freeing the individual from the tyranny of Brahmins demanded of him implicit faith in the divine

Vedas. However the Arya Samaj also proposed a programme of social reforms. It stood, however, for the four fold Varna system has to be determined by merit and not by birth. The Arya Samaj stood for equal rights of men and women in social and educational matters. The Arya Samaj opposed untouchability, caste discrimination, child marriage, and supported widow remarriage. Dayanand Saraswati opposed to idolatary, preiesthood and denounced infinite number of meanings, rituals and practices like untouchability associated with rigid caste system. Thus Arya Samaj had an egalitarian social outlook. Arya Samajist organized a network of schools and colleges for both boys and girls where education was imparted in mother tongue. The Dayanand Anglo Vedic College was founded in 1886, while the conservative section of Arya Samajists led by Swami Shadhanand started a Gorki near Haridwar to propagate the traditional ideals of education. Arya Samaj did inspire a large number of nationalists Indians and inculcated among them a spirit of social equality, self respect and self reliance. So much so that Arya Samaj later became one of the targets of political repression. Although Arya Samajists represented a form of national awakening of the Indian people, yet being restricted to a narrow Hindu basis it generated a negative attitude towards Islam and contributed to the communal divide. Shuddhi movement launched by Arya Samaj further contributed to the growth of communal outlook. As a result of which. Arya samaj couldn't become a national or cosmopolitan movement since it demanded of its followers the recognition of the principle of infallibility of the Vedas. While in the early stage it played a progressive role by attaching the evil practices like untouchability, idolatry, ritualism, and domination of priests and also contributed to national awakening by inculcating a spirit of, self help and self reliance, yet, in the later phase it became a hindrance to the growth

of secular nationalism because of its revivalist emphasis on Vedas and alienated the minorities like Muslims. The work of Swami Dayanand Saraswati reveals that he had always followed for the rights based approach for securing equal rights for both men and women. His work particularly for raising the status of women in the society reflects that he was always interested in gender mainstreaming which is an important goal of social workers. The establishment of various schools for the education of the girls and boys symbolizes his social work bent of mind towards charity, philanthropy and welfare.

Rama Krishna Mission

The Rama Krishna Mission was founded by Swami Vivekananda in 1887 in memory of his teacher Swami Rama Krishna Paramhansa. Vivekananda propounded the teachings of his Guru and made him known all over the world. He demonstrated the greatness of the Hindu religion to the west, denounced the untouchability and advocated the upliftment of the masses. The mission has a net work of its centers all over the country and has developed into a world wide organization. The head quarters of Rama Krishna Math and Mission are at Belur, near Kolkata. The Rama Krishna Mission is an important social reform institution and runs a number of school, hospitals, dispensaries, orphanages and welfare centers, helping the poor and the afflicted in times of distress and natural calamity. Millions of women and men suffering from problems have been helped by the Mission. It has not only been doing a yeoman social service but also helped to foster a spirit of national consciousness in the minds of educated people. The Ramakrishna mission is still one of the exemplary social service institutions in India. It had practiced social case work, social group work techniques

for helping the clients suffering from distress and natural calamity. It has always worked for the rehabilitation of the weaker sections of the society particularly the orphans, widows, destitutes and had organized various schools, hospitals and orphanages for providing various curative and preventive services.

The Prarthana Samaj

It was founded in the year 1867 and its objectives were almost similar to those of the Brahmo Samaj. Two of its great leaders were RG.Bandarkar, and M.G.Ranade. It propounded belief in one God, supported bhakti and opposed idolatry. Some of its leaders actively advocated the women's cause. This movement asserted that the Hindu religious tradition was not the source of legitimacy for the pathetic condition of women. In order to end social evils it started many institutions like orphanages. It condemned ban on widow remarriage. With this end in view, it opened widow ashrams and supported the cause of widow remarriage. It also started a plan for adult literacy. It also argued that women folk should have their rightful place in society. The Mumbai Widow Reforms Association was formed which arranged the first widow remarriage. Many women's organizations were formed like Women's India Association in 1917 by Margaret Cousin, National Council of Indian Women in 1926 and All India Women's Conference in 1927. Ranade has used social case work method in motivating the widows for remarriage. They had worked for the empowerment of the women, which is the important goal of social work. They have successfully used community organization method and had established a large number of women's associations for the empowerment of the women.

Satyashodak Movement

It was founded by Jyotiba Fule, a "low caste" from Maharashtra who being aware of the degraded position of the untouchables and non-Brahmins waged a life long struggle against upper caste domination and brahminical supremacy. It was a powerful non-Brahmin movement and had challenged the supremacy of Brahmins. He founded the Satya Shodhak Samaj to carry out his crusade against the Brahmin hegemony. The Satya Shodhak Samaj besides being an anti-Brahmanism movement had a programme of positive action for women's liberation, propagating education and or economic betterment. In 1854, he opened the school for the untouchables and had also started private orphanages to help widows. His two writings Sarvajanik Satyadharma Pustak and Gulamgiri became the source of inspiration for the common masses. Mahatma Fule used the symbol of Raja Bali as opposed to the Brahmins symbol of Rama. The middle castes, the Kunbis, Malis and Dhangars developed a sense of identity as a class against Brahmin who were thought of as the exploiters. The movement spread to the southern states in the first decades of the twentieth century. Kammas, Reddis, Vellas and Muslims also joined hands against the Brahmins. The Satya Shodhak Samaj had preached for empowerment of the Weaker Sections of the Society particularly the scheduled castes. Phule had successfully used various methods of social work particularly social action to challenge the supremacy of the Brahmins. He had used community organization method for organizing orphanages.

The Young Bengal Movement

The Young Bengal Movement was initiated in the first half of the nineteenth century by the followers of Henry Louis Berozio, a professor of English language in

Calcutta. His followers mainly consisted of students of Hindu College, were deeply influenced by western literature, philosophy, and revolutionary ideas. Their appeal was to revolt against the superstitions and malpractices prevalent in Hindu society. The primary aim was to expose the corrupt priesthood and evil social customs, diffuse education especially among women, use freedom of the press to bring about radical social change, encourage patriotism, and improve conditions in the country. They publicized their views through several journals like Bengal Spectator, Parthenon, Hesperus, Inquirer, Quill, Hindu and Pioneer etc. They had been criticized as Anglicists and atheist's. So, and the movement failed to develop a popular ideology and was petered out by the mid nineteenth century. But certainly, the movement was responsible for enhancing the country's self respect movement and elevated the moral stature of the society. The Young Bengal Movement could not achieve success because of lack of people's participation in the movement .So the movement could not mobilize and organize the community to actively participate in the movement. The young Bengal movement had relied on press to generate awareness among the masses. Owing to the absence of professional social work relationship which demands good interpersonal relationship between client and social worker, the Young Bengal Movement failed.

Reform Movements Among the Muslims

Aligarh Movement

Movements for socio-religious reforms were also strong among the Muslim community. From the very beginning, Sayyid Ahmed devoted himself to the upliftment of the Muslim community. He diagnosed the miserable plight of the Muslim to their innate conservation and their

antipathy towards the western culture and education. Sayyid Ahmad set before himself the two-fold task of bringing about the rapprochement between the British government and his co-religionists and removing the orthodoxy by the magic touch of western education. Like Ram Mohan Roy, he fought against tremendous odds and ultimately triumphed over superstitions and orthodoxy.

Aligarh movement was led by Sir Sayyid Ahmed Khan. He was tremendously impressed by modern scientific thought and worked all his life to reconcile it with him. Throughout his life, he struggled against blind obedience and irrationalism. He also interpreted Quran in the light of contemporary rationalism and science. He viewed, any interpretation of the Quran that conflict with human reason, science, or nature was in reality a misinterpretation. He urged the people to develop a critical approach and freedom of thought. He also warned against fanaticism, narrow mindedness, and exclusiveness and urged students and others to be broad indeed and tolerant. He believed that the religious and social life of the Muslims could be improved only by imbibing modern western scientific knowledge and culture. Therefore, promotion of modern education was given great priority by him. He founded schools in many towns and had many books of western countries translated in to Urdu. In 1875, he founded at Aligarh the Mohammedan Anglo Oriental College, which later grows into Aligarh Muslim University. This college was run on secular principles in which Hindus, Parsis, and Christians were freely admitted. He had also undertaken various reforms in the social' sphere like the abandonment of medieval customs and ways of thought by Muslims. In particular, he wrote in favour of raising the status of women in society and advocated removal of purdah and spread of education among

women. He also condemned the customs of polygamy and easy divorce. For all these views his ideas were strongly opposed by orthodox Muslim elements. He abandoned the attempts at religious reforms towards the end of his life and even accepted and encouraged separatist ideas. Among the followers who had helped Sir Sayeed Ahmed Khan and in his reform movement were Chirag Ali, the Urdu poet, Altaf Husain Hali, Nazeer Ahmed and Shibli Nomani, Sir Sayyid Ahmed Khan had a positive attitude towards charity and welfare of women. He had worked through out his life for the empowerment of women, which is an important concern of professional social work. In his endeavor he had successfully used community organization method of social work.

Tabligh Movement

Tabligh Movement was started by Mulanallyas in the late 1920, among the Meos of Northern India. The Meos were Hindus who had converted to Islam. But in spite of the adoption of Islam they continued to practice several Hindu social customs and beliefs. Even some of the Hindu religious festivals were celebrated by Meos along with their Hindus neighbours. Moulana Illys emphasized on religious orthodoxy and wanted to restore the purity of Islamic practices among the Meos. According to Marhah who studied the Talibagh movement, a crucial role was played by the Jammatis (group of propagators) who moved from village to village, propogating the precepts of Moulanallys. Moulanallys had laid down six precepts which framed the basis of the ideology of the Talibagh Movement. The consequences of the Tabligh Movement were to increase emphasis on islamisation to transform the Hindu social customs and practices which the converted had retained. This was heightened their Islamic identity but has weakened the traditional ties between the Meos and their Hindu neighbours. The

talibagh movement has met with success only in the post Independence period in Mewat. The Talibagh movement is viewed as an attempt to bring about cultural unity among the diverse Muslim communities in India.

The Talibagh Movement has successfully used community organization method for organizing and integrating the different Muslim communities in India. The Talibagh Movement reflects that an organized community is essential to bring any positive change in the society, which is an important aspect of community organization as a method of social work.

Backward Classes' Movement

Backward classes consist of mainly the lower castes and Haijans. Many social movements among the scheduled castes and other backward castes emerged in the nineteenth century and early 20th centuries. They utilized both religious and secular themes of ideology oriented towards reforms, emancipation and transformation of the established order of social relationships and values with the establishment of British rule and the spread of modern democratic, liberal and humanistic ideas, a new awareness had developed in India against the oppressive nature of caste system. The role of Christian Missionaries in promoting conversion among the lower castes and the growth of various socio-religious reform movements among the Hindus also accelerated the growth of awareness among the lower castes against the Brahminical domination and the oppressive nature of caste system in Indian society. These factors were responsible to the emergence of various backward class movements in early 20th century. The British government also lent support to these movements in order to weaken the freedom

struggle. Some of the important backward classes movements which grew in early 20th century were:

1)   Dravidian Movement,

2)   SNDP Movement, and

3)   Mahar Movement

According to M.S.A. Rao, these backward class movements were transformative in nature.

Dravidian Movement

The spread of Christianity and western education generated awareness among the non-Brahmins in the Madras Presidency region and as a result resentment started among them against the domination of Brahmins and of other higher castes. The non- Brahmins believed that for making successful and bright careers, the dominance of the Brahmins in the professional and political life had to be first ended. The year 1914 witnessed a serious conflict between the Brahmins and the non-Brahmins. The members of the non-Brahmin caste united themselves and a non-Brahmin manifesto was published in 1916 followed by the formation of the South Indian Association in 1917. After the Montague-Chelmsford reforms, South Indian Association was converted into Justice Party to counter the political influence of the Congress. Though the Justice Party had urban base, possessing members of middle class people failed to build a mass base. Soon after, the Self Respected Movement was founded in 1925 by E.V.Ramaswamy Naicker. The Self Respect Movement was an anti-Brahmin Movement, which got further impetus when E.V. Ramaswamy Naicker, popularly known as Periyar, joined the anti Brahmin movement. The Self Respect Movement was based on—the Dravidian ideology to save the non Brahmins from the tyranny of Brahmins who were considered Aryans. The Self Respect

Movement aimed at removing the control of Brahmins from the social and political levels and sought to wean the people away from the puranic, ritualistic Hinduism necessitating the presence of Brahmin priests. It considered the Brahmins as the symbol of all exploitation. His journal "Kudi Arasu" and his movement progressed from advocating weddings without Brahmin priests, forcible temple entry, the burning of Manusmriti to outright atheism at times. In fact, he tried to provide an umbrella movement to all non-Brahmins of South India, particularly of Tamilnadu. This movement was successful in appealing to the masses. Finally, the Self Respect Movement and Justice Party were emerged in 1944 to form Dravida Kazhagham, under Naicker. It adopted a militant mass agitational strategy and advocated an egalitarian ideology condemning the caste system.

The Dravidian Movement was based on radical social work approach. The Movement used successfully social action and community organization methods for organizing the community who were socially, economically and educationally backward to bring reforms in the social structure of the society. In the present scenario, professional social workers also rely on radical social work to bring about positive reforms in the society.

SNDP Movement (Sri Narayan Dharma Paripalana Movement)

SNDP movement is an example of a regional movement. The SNDP movement pertains to the Ezhavas of Kerala who were untouchables. The SNDP movement among the Ezahavas of Kerala is an example of conflict between the depressed classes and the upper non-Brahmin castes. The Ezhavas were a caste of toddy trapper in Kerala. Traditionally, Ezhavas were untouchable caste

and they had to stay away thirty four feets from the Namboodiri Brahmins. They suffered from many other disabilities both social and ritual. They were denied access to Hindu temples or to the bathing tanks of caste Hindus. Their women were not allowed to cover their breasts or to wear any foot wear. They were not allowed to build pucca house. In the later part of the 19th century with the spread of modern humanistic and secular ideas and also the spread of egalitarian ideas through Christianty, Ezhavas came to view their situation as one of the deprivation and exploitation. Under the charismatic leadership of Sri Narayan Guru they rejected Brahminical domination and developed a new ideology based on a new interpretation of Hinduism and on the basis of reinterpretation of Hinduism Ezhavas were able to claim a new identity with honour, esteem and self respect. According to M.S.A. Rao, they adopted the strategy of withdrawal and self organization. The new ideology was based on the principle of self respect, honour, and worth of individual. It was an ideology of protest against the Brahminical value system of hierarchy and pollution. S.N. Guruswamy established a parallel source of legitimacy by establishing new institutions like temples, priests, monks and monasteries. The ideology of the movement was formulated by Sri Narayan Guru Swamy. He formed a programme of action known as the SNDP Yogam. The Yogam took several issues including the right to admission to the public schools, recruitment to government employment, entry into temples, on roads, and political representation. The movement as a whole brought transformative structural changes which included upward social mobility, a shift in the traditional distribution of power, and a federation of backward castes into a large conglomeration. The new awareness created among the Ezhavas by this movement motivated them

to take the modern education, which in the long run enabled them access to the modern occupations and professions which carried high rewards in terms of prestige and wealth. This was a historic victory against orthodox ideas of Pollution. Thus the leaders of the movement were able to achieve for their followers all the basic rights in the fields of religion, education, employment and politics. Thus, Ezhavas as community successfully raised their status in society. The SNDP movement represented one of the most successful attempts of the untouchable's castes to alter the traditional power structure. The SNDP movement has successfully used the community organization method of social work .They had been able to organize the Ezhavas community and through social action, they had been able to raise the status of the untouchables. Still now abolition of untouchability as well as empowerment of the untouchables is an important task of professional social workers in India.

Mahar Movement

Mahars were traditionally considered as untouchables. Normally they were allocated menial tasks like sweeping, digging graves, removing carcasses of dead animals, cutting woods and playing music on ceremonial occasions in the village. They were denied access to civic amenities like wells, schools and even services of Brahmins and barbers etc. In the early 20th century the Mahars started organizing themselves to fight against discrimination. They held conferences and insisted on recruitment to military and police services. They were helped by the leaders of non-Brahmin movement in Maharashtra especially by the Depressed Class Mission (1906) established by V.R. Shinde. The Mission started separate schools and hostels for the Mahars. The efforts made by Mahatma Gandhi for the

abolition of untouchability and the overall impact of freedom struggle created new social awakening among them. Later on, B.R. Ambedkar provided a new momentum and a radical turn to the Mahar Movement. He adopted aggressive protest and resorted to political action. He demanded separate electorates for the harijans and during late 1920s and early 30s several satyagrahis were held for gaining entry into Hindu temples and manusmitris was burnt to show their indignation against orthodox Hindus. Ambedkar was responsible for the various Constitutional provisions for the welfare of untouchables including the policies of reservations. Later on Ambedkar persuaded the Mahars to adopt Buddhism as it was based on egalitarian ideology because Ambedkar felt that it was not possible to improve the socio-economic situations of Mahars within the fold of Hinduism. However, Ambedkar was disillusioned about the possibility of the Mahars or Harijans in general, being able to improve their conditions within the fold of Hinduism. The Mahar Movement created a new awareness among the Mahars regarding their educational, economic and political rights. They took to modern education in large numbers, which enabled them to secure the new occupations in the urban areas. Thus the overall social status of the Mahars was raised. The Mahar movement had a positive approach towards charity and philanthropy. They had organized various schools and hostels for the education of the untouchables for their empowerment which is an important issue before professional social work. Ambedkar had successfully used community organization method of social work for organizing Mahers for various agitations .Through the use of social action method, the Mahars had been able to raise their social status.

Peasant Movements

Peasants' movements occupy an important place in the history of social unrest in India though the aims and objectives of these movements differ in nature and degree from region to region. The Peasant's movements were a consequence of British exploitation, increased pauperization, insecure land tenures, and forceful eviction and exploitation of money lenders in the country side led to such peasant movements. These movements were also aimed at the unification of the peasants of a region, development of leadership, and for development of peasant elite. The consequences of peasant movement were that it developed resistance to the suppressive nature of the landlords and brought unification among the peasants. The important peasant movements of India are briefly discussed below.

The peasant movements belong to a distinct category of social movements with the ideology of class conflict as their basis. In the Indian context two opposite ideologies are associated with peasant movements—the bhoodan and sarvodaya approach of Vinobha Bhave and Jai Prakash Narayan, and the Communists. However, significant peasant movements such as Telengana, Naxalite and land grab have emerged on the basis of Communist ideology.

Naxalbari Movement

The Naxalbari movement was started in 1967-71 in North Bengal. The peasants who had lost ownership on not only the land but other means of production which ultimately led to their perpetual bondage. This created lots of discontent among the peasants. This movement was chiefly launched by distinguished leaders such as Punjab Rao, Naresh Aich, Kanu Sanyal and Panchan Sarkar. The naxalbari movement aimed at the

transformation of Jotedari to Jotedari –Adhiary, caused tension between capital and labour. The communist tried through political socialization to make adhiars to understand this discontent. As soon as this took place, the Kisan Sabha, an organization by peasant came into action and agitated to get the peasants a better share out of their product. But Cham Majumdar adopted guerilla war fare to combat exploitative elements. The large masses of peasantry trained and brought up in open militancy and the entire power of directing the armed revolt went into the hands of urban leadership. Due to the arrest of important leaders like Kanu Sanyal, Panchanan Sarkar, Jangal Santhal, Punjab Rao and others were in jail and Krishak Sabha was declared illegal. The leaderless peasants found themselves in the dark about their prospective role. Thus the movement eroded the prospects and objectives of the movement.

Nandigram movement

Nandigram is situated West Bengal's Purvo Medinipur District. Nandigram has always been a red bastion. It is one of the major areas that had witnessed the holistic Tebhaga movement launched by the united communist party in the undivided Bengal in the forties (its leader was such a legendary figure Bhupal panda) The Nandigram fiasco had its origin in a piece of information that sparked a local agitation. On January 3, an inopportunate notice sent by the Haldia Development Authority on its own initiative to the Block Development officer in Nandigram, to identify areas that may be required for setting up a chemical hub, elicited a violent reaction from the local people. The state government then gave a verbal assurance that no land would be acquired without the prior consent of the people. So, in effect it is the local left (CPI/CPM) members and supporters, sympathizers spearheaded the Bhumi Uchhed Pratirodh Committee along with some local

elements of the opposition parties including the Trinomul Congress and the Jamiat Ulema -e-Hindi. The people in the Nandigram were adamant and not ready to part with their land for the SEZ. Apparently fearful of this and scared of police reprisal, protesting villagers had blocked the entire areas by digging up roads and erecting barricades. The police ostensibly come to clear up the area and restore law and order when they were met with fierce resistance. It is then that the cops used tearless and the protesters were dispersed. A number of lives were lost and a large number of people were injured during the protest. As a consequence the proposal for an SEZ in Nandigram got cancelled. Now the Nandigram situation is coming to normalcy. The communication net work is being restored immediately. Roads that have been dug up, culverts broken are now under construction. The government is trying to ensure peace through a social aspect. This is definitely an achievement of the peasant movement in Nandigram. Of course this victory has been won at an exorbitant price with so much blood shed. This is the first time that a peasant movement has successfully scuttled an SEZ project in any part of the country. The success of the Nandigram movement was based on the successful use of community organization method of social work. It reflects that in the contemporary Indian situation social action is a desirable method of social work to bring about structural change in the social system as well as in modifying the social policy in favour of the weaker sections of the society.

Moplah Revolt

The Moplahs were the Muslim tenants at the bottom of the tenurial structure. The Moplah revolt was organized against the exploitation of Namboodris who owned the land. They revolted because they suffered from rack

rentings, evictions, mounting debts, famine and spread of cash crop farming. This is why the revolt took the form of attack on the property of landlords and desecration of temples. The moplahs had revolted many times but these uprisings had a messianic character. The leadership was provided by Kunjahammad Haji, Ali Musaliar, etc. There were 28 out breaks of violence between 1836 and 1919. It is important to note that it lasted longer than any other peasant insurrection. Besides this, British rule was completely wiped out from Malabar region and an Independent Khilafat Kingdom was established. It was initially a rebellion against the landlords and imperialism but later assumed a communal character. The Madras government suppressed the revolt with severe hand. One of the impacts of the Moplah Revolt was that the Madras government proceeded to pass Malabar Tenancy Act and conferred permanent tenancy of land on a large section of peasants.

Indigo Revolt of 1860

This was the most militant and wide spread of the peasant movements. The indigo cultivators of Bengal launched the movement in 1859-60 as a protest against the policy of repression followed by Europeans against the Indigo cultivators. The revolt enjoyed the support of all categories of the rural population including the zamindars, money lender, rich peasants and even karmacharis of the indigo concerns. They were also supported by intellectuals of Bengal who carried on diligent campaign in their favour. It began in Govindpur village in Nadia and was led by Digamber Biswas and Bishnu Biswas. The strike, first of its kind by the peasant spread to other parts of Bengal. Alaramed by these developments, the European Planters appealed the government for assistance in quelling the revolt. The

government not only refused to oblige the planters in crushing the strike but also appointed an Indigo Commission to look into the problems of the indigo cultivators. Its recommendations were embodied in Act IV of 1862. The Indigo strike of 1860 was an event of great significance in so far as it represented the first step in the direction of struggle against the British in Bihar.

Telengana Movement

This movement was started in 1946-48 in Telengana in Andhra Pradesh. Telengana a collection of 9 districts was ruled by the Nizam, who was known for his enormous wealth. The movement was directed against autocratic feudal regime dominated by the Nizam of Hyderabad. The movement was based on communist class struggle ideology and a peasant guerrilla war was led by Communists. The peasants of Telengana began their struggle in 1946 on some economic issues such as the grain tax, forced labour, and eviction. The background was created by the Telugu Literacy movement, which introduced the idea of renaissance and was against Nizams establishment. Under the influence of Indian National Congress and Arya Samaj, The Telengana elites gave a new direction to the activities of Andhra Mahasabha in 1930, mobilized public for abolition of forced labour and other social evils and demanded for equal economic opportunity. In 1940, the Andhra Mahasabha spilt into two factions, Communists and Non-Communists.

The consequences of the movement brought about social conditions better than the pre-movement stage. And consequently many progressive land reforms were enacted in 1950. The movement did bring about a change in traditional distribution of power, which M.S.A. Rao calls social transformation. The Telengana movement, Naxalbari movement and the Moplah Revolt were based

on the ideology of class conflict. They had followed peasant guerrilla war for the upliftment of the peasants. Their method of working doesn't fall under the purview of the social work values and ethics of professional social work.

Kheda Movement or Kheda Satyagraha

A peasant movement spearheaded by Gandhi to accept the demand of peasants to suspend revenue collection by Government in the wake of outburst of famine. Gandhiji exhorted peasants not to pay taxes and prepare to sacrifices and sufferings, if any. Kheda Satyagraha was chiefly directed against the government. In the spring of 1918, crop failure and drought brought misery to the peasants of Kheda in Gujurat. A "no revenue" campaign to press the remission of the state demand in case of poor harvest was started by Mohan lal Pandya, which was later taken up by Gandhi in 1918. Vallabhabhai Patel and Mahadev Desai joined the Kheda Satyagraha Government had to suspend the land revenue collection, because of Gandhiji's non-violent Satyagraha method was successful.

Gandhiji had successfully used the method of community organization to mobilize the masses to undertake various peaceful demonstrations. The use of social action method has helped for protecting the farmers form the exploitation of British government. The contemporary social worker like Medha Patkar is also following the same strategies of Mahatma Gandhi.

Eka Movement

The Eka Movement launched in 1921 was a peasant movement in Avadh, U.P. The movement was encouraged by the Congress and Khilafat leaders. The protest was against extraction of rents much higher than that recorded and the oppression of thekedars who were

responsible for collection of rents. The Eka movement developed its own grass roots leadership in the form of Madari Pashi and other "low caste" leaders who were not particularly inclined to stick to the discipline non-violence. By March 1922 severe government repression followed and that was the end of it.

Farazi Movement

Muslim peasants of East Bengal agitated in 1838-1860 against British and zamindars' rule and fuelled religious sentiments. It was started by Farazi Sect founded by Haizi, Shariatullah to purge Islam. Under British rule, the Indian peasant had problems in adjusting to the new economic forces. The life of the peasantry became difficult .The Faraizi movement led by Shariatullah who was under Wahabi influence, and later by Dudu Mian, was an attempt to organize the peasants to rise against the extraction and oppression of the zamindars and government authorities in East Bengal. It was essentially a Muslim movement with an Islamic flavour, in that an Islamic administration was sought to be established and it was more anti Hindu rather than taking up the general issues of the people.

Environmental Movements

Before the advent of British rule in India, there was only a customary regulation of people's rights over forest lands and produce. However, in 1965 an Act was passed to manage and preserve the government forests. Subsequently many Acts were passed by which, in the name of development, large scale deforestation took place. Due to increased exploitation of the forest, the forest communities have experienced a progressive loss of control over their habitat. In the seventies, people responded to this threat (to their survival) by launching ecological movements in various parts of the country

and made demands for the conservation of vital natural resources to ensure their use on a sustainable basis.

Chipko Movement

The meaning of Chipko, translated in Hindi, literally means "tree-huggers". The Chipko movement is the contemporary expression of a continuing heritage of peaceful resistance by the people of Uttarakhand. The Chipko movement, are rooted in conflicts over forest resources and are similar cultural responses to forest destruction. Chipko's demand is conservation of not merely local forest resources but the entire life-support system, and with it the option for human survival. The Chipko Movement began in 1971 as a movement by local people under the leadership of Dashauli Gram Swarajya Sangh (DGSS) to assert then rights over the forest produce. The Chipko movement itself was never an organized protest. It was largely a series of discrete protests by separate Himalayan villages like Reni, Gopeshwar and Dungari-Paitoli. But this amorphousness of the movement was given a unified vision and leadership by the Gandhian social worker, Chandi Prasad Bhatt. The simplicity and sincerity of the leaders like Shri Sunderlal Bahuguna also helped to the success of the movement to a large extent. The Chipko movement has been successful in forcing a fifteen year ban on commercial green felling in the hills of Uttar Pradesh, in stopping clear felling in the Western Ghats and the Vindhyas, and in generating pressure for a national forest policy which is more sensitive to people's needs and to the ecological development of the country.

Tehri Dam Movement

The other popular movements of importance in India, which have environmental protection as one of their

objectives, relate to major dams. Notable among them are Tehri Dam, Silent Valley Project and Narmada Valley Projects. The longest struggle among the anti-big dam protests was the opposition to Tehri Dam, being constructed on the river Bhagirathi in the Garhwal region. The Tehri Baandh Virodhi Sangarshan Samithi, committee for the struggle against the Tehri Dam founded by veteran freedom fighter Veerelldra Datta Saklani, has been opposing the construction for more than a decade. The major objections include, seismic sensitivity of the region, submergence of forest areas along with Tehri town, etc. Despite the support from other prominent leaders like Sunderlal Bahuguna the movement has failed to gather enough popular support at national as well as international levels and the government is determined to complete the project. Now the construction and flooding are nearly completed.

Silent Valley Project

One of the early and complete successes of environmental movements was the abandonment of the Silent Valley hydro electric project in Kerala. This movement was organized by the Kerala Sastra Sahitya Parishat (KSSP) in collaboration with wild life conservationists. In this project, however, there was no local people's involvement as there was no displacement of people. The movement was fought primarily on environmental grounds and mostly at the intellectual level. The major concerns of this movement were the adverse environmental impact on Silent Valley, one of the last surviving natural tropical forests in India and protecting a rare breed of monkey, lion-tailed macaque. With the active support from the International organizations like World Wildlife Fund and the International Union for the Conservation of Nature and

Natural Resources the movement assumed International importance though it gained popularity and coverage, the ultimate success of the movement was attributed to the then Prime Minister Mrs. Indira Gandhi's desire to enhance her image among the International Conservation Community.

Narmada Bachho Andolan

One of the most popular movement in the environmental history of India in recent years. Narmada Bachao Andolan associated with the Narmada River Valley Project. Though the movement started as early as in the 1970s, along with the clearance of the project, it received momentum only during late 1980s. This movement was centered around the issue of human rights. In fact, some of the main leaders of the movement at present like Medha Patkar were working toward proper rehabilitation programmes for the dam displaced. Their demands included complete stopping of the dam, resettlement and rehabilitation benefits to the oustees. The movement, however, gained wider public attention with mobilization and organization of oustees (mostly tribal's) and the joining of the eminent social workers like Baba Amte, Sunderlal Bahuguna and Medha Patkar. Though its wider public attention is due to its coverage (impact) in three states, the most notable feature of this movement is the international support it has received.

The environmental movements in India reflect the use of various social work methods like community organization and social action for protection of ecology and protection of human rights. The non-violent struggle led by Chandi Prasad Bhatt and Sunderlal Bahuguna generated immense pressure for the formulation of national forest policy which aims at ecological development of the country. The environment leaders

like Medha Patkar, Sunderlal Bahuguna had been able to successfully mobilize the community for social action for protecting their interests. These social workers have promoted the protection of human rights which is an important concern of professional social work.

Conclusion

In this Unit various kinds of social movements like socio-religious reform movements, backward class movement, peasants' movements, and environmental movements have been discussed. These movements are of great significance as it had ushered in social reforms by way of social mobility of the disadvantaged sections of the society. These movements have been responsible for the formulation and enforcement of various legal provisions for the protection of women, children, untouchables as well as poor peasants. So these movements are of immense significance to the students of social work to understand the roots of these social movements and how they had played a significant role in Indian society. It also describes the use of various methods of social work practice by different reformers in mobilizing and organizing the community. The section also describes briefly the Nandigram movement, which is a very recent movement in present context. The Nandigram movement is one of the most successful peasant movements in India which signifies that organized efforts, collective mobilization, social action can bring positive change and can resist change in our social structure.

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4

History of Social Work in India: Initiatives by NGOs

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Introduction

Social work is a professional discipline, and at present, social work is being practiced in numerous settings across the globe. Social work emerged as a profession early in the 20th Century and today is the profession charged with fulfilling the social welfare mandate of promoting well-being and quality of life of people across the board.

The philosophical and historical bases of social work and social welfare form the backbone of the profession. A historical perspective gives us insight into how social work services find its root in UK, USA and in India in the form of different institutions, charity houses NGO's etc. In the primitive society mutual aid served as the means of protection for family or tribe against the hostile world. The role of the family head was that of protector. As religious practice became organized, priests assumed leadership in providing protection for the sick, widows, orphans, and the helpless. Religious devotion became a powerful incentive for benevolence and charity. In the medieval period in England like other European countries, it was the pious duty of the church to help and protect the poor. People gave alms to the destitutes, handicapped, blind and poor out of religious sentiments. The decreasing authority of the church and the

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increasing tendency of shift in responsibility to governmental authorities gave rise in England to a series of measures which culminated in the famous Elizabethan Poor Law of 1601. This law distinguished three classes of the poor i.e. the able-bodied poor, the impotent poor and the dependent children. It established the principle that the local community, namely the parish, had to organize and finance poor relief for its residents.

Social Welfare services existed in USA since the establishment of the original thirteen colonies on the eastern sea board in the seventeenth and eighteenth century. The English people, who settled here, brought with them their customs, laws and ideas.

Elizabethan poor law served as the basic pattern in need. The first alms house was established in Massachusetts in 1662. It started functioning in 1685 both as an alms house for the disabled and as a work house for the able bodied paupers. These alms and work houses also took care of their health problems. Associations for the function of charitable aid or mutual benefits were also formed on the basis of national origins and church affiliations.

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

1) The rise of the philanthropic foundations devoted to health, education, science, research, international peace, social welfare etc.

2) National services agencies were established for the Boy Scouts, Girl Scouts, and Camp Fire Girls Programme and the Boy's Club movement.

3) Special wartime programmes which were developed during the First World War (1914 – 18) included the home service and programme of the American Red Cross and Services promoted by a number of

national agencies, including the National Recreation Association.

4)   The period saw the establishment and growth of state and local departments of public health, development of general hospitals as a basic method of care for the well to do as well as the indigent sick, special hospitals and sanatoria for the T.B. patients, convalescent and rest homes, the beginning of hospital social service in 1905, health centers and infant welfare clinics, other programmes for the reduction of infant and maternal mortality; public health, nursing, social hygiene and sex education, special state and voluntary institutions for crippled children and state programmes for rehabilitation.

There were improvements in state institutions for the mentally ill. Social service workers were being added to the staff of the mental hospitals and outpatient clinics.

While making the systematic study of development of social work in India, we find that in ancient India, the nature of social service was that of charity. Social welfare activities were performed by *yagnas*. The Chhandogya Upanishad says that life is a succession of *Yagnas* or services for others. Charity is not merely a social duty but it is like prayer. One does it for its own sake, because on feels it is a privilege, because one is serving the Lord through it. The habit of giving alms was common and no house holder turned away a beggar empty handed as to do so was considered a sin. In nineteenth century a number of notable reformers, such as Raja Ram Mohan Roy, Iswar Chandra Vidya Sagar, Sasipada Bannerjee etc. came forward and worked towards abolition of sati, widow remarriage, economic self-reliance, female and low caste people education etc. Modern social work was introduced in India by Christian missionaries at the beginning of the nineteenth century

when they started making houses for orphan children and destitute men and women. Indian social reformers like Sasipada Banerjee, Phule, Karve etc. started building homes for the widows. Some social organizations like Arya Samaj, Prarthna Samaj, and Ram Krishna Mission began to provide a variety of social welfare services to the needy. Religious associations also played significant role in providing institutional welfare services in India. Since then number of NGO's have initiated programmes in various developmental fields like health, nutrition, rural development, recreation and education. Large numbers of these organizations are also silently engaged in rendering welfare services to women, children, handicapped, rural poor and others in direct need.

These NGO's have been giving its direct as well as indirect services to the needy sections of the society. At the direct level they are making intervention at individual level, at the family level and at the group and community levels. Indirect services in social work have been provided by making intervention at the Organizational and Institutional level and at community level. The history of social work is clearly reflecting how it is growing and inspiring from philanthropist, religion and NGOs. Here we have taken NGO's because they follow the similar values, ethics and principles of social work.

No doubt these organizations have been working towards the mainstreaming of the disadvantaged and marginalized section of the society. The objective is to empower the target groups through their educational, economic and social development and to bring them on par with rest of the society. Several of them NGOs employ social workers to cater the needs of the organisations through professionalism. Here we are presenting the working of different organizations for different sections of the society.

Efforts have been made to document information about the several well known voluntary organizations, engaged in various fields of welfare, development and empowerment. Encyclopedia of Social Work in India, and directories of welfare agencies published by Central Social Welfare Board and Directory of Voluntary Action published by AVARD and all India directories of welfare agencies brought out by National Institute of Public Cooperation and Child Development are some of the major sources of information on voluntary agencies in India. These publications have made valuable contributions in dissemination of vital information about voluntary organization across the country. The following table will provide an insight about the status of well known NGOs on the country.

Table 1: Rural Urban distribution of NGOs

Total Number of NGOs	1.2 million
Rural Based	53%
Urban Based	47%
Unregistered	49.6%

(Source: Invisible, Yet Widespread: The Non-Profit Sector In India, December 2002, PRIA)

Table 2: Dominant activities preformed by NGOs in India

Type of Activities	Percentage of NGOs
Religious	26.5%
Community/Social Service	21.3%
Education	20.4%
Sports/Culture	17.9%
Health	6.6%
Others	7.5%

Source: Ibid

Identification of NGOs

This unit attempts to cover existing information about some of the major voluntary organizations with regard to their objectives, organizational structure, programmes and services, beneficiaries, major achievements, problems and difficulties, and future plans. Almost all organizations are working in more than one field.

Profile of Major NGOs

All India Women's Conference

The All India Women's Conference (AIWC), one of the oldest voluntary organizations in the country, was founded in 1927 by Margaret Cousins, an Irish Lady, who had made India her home. Its original concern was women's education but gradually it took up various social and economic issues concerning women, such as purdah, child marriage, trafficking, women's property right etc.

The main objectives of this organization are: to work for a society based on principles of social justice, integrity, equal rights and opportunities and secure recognition for the inherent right of every human being and to work and to secure the basic essential of life, such as food, clothing, housing, education and other social amenities in the belief that these should not be determined by accident of birth or sex. It also makes women aware of the fundamental rights conferred on them by the Constitution of India. The AIWC is represented on various committees and commissions on Social Welfare set up by the Government of India from time to time.

AIWC literacy campaign was intensified in 1996 by initiating non-formal education programs in primary education for school dropout girls and condensed courses in education for adult women. Since 1989 the

Government of India has also identified this organization as the Nodal Agency, to implement the National Project on improved Chullah (NPIC) and the National Project of Bio-gas Development (NPBD). AIWC was awarded the UNEP Global 500 Roll of Honor for the NPIC Program in Habitat II at Istanbul in 1996 and the IREDA award for outstanding work in NRSE in 1997. This organization is also instrumental in bringing several legislative reforms for the benefit of women and children.

Indian Council for Child Welfare (ICCW)

ICCW is a pioneering NGO in the field of child welfare. Established in 1952, the Council is engaged in implementing programmes for the benefit of children, particularly from weaker sections of society. Each District has District Council for Child Welfare with the Collector/District Magistrate as Chairperson and non-official and official members. It has various programmes in the districts such as crèches for children of working women, Programmes for child labour, prevention of female infanticide and Girl Child development programmes etc. has set up a Children's Disaster Relief Fund to help children affected by the disaster. Its major objectives are to ensure the basic human rights to survival, physical, mental and social development, protection of the child against neglect, abuse and exploitation, betterment of families and communities to enhance the quality of life for children and undertake aid directly or through district councils or institutional members and initiate schemes for enhancement of child welfare/development. The Council also strives for dissemination of information and education of public on child welfare/development on a scientific basis and enactment of legislation-related matters concerning children and their welfare and implementation of the same.

Some of the important contributions in recent years have been in following areas:

● National Plan of Action for Children (NPAC), 2005

● The Commission on Protection of Child Rights Bill, 2005

● A Parliamentary Forum on Children

● National Consultation on Children in India: Priorities for 11th Plan

● Regular Annual Events like Organization of National Bravery Award etc.

SOS Children's Villages of India

SOS is a non-profit, non-government, voluntary organization committed to the care of children – orphaned or homeless. Its activities are financed by donations from individuals, companies, land gifts and scholarships of children. In 1964, founders started with a dream to reach out and help as many children as possible. This dream was realized with the establishment of the first "SOS Children's Village" at Greenfield in Faridabad. Many good people – a large number of dedicated and loving mothers, hundreds of co-workers and thousands of good friends came together and worked together for making it possible to continuously strive ahead, so as to achieve goals. Slowly the SOS reach has covered almost every part of the country. Every SOS Village has 10 to 20 family homes. The family unit consists of 9 to 10 children who share their lives as brothers and sisters and grow together under the care of their mother – like any family. Children attend local schools and keep close contact with neighbouring families. Over the years children have grown up and become engineers, teachers, doctors, nurses, social workers, technicians, management and IT professionals and journalists. Many have joined services while others

are self-employed. Many SOS children are today independent, married and well settled.

As a member of the working group on National Guidelines for Foster Care, SOS India contributes technical inputs for the development of national and State level guidelines. The organization is an active member of the sub-group on "Child Protection" of the Ministry of Women and Child Development, GOI and the "Working Group" set up by Planning Commission (Women and Child Development). SOS is also an active member of the India Alliance for Child Right (IACR). Mission of the organization is nurturing today for a promising future.

Voluntary Health Association of India

Voluntary Health Association of India (VHAI) is a non-profit, registered society formed in the year 1970. It is a federation of State Voluntary Health Associations, linking together more than 4000 health care institutions and grassroots level community health programs spread across the country. The primary objective is to make health a reality for the people of India by promoting community health, social justice and human rights. Its activities are carried out with support of several benefactors and donor agencies. This organization has also initiated certain income-generation activities so that its activities can go on uninterrupted and can respond effectively to emergencies and natural calamities. VHAI since its inception has a Division of Community Based Health and Development which is an exemplary movement at the grassroots for the voluntary sector to help realise VHAI's objective of developing and maximizing efficiency, strengthening skill and enhancing capabilities of individuals. Activities of this Association were initially focused more on MCH, training of health workers in antenatal care, safe child birth etc. Gender concerns, the need for policy advocacy,

revamping of training in medical colleges, NGOs and other organizations followed. The needs for greater gender sensitization, gender responsibility as well as implementation of the legal provisions to safeguard women's interest are some of its areas of concern.

Ramakrishna Mission

Though it is true that Swami Vivekananda started the Ramakrishna Mission on 1ˢᵗ May 1897. His disciples later constituted the Mission as monks or as householders. Discipline, Sri Surendranath Mitra. The Mission's special task was to set up ashrams in different parts of the country, preach Vedantic religion and educate the masses. The mission began to sent trained members of the order abroad to start centres for preaching of Vedanta and Indian culture so as to bring the East and the West closer. The aims and the ideals of the Mission is purely spiritual and humanitarian. For the mission service does not mean just providing food and clothes and doling out some money to the poor and needy. Service becomes real worship when these are rendered with selflessness.

Shri Ramakrishna (1836-1886) propagated the equal validity of all religions, the potential divinity of man, and service to man as a way of worshipping God. Sri Ramakrishna's chief disciple, Swami Vivekananda (1863-1902), carried far and wide these teachings which constitute the core of India's oldest philosophy, Vedanta. The Ramakrishna Mission, besides teaching Vedanta, gives concrete service to the community through the establishment of schools, colleges, hospitals, orphanages, etc. Its developmental activities are in the areas of water, health, education, environment, nutrition, hygiene, women and child development, handicapped, rural development, employment generation, and promoting training in agriculture to

farmers and government officials and functionaries. It has rendered yeomen service in case of emergencies likes flood, earthquakes, drought etc. Most of its services are managed and delivered by a dedicated band of volunteers who are well versed in different disciplines such as education, science, technology, social work etc. Mission has also created a cadre of volunteers at the grassroots level to enlist people's participation and support.

National Service Scheme

The involvement of students of colleges and universities has been drawing the attention of Government of India (GOI) since independence. Initially, emphasis was placed on generating among students a sense of dignity of labour through "Shramdan". The National Service Scheme (NSS) was launched during the Birth Centenary of Mahatma Gandhi (1969) as a student youth service programme. The objectives of NSS are to arouse social consciousness of the youth for their personality development through community service. The involvement mainly is of undergraduate students on a voluntary basis in various activities of social service and national development so that students may understand problems of the community, appreciate them, awaken social consciousness and inculcate in them a sense of dignity of labour.

NSS is an educational experiment in community service. The motto of NSS is "Not me, but you". Programmes include a special camp for 10 days and regular activities (community work) for about 120 hours. Some of the major activities are:

● Improvement of campuses

● Tree plantation

● Constructive work in adopted villages and slums

- Work in welfare institutions
- Blood donations
- Adult and non-formal education
- Health, nutrition, family welfare, health awareness campaigns
- Sustainable development with emphasis on wasteland development and wasteland management.

One of the thrust once is to organize a 10 day duration camp every year in adopted villages/slums on specific theme. One NSS unit comprises 100 student volunteers led by a teacher called "NSS programme officer". NSS maintains positive and meaningful links between campus and community as also knowledge and action. This scheme is operational in all the states and union territories. Each state has a Liaison Cell to monitor the NSS programmes in the State.

Gandhi Peace Foundation

The leadership which initiated the establishment of Gandhi Peace Foundation (GPF) included Dr. Rajendra Prasad, the first President of India and Prime Minister Jawahar Lal Nehru. The principal objective of the Foundation is to carry out studies and research on the teachings and practices bequeathed to us by Mahatma Gandhi and to determine their relevance with respect to problems that mankind faces in day today life. Since problems get changing over a period of time, it is natural that our attention also keep shifting on a regular basis. The prominent tasks of GPF at this juncture may be broadly classified into three parts:

- *Applicability of non-violent alternative*: Study of the violence caused to nature and her environment as a result of modern development plans and study of development in science and ecology which indicate the possibility of a new holistic world view.

● *Publications*: Gandhi Marg (a quarterly in English and Hindi) and preparing case studies based on use of non-violence in resolving current conflicts and generation of ideas to different aspects of modern problems such as economics, environment, disarmament, social conflict etc.

● *Field work*: Application of Gandhian solutions to society's problems which include the efforts made in the Chambal Valley which resulted in the surrender and rehabilitation of dacoits; special contribution in the field of environment awareness through publications; a field experiment in the area of "natural or organic farming", camps on Gandhian themes, and providing fellowships and educational programmes to promote Gandhian ideal.

This Foundation is keen to involve young citizens to debate their past, present and future in order to acquire a sound understanding of peace. It utilizes the ideals of Gandhi as a vehicle for their introspection. It also works to make young generation realize the value of peace as an enabler to people for leading a richer and fuller life. This organization engages in rooting out violence and terrorism in the world. GPF is actively associated with the world peace and disarmament. It has also a Sarvodaya Press service, which has access to 400 different newspapers and many periodicals in different Indian languages. GPF's peace initiatives in Nagaland, Assam, Punjab and Kashmir are well known and provides the much needed enthusiasm to professional social workers.

Indo-Global Social Service Society

Indo-Global Social Service Society (IGSS) was established during the year 1960. It functions as a development support organization seeking to reach out to the most marginalized and vulnerable communities of the Indian

sub-continent. The main objective of the Society is to make a difference in the lives of these sections by promoting meaningful partnership with grassroots NGOs and communities. The vision of the society is a human social order based on truth, justice, freedom, equity and integrity of the whole creation in which basic human rights and the dignity of every individual are upheld. This vision focus to strengthen the family as a basic unit of the community wherein power, resources and fruits of development are shared by all. This has also been reflected in the mission of the society such as raising and maintaining IGSS on the principles of truth, justice, freedom, equality and plurality in solidarity with the poor and marginalized and vulnerable sections like dalits, tribals, minorities, women and children. Organization supports sustainable movements and capacity building programme initiatives, which are relevant, and innovative. It also enhances the capacity of human resources in terms of integrity, attitude and orientation. The society also offers scholarships to the poorest of the poor and focuses on strengthening of local self-governance and empowerment of women. In the Northeastern states, IGSS was one of the first support agencies to focus on HIV infected and affected women in Manipur, Mizoram and Nagaland. Medical aid provided by it helps to subsidize expensive life saving treatment for heart disease, kidney problems/transplant and cancer or surgery for economically poor and needy. IGSS is the only agency in India known to be promoting social work education through its scholarship and loan scheme for BSW and MSW students for several decades.

Caritas India

Caritas India is a member of the confederation of Caritas Internationals. Caritas India is the official national organisation of the Catholic Bishops' Conference of India

(CBCI). It was established in 1962 to assist NGOs in India in their efforts to eradicate poverty, reach relief and rehabilitation in times of disasters and organize communities for self-advancement. During the last four decades of its humanitarian and development efforts, this organization in India has served the poor and marginalized, without any distinction of caste, creed and ethnicity. The word Caritas comes from Latin, which means, Charity/Love. The name connotes the Church's efforts to bring Compassion and Love to Humanity, as Mother Theresa aptly put it, *Charity is Love in Action.* Caritas exists to bring Solidarity and Social Justice across the world. It uphold human dignity everywhere and at all times, and combats the de-humanizing poverty through option for the poor by strengthening the capacities of the local partners and protects the Unity of the Family through formation of positive values. It also builds and strengthens solidarity and partnership globally and locally. It has contributed its mite to major national disasters by way of providing relief assistance at doorsteps to the victims. In almost all major natural calamities of the past decades this, organization along with its local partners was among the first to reach the disaster spot with its relief materials. However, rescue and relief operations are only the primary stage of assistance to disaster victims. Caritas respect the dignity of the human person, aims at executing its disaster management programs by fostering the dignity of the victimized. The following were some of the recent landmarks in disaster response in the history of Caritas India:

- Bangladesh Refugee Relief in 1970s,
- Maharashtra Earthquake Rehabilitation (1993-1998)
- Andhra Pradesh Cyclone Relief and Rehabilitation (1996-1998)

- Orissa Super Cyclone Relief and Rehabilitation (1999-2003)
- Gujarat Earthquake Relief and Rehabilitation (2001 onwards).

Caritas India recommends the employment of professionally qualified social workers in all its programmes and offices. It also promotes in-service training programmes for various functionaries particularly the social workers.

People's Union for Civil Liberties

Civil liberties, civil rights, or human rights are terms which are often used interchangeably. In early 1936 Jawaharlal Nehru wrote to several political leaders and intellectuals about his idea of the need of a non-political and broad based civil liberties organisation for purposes of collecting and disseminating information and educating the masses. This culminated in the founding of the Indian Civil Liberties Union (ICLU) on August 24, 1936. This was followed by the formation of Unions at Bombay, Madras, Calcutta, and in Punjab as its units. Rabindranath Tagore was the first Honorary President of the ICLU and Sarojini Naidu the president. However, formation of Congress governments in some provinces resulted in a decline of initiatives of the Congress workers and slowly the first chapter of civil liberties movement in India came to a close. The 43rd amendment to the Constitution, drastically curtailed the rights and liberties of the people and the powers of the courts, in the name of national crisis.

Mr. Jaya Prakash Narayan founded an organisation by the name of the Citizens for Democracy on April 13, 1974. He also founded the People's Union for Civil Liberties and Democratic Rights (PUCLDR), in 1976. PUCL tried to find the causes of communal riots and

tried to create amity amongst various sections of society. PUCL also organizes observer teams at the time of Elections in sensitive constituencies. This organization has also been active on environmental issues, especially for the rights of those affected adversely by 'development' projects. It has, from time to time, taken up issues to courts at various levels. The PUCL maintains fraternal relations with many national and international organisations concerned with Human Rights and exchanges literature with them. Some of these important international organisations are the Amnesty International, the World organisation against forture, the Human Rights Watch, the Netherlands Institute of Human Rights, the UN Centre for Human Rights, the Lawasia and the Asian Human Rights Commission.

Rajiv Gandhi Foundation

The Rajiv Gandhi Foundation (RGF) was established on 21st June 1991 to commemorate Rajiv Gandhi's vision for India. The RGF aims to work in areas, which were of deepest concern to Rajiv Gandhi, and to act as a catalyst in promoting effective, practical and sustainable programmes in areas of national development. The foundation has established its presence virtually in all the States and Union Territories of India.

Among its programmes RGF accords top priority to literacy which is considered a pre-requisite for implementing the developmental programmes. Rather than aiming to duplicate large scale efforts of national literacy mission RGF supplements and strengthens the areas which may qualify for closer attention by working closely with NGOs, individuals and concerned State Governments. Foundation encourages collective experience sharing and exchange of ideas by providing support to voluntary agencies engaged in advancement of literacy and/or elementary education. The Foundation

endeavours to evolve innovative projects involving women and children in the development process. It also utilizes their traditional knowledge base to make development projects more efficient and ecology friendly. Foundation's role is that of a catalyst and initiates innovative projects which are potentially replicable in other parts of the country. Several social workers are involved in various projects initiated by RGF.

M. S. Swaminathan Research Foundation (MSSRF)

This Foundation was registered during the year 1988 as an autonomus non-profit trust. The goal of the organization is to impart a pro-nature, pro-poor and pro-women orientation to a job, promote economic growth in rural areas by way of harnessing science and technology for environmentally sustainable and socially equitable development. It is conducting research in five areas: coastal systems research, biodiversity and bio-technology, ecotechnology, training and capacity building. The Foundation operates through agricultural and rural development: conservation and enhancement of natural resources, promotion of sustainable livelihoods, gender equity and voicing the voiceless and information skill development. It also promotes public understanding of science through media practitioners. It has adopted bottom up participatory approach which places people before technology. It was started at a time when people were facing serious ecological and social problems in terms of growing damage to the basic life support systems of and water, forests, bio-diversity and atmosphere; increasing poverty, social and gender inequality, rapid growth of population combined with high rates of unemployment beating to jobless economic growth. Its research agenda are in terms of sustainable development, rooted in the principles of ecology, social and gender equity, employment generation and economic viability.

During the last 10 years its functions were based on the principles of partnership with rural and tribal men and women. It has also considered the tribal and rural families working with young staff as partners and innovators and not as "beneficiaries". A new social contact has been created between scientists and the economically and socially underprivileged sections of rural society. MSSRF has established linkages with industries, adopting the triple helix model of partnership involving industry and business, resource – poor farm women and men and scientists. It has also prepared a project support document at the request of United Nations Environment Programme (UNEP). Another noteworthy project is on strengthening rural livelihoods through agro-industries with specific reference to tribal and rural women jointly taken with the Central Food and Technological Research Institute (CFTRI), Mysore. Under coastal systems research the different aspects being considered are conservation, revitalization and sustainable use of bio-resources, community empowerment and benefit sharing. Numerous village level volunteers spend their valuable time and expertise to the Foundation.

Missionaries of Charity

Missionaries of Charity are a Roman Catholic religious order established by Mother Teresa of Kolkata in 1950. The mission was to care for (in Mother Teresa's Words): "the hungry, the naked, the homeless, the crippled, the blind, the lepers, all those people who feel unwanted, unloved, uncared for throughout society, people that have became a burden to the society and are shunned by everyone". These Missionaries provide care and support to refugees, ex-prostitutes, the mentally ill, sick and abandoned children, lepers, HIV/AIDS victims, the aged and the convalescent.

They have schools run by volunteers to educate street children; they run soup kitchens, as well as many other services as per each target groups need. They have numerous homes in Kolkata alone which include homes for women, orphaned children, the dying, a school for street children, and a leper colony. These services are provided to people regardless of their religion, east, age and sex. Across the country the Missionaries of charity have several projects and programmes which has the approval and appreciation both government and other social and development agencies.

Bosco Reach Out

Bosco Reach Out (BRO), is a non-profit, non political and non-religious organization which was established in 1983 by Dr. George Palamattom. BRO is registered under the Societies Registration Act. (SR/BRO – 226/ 83 of 1983). It is committed to the integral and holistic development of the human beings in the society. Bosco Reach Out visualizes a self-sustaining, self reliant and dignified community where people live with responsibility, striving for just equal and harmonious society.

BRO seeks to achieve integral development through empowerment of people by enabling them to build people's organizations and enhancing their capacities to utilize their resources optimally and have their rightful place in the society.

Goals of BRO

BRO strongly believe that people themselves have the capacity to develop on their own and fight for their rightful place in the society. BRO has the following goals:

● To sensitize the people about the need for self-help for development and organize themselves in SHGs,

gradually shaping it as a people's movement.

- To increase income through improved production and marketing of agricultural produce, development of skills and promotion of farm and non-farm based micro-enterprises.

- To build capacities of people particularly of women so as to achieve greater gender equality in the society.

- To ensure food security through conservation and processing of food products.

- To facilitate the establishment of linkage between SHGs and health institutions with a view to adopt measures for improved health, and

- To provide support to other NGOs and their communities through training and liaison for finance so that the development of grassroots communities may be facilitated in an efficient and effective manner.

BRO has emerged as an important NGO in the North-east operating in four states and making interventions following social work principles, methods and values.

Confederations of NGOs in Rural India (CNRI)

CNRI is registered under the Societies Registration Act, 1860. It commenced its activities from February, 2005 onward with its Headquarters at New Delhi.

Vision of CNRI

CNRI is an Apex Body of NGOs of Rural India established with the specific objectives of strengthening, coordinating and facilitating their working at the grass-root level for the integrated development of rural India. Its aim is to emerge as a think-tank as well as a consultative body at the national and international level.

Some of the major objectives of CNRI are:

● To serve as a platform to provide critical inputs to public policy on major issues concerning rural economy.

● To interact closely with the various ministries of Central and State Governments and other funding organizations at the national and international level for implementation of projects and activities covering different target groups.

● To organize and conduct promotional training programmes to equip NGOs and the Self Help Groups towards capacity building, enhancement of their expertise in different directions, particularly in new technology initiatives and productive enterprises.

● To mobilize at the time of natural calamities necessary support and inputs and undertake and participate in disaster management and rehabilitation activities.

● To drive home the message that the task of NGOs does not stop at the stage of Right to Information only, but also extends to Right to Involvement, implement and monitor programmes of benefit to people at the grass roots level.

The idea of a Confederation of NGOs of Rural India owes its origin to the various deliberations of the Planning Commission and the Ministry of Rural Development in the 80s and 90s and endorsement of the same by various high level committees of the Parliament at different points of time. The need for such a Confederation has been voiced at the level of the NGOs themselves, particularly those working at the grass root level with no all-India Umbrella type organization to safeguard their interests or provide them a common platform for articulating their aspirations.

As an apex forum of NGOs of Rural India, CNRI has been established to promote, develop, protect, aid, foster and empower, directly and indirectly, the constituent member-NGOs working at the grass root level for integrated development of rural India and to emerge as a think-tank as well as a consultative body at the National and International level. The membership of the Confederation is open to any NGO who subscribes to the objectives of the Society.

Christian Medical Association of India

The history of CMAI dates back to 1905 when a group pf missionaries serving in India, set up the Medical Missionary Association (MMA), a forum for supporting each other professionally and spiritually. In 1926, it was renamed as Christian Medical Association of India (CMAI), and has grown in strength by keeping pace with the changing healthcare needs in this country. CMAI has done pioneering work in several areas, including leprosy, tuberculosis, malaria and HIV/AIDS. CMAI has a fellowship of doctors, nurses, administrators, chaplains and allied health professionals and work on various fronts, in diverse sectors, to bring relief from pain and the joy of health among India's poorest and most deprived sections of society.

The objectives of the association include prevention and relief of human suffering irrespective of caste, creed, community, religion and economic status; promotion of knowledge of the factors governing health; coordination of activities for training doctors, nurses, allied health professionals and others involved in the ministry of healing; implementation of schemes for comprehensive health care, family planning and community welfare; rendering health in calamities and disasters of all kinds.

Catholic Health Association of India (CHAI)

The Catholic Health Association of India (CHAI) the world's largest non-governmental organization in the health sector has over 3000 member institutions. Its beginning in the pre-independence period is a landmark in the Catholic Church's involvement in promoting health. The organization is working for the promotion of physical, psychological, social and spiritual health of people irrespective of caste, creed and sex and rendering service, education and research. CHAI was founded on 29th July 1943, by Sr. Mary Glowrey, in association with 16 nuns. The association was named the 'Catholic Hospitals Association of India'. The overall goals of the association in 1944 were: to play an enhanced role to increase the quantity and equality of medical service available to people of India, to increase the strength of nursing and medical staff in Catholic Hospitals and to uphold Catholic and ethical values in medical work.

By 1961, the vision of the Association had widened. Improving the standards of hospitals and dispensaries in India by promoting and safeguarding higher ideals in religions, moral, medical, nursing, educational, social and in all other phases of hospital endeavour, as well as printing, publishing and circulating matter relating to the aims and objectives of the Association were the wider goals. The members of the Association also decided to decided to change its name to the Catholic Hospital Association of India. The of the first periodical that CHAI began as part of its new mission was 'Catholic Hospital'. It was renamed Medical Service later. This periodical was to become a full fledged independent magazine called Health Action in 1988. CHAI has been running various Comprehensive Community Health Programmes, providing Communicable Diseases – Continuing Medical Education and focusing on enabling and equipping the members with adequate knowledge, skill and attitude

to handle emergency situations effectively by providing holistic health care and network with other like-minded GOs and NGOs. CHAI has a department dedicated to the promotion of Alternative for dealing with projects related to Communicable diseases including HIV/AIDS.

For effective implementation CHAI has established a District Health Action Forum which is operated in 15 states of India. CHAI has also taken up initiatives at the time of different natural calamities in India such as Latur Earthquake in September 1993, Super Cyclone in Orissa October 1999, Gujarat Earthquake January 2001 and Tsunami Relief Work. CHAI played a very crucial role during these calamities by organizing various relief operations and providing psychological support to the affected.

As on 2002 CHAI membership include:

Category	No.
Leprosy Care Centres	52
Health Centre (nil beds)	1223
Health Centres (1-6 beds)	565
Health Centres (7-10 beds)	163
Hospitals (1-25 beds)	217
Hospitals (26-50 beds)	157
Hospitals (51-100 beds)	61
Hospitals (101 beds and above)	62
Schools of Nursing	142
Associates	305

Care India

CARE is one of the world's leading humanitarian organizations fighting global poverty. CARE is an independent, non-sectarian and non-governmental

organization which began its working in India in 1950. Much of CARE's work is focused on developing lasting solutions to poverty by strengthening the most vulnerable populations. CARE works hand in hand with vulnerable families, especially women and girls.

CARE helps women to vanquish poverty by helping them confront and resolve unequal power relations and discrimination, especially gender discrimination, in all spheres of their lives. Care also works with poor women and girls to expand and deepen their participation in local governance. This provides women with the opportunity to determine their own development choices, and to confront inequalities through formal channels, and influence the policies and programmes that affect their everyday lives. It also works with organizations and institutions to address gaps in critical national policies, programs and services, with special emphasis on ensuring that they benefit more vulnerable groups, especially women.

Profile of National Institutes

Rehabilitation Council of India (RCI)

The RCI is a statutory body set up under the Rehabilitation Council of India Act, 1992. The Council is responsible for regulating the training policies and programmes for various categories of professionals in the area of rehabilitation and special education. Apart from this RCI is involved in the following:

1) Recognize institutions/universities running degree/diploma/certificate courses in the field of rehabilitation.

2) Maintain Central Rehabilitation Register of persons possessing the recognized rehabilitation qualification.

3) Research in the areas of special education.

4) Bridge courses for teachers and other professionals.

5) Orientation of PHC doctors.

6) Training of teachers through distance mode.

7) RCI has developed and standardized 70 long term/ short term courses.

8) 139 institutions have been recognized by RCI to run their course.

Institute for the Physically Handicapped

The Institute for the Physically Handicapped (IPH), located in New Delhi, was set up on 12th November, 1976 under the Societies Registration Act, 1860. The main objectives of the Institute are to develop manpower in the field of rehabilitation and also to serve the orthopedically handicapped of all age groups. The Institute conducts various courses and runs outpatient services for persons with disabilities like Paraplegia, Hemiplegia, Arthritis, Cerebral Palsy, Post Polio Residual Paralysis, Congential Anomalies etc. There is a special education school which is meant for children with severe orthopedic handicaps. The school provides education up to the primary level. The aim of the Special School is to provide education and physical rehabilitation facilities, simultaneously.

National Institute for the Mentally Handicapped

The National Institute for the Mentally Handicapped (NIMH) located in Secuderabad, Andhra Pradesh, is committed to develop models of Care for persons who are mentally handicapped. It also conducts research in the area of mental handicap, promote human resource development and work with mentally handicapped persons in the country.

Some of the major objectives of the Institute are:

● Develop appropriate models of care and rehabilitation for the mentally retarded persons appropriate to Indian conditions.

● Development of manpower for delivery of services to the mentally handicapped.

● Identify, conduct and coordinate research in the area of mentally handicapped.

● Provide consultancy services to voluntary organizations in the area of mentally handicapped and to assist them wherever necessary.

● Serve as a documentation and information center in the area of mental retardation.

● Acquire relevant data to assess the magnitude/ courses, rural-urban composition, socio-economic factors, etc. of mental retardation in the country.

The Institute is offering running various Degree/ Diploma Courses, Refresher Courses, Short Term Courses and Research and Development Projects.

Jung National Institute for the Hearing Handicapped

National Institute for the Hearing Handicapped (NIHH) is located in Mumbai. It was established on 9th August, 1983 under the Societies Registration Act, 1860.

The Major Objectives of the Institute are:

● Development of manpower by undertaking or sponsoring the training of trainees and teachers, employment officers, psychologists, vocational counsellors and such other personnel as may be deemed necessary by the Institute for promoting the education, training or rehabilitation of the hearing handicapped.

● To conduct, sponsor, coordinate and subsidize research into all aspects of the education and rehabilitation of the hearing handicapped.

● To develop model services for rehabilitation of the hearing handicapped.

● To serve as an apex information and documentation centre in the area of hearing handicapped.

The Institute has its regional centers in Calcutta, New Delhi and Hyderabad and a State Collaborated Center in Bhubaneshwar. In addition to this, the Institute also runs a training center for the Adult Deaf in Hyderabad.

National Institute for the Orthopaedically Handicapped (NIOH), Calcutta

National Institute for the Orthopaedically Handicapped (NIOH) was established in Calcutta in 1978 taking over from the Government of West Bengal the land and building of the erstwhile Kumar P.N. Roy Group of Hospitals. It was registered as autonomous body in April 1982 under the Societies Registration Act, 1860.

The main objectives of the Institute are to undertake manpower development, provide services to the orthopaedically handicapped, develop model services for the orthopaedically handicapped, conduct and sponsor research and provide rehabilitation services to the orthopaedically handicapped.

National Institute for the Visually Handicapped

This Institute located in Dehradun, was established in 1979 by upgrading the National Center for the Blind. It was registered as a society in 1982 under Societies Registration Act, 1860 under the administrative control of the Ministry of Social Justice and Empowerment. The Institute has its regional center in Chennai to

provide rehabilitation services in the southern states of the country. It renders vocational training at par with NIVH. It also provides rehabilitation services to rural-based visually handicapped persons through its Community Based Rehabilitation Services.

Apart from providing vocational training and other activities the Institute has a Model School for the visually handicapped which provides education to blind, partially sighted and low vision children from nursery to class X.

National Institute of Rehabilitation Training and Research, Cuttack

The National Institute of Rehabilitation Training and Research (NIRTAR) conducts UnderGraduate/ Postgraduate Courses, Short term Orientation Courses, and Continuing Medical Education Courses for rehabilitation professionals, along with awareness programmes for the functionaries of Government and Non-Government persons with disabilities and their relatives. It also conducts rehabilitation camps in rural, remote and interior areas of various states. The main objectives include:

● To undertake, sponsor or co-ordinate the training of personnel.

● To conduct, sponsor, co-ordinate or subsidise research on bio-mechanical engineering leading to the effective evaluation of the mobility aids for the orthopaedically disabled persons or suitable surgical or medical procedures or development of new aids.

● To promote education and rehabilitation therapy of physically handicapped.

● To undertake vocational training, placement and rehabilitation of the physically handicapped.

● To promote and disseminate information on rehabilitation in India and abroad, etc.

National Institute for Empowerment of Persons with Multiple Disabilities

National Institute for Empowerment of Persons with Multiple Disabilities is located at Muttukadu, Kancheepuram district, Tamil Nadu.

The Objectives of the Institute are:

● To undertake development of human resources for management, training, rehabilitation, education, employment and social development of persons with multiple disabilities.

● To promote and conduct research in all areas relating to multiple disabilities and to develop Tran disciplinary models and strategies for social rehabilitation to meet the needs of diverse groups of people with multiple disabilities.

● Empowering persons with multiple disabilities by strengthening the social agencies.

Conclusion

The above profile of different NGO's and institutes clearly describes how these welfare agencies play important roles in social welfare and development sector such as education, health and other welfare services for the weak, underprivileged and handicapped sections of the society. These services are aimed at the social development of people in terms of a change in their physical, intellectual, emotional, social and moral composition. These organizations have been employing well educated professionals including social workers and activating the underprivileged and down-trodden masses to develop themselves economically and socially.

Mahatma Gandhi, Vinoba Bhave, Jayaprakash Narayan and many such prominent social thinkers and activists have often expressed their faith in voluntary action in social development. The Balwant Roy Mehta Committee (1957) observed. "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's own local organizations should take over the entire work". The fifth and seventh five year plans relied heavily on voluntary agencies for social welfare programmes and assistance from the state was given to them for this task. Thus, voluntary agencies equipped with necessary technical expertise, can be useful agencies of social and economic development. This statement can be proved by analyzing the vision, mission and activities undertaken by above mentioned NGO's, institutes and donor agencies.

In short, voluntary organizations and welfare institutes have been playing a significant role in providing welfare services to the poor and the marginalized. It is rightly said that there is no paradise except where people work together for the welfare of all mankind and hell is where no one even thinks of service to humanity.

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