

Block

1**INTRODUCTION TO PROFESSIONAL
SOCIAL WORK**

UNIT 1**Introduction to Social Work Concepts-I** **5**

UNIT 2**Introduction to Social Work Concepts-II** **17**

UNIT 3**Emergence of Social Work Abroad** **35**

UNIT 4**Evolution of Social Work Tradition and Education
in India** **50**

Expert Committee (Original)

Prof. P.K. Gandhi Jamia Millia Islamia New Delhi	Prof. Gracious Thomas IGNOU, New Delhi	Prof. Surendra Singh Vice Chancellor M.G. Kashi Vidyapeeth Varanasi	Dr. R.P. Singh IGNOU, New Delhi
Dr. D.K. Lal Das R.M. College of Social Work, Hyderabad	Prof. A.P. Barnabas (Retd.) IIPA, New Delhi	Prof. A.B. Bose (Retd.) SOCE, IGNOU, New Delhi	Dr. Richa Chaudhary B.R. Ambedkar College University of Delhi New Delhi
Dr. P. D. Mathew Indian Social Institute New Delhi	Dr. Ranjana Sehgal Indore School of Social Work Indore	Prof. K.K. Mukhopadhyaya University of Delhi New Delhi	Prof. Prabha Chawla IGNOU, New Delhi
Dr. Alex Vadakumthala CBCI Centre, New Delhi	Dr. Rama V. Baru JNU, New Delhi	Prof. A.R. Khan IGNOU, New Delhi	

Expert Committee (Revision)

Prof Sushma Batra, Department of Social Work University of Delhi	Dr. Beena Anthony Reji Aditi Mahavidyalaya University of Delhi	Prof. Gracious Thomas School of Social Work, IGNOU	Dr. G. Mahesh School of Social Work, IGNOU
Dr. R.R. Patil Department of Social Work Jamia Millia Islamia	Dr. Sangeeta Sharma Dhaor Dr. Bhim Rao Ambedkar College University of Delhi	Prof. Rose Nembiakkim School of Social Work, IGNOU	Dr. Sayantani Guin School of Social Work, IGNOU
		Dr. Saumya School of Social Work, IGNOU	

Course Preparation Team (Original)

Unit Writers

- 1&2 Prof. Surendra Singh, Vice Chancellor, M.G. Kashi Vidyapith, Varanasi
3 Mr. Joselyn Lobo, Roshni Nilaya, Mangalore
4 Ms. Uma, University of Delhi, Delhi

Content Editor

Prof. P.K. Gandhi
Jamia Millia Islamia, New Delhi

Language Editor

Dr. J.K. Chawla
BSSS, Bhopal

Block Editor

Prof. Gracious Thomas
IGNOU, New Delhi

Programme Co-ordinator

Prof. Gracious Thomas
IGNOU, New Delhi

Course Co-ordinators

Prof. Gracious Thomas
Dr. R.P. Singh
Dr. Annu J. Thomas

Unit Transformation

Mr. Joseph Varghese
Consultant, IGNOU

Course Preparation Team (Revision)

Unit Writers

- 1&2 Prof. Surendra Singh, Vice Chancellor, M.G. Kashi Vidyapith, Varanasi
3 Mr. Joselyn Lobo, Roshni Nilaya, Mangalore
4 Ms. Uma, University of Delhi, Delhi

Content Editor

Dr. Francina PX
Loyola College of Social Sciences
Kerala

Block Editor

Dr. Sayantani Guin,
School of Social Work, IGNOU

Programme & Course Co-ordinator

Dr. Sayantani Guin,
School of Social Work, IGNOU

Print Production

Mr. Y.N. Sharma
Assistant Registrar (Pub)
IGNOU, New Delhi

Mr. Kulwant Singh
Assistant Registrar (Pub)
SOSW, IGNOU

Mr. Sudhir Kumar
Section Officer (Pub)
IGNOU, New Delhi

November, 2020

© Indira Gandhi National Open University, 2020

ISBN : 978-93-90773-02-2

All rights reserved. No part of this work may be reproduced in any form, by mimeograph or any other means, without permission in writing from the Indira Gandhi National Open University.

Further information on Indira Gandhi National Open University Courses may be obtained from the University's Office at Maidan Garhi, New Delhi - 110 068.

Printed and published on behalf of the Indira Gandhi National Open University, New Delhi by Registrar, MPDD, IGNOU, New Delhi.

Laser Typeset by : Graphic Printers, Mayur Vihar, New Delhi

Printed by : Chandra Prabhu Offset Printing Works Pvt. Ltd., C-40, Sector-8, Noida-201 301 (U.P.)

COURSE INTRODUCTION

Welcome to the course on, '**Professional Social Work and its Values**'. There are four blocks in this course.

Block 1 is on "**Introduction to Professional Social Work**". This block deals with the basic concepts of social work, which are frequently used in social work practice. In this block, we discuss about several social work concepts and the emergence of social work abroad and in India.

Block 2 is on "**Basics of Social Work**". In this block, the nature, scope, goals, functions, generic principles of professional social work are explained. The other important components of social work like voluntary action and social work ethics in Indian context are discussed in detail in this block.

Block 3 deals with "**Values of Social Work-I**". In this block, we discuss about the several values of social work, viz. service to humanity, social justice, importance of human relationships, dignity and worth of the person, integrity and competence.

Block 4 is on "**Values of Social Work-II**". This block brings in a systematic learning about some of the other important social work values, viz. loyalty to profession, patriotism, cultural sensitivity, hardwork, responsibility and commitment and teachership.

This course will give you a comprehensive understanding of professional social work and several values inherent in social work practice.

INTRODUCTION TO BLOCK 1

This block titled 'Introduction to Professional Social Work' is the first block of the course BSW-121. This block will introduce you to the discipline of Professional Social Work. Social Work is a fully recognized profession across the globe. However, in India, Social Work is yet to be recognized as a full-fledged profession. Many people still confuse social work with voluntary work, charity and other forms of social services. This block will identify and clarify these concepts which are used in social and social welfare sectors.

The first **two** units 'Introduction to Social Work Concepts-I' and 'Introduction to Social Work Concepts-II' will help you understand the basic concepts used in the social sector and social work profession. The **third** unit 'Emergence of Social Work Abroad' introduces you to the history of Social Work in the West. The tradition of Social Work in the West continues to influence the profession in our country as well. Indian Social Work educators and Social Workers are trying to evolve indigenous methods and techniques for Social Work practice. The **fourth** unit 'Evolution of Social Work Tradition and Education in India' traces the development of Social Work Profession and Social Work Education in India.

These four units will form the basics for understanding the lessons which are presented in subsequent blocks and other courses of the programme. As a beginner in the process of learning the theoretical and practical components of Social Work, it is apt that you examine the concepts related to Social Work. This unit will enable you to have a good grasp of the subject matter as you make progress in the learning process.

UNIT 1 INTRODUCTION TO SOCIAL WORK

CONCEPTS-I

Contents

* Surendra Singh

- 1.0 Objectives
- 1.1 Introduction
- 1.2 Charity, Voluntary Action and Shramdan
- 1.3 Social Movement and Social Reform
- 1.4 Social Network
- 1.5 Let Us Sum Up
- 1.6 Suggested Readings
- 1.7 Answers to Check Your Progress

1.0 OBJECTIVES

In this unit, we concentrate on the various concepts, which are used in connection with professional social work training and practice, clarify their meaning and present their definition.

By the end of this unit, you should be able to :

- know the meaning of various concepts such as charity, voluntary action, shramdan, social reform, social movements and social network;
- define these concepts;
- distinguish between these and other related concepts, wherever necessary; and
- understand the significance of these concepts for social work teaching and practice.

1.1 INTRODUCTION

Social work is relatively a newer and socially less recognized profession, mainly because of its inability to demonstrate the immediate visibility of results that follow from its practice. The most important reason behind this inability is the use of social relationships as the major medium of professional practice/help which by their very nature are intangible.

Social Work is an emerging profession in India and there is a lot of confusion in respect of various terms which are used while teaching in class-room, doing research in social work and practising the profession with people in need in society. Since effective professional practice demands clarity in terms of the varied kinds of concepts used, it is necessary to clarify and define them and point out the distinction between similar concepts used in social work. The same concepts are used in other social sciences like Sociology and Psychology from which social work has heavily borrowed. Some of the noteworthy concepts dealt with here are: charity, shramdan, social action, social defense, social justice, social movement, social network, social policy, social reform, social security, social services, social welfare and social work.

* Prof. Surendra Singh, Vice Chancellor, M.G. Kashi Vidyapith.

1.2 CHARITY, VOLUNTARY ACTION AND SHRAMDAN

Charity

There are some misconceptions about social work. Common people consider even charity, particularly the giving of alms, as social work, which is not correct. The term charity as defined in the Webster's Encyclopedic Unabridged Dictionary (1996: 248) refers to "charitable actions, as alms giving or performing other benevolent actions of any sort for the needy with no expectation of material reward".

Most of the organized religions all over the world have advocated charity as a great virtue which their followers must possess. Reinforcing this, Mujeeb (1968: 324) writes: "Every religion enjoins charity, and some forms of charity is an essential element in the practice of all religions". The Hindu religion sanctifies charity. The earliest reference to charity can be traced in the Rig Veda, the oldest, wherein the god Rudra is highly praised for giving many gifts. Encouraging charity it mentions (1.XIII.2): "May the one who gives, shine most". All the Hindu scriptures unequivocally advocate the virtue of charity which must be unfailingly practiced by every householder. Charity has been glorified as an exercise in spirituality and socially sanctioned as a duty to be performed by every Hindu to pay the Rinas (varied kinds of debts which every Hindu owes). However, it has also been cautioned that charity should be given to a person who deserves it. The Atri Samhita clearly mentions that an undeserving person, who accepts help, commits theft, and the persons who help him/her support the theft. Generally, men including Brahmins (scholars seriously devoted to studies) and disabled were considered to be the eligible persons.

The Old Testament has laid a great stress on charity. Jews have been enjoined upon to obey God and to care for the needy. Love for the neighbours has been advocated as an important duty in Judaism.

Christianity advocates brotherly love. "Suppose that a man has the worldly goods he needs, and sees his brother go in want, if he steals his heart against his brother, how can we say that the love of God dwells in him." Jesus Christ himself said: "I was hungry and you gave me food; thirsty and you gave me drink; I was stranger and you brought me home; naked and you clothed me, sick and you cared for me, and a prisoner and you came to me Believe me, when you did it to one of the least of my brethren, you did it to me." (Mathai, 1968:318-22)

In Islam, charity has been depicted as equivalent to prayer, Mujeeb (1968:324) writes: "As every Muslim must pray, he must also, if he possessed the prescribed minimum of property, pay a contribution to the public treasury (bait al mal). Apart from obligatory payments, generosity and hospitality, feeding of the hungry and provision of amenities for travellers have been imposed on the Muslim as obligations that are almost as binding as any religious injunction." On special occasions, Muslims distribute sweets, fruits and even money among their friends, relatives and poor. The giving of alms is one of the five basic tenets of Islam; and Waqf, dedication of property for purposes of charity, is an important part of Muslim law. Zuckat, Fitrah, Sadqua or Khairat are noteworthy concepts of Islam related to charity. Under Zuckat every pious Muslim is required to spend one fortieth of his annual income on charity. It is the God's portion. Under Fitrah, those who possess gold, jewellery, house or any kind of valuable assets are required to pay 2.5% of their savings which is distributed among poor and needy. In addition, each

family is required to distribute 3.5 kgs of wheat for each of its members among indigent. Sadqa or Khairat is the alms which everyone can give according to his/ her wish or desire. Even on important ceremonies like Aquiqah (hair shaving of child for the first time), a devout Muslim must sacrifice one goat in case of a girl or two goats in case of a boy and divide the meat thereof into three parts and distribute one part among poor and one part among relatives, retaining only one part to be consumed by family members. Even the sale proceeds of skins of goat(s) and cash or silver equal to the weight of hair of the child should be distributed among poor.

Zorostrians, the followers of Zarathrushtira and commonly known as Parsis in India, believe in "Ushta Ahmai Yehmai Ushta Kehmaichit" (Gatha Ushtavaiti) which means "Happiness unto him, who renders Happiness unto others." Panchayats and Anjamans of Parsis as also Parsi trusts have done a commendable work in the area of helping the poor and needy. (Desai, 1968: 328-34)

Sikh history is replete with innumerable examples of voluntary service to the entire humanity, irrespective of any sect or cult for God's pleasure or divine grace. Guru Nanak Dev has clearly said: "He who serves others in the world, getteth a seat in the court of God." Guru Govind Singh issued an edict vide which every Sikh is required to part with, one - tenth (dasawandh) of his income in favour of his community. (Singh, 1968:334-340)

Buddhism and Jainism both have advocated compassion for the poor and needy, which is all source of charity.

Charity whether in cash or kind, is different from social work in the sense that the former results in temporary relief and makes the recipient dependent on the donor whereas the latter though having its roots in charity, develops the capacity for self-help among people either by rendering service to them or by introducing required changes in the obstructive and depriving social system.

Voluntary Action

Compassion towards suffering brethren is an inherent part of human nature. It is an innate human urge. It is because of this basic impulse that people have always come forward on their own will to provide help to persons in distress. The human needs can be broadly categorized as physical, psychological, social and spiritual. People do not want their bare survival only, but they also want love, affection, autonomy, respect, recognition, self-actualization. Generally it is out of their natural feeling of altruism, devotion and dedication to serve the entire mankind or at least the members of their own society, that people extend their helping hand to the needy. Usually this is not done necessarily with absolute selflessness. Voluntary action is quite often done with varied intention like desire to go to heaven after death or to get rid of the cycle of birth, death and rebirth by attaining salvation through charity or other forms of help to the oppressed and suppressed in society. However, they generally do not expect any tangible material returns for the charity which they give, or help they provide or services they render. Voluntary action is that action which is done by people voluntarily, out of natural feeling of compassion and concern for well-being of others without expecting any kind of tangible material gains in lieu of the work done. In other words, it is direct or indirect help or service which people individually or collectively provide out of their feeling of compassion to assist others, especially those who are the victims of poverty, ill-health, idleness, illiteracy, suppression, oppression, abuse, exploitation, etc.

Voluntary action is mainly characterized by:

- 1) Innate urge to help others and promote their well-being in all possible ways-not necessarily monetarily.
- 2) Absence of any kind of expectation of any material gains in lieu of the help given.
- 3) Sense of social concern and orientation of helping others in need.
- 4) Faith in the highest virtue of service to humanity.
- 5) Belief in the primacy of one's duty over one's rights.

There may be a number of sources which may reinforce voluntarism. Moral/religious discourse, the exemplary acts of some philanthropist / charitable organization, some dreadful incident or tragedy, morals taught by parents / teachers/seers and other role models may motivate a person to engage in some kind of altruistic actions. Development of spirituality due to realization of the mortality of this physical world and eternity of its Creator, may create a desire to sacrifice and renounce material possessions and for promoting the well-being of others.

Shramdan (Voluntary Manual Labour)

There is a widespread tendency among people to label Shramdan as Social Work, which is incorrect and misleading. Shramdan has its origin in Hindi. It consists of two words - Shram (Manual labour) and Dan (Donation). Taken together, they mean the act of doing labour voluntarily to promote collective good through some kind of work – for building or construction or plantation. The important characteristics of Shramdan are: (i) Manual labour, (ii) Voluntariness, (iii) Collective and cooperative endeavours and (iv) Promotion of some common public good or protection of some common public interest. There has been a very healthy tradition of working together voluntarily for furthering people's well-being throughout the world, especially in India. In the early stages of social evolution, life was very hard. People not only had to face the vagaries of weather, but also, to protect themselves from all kinds of dangers, particularly from beasts and poisonous reptiles. No sophisticated tools and equipments were available, and people for their very survival, had to work together by contributing their labour voluntarily. Voluntary manual labour was essential for all kinds of work like breaking of rocks, or clearing of shrubs for construction of narrow passages through dense forests, hunting of animals to eat their flesh, building of improvised bridges over rivers or construction of embankments or bunds on the banks of rivers or digging of wells, or ponds for drinking water or construction of shelters alongside the roads for the travellers to take rest. This kind of arrangement continued very well until the community living characterised by the feeling of oneness with or belongingness to the community was in existence, and until the state as an agency of society took the responsibility of promoting people's well-being through performance of varied kinds of works. Even now, there are innumerable examples where aggregates of people work together by contributing their manual labour to bring about improvement in the conditions of people's life and living - may be through construction of roads, canals, irrigation channels, drains, etc.

Even the government has launched such programmes like National Service Scheme, National Cadet Corps, etc., wherein educated youth are required to contribute their manual labour voluntarily to better the conditions of people in the areas in which they decide to work, particularly with a view to promoting the dignity of labour and inculcating it as a part of youth's personality. Undoubtedly, Shramdan is of immense significance for promoting socio-economic development. Shramadhan is a vast reservoir of voluntary

manual labour which finally culminates into many kinds of concrete achievements. However, it is different from social work not only in terms of objectives but also in terms of methods and techniques as well as philosophy. Shramdan has the objective of getting some concrete work accomplished, particularly by voluntary pooling of the manual labour of aggregates of people who do not expect anything in return for whatever public good they undertake. Its underlying philosophy is the duty of every person to contribute his/her best to promote the well-being of fellow brethren. It also has a significant role in holistic, multifaceted and integrated development of people's personality as also of the entire social system. Unlike Shramdan, social work is a specialized kind of activity which for its effective performance requires a typical body of knowledge as well as technical skills.

Social work aims at improving the social functioning of persons in society or bringing about desired changes in the social system so that everyone in society gets opportunities for optimum realization of one's potentials.

It is based on democratic and humanitarian philosophy which reinforces the values of equality, justice, liberty and fraternity and which promotes the well-being of all.

Check Your Progress I

Note: a) Use the space provided for your answer.

b) Check your answer with those provided at the end of this unit.

1) What is Charity?

.....
.....
.....
.....
.....

2) What are the main characteristics of voluntary action?

.....
.....
.....
.....
.....

1.3 SOCIAL MOVEMENT AND SOCIAL REFORM

Social Movement

The term social movement covers various forms of collective action aimed at social reorganization. In a democratic set-up, social movements are very common and natural. However, the term social movement is generally used differently by different social activists, political scientists, sociologists, etc. Diani (1992 : 2) goes to the extent of saying: "Even an implicit, "empirical" agreement about the use of the term is largely missing".

In general, social movements are not highly institutionalized and arise from spontaneous social protest directed at specific or widespread grievances (Ambercrombie, Hill & Turner, 1986:197). According to Mc Adam et al. (1988) cited in (Veena Das(Ed), 2003:1525): " The term 'social movements' refers to a diverse spectrum of collective social and political phenomena, as heterogeneous as revolutions, religious sects, political organizations or single-issue campaigns, or anti-colonial resistance and resistance against inroads by alleged 'outsiders'."

In the words of Madden (1995:1253): "A social movement is an organized attempt by a number of people united by a shared belief to effect or resist changes in the existing social order by non-institutionized means".

According to Fuchs and Linkenbach (2003: 1525), "A social movement takes the form of collective self-organization for the attainment of social recognition and the assertion of rights or existential interests hitherto denied to a group or category of people. It engages in resistance against the threat or group's or category of people's rights and basis of existence." We may define social movement here as any deliberate and collective action done by people without any established institutional structure to bring about changes in society, which they think are desirable and required for enabling them to lead a decent and dignified life in accordance with their commonly cherished normative standards.

The salient features of a social movement

- 1) Existence of some sort of discontentment with the existing social structure and system or need for protecting and promoting the thus far neglected interests or fascination for introducing some innovations or desire to get recognition for a distinct social identity which people might have enjoyed for long time and which they may feel is in danger.
- 2) Awareness of and commitment and devotion to the common cause and some kind of organization for launching collective action through mobilization of like- minded people's efforts.
- 3) Initiation of one or the other kind of commonly agreed upon activity according to some formulated or chalked out plan as per decided programme schedule.
- 4) Some kind of reference to ideas of autonomy, equity, human dignity, human rights, social recognition, removal of social evils, etc.
- 5) Varied kinds of manifestations such as revolt, rebellion, reform or revolution and employment of methods like protest, demonstration, strike, gherao, bandhs, etc.
- 6) Unstable and transitory nature and non-visibility of any distinct point of beginning or termination of social movement.

There may be a multiplicity of factors due to which a movement may start. There may be some evils like Sati, untouchability, dowry, deforestation, child labour, bonded labour, etc., that may act as a source of generation of discontentment with the existing situation. There may be some dominant groups / sections of people such as organized groups of criminals, mafia dons, etc., which may be abusing or exploiting people and subjecting them to unnecessary harassment. There may be some religion/ sect which may be passing derogatory remarks against or trying to subjugate some other religion/sect, generally in minority. There may be some ideology that may be against the basic tenets of democracy - the most widely cherished system of governance in contemporary society or against

the widely accepted values and norms. There may be some dominant culture that may openly condemn some other different culture(s) and may try to endanger their basic existence. There may be the followers of a particular religion or culture which may in a very subtle manner try to change their original nature or culture. There may be some issue of current interest related to empowerment of people or sustainable development or preservation of distinct cultural identity, promotion of unity and solidarity among people and strengthening of social integration or inculcation of patriotism or protection of interests of their region which people may think to be of vital importance for their decent and dignified living. However, it has always to be borne in mind that spread of education and rapid advancements in science and technology, particularly information technology, have accelerated the emergence of social movements in different areas which are significant for leading life with decency, respect and freedom.

All social movements motivate their participants to actively engage themselves in the correct analysis and interpretation of situation - how it promotes or thwarts their common collective interests and what kind of actions, including establishment of an organization are required to be undertaken for their furtherance in the best possible manner so that the future may be as they visualize it to be. Social movement may not necessarily succeed but those who are involved in it make their best possible efforts to achieve the stipulated objectives. However, once they succeed in attaining the desired results, they terminate, paving the way for other movements to emerge which may be relevant for the existing needs of society. It is certain that the social movements will continue to remain until such political, economic, educational and social institutions are created as may guarantee the promotion of development of right kind of humans.

Social movements are not able to radically overhaul the entire social fabric, nor do they permit the exploitative and abusive social systems to continue in their traditional form. Then, as observed by T.K. Oommen (1977 : 16), social movements, "provide the stage for confluence between the old and new values and structures."

Social movements are highly significant for social work because they bring about desired change in the social structure, eradicate social evils and prevent abuse and exploitation, and all these are the prime concerns of social work.

Social Reform

In every society cultural degeneration sets in at some point of time, particularly when its followers forget the basic purpose behind varied kinds of customs and traditions. They continue to religiously observe various rites and rituals associated with them, mainly because their forefathers have been performing them. Consequently, they develop varied kinds of social evils which hamper the personality development and obstruct effective social functioning. For example, in India the open 'Varna' system degenerated into closed caste system which further deteriorated into untouchability, unseeability and even unapproachability.

When social evils start manifesting themselves on a very large scale and become fairly widespread, some enlightened people start giving a serious thought to them and devise measures to get rid of them; and it is at this juncture that social reform begins. The term 'reform', according to Webster's Encyclopedic Unabridged Dictionary (1996:206) means "the improvement or amendment of what is wrong, corrupt, unsatisfactory, etc". Social reform thus, broadly speaking, refers to eradication of immoral, unhealthy, corrupt and wrong practices which thwart human and social development. According to M.S. Gore (1987:83), " Social reform involves a deliberate effort to bring about a change in

social attitudes, culturally defined role expectations and actual patterns of behaviour of people in a desired direction through processes of persuasion and public education."

We may define here social reform as the deliberately made collective and non-violent efforts made by like-minded people who commonly believe and feel that certain practices prevalent in their society are obstructing social progress and retarding human development, which aim at eradicating them only, without radically overhauling the entire social system which they, on the whole, consider to be satisfactory.

Major characteristics of social reform

- 1) Existence of some social evil impeding proper human growth and social development.
- 2) Collective and focused efforts deliberately made by people to mitigate and eradicate social evil.
- 3) Overall satisfaction with the generally prevailing situations in society and existence of belief that the overall system is not to be overthrown.
- 4) Employment of non-violent methods and means to bring about desired changes in the area in which evil practices exist and use of such measures like persuasion, conscientisation, change of heart, etc., which may lead to eradication of existing evils.

It will be proper here to understand the similarities as well as differences between social reform and revolt. The most striking similarities are: 1) In case of both of them dissatisfaction with the existing conditions in society is noticeable. 2) Both of them try to bring about desired changes in societal conditions so that human and social development may be promoted. 3) In case of reform as well as revolt, initiators/leaders appeal to the inactive/sleeping members of the community to wake up, accord legitimacy and join their cause. 4) Both of them may, if necessary, make use of violent means and method.

As for the differences between the two, relatively more noteworthy are: 1) Social reformers are more or less satisfied with the overall conditions that exist in society and their discontentment remains confined only up to certain specific areas of social life; on the contrary, in case of revolt, there is generally marked dissatisfaction with the existing social structure and system and basic values which regulate them, and people who take the lead want to prepare and organize people to overthrow them. 2) While social reformers approach and influence the powers-that-be to formulate such policies and enact such laws as may lead to introduction of desired changes in certain areas of social life which they consider to be undesirable and to exert baneful effects on personal and social development, revolutionaries want to radically overhaul, and if possible, even to overthrow, in some cases, the existing social structure and system which in their opinion is basically degenerated, not necessarily always through bloodshed. (Pimpley in Sharma (Ed.), 1987: 2-3).

Study of social reform is important for professional social workers because they are concerned with improving the social functioning of people and introducing desired changes in social structure and system. These objectives cannot be attained till varied kinds of social evils and unhealthy and undesirable usages and practices continue to exist in society. Social workers generally, because of their basic faith in non-revolutionary approach for introducing desired changes in society, want to bring about social changes, to begin with, by doing away with varied kinds of social evils like dowry, Sati, Purdah, child labour, bonded labour, etc., through social reforms.

Check Your Progress II

- Note:** a) Use the space provided for your answer.
b) Check your answer with those provided at the end of this unit.

1) What is the significance of social movement for social work?

.....
.....
.....
.....
.....

1.4 SOCIAL NETWORK

A social network is any articulated pattern of connection in the social relations of individuals, groups and other collectivities. The origin of the term may be traced back to 1930s when many social scientists started using the terms like 'web' , 'fabric', etc., in the context of society. Basically borrowed from textiles, these metaphors were used to indicate the interweaving and interlocking nature and character of social relationships which people in society are forced to establish in order to satisfy their varied kinds of needs. These words were initially used by Radcliff Brown in Anthropology and Jacob L. Moreno in Social Psychology. It was Moreno who propounded the idea of depicting a social network with the help of a diagram called 'Sociogram'. It was in the 1950s that a distinct methodology of social network came into being.

George Homan, in the year 1951 formalised the network metaphor.

In Social Work, the term 'network' is used in a specific sense to refer to an interconnection or web or fabric of various like minded voluntary organizations(VO)/ community based organizations(CBO)/ non-government organizations (NGO) engaged in the pursuit of similar objectives, created with a view to working together in a coordinated and effective manner. In the contemporary social set up in which the state is gradually withdrawing from the social sector, leaving it primarily to the voluntary organizations to work, there has been a mushroom growth in their numbers; and many of them singly are quite weak; and it has become essential now that social networks are created to increase their effectiveness through their webbed existence and coordinated functioning.

Important characteristics of social network as used in the Social Work are as under:

- 1) Like-minded NGOs/VOs/CBOs working in a particular field in specified areas which may be as limited as a town/city or as broad as the entire world, come together to constitute a network of their own.
- 2) These NGOs/VOs/CBOs agree to work for certain well specified issues or concerns.
- 3) These NGOs/VOs/CBOs form social network to protect and promote their common interests and thereby to strengthen themselves through mutual reinforcement.

- 4) These NGOs/VOs/CBOs contribute to create a fund to enable their social network to function.
- 5) Social networks undertake a wide variety of programmes and activities and perform a multiplicity of functions to protect and promote the genuine interests of member NGOs/VOs/CBOs with special reference to the commonly cherished concerns.
- 6) These NGOs/VOs/CBOs agree to abide by a commonly evolved and agreed upon code of conduct while performing their functions as also while relating to other partners of the social network or to other NGOs/VOs/CBOs or government departments or clients or people in the community.

These social networks are highly useful for social work because they provide organized platforms for mobilization of required resources and formation of healthy public opinion and promotion of well-being of people, especially the weaker and vulnerable sections of society, help in promoting socio-economic development and assist in speedy eradication of social evils which impede human development and effective functioning of people.

Check Your Progress III

- Note:** a) Use the space provided for your answer.
b) Check your answer with those provided at the end of this unit.

- 1) What is the significance of social network for social work?

.....
.....
.....
.....
.....

1.5 LET US SUM UP

In this chapter we have seen some of the basic concepts related to social work. We have seen the differences and similarities, if any, between charity, voluntary action and shramdan. Charity refers to providing aid in material terms or otherwise to needy individuals. Most religions advocated the practice of charity for obtaining religious merit. Voluntary action is done by individuals for improving the conditions of others without expecting any tangible benefit in return. It may be motivated by natural feeling of concern and compassion. However, now a days we often observe that many people who claim to engage in voluntary action are guided by less social motives. Sharamdan is contributing manual labour free of cost for doing those activities which will result in common good. Social movements are collective actions outside an established institutional structure to resolve a common problem. Closely related to the concept of social movement is social reform which means bringing about changes in the practices of people to eradicate social evils. You must have noticed that there is considerable difference in the way a social work professional uses these words and the way a layman uses them. You being a student should learn to use them as a professional would use them.

1.6 SUGGESTED READINGS

Ambercombie, Nicholas, Stephen Hill and Bryn S. Turner (1986), *The Penguin Dictionary of Sociology*, Penguin Books Ltd., Harmondsworth, Middlesex, England.

Cassidy, H. M. (1943), *Social Security and Reconstruction in Canada*, Humphries, Boston.

Desai, S.F. "Social Welfare Activities by Religious Groups - Parsis," in the Planning Commission, Government of India, *Encyclopaedia of Social Work*, Volume Two, Publication Division, New Delhi.

Diani, Mario (1992), "The Concept of Social Movement" in the *Sociological Review*, 40 (1).

Dunham, Arther (1958), *Community Welfare Organization: Principles and Practice*, Thomas Y. Conwell Company, New York.

Encyclopaedia of Social Work in India, Volume Three, Publications Division, Government of India, New Delhi.

Friedlander, W.A. (1963), *Introduction to Social Welfare*, Prentice-Hall of India, New Delhi.

Fuchs, Martin and Antje Linken-bach (2003), "Social Movements" in Veena Das (Ed.), *The Oxford India Companion to Sociology and Social Anthropology*, Oxford University Press, New Delhi.

Gore, M.S. *Social Reform*, Ministry of Welfare, Government of India.

Jacob, K.K. (1985), *Methods and Fields of Social Work in India*, Asia Publishing House, Bombay.

Madden, Paul (1995), "Social Movements", in Frank N. Magill (Ed.), *International Encyclopaedia of Sociology*, Volume Two, Fitzroy Dearborn Publishers, London.

Mc Adam, Dough, John D, McCarthy and Mayer N. Zald (1988), "Social Movements", in N. J. Smelser (Ed.), *Handbook of Sociology*, Sage Publications, London.

Moorthy, M.V. (1966), *Social Action*, Asia Publishing House, Bombay.

Mujeeb, M., "Social Welfare Activities by Religious Groups - Muslims", Planning Commission, Government of India (Ed.), *Encyclopaedia of Social Work in India*, Volume Two, op. cit.

Nicholas, Ambercombie (1984), Stephen Hill and Bryn S. Turner, *The Penguin Dictionary of Sociology*, Penguin Books Ltd. Harmondsworth, Middlesex, England.

Oommen T. K. (1977), "Sociological Issues in the Analysis of Social Movements in Independent India", *Sociological Bulletin*, 26(1).

Pimpley, P.N. (1987), "Social Reforms and Change" in Satish K. Sharma (Ed.), *Social Protest and Social Transformation*, Ashish Publishing House, New Delhi.

Pray, Kenneth L. M. (1945), "Social Work and Social Action", *Proceedings, National Conference of Social Work*, Columbia University Press, New York.

Richmond, Mary E. (1922), What is Social Casework? Russel Sage Foundation, New York.

Scott, John (1996), Social Networks in A. Kuper and J. Kuper (Eds.), The Social Science Encyclopaedia, Second Edition, Routledge, London.

Singh, Gopal, "Social Welfare Activities by Religions Group-Sikhs", in the Planning Commission, Government of India (Ed.), Encyclopaedia of Social Work Volume Two, Publication Division, Government of India, New Delhi.

Wickendon, Elizabeth (1956), "Social Action", Encyclopaedia of Social Work, National Association of Social Workers, New York.

Wilkinson, Paul (1971), Social Movements, Pall Mall, London.

1.7 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress I

- 1) Charity refers to benevolent actions of any sort for the needy with no expectation of material reward. Most established religions favour the practice of charity. Social workers believe that while charity does provide temporary relief to the suffering person it cannot sustain him/ her for long. That is why the person's own capacity must be developed and promoted.
- 2) The major characteristics of voluntary action are as follows-
 - i) Need to help others and promote their well-being in all possible ways and not necessarily monetarily.
 - ii) Absence of any kind of expectation of any material gains in lieu of the help given.
 - iii) Faith in the highest virtue of service to the humanity.
 - iv) Belief in the primacy of one's duty over one's rights.

Check Your Progress II

- 1) Social movements are highly significant for social work because they bring about desired change in the social structure, eradicate social evils and prevent abuse and exploitation, and all these are the prime concerns of social work.

Check Your Progress III

- 1) Social networks can help social workers and voluntary organizations in many ways. It can help in sharing of resources and information between them. Secondly, a code of conduct can be evolved which can control the behaviour of social work professionals. Thirdly, the interests of professionals can be protected and promoted by organizing social networks.

UNIT 2 INTRODUCTION TO SOCIAL WORK CONCEPTS-II

Contents

** Surendra Singh*

- 2.0 Objectives
- 2.1 Introduction
- 2.2 Social Service, Social Defence, Social Security and Social Welfare
- 2.3 Social Justice and Social Policy
- 2.4 Social Work and Social Action
- 2.5 Let Us Sum Up
- 2.6 Suggested Readings
- 2.7 Answers to Check Your Progress

2.0 OBJECTIVES

In the earlier unit, we learnt some concepts, which are used in connection with professional social work training and practice. We continue the exercise and present another set of concepts.

By the end of this unit, you should be able to :

- know the meaning of various concepts such as social service, social welfare, social work, social policy, social justice, social security and social defence;
- define these concepts;
- distinguish between these and other related concepts, wherever necessary; and
- understand the significance of these concepts for social work teaching and practice.

2.1 INTRODUCTION

In this chapter we continue our study of concepts that are relevant to social work profession. Here we deal with concepts such as social service, social welfare, social work, social policy, social justice, social security and social defence. The modern state has taken major responsibility in ensuring the welfare of its citizens. Voluntary action by individuals and agencies also contribute to supplement these efforts. In some cases voluntary agencies act as critic of government's performance by raising issues related to human rights violation. We must understand the relevant concepts to understand these issues.

2.2 SOCIAL SERVICE, SOCIAL DEFENCE, SOCIAL SECURITY AND SOCIAL WELFARE

Social Service

Every civilized society has a duty to enable its members to lead an emancipated, respectful, decent and dignified life. Personality development and optimum realization

of potentials, talents and abilities is possible when a person has provisions for varied kinds of services like health, housing, education, recreation, etc.

Broadly speaking, the term service means "an act of helpful activity; help" (Webster's Encyclopedic Unabridged Dictionary 1996:1304). The term help never means spoon-feeding. It has been etymologically derived from Teutonic 'helpan' which means aid or assistance given to another through some kind of reinforcement or supplementation of the other's actions or resources to make him/her more effective in terms of performance of socially expected roles as a responsible member of society (Webster's Encyclopedic Unabridged Dictionary 1996:659). Thus social service in its broadest sense means any aid or assistance provided by society to enable its members to optimally actualize their potentials to effectively perform the roles expected/prescribed by society and to remove obstacles that come in the way of personality development or social functioning. According to H.M. Cassidy (1943:13), the term "social services" means "those organized activities that are primarily and directly concerned with the conservation, the protection and the improvement of human resources", and "includes as social services: social assistance, social insurance, child welfare, corrections, mental hygiene, public health, education, recreation, labour protection, and housing" (Friedlander, 1963:4).

Social services thus are those services which are envisaged and provided by society to its members to enable them to develop optimally and help them to function effectively and to lead life of decency, dignity, and liberty. These services directly benefit all the members of society, irrespective of their religion, caste, race, language, region, culture, etc.

The two other terms used in literature are: public services and social welfare services. A finer distinction between 'public services' and 'social services' is that the public services are envisaged and organized by the state as an institution created by society to manage its affairs, to the citizens. Social services are envisioned and provided by people in society as enlightened persons for promoting human and social development. Despite this fine distinction, both the terms are quite often used interchangeably and taken as synonyms of each other.

At present when the state is gradually withdrawing from social sector leaving everything to market forces/ corporations or corporate bodies or organizations and civil society organizations, it is more appropriate to use the term 'social services' as compared to public services.

Social welfare services are those 'social/public services' which are specifically visualized and designed for weaker and vulnerable sections of society to enable them to effectively compete with other sections of society to join the mainstream.

The characteristic features of social services

- 1) Social/public services are visualized and organized by society/state.
- 2) These services directly benefit all sections of society.
- 3) These services have a very wide scope including everything that has a direct bearing on the quality of life of people.
- 4) These services aim at promoting human and social development, protecting human rights of people and creating a sense of duty among them towards society.

Social services are very important for social work because:

- 1) Social work is concerned with promoting human and social development.
- 2) Social work seeks to enhance effective social functioning and create new social institutions which are required, and modify the existing institutions in order that people may optimally realize their potentials and effectively contribute their mite towards society's proper functioning.
- 3) Social work aims at promoting 'sustainable' development by conserving and developing environment so that enough resources may be left for future generations to enable them to lead a proper life.

Social Defense

In the present age of corrections, reformatory theory of punishment is being strongly advocated mainly on the ground that 'criminals are not born but are made' by adverse and oppressive social conditions that prevail in a social system. A concern for the protection of society, as also for promoting the interests of an offender as a human person belonging to a civilized society, is being widely shown too.

The term 'social defense' has both narrow and broad connotations. In its narrow sense, it remains confined to the treatment and welfare of persons coming in conflict with law. In its broad meaning, it includes within its realm the entire range of preventive, therapeutic and rehabilitative services to control deviance in general and crime in particular in the society.

The aim of social defense is to protect society from the varied kinds of deviance resulting into widespread social disorganization which seriously disrupts the effective functioning of society. In the absence of any well - thought out policy and planned programme of social defense, the basic objective of any society to ensure happy and peaceful living to all its members is seriously hampered. Thus social defense is a planned, deliberate and organized effort made by society to defend itself against the attack of disruptive forces which endanger its law and order and thereby impede its socio-economic development. With increasing incidence of acts of people in violation of the prevalent laws of society, it has become essential to formulate policies and plans and organize programmes which may help in preventing the illegal activities and treat and rehabilitate the offenders in order that they themselves may be able to lead decent and dignified life and may contribute their best towards effective functioning of society.

Social defense consists of measures relating to prevention and control of juvenile delinquency and crime, welfare services in prisons, after care services for discharged prisoners, probation services, suppression of immoral traffic, prevention of beggary and rehabilitation of beggars, prevention and control of drug abuse and alcoholism and treatment and rehabilitation of drug addicts and alcoholics.

Correctional services which are part of social defence programmes are an important field of social work practice. Social workers are working as care workers, probation officers, managers of juvenile cadres, etc.

Social Security

Security i.e., freedom from danger or risk, is one of the accepted needs of people. Every person wants protection against any kind of unforeseen event which may endanger his/her safety and threaten the continuity of his/her income; and this security has been

guaranteed to people through varied kinds of institutions which have been fast changing. Initially, this security was being provided through the institution of joint family and occupational guilds and caste in India. But in course of time these basic social institutions started disintegrating. It was realized by enlightened people that some deliberate efforts were required to be made at the level of society to ensure security of its people. It was for the first time in 1935 in England, that a pioneer Sir William Beveridge, came forward with the idea of 'social security' as means of freedom against five great giants: want, disease, ignorance, idleness and squalor. Since then social security has become very widely used in social science literature.

In contemporary society, social security has become very important because

- 1) The traditional social institutions like joint family, caste, occupational guilds, etc., are not able to provide the needed security.
- 2) There has been a revolution in science and technology leading to the emergence of global village and promotion of tendency among people to frequently move, and even migrate from one part of the world to another, frequent occurrence of accidents, even those which are fatal, and exposure to varied kinds of diseases including occupational diseases. All these expose people to varied risks.
- 3) There has been a sea change in values and orientations of people - from collectivism to individualism, from spiritualism to materialism, and so on.

Hence, people today lack in basic human sensitivity and concern for others, and are bothered only about themselves or at best their family members' or closely related person's needs.

- 4) There is a sizeable section of society which is illiterate, unemployed and poor leading a sub-human and insecure life.

Defining social security for the first time Sir William Beveridge (1942:120) expressed the view: "The term 'social security' is used to denote the security of an income to take the place of earnings when they are interrupted by unemployment, sickness or accident, to provide loss of support by the death of another person, and to meet exceptional expenditures, such as those concerned with birth, death and marriage."

The International Labour Organization (1942:80) defines social security "as the security that society furnishes through appropriate organization, against certain risks to which its members are exposed."

According to Friedlander (1963:5): By "social security" we understand a programme of protection provided by society against those contingencies of modern life-sickness, unemployment, old age, dependence, industrial accidents and invalidism - against which the individual cannot be expected to protect himself and his family by his own ability or foresight".

The National Commission on Labour in India (1969:162) expresses the view: "Social security envisages that the members of a community shall be protected by collective action against social risks, causing undue hardship and deprivation to individuals whose private resources can seldom be adequate to meet them."

Thus we define social security as the collective endeavours made by people in society to protect as a matter of right their brothers and sisters against varied kinds of unforeseen situations called contingencies such as biological like maternity, economic such as

unemployment and bio-economic like old age, which imperil their working capacity and disrupt their continuity of income and thereby impair their ability to support themselves and their dependant family members with decency and dignity and which they cannot face by utilizing their own as well as dependant's resources.

Major characteristic features of social security are:

- 1) Social security is the security deliberately provided by making collective efforts by people in society in an organized manner as a matter of right.
- 2) This security protects against different types of contingencies or unforeseen situations which may confront people from cradle to grave, from birth to death.
- 3) These contingencies may be purely biological such as maternity, or they may be purely economic such as unemployment, or they may be bio-economic such as superannuation, retirement, etc.
- 4) These contingencies imperil the working capacity of people and disrupt the continuity of income and impair their ability to lead a decent and dignified life for themselves as well as dependants in the family.
- 5) It is not possible for common people in society to effectively face the challenges thrown by these contingencies by utilizing their own as well as their dependants' private resources.
- 6) Collective endeavours made may or may not require the beneficiaries to contribute - may be very nominally, for the benefits which they may avail of in case of occurrence of certain specified kinds of contingencies.
- 7) Social security benefits may be in the form of cash or kind or both.
- 8) Social security is both a mental state and objective fact. In order to provide proper protection to people against contingencies, it is necessary that they should have confidence that benefits adequate in quality and quantity will become available whenever required.

There are three major forms of social security: 1) Social insurance, 2) Public/social assistance, and 3) Public or social services. In case of social insurance, prospective beneficiaries are required to make some contribution, usually it is very nominal for the benefits which they are given in case of occurrence of contingencies. These benefits are so decided that they may be able to cater to assumed average need. However, in certain cases, special exemption may be granted from the requirement of payment of contributions.

Public / social assistance may be given in cash and / or kind to enable people to meet the existing actual need and to lead a minimum desirable standard of living. A subtle difference between public and social assistance is that public assistance is provided through the state exchequer after assessing the existing actual need and ensuring that prospective beneficiaries fulfill certain prescribed eligibility requirements including those relating to family responsibility and observance of morality. Social assistance is provided to indigent people considered to be eligible according to certain specified criteria by some civil society organizations to enable them to satisfy their basic minimum needs. Public/social services are made available by the state/society to promote human/social development. Sometimes a very fine distinction is made between public and social services. The former is organized and provided by the state and the latter by society through some civil society initiative.

Understanding of the concept of social security is essential for any professional social worker because he/she works for promoting human and social development, increasing peoples' active participation in various types of programmes directed towards guaranteeing a minimum desirable standard of living to everyone. In case people's continuity of income is threatened and their capacity to work is impaired, they will not be able to satisfy their own minimum needs. Besides, they will both be able to extend support to their family dependants and perform their social roles effectively.

Social Welfare

All civilized societies throughout the globe have been praying for the wellbeing of the entire mankind. In India our sages longed for 'May all be happy' and worked for devising such institutions as could promote the welfare of all and strengthening them from time to time. Derived from 'welfaren', the term 'welfare' means "the state or condition with regard to good, fortune, health, happiness, prosperity, etc." (Webster's Encyclopedic Unabridged Dictionary, 1996:1619). While expressing his views on the concept of welfare, Sugata Dasgupta (1976:27) has observed: "By welfare we refer to the entire package of services, social and economic, that deal with income support, welfare provisions and social security, on the one hand, and view the whole range of social services, on the other."

Friedlander defines social welfare as (1963:4), "the organized system of social services and institutions, designed to aid individuals and groups to attain satisfying standards of life and health, and personal and social relationships which permit them to develop their full capacities and to promote their well-being in harmony with the needs of their families and the community." In the opinion of Wilensky and Lebeaux (1965:11-19): "two conceptions of social welfare seem to be dominant today: the residual and the institutional. The first holds that social welfare institutions should come into play only when the normal structures of supply, the family and market, break down. The second, in contrast, sees the welfare services as normal, "first line" functions of modern industrial society, the major traits of which, taken together, distinguish social welfare structure as:

- 1) Formal organization
- 2) Social sponsorship and accountability
- 3) Absence of profit motive as dominant program purpose
- 4) Functional generalization: integrative, rather than segmental, view of human needs
- 5) Direct focus on human consumption needs,"

"Social Welfare in a broad sense", as conceived by Skidmore, Thackeray and Farley (1991:3-4), "encompasses the well-being and interests of large numbers of people, including their physical, mental, emotional, spiritual and economic needs. . . Social welfare includes the basic institutions and processes related to facing and solving social problems." While highlighting the aim of social welfare, Zastrow (1978:3) observed: "The goal of social welfare is to fulfill the social, financial, health and recreational requirements of all individuals in a society. Social welfare seeks to enhance the social functioning of all age groups, both rich and poor. When other institutions in our society such as the market economy and the family, fail at times to meet the basic needs of individuals or groups of people, then social services are needed and demanded."

Durgabai Deshmukh, the first chairperson of Central Social Welfare Board in the country (1960:VII) clearly said: "The concept of social welfare is distinct from that of general

social services like education, health, etc. Social welfare is specialized work for the benefit of the weaker and more vulnerable sections of the population and would include special services for the benefit of women, children, the physically handicapped, the mentally retarded and socially handicapped in various ways".

We may, therefore, define social welfare as specifically designed system of services and institutions aimed at protecting and promoting the interests of weaker and vulnerable sections of society, who left to themselves, will not be in a position to maximally develop and effectively compete to enter the mainstream and to live with liberty, decency and dignity.

Important characteristics of social welfare

- 1) It is a deliberately organized system of services and institutions.
- 2) These services and institutions specifically cater to the varied kinds of needs of weaker and vulnerable sections of society.
- 3) The weakness and vulnerability of these sections may originate not from any personal fault of people but from different types of physical, mental, social and moral handicaps that they may encounter and which adversely affect them.
- 4) The aim of social welfare is to protect and promote the interests of these sections to enable them to optimally realize whatever potentials, talents, abilities they may have to carve out a dignified place for themselves in society, and to effectively discharge the duties and responsibilities of positions which they happen to occupy.

Check Your Progress I

- Note:** a) Use the space provided for your answer.
b) Check your answer with those provided at the end of this unit.

- 1) What is the scope of social defense?

.....
.....
.....
.....
.....

2.3 SOCIAL JUSTICE AND SOCIAL POLICY

Social Justice

The term justice eludes any precise definition. Dias (1985:65 - 66) rightly says: The term justice is too vast to be encompassed by one mind. Krishnamurthy (1982:18) has also been of the view: "In spite of best efforts, it has not been possible to clearly define justice. Though every society throughout human history has had some arrangement for administering justice but its nature and form as also the methods and manners of administration have been varied, depending upon the values and norms that have prevailed in a particular society at a particular point of time. Every society develops some system for protecting and promoting the socially accepted rights of people. These systems,

broadly speaking, are characterized by two types of approaches: (1) protective and (2) promotive. Protective approach safeguards people against abuse and exploitation, and promotive approach creates such conditions in society as may spontaneously ensure equality, freedom, fraternity and provide special opportunities to those who for some reason (s) have lagged behind and are out of the mainstream.

Aristotle defines justice as "virtue of the soul distributing that which each person deserved". It is the name of certain moral rules essential for promoting people's well-being. Justice towards people in society has been equated with holiness towards God. It is truth in practice. Thus justice is comprised of all virtues which ensure conformity with the morally prescribed code of conduct. Justice, in the ultimate analysis, stands for doing away with injustice. The term 'justice' is used today in two senses: (1) abstract sense, and (2) concrete sense. In its abstract sense it refers to a code of conduct, legal as well as moral, which promotes people's welfare.

In its concrete sense, it denotes the faithful implementation of existing laws. Traditionally, justice means the virtue by which we give to every man what is due to him /her as opposed to injury or wrong. Today it means the protection of rights which people are entitled to enjoy.

Justice is the hallmark of any civilized society. Justice has to be done at all costs. *Fiat Justicia Ruat Coleum* (Let heavens fall, justice has to be done) has been the guiding principle followed by all civilized societies.

Justice is of immense social significance. It gives rise to a sense of duty and concern for others. It creates and sustains trust and confidence among people. It preserves law and order. It fosters understanding and thereby promotes harmony and integration. It strengthens unity and solidarity. It generates an atmosphere of peace and tranquility. It underscores the principle of live and let others live or peaceful coexistence. It accelerates socio-economic development, and ultimately optimizes the personal and social functioning.

Social justice, a part of the overall framework of justice, implies within its ambit the idea of 'just distribution' and not 'equal distribution' of benefits for the purpose of creating a just society. Miller (1967:1) has rightly observed: "The concept of social justice is best understood as forming one part of the broader concept of justice in general. As a special form of justice, it means what is socially just and what is socially just keeps on changing with time and space.

Social Justice is a dynamic term which provides sustenance to the 'Rule of Law' in a democratic society. It helps in the establishment of a just social order by removing varied kinds of inequalities with the help of law and ensures freedom for optimal personality development of the individual. It has a tilt in favour of removal of structural and systemic inequalities because the basic idea underlying social justice is equalization by providing special opportunities to weaker and vulnerable sections of society who either because of being subjected to social suppression and oppression or because of being the victims of varied kinds of disabilities and handicaps, are prone to be misused and even abused and exploited. Left to themselves they will not be able to be the part of the mainstream of society. The expression social justice, in its narrow sense, means rectification of injustice in personal relations of people and broadly, it refers to removal of imbalances in political, economic and social life of people.

According to Justice Krishna Iyer (1980: 157-158), " Social justice is a generous concept which assures to every member of society a fair deal. Any remedial injury,

injustice or inadequacy or disability suffered by a member for which he is not directly responsible, falls within liberal connotations of social justice." The concept of social justice is broad enough to include within its ambit not only distribution of means, benefits, burdens, etc., throughout the society as it results from its major social institutions (Miller, 1972:22) but also biological, social, economic and cultural development of individual in a society (Govind, 1995:6). Justice Krishna Iyer (1980) is absolutely correct when he says: "Social justice is no narrow legalistic nostrum but, in its spacious sweep, confronts and conquers arrogant inequity and entrenched privilege, restores repressed and oppressed men to their wholeness and through plural strategies tinged with spiritual touches, offers the only healing hope for ailing humanity."

Developing countries like India characterized by fairly widespread and serious problems of unemployment, poverty, illiteracy, ill-health and insanitation, stand committed to promote welfare of people. For example, the Constitution of India in Article 38 clearly adumbrates: "The State shall strive to promote the welfare of people by securing and protecting as effectively as it may a social order in which justice, social, economic and political, shall inform all the institutions of the national life". Minimum needs of people necessary for their empowerment or capacity building, will have to be satisfied; and opportunities for fullest development of every one, and special opportunities for people belonging to underprivileged sections of society, not because of any fault of theirs but because of non-egalitarian and unjust social system which has been assigning to them far inferior social status in social hierarchy based on ascription, will have to be given.

The term social justice as used here refers to adoption by society whose social system has, through a deliberately evolved invidious arrangement by which certain sections of society have been subjected to oppressions, suppressions, neglect and even rejection and forced to live a life of miseries and sufferings at an inferior level, of such special protective, remedial, ameliorative and promotive measures as may be instrumental in removing their special disabilities and enabling them to lead a decent, dignified, unfettered and respectful life characterized by equality, liberty and fraternity.

The general aim of social justice is to ensure the just and orderly functioning of society, distribution of benefits according to entitlements, contributions and needs of people and imposition of punishments according to the severity of their deviations and damages caused to society.

Specific objectives of social justice are:

- 1) To ensure that 'Rule of Law' prevails in society.
- 2) To guarantee 'equality of opportunity'
- 3) To provide special opportunities to weaker and vulnerable sections.
- 4) To ensure equality of outcome.
- 5) To prevent abuse and exploitation of weaker and vulnerable sections.
- 6) To preserve the religion and culture of minorities and to provide freedom to pursue and propagate them without endangering public order and peace.

Wherever discrimination, abuse and exploitation exist in the name of caste, colour or creed in any part of the world, some kind of arrangement for social justice also exists simultaneously. Even in the most developed country of the world, the United States of America, a system of affirmative action in the form of special opportunities for the

development of Blacks and natives exists. In India, for its system of stratification known as caste, special privileges have been given to Scheduled Castes and Scheduled Tribes right from the time of enforcement of Constitution of India. In course of time, they have also been extended to socially and educationally backward communities currently known as 'Other Backward Classes'. Now various political parties in power - some in states and some at the Centre, are vying with each other to extend the benefit of social justice to economically backward upper castes and Muslims in order to get some mileage in the impending elections.

Social Policy

Policy, broadly speaking, refers to a framework within which a stated course of action is adapted to attain certain objectives.

The term social policy is quite often used loosely and unprecisely. Eyden (1969:5) has been of the view that "social policy is taken as including those courses of action adopted by the government which relate to the social aspects of life, action which is deliberately designed and taken to improve the welfare of its citizens." In the words of Kulkarni (1987:94), "The key word 'policy' implies adoption of a sagacious course of action in order to achieve the desired objective(s) What is pragmatic is called policy and what is based on principles is referred to as doctrinaire." Yet at another place he (1978:15) writes that "the term 'social policy' has been used to denote three specific areas or aspects, namely : i) the social objectives of state policy, including those of economic growth; ii) the policy with regard to the promotion of social services as an integral part of a developing economy; (iii) the policy governing promotion of social welfare services as a part of development plans."

Thus social policy means a framework within which or stated course by adopting which the state as protector and promoter of the interests of society as also of human rights of people wants to conduct its affairs so that the goal of welfare of all may be promoted by organizing a series of services in diverse fields of nutrition, water supply, education, health, housing, employment, recreation, etc.

The salient features of social policy are as under:

- 1) Social policy is the policy of state responsible for conducting the affairs of society.
- 2) It states the framework within which and course of action by adopting which affairs of society are to be conducted.
- 3) It relates to people in general and concerns itself with provision of social services which in their nature are direct and general.
- 4) It aims at promoting human and social development.

A finer distinction has to be clearly understood between social policy and social welfare policy. While social policy concerns itself with the provision of social services affecting the life and living of people in general, social welfare policy relates itself to organization of specially designed social welfare services for weaker and vulnerable sections of society to enable them to come at par with other sections.

The scope of social policy is fairly wide. It includes within its range all such services which have a direct bearing on the modus vivendi of people in a society and varied kinds of related matters which may have a bearing on such services.

As observed by Kulkarni (1987:94), "Modernisation of society, implying adoption of

science and technology, raising the national standard of living, building up civic and political institutions to suit the changed and changing needs and problems, and generally to work towards an open, pluralistic society of equal opportunity, could with all these elements be regarded as the pith and substance of social policy."

The basic source of social policy is the Constitution of any country under which specific laws promoting proper human and social development are enacted.

Social policy in India has been specifically enunciated in Part IV of the Constitution entitled as Directive Principles of State Policy. There are specific Articles like 38 and 46 which provide for promotion of people's welfare within the overall framework of social justice. It is noteworthy here that there has been a drastic change in social as well as social welfare policy of the Government of India after 1991 - the year in which the policy of liberalization, privatization and globalization has been adopted as part of the Structural Adjustment Programme.

Check Your Progress II

Note: a) Use the space provided for your answer.

b) Check your answer with those provided at the end of this unit.

1) What are the objectives of social justice?

.....
.....
.....
.....
.....

2.4 SOCIAL WORK AND SOCIAL ACTION

Social Work

Social work which emerged out of the need to provide relief to the poor in a systematic manner gradually grew into a semi - profession or profession having expert knowledge and technical skills for effective provision of help to the needy. In the initial stage it was concerned with helping people to solve their psycho - social problems which obstructed their effective social functioning. In course of time, it was realized that social living as it operates at the practical plane had three distinct and noteworthy levels: of individual, group and community. There was need for dealing with them separately by developing three different methods of social work viz. social casework dealing with individuals, social group work dealing with groups and community organization dealing with communities. In course of time, they were accepted as the three primary methods of social work. It was also realized that while providing social work help by using these three methods, there was always a need for providing some social/welfare services and gathering validated knowledge, and this realization finally culminated into development of two subsidiary/ auxiliary methods of social work namely, social welfare administration and social work research. In course of time it was seriously felt that since psycho-social problems have their roots in faulty social structure and system, and any client facing these problems cannot, be held responsible for his/her problems, there was need for evolving and including some weapon in the armoury of social work which could play a

significant role in bringing about desired changes in society, and thus emerged social action as an auxiliary/secondary method of social work.

Researches in social services have continuously established that since various dimensions of social reality are indivisible, social reality has to be taken as an integrated whole. Consequently, social workers also thought of integrating the separate practice of its primary and secondary methods and today there is well accepted notion of integrated practice of social work involving the use of all the six methods according to situational requirements.

In order to understand what social work is, it appears essential to present some important definitions given from time to time.

Dr. Abraham Flexner (1915): Social work is "any form of persistent and deliberate effort to improve living or working conditions in the community, or to relieve, diminish or prevent distress, whether due to weakness of character or due to pressure of external circumstances. All such efforts may be conceived as falling under the heads of charity, education or justice, and the same action may sometimes appear as one or another according to the point of view."

Cheyney (1926) includes in social work all "voluntary attempts to extend benefits in response to needs which are concerned with social relationship and which avail themselves of scientific knowledge and employ scientific methods."

Helen L. Wilmer (1942:121) expressed the view. "The prime function of social work is to give assistance to individuals in regard to the difficulties they encounter in their use of an organized group's service or in their performance as a member of an organized group."

According to Arther E. Fink (1942:2) " Social work is the provision of services to aid individuals, singly or in groups, in coping with present or future social and psychological obstacles that prevent or are likely to prevent full or effective participation in society,"

J. P. Anderson (1945) says: "Social work is a professional service rendered to people for the purpose of assisting them as individuals or in groups, to attain satisfying relationship and standards of life in accordance with their particular wishes or capacities and in harmony with those of the community."

Helen I. Clarke (1945:16) observes: "Social work is a form of professional service comprising a composite of knowledge and skills, parts of which are and parts of which are not distinctive of social work which attempts, on the one hand, to help the individual to satisfy his needs in the social milieu and on the other to remove, as far as possible, the barriers which obstruct people from achieving the best of which they are capable."

In the opinion of W.A. Friedlander (1963:4): "Social work is a professional service based upon scientific knowledge and skill in human relations which assists individuals, alone or in groups, to obtain social and personal satisfaction and independence."

Boehm (1959:54) in the Curriculum Study sponsored by the Council on Social Work Education expresses the view: "Social work seeks to enhance the social functioning of individuals, singly and in groups, by activities focused upon their social relationship which constitute the interaction between man and his environment. These activities can be grouped into three functions, restoration of impaired capacity, provision of individual and social resources and prevention of social dysfunction."

A perusal of the above definitions clearly indicates that it is very difficult to define social work but still keeping in view its historical development from service to professional service and its concern from helping people in need to changing the social system, we may define social work as under:

"Social work is a specialized kind of work - honorary or paid, done by making use of scientific knowledge and technical skills with humane and democratic outlook, to render help to people in need to enable them to realize their potentials optimally, to perform their social roles effectively and to live in a free, decent and dignified manner, particularly by introducing required changes in personality as well as social structure."

Important characteristics of social work as it exists today, particularly in India which has had great social service tradition, are as following:

- 1) Social work is a specialized kind of work.
- 2) This work is performed by persons who are specifically trained to do this work.
- 3) Education/training for social work equips social workers with some specialized kind of scientific knowledge and technical skills and develops among them a democratic and humanitarian outlook and orientation.
- 4) Social Work adopts the required strategy according to the nature of problem it deals with and its root causes which may lie in the personality structure of the person who is facing problem or in the unequalitarian and unjust social system of which he/she is a part.
- 5) Strategy used in social work may introduce changes in the personality structure of person faced with problem and /or bring about transformation in social structure as well as system.
- 6) Social work promotes human and social development, ensures fulfillment of human rights and guarantees performance of social duties - obligations towards family members, people in the community and members of society at large.
- 7) Social worker may accept compensation for the work done by him/her either from those who engage him/her or take work from him/her or from those who benefit from his/her work. At times, moved by altruistic considerations a trained social worker may be seen providing services absolutely in an honorary manner.

Social Action

Every person by sheer virtue of living in society and therefore, being a social animal, does participate in social action. The concept of social action, generally speaking is comprised of three components:

- (1) Social being, (2) Social context or situation, and (3) Inspiration.

As a concept, it originated in Sociology - the science of society. Action is to be distinguished from behaviour in that it involves meaning or intention. "Social action in Sociology is analysed in terms of typical actors in typical situations by identifying actor's goals, expectations and values, the means of achieving those goals, the nature of situation and the actor's knowledge of that situation" (Ambercombe, Hill and Turner, 1986:14). There are two main forms of action theory-

1) hermeneutic and 2) positivist. Hermeneutic theorists like Schutz uphold that action invariably has meaning. Positivists like Parsons explain action in terms of goals and means defined by social structure and internalized in course of socialization.

Social action in Social Work which is considered as one of its auxiliary methods is different from that in Sociology. A review of available literature on social action reveals that there is no unanimity on the concept of social action which has quite often been confused with community organization, community work and community action. It was Mary E. Richmond who in 1922 used this term for mass movement through propaganda and social legislation. Since then, a number of definitions have been given by various writers on the subject. Some noteworthy among them are as under:

Kenneth L.N. Prey (1945:348): Social action is "the systematic, conscious effort directed to influence the basic social conditions and problems out of which arise the problems of social adjustment and maladjustment to which our service as social workers is directed."

Elizabeth Wickendon (1956): "Social action is a term applied to that aspect of social welfare activity directed towards shaping, modifying or maintaining the social institution and problems that collectively constitute the social environment. Social action is concerned with adjustment of the social environment to meet recognized needs of individuals and to facilitate those relationships and adjustments necessary to its own best functioning."

Arther Dunham (1958:52): Social action "may be defined as efforts to bring about change or prevent change in current social practices or situations through education, propaganda, persuasion or pressure, in behalf of the objectives believed by the social actionist to be socially desirable."

W. A. Friedlander (1963:218) "Social action is an individual, group or community effort, within the framework of social work philosophy and practice that aims to achieve social progress, to modify social problems and to improve social legislation and health and welfare services."

K. K. Jacob (1965:63): "Social action is essentially an effort aimed at initiating suitable changes and reforms to improve socio - economic conditions and to better social climate."

M. V. Moorty (1968:217): "Social action is a social work technique which makes entire community, or at least a large number of its members, conscious of the unsatisfactory state of affairs and desirous of effective solutions."

Thus social action may be defined as a method of social work in which conscious, systematic and organized efforts are made under the guidance of professional social worker, by some elite(s) and /or people themselves to bring about change in the system which facilitates the problem solving and evil eradication and thereby improves the conditions in society to enable people, particularly the weaker and vulnerable sections, to optimally realize their potentials and effectively function as part and parcel of the mainstream of society.

Important characteristic features of social action as used in social work are:

- 1) It is a method of social work which is practised in close collaboration with other methods;
- 2) It aims at bringing about changes in social structure and system to enable people

realize their innate and inherent capacities and to participate in social functioning at equal plane. The ultimate aim of social action is to promote equality - social as well as economic and reduce injustice, abuse and exploitation.

- 3) The process of social change sought to be introduced through social action may be reformative in nature directed towards eradication of social evils or it may be developmental geared towards creation of new institutions or strengthening of the existing institutions threatened by vested interests of certain dominant sections of society.
- 4) The method of social action seeks to usher in the desired changes in society through conscientisation, awareness generation, promotion of social integration, formation and strengthening of people's own organizations, formulation of conducive policies, enactment of socially healthy laws, eradication of existing social evils which impede the desired development of people and retard social progress.
- 5) Social action in its basic nature is non-violent. Undoubtedly, there are vested interests in society, i.e., the powers which exercise domination and rule, want to perpetuate the status quo. They become impatient due to organized strength of the people involved in social action and direct the state machinery to suppress the voice of dissent, even by resorting to violent methods. Though there are some writers like Britto (1980) who advocate the conflictual nature of the social action process (may be because it creates some kind of conflict between the vested interests of the privileged and rich and genuine interests of the deprived and depressed) yet at the practical plane it has to adopt and follow the methods and techniques which do not lead to violence and bloodshed.
- 6) Social action as a method contemplates that all power is taken away from the so called 'do gooders' and it should actually be transferred to the people who are the intended beneficiaries, and in order to achieve this, it takes recourse to desired transformation in social policies, laws, plans and programmes.

Check Your Progress III

Note: a) Use the space provided for your answer.

b) Check your answer with those provided at the end of this unit.

- 1) How is the concept of social action in Sociology different from that in Social Work?

.....

.....

.....

.....

.....

2.5 LET US SUM UP

We conclude our introduction to the basic concepts related to social work and disciplines related to it. As the course progresses you will come across these concepts repeatedly and your understanding will become broader. When you go to the field, practice the social work methods or conduct research, there will be greater scrutiny of these concepts.

Social security, social services, social welfare and social defense are primarily related to government policies and programmes. Social services refer to any aid or assistance provided to society to enable its members to perform effectively as a citizen. In other words, it consists of all efforts to improve the human resources of the society. Social defense on the other hand consists of all efforts by the society to prevent deviant behaviour which can lead to social disorganization.

Social service is promotive whereas social defense is preventive and rehabilitative. Social security refers to the protection of citizens from various risks like disease, want, unemployment and idleness. Social welfare is the organized system of social services and institutions to provide the citizen with those services and goods which will help the citizen lead a productive and satisfying life.

Social justice is a much discussed topic in our country. Clearly there are many dimensions to the concept. Basically it means that every member of the society gets his or her due, that is a fair deal. It stands against all values which advocate inequality, violence, entrenched privileges etc. Social justice is part of the larger social policy which is also discussed. Policy can be defined as the framework within which a stated course is adopted to attain certain objectives.

Finally we discussed social work and presented a brief discussion on it. You will, of course, be studying about social work in detail later. Though there are six methods in social work we have discussed only one method, social action, as the term is used differently in different disciplines.

2.6 SUGGESTED READINGS

Allen, C.K. (1950), *Aspects of Justice*, Stevens and Sons, London.

Anderson, J.P. (1945), "Social work as a profession", in *Social Work Year Book*, Russel Sage Foundation, New York.

Beveridge (1942), Sir William, *Social Insurance and Allied Services - Report presented to British Parliament*.

Boehm, W.H. (1959), *Objectives of the Social Work Curriculum of the Future*, Council on Social Work Education, New York.

Cheyney, Alice (1926), *Nature and Scope of Social Work*, American Association of Social Workers, New York.

Clarke, Helen I (1947), *Principles and Practice of Social Work*, Appleton Century-Crofts, New York.

Dasgupta, Sugata, "Social Action", in *Ministry of Social Welfare, Government of India (Ed.), Encyclopaedia of Social Work in India, Volume Three*, Publications Division, Government of India, New Delhi.

Deshmukh, Durgabai (1960), "Preface", *The Planning Commission, Government of India (Ed.), Social Welfare in India*, Publications Division, Government of India.

Dias, R.W.M. (1985), *Jurisprudence*, Butterworths, London.

Eyden, Joan L.M. (1969), *Social Policy in Action*, Routledge and Kegan Paul, London.

- Flexner, Abraham (1915), "Is social work a profession"? In *Studies in Social Work*, Vol. 4, New York School of Philanthropy, New York.
- Fink, Arther E. (1942), *The Field of Social Work*, Henry Holt Co., New York.
- Friedlander, Walter A. (1963), *Introduction to Social Welfare*, Prentice Hall of India (Private) Limited, New Delhi.
- Govind, K.B. (1995), *Reformative Law and Social Justice in Indian Society*, Regency Publications, New Delhi.
- International Labour Organisation (1942), *Approaches to Social Security: An International Survey*, I.L.O., Geneva.
- Khinduka, S.K. (1962), "The Meaning of Social Work" in S.K. Khinduka (Ed.), *Social Work in India*, Sarvodaya Sahitya Samaj, Jaipur.
- Krishna Iyer, Justice V.R. (1980), *Justice and Beyond*, Deep and Deep, New Delhi.
- Krishnamurthy, S. (1982), *Impact of Social Legislation on the Criminal Law of India*, R.R. Publishers, Bangalore.
- Kulkarni, P.D. (1979), *Social Policy and Social Development*, Association of Schools of Social Work in India, Madras.
- Kulkarni, P.D. (1987), "Social Policy", in Ministry of Social Welfare, Government of India, (Ed.),
- Encyclopaedia of Social Work in India*, Volume Three, Publications Division, Government of India, New Delhi.
- Ministry of Labour, Employment and Rehabilitation, (1969), Government of India, Report of the National Commission on Labour in India.
- Miller, David (1976), *Social Justice*, Clarendon Press, Oxford.
- Pettitt, P. (1989), *Judging Justice - An Introduction to Contemporary Political Philosophy*, Routledge and Kegan Paul, London.
- Singh, Surendra (1998), "Social Justice Through Reservation", *Justification and Strategies for Increasing Its Effectiveness* in Barathwal C.P. (Ed.), *Social Justice in India*, Bharat Book Depot, Lucknow.
- Skidmore, Rex A., Milton G Thackeray, and O. William Farley (1991), *Introduction to Social Work*, Prentice Hall, Englewood Chiffs, New Jersey.
- Wilensky Harold L. and Chales N. Lebeaux (1958), *Industrial Society and Social Welfare*, Russell Sage Foundation, New York.
- Wilensky Harold L. and Chales N. Lebeaux, *Conception of Social Welfare* in M.N. Zald (Ed.), (1965), *Social Welfare Institutions - A Sociological Reader*, John Wiley and Sons, New York.
- Zastrow, Charles (1978), *Introduction to Social Welfare Institutions - Social Problems, Services and Current Issues*, The Dorsey Press, Homewood, Illinois.

2.7 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress I

- 1) Social defense consists of measures relating to prevention and control of juvenile delinquency and crime, welfare services in prisons, after - care services for discharged prisoners, probation services, suppression of immoral traffic, prevention of beggary and rehabilitation of beggars, prevention and control of drug abuse and alcoholism and treatment and rehabilitation of drug addicts and alcoholics.

Check Your Progress II

- 1) The specific objectives of social actions are :
 - i) To ensure that 'Rule of Law' prevails in society.
 - ii) To guarantee 'equality of opportunity'.
 - iii) To provide special opportunities to weaker and vulnerable sections.
 - iv) To ensure equality of outcome.
 - v) To prevent abuse and exploitation of weaker and vulnerable sections.
 - vi) To preserve the religion and culture of minorities and to provide freedom to pursue and propagate them without endangering public order and peace.

Check Your Progress III

- 1) Social action in Sociology refers to the process in which an actor does a particular act in a specific social situation. This act has a goal and the action itself is governed by the norms and values of the society where this action is taking place. Social action as a method of social work is conscious systematic and organized efforts made under the guidance-of other/ or people themselves to bring about positive change in the system.

UNIT 3 EMERGENCE OF SOCIAL WORK ABROAD

Contents

* *Joselyn Lobo*

- 3.0 Objectives
- 3.1 Introduction
- 3.2 History of Social Work in the United Kingdom
- 3.3 History of Social Work in the United States of America
- 3.4 Evolution of Social Work Methods
- 3.5 The Quest for Professional Status
- 3.6 Social Work Education
- 3.7 The Rise of Professional Organizations
- 3.8 Current Trends and Practices
- 3.9 Let Us Sum Up
- 3.10 Suggested Readings
- 3.11 Answers to Check Your Progress

3.0 OBJECTIVES

Social work as a professional discipline evolved in the West, mainly in Europe and America. Today the profession is practised in many continents and countries of the world including Africa and Asia.

After studying this unit you should be able to:

- trace the history and evolution of Social Work as a professional discipline;
- delve into the historical roots of Social Work profession in UK and USA;
- trace the emergence of social work education and training in North America and Europe and other areas of the world; and
- get a glimpse of the current trends in professional social work.

3.1 INTRODUCTION

Social work is a professional discipline, and at present, is being practised in numerous settings and in many countries. Social workers today are employed in governmental, non-governmental, private, industrial and corporate settings and also work as private practitioners. Since evolving as a profession in UK and USA, it has now spread to other countries of Europe, Latin America, Australia, Asian and African countries.

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 continents. It is a field of study that has uniquely blended perspectives

* Mr. Joselyn Lobo, Roshni Nilaya, Mangalore.

from other disciplines, particularly the biological and social sciences, with its own values, knowledge, and skills.

The philosophical and historical bases of social work and social welfare form the backbone of the profession. Trends in contemporary practice can be better understood in the context of the history of social work profession and practice. A historical perspective gives insight into the attitudes about persons receiving social work services, evolution of the different social work methods, and the nature of training and education that emerged for those volunteering to provide help in a more systematic way.

3.2 HISTORY OF SOCIAL WORK IN THE UNITED KINGDOM

In primitive society, sometimes referred as the 'folk society', the larger family or tribe took over the support of those whose needs were not satisfied in the normal way. Children deprived of parental support were taken into the homes of relatives or adopted by childless couples. Food resources were shared among relatives and neighbours. In course of time, when the feudal system gave way to the wage economy, legislation was enacted to compel the poor to work.

Role of the Church

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

Welfare Becomes a State Responsibility

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

The Elizabethan Poor Law 1601

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

The law distinguished three classes of the poor:

- 1) *The able-bodied poor* were called "sturdy beggars" and were forced to work in the house of correction or workhouse. Those who refused to work in the house of correction were put in the stocks or in jail.
- 2) *The impotent poor* were people unable to work-the sick, the old, the blind, the deaf-mute, the lame, the demented and mothers with young children. They were placed in the almshouse where they were to help within the limits of their capacities. If they had a place to live, they were given "outdoor relief" in the form of food, clothes and fuel.

- 3) *Dependent children* were orphans and children who had been deserted by their parents or those whose parents were so poor that they could not support them. Children eight years and older were able to do some domestic and other work were indentured with a townsman.

The Poor Law of 1601 set the pattern of public relief under governmental responsibility for Great Britain for 300 years. It established the principle that the local community, namely the parish, had to organize and finance poor relief for its residents. The overseers of the poor administered the poor law in the parish. Their function was to receive the application of the poor person for relief, to investigate his or her condition, and to decide whether he or she was eligible for relief.

Influence of The Elizabethan Poor Law

Though there were similar reform plans advocated in Europe; it is the Poor Law of 1601, sometimes known as 43 Elizabeth, which was most influential in the development of public welfare and social work. There are several important principles in the English Poor Law, which continue to have a dominating influence on welfare legislation four centuries later.

- 1) The principle of the state's responsibility for relief is universally adopted and has never been seriously questioned. It is in tune with democratic philosophy as well as with the principle of the separation of church and state.
- 2) The principle of local responsibility for welfare enunciated in the Poor Law goes back to 1388 and is designed to discourage vagrancy. It stipulates that "sturdy beggars" return to their birthplaces and seek relief there.
- 3) A third principle stipulated differential treatment of individuals according to categories: the deserving as against the undeserving poor, children, the aged, and the sick. This principle is based on the theory that certain types of unfortunate people have a grater claim on the community than other types.
- 4) The Poor Law also delineated family responsibility for aiding dependents. Children, grandchildren, parents, and grandparents were designated as "legally liable" relatives.

The Elizabethan Poor Law was noteworthy and progressive when it was enacted. It has served as the basis for both English and American public welfare.

The Poor Law Revisions: 1834 -1909

In 1834 a Parliamentary Commission presented a report which aimed to revise the Elizabethan and post-Elizabethan Poor Laws. Upon the basis of the committee's report legislation was enacted enunciating the following principles: (a) doctrine of least eligibility, (b) re-establishment of the workhouse test, and (c) centralization of control.

The doctrine of least eligibility meant that the condition of paupers shall in no case be so eligible as the condition of persons of the lowest class subsisting on the fruits of their own industry. In other words, no person receiving aid was to be as well off. According to the second principle, the able-bodied poor could apply for assistance in the public workhouse, but refusal to accept the lodging and fare of the workhouse debarred them from qualifying for any aid. Outdoor relief was reduced to an absolute minimum. As per the third principle, a central authority consisting of three Poor Law Commissioners had power to consolidate and co-ordinate poor law services throughout the land. Parishes were no longer to be the administrative units.

Between 1834 and 1909 there were numerous changes in Poor Law legislation, the cumulative effect of which was to veer the entire system away from the principles of 1834. The most important changes were those that began to develop specialized care for certain disadvantaged groups. For instance, for dependent children district schools and foster homes were provided and for the insane and feeble-minded specialized institutions were started.

A more positive approach to the poor laws can be seen in The Poor Law Report of 1909. The report stressed curative treatment and rehabilitation rather than repression, and provision for all in the place of the selective workhouse test. If the principles of 1834 provided a 'framework of repression', those of 1909 may be termed as the 'framework of prevention'.

The Beveridge Report

In 1942, Sir William Beveridge, chairman of the Inter-Departmental Committee on Social Insurance and Allied Services, presented the Committee's Report to the government. The report emphasized four major principles:

- 1) Every citizen to be covered,
- 2) The major risks of loss of earning power - sickness, unemployment, accident, old age, widowhood, maternity- to be included in a single insurance,
- 3) A flat rate of contribution to be paid regardless of the contributor's income, and
- 4) A flat rate of benefit to be paid, also without regard to income, as a right to all who qualify.

Beveridge emphasized that the underlined social philosophy of his plan was to secure the British against want and other social evils. Everyone is entitled to benefits, which include maternity, sickness, unemployment, industrial injury, retirement and grant for widows. The related services were Family Allowances, National Health Services and National Assistance.

The Beveridge Report of 1942 takes its place as one of the great documents in English Poor Law history - 1601, 1834, 1909, and 1942. The Report became the foundation of the modern social welfare legislation in UK.

Beginnings of the COS Movement and Settlement House Movement

In England, where the problem of competing and overlapping social services in London had been increasing over the years, a group of public-spirited citizens founded in 1869 the London Charity Organization Society (COS). Octavia Hill and Samuel Barnett were two of the founders. In her work as housing reformer, Octavia Hill introduced a system of "friendly rent collecting" as a method of improving slum housing.

Octavia Hill communicated to the volunteers, certain principles or laws to be followed in their activities, through weekly meetings and 'Letters to Fellow Workers'. She stressed that 'each case and each situation must be individualised.' Everyone must be treated with respect for his or her privacy and independence. She advised her workers not to judge the tenants by their personal standards. She believed in the value of dignity of even the most degraded of her tenants.

Samuel Augustus Barnett was the founder of Toynbee Hall, the first settlement house, in which wealthy Oxford students "settled" in an attempt to improve living conditions in

the slums of Whitechapel. The basic idea was to bring the educated in contact with the poor for their mutual benefit. Realization had dawned on the Christian Socialists that mere distribution of charity does not solve problems. In order to better understand the situation of poverty and underdevelopment, one needed to live with the poor and listen to their problems.

Check Your Progress I

Note: a) Use the space provided for your answer.

b) Check your answer with those provided at the end of this unit.

1) What are the main recommendations of the Beveridge Report?

.....
.....
.....
.....
.....

3.3 HISTORY OF SOCIAL WORK IN THE UNITED STATES OF AMERICA

After outlining the beginnings in England, we shall now see the growth and spread of the social work profession in the United States.

The English Poor Law legislation's and related developments provided the background for the development of American systems of relief. The colonists from England, who came in the early and mid-seventeenth century, brought with them English laws, customs, institutions and ideas and implanted these in America.

Three Social Movements

During the last half of the 19th century, the US experienced an increase in social problems as a result of rapid industrialization, urbanization, and immigration, together with the massive growth of the population. In response to these problems, three social movements began that formed the basis for the development of the social work profession:

- 1) The Charity Organization Societies (COS) movement, which began in 1877 in Buffalo, New York;
- 2) The Settlement House movement, which began in 1886 in New York City; and
- 3) The Child Welfare movement, which was a result of several loosely related developments, notably the Children's Aid Society and the Society for the Prevention of Cruelty to Children, which began in New York City in 1853 and 1875, respectively.

Let us look at these movements in more detail as they form the basis for future developments.

COS Movement

The settlement house movement and the child welfare movement eventually made

important contributions to the development of the social work profession, but it is in the COS movement that the origin of the profession is to be found.

S. Humpherys Gurteen, an English cleric who had been impressed with charity organization in London, founded the first COS in the United States in Buffalo, New York, in 1877. The Buffalo COS served as a model for rapid development of similar organizations. Within 15 years, there were COS agencies in 92 American cities.

The beginning of professional approach to the problems of human need can be seen in the philosophy of COS movement. The "scientific charity" attitude adopted by the COS enabled them to understand and cure poverty and family disorganization rather than merely assisting the poor. The charity organizations wanted to apply science to social welfare in the same way that it had been applied to medicine and engineering.

The COS leaders replaced chaotic charity with a rational system that would focus on investigation, co-ordination, and personal service. Each case was to be considered individually, thoroughly investigated and assigned to a "friendly visitor." The techniques used by the friendly visitors consisted of personal attributes such as sympathy, tact, patience, and wise advice. The COS friendly visitors, most of them women, are the true forerunners of today's social workers.

Besides, the COS movement fostered the development of the family service agencies of today, the practice of family casework, family counselling, schools of social work, employment services, legal aid, and many other programs which are a part and parcel of social work today.

In addition to these contributions, it also led to the establishment of the first social work publication, Charities Review, which was merged into The Survey in 1907 and continued publication until 1952.

Settlement House Movement

Another significant development of social services in America has been that of the social settlement house. Settlement houses in the United States began in the late 1800s and were modelled after Toynbee Hall, founded in England in 1884 by Samuel Barnett. Many settlement houses were established in cities across the country, including Chicago's Hull House, started by Jane Addams and Ellen Gates Starr in 1889.

The settlement house movement, which combined social advocacy and social services, was a response to the social disorganization that resulted from widespread industrialization, urbanization and immigration. Through group work and neighbourhood organizing strategies, the settlement house workers established neighbourhood centres and offered services such as citizenship training, adult education, counselling, recreation, and day care.

The settlement house workers were young, idealistic college graduates from wealthy families who lived among the poor as "settlers" and thereby experienced the harsh realities. For the most part, they were volunteers and community leaders and not employed as social work professionals.

The settlement house leaders believed that by changing neighbourhood they can improve communities and by changing communities they can develop a better society. The seeds of social work methods, namely, Group Work, Social Action and Community Organization, were thus sown in the settlement house movement.

Child Welfare Movement

The Children's Aid Society (1853) and the Society for the Prevention of Cruelty to Children (1875) which began in New York City, formed the basic elements of a child welfare movement. However, the beginning of the Child Welfare movement can be traced back to 1729 when the Ursuline sisters established an institution in New Orleans for children of parents massacred by Indians.

The child welfare agencies had limited aims. They were basically concerned with "rescuing" children from inadequate homes or from the streets and finding for them wholesome living situations. Once their goals were accomplished, the agencies considered their job to be over.

3.4 EVOLUTION OF SOCIAL WORK METHODS

Many of the basic principles and methods upon which social work rests today are a direct offshoot from the above Societies and movements. The keeping of careful case records, respect for the client as an individual, a rehabilitation approach to problems, an analysis of causes rather than blanket condemnation of behaviour, – all these were basic principles under which the early charity organization societies operated.

Social work methods, namely casework, group work and community organization, will be dealt in detail in subsequent units. However, a brief outline of their evolution is given below.

Social Casework

Social casework is the first of the social work methods to be developed and is one of the most studied. Growing up largely in the voluntary agencies which were established after the COS movement began, social casework represents the accumulated and codified experience of workers in these agencies.

In books namely, *Social Diagnosis* (1917) and *What Is Social Casework?* (1922), Mary Richmond identified the first principles, theories, and methods of social casework, or social work with individuals. Social casework, according to Richmond, was comprised of four processes: "insight into the individual, insight into the social environment, direct action mind upon mind, and indirect action through the social environment" (Lubove, 1965)

In 1905 medical social work was established at Massachusetts General Hospital under the sponsorship of Dr. Richard C. Cabot for the purpose of studying the conditions under which patients live.

In later years, Freudian concepts were gradually adopted by social agencies in their attempts to deal with less seriously disturbed people. Social workers took over with eagerness insights gained from psychological findings. Such concepts as the significance of unconscious factors in human behaviour, the crucial importance in later life of the early formative years, and the implications of ambivalence (the feeling of two contradictory emotions at the same time), all proved highly workable and useful in casework. The newly developed psychological tests and the widespread use of the Intelligence Quotient (I.Q.) reinforced social work's interest in psychological processes.

Group Work and Community Organization

Social group work and community organization methodologies were gaining formal

acceptance and recognition as interventions in the 1940s and 1950s. Group work, which uses small-group interaction as a vehicle for social change, and community organization, which stresses change in larger groups and organizational units, both emphasize the situational context of behavioural change.

Voluntary recreational agencies and settlement houses had begun the development of professional Group Work. The Community Chests and Councils of America, now United Community Funds and Councils of America, was established in 1918, officially inaugurating what is now called Community Organization.

The inclusion of group work and community organization as acceptable social work methods marks a significant transformation in the social work profession. Previously, social work tended to be seen as identical to casework. The profession of social work, with its three major methods of practice, was firmly established as a skilled response to the needs of clients.

The Generalist Model

The search for a common base of practice was precipitated by a professional desire to unify the three methods of casework, group work, and community organization that make up social work practice. The multi-method approach or combined practice was popularized after the publication of the Hollis-Taylor Report (1951).

In the decades of the 1970s and 1980s, the generalist conception of practice gained recognition and acceptance. A number of models have been constructed that unify the three-method conception of social work practice into a generalist framework.

3.5 THE QUEST FOR PROFESSIONAL STATUS

By the 1890s, there was a felt need and a strong desire among COS personnel for granting professional status to social work. Among the many reasons which contributed towards professionalism are:

- 1) First, professionalization was a major trend during that era. Medicine and engineering had demonstrated the wonders that could occur when science was applied to practical problems through the vehicle of a profession.
- 2) Second, most COS workers were individuals who needed to earn a living, they were interested in establishing their work as deserving a decent wage.
- 3) Third, a new class of women, who were well educated and wanted careers outside of the home, was emerging. Developing charity work into a full-fledged profession in which they would not be blocked because of their sex was a good strategy.
- 4) Fourth, paid charity workers as well as volunteers were discovering the immense complexity of the task they were facing. Helping people deal with social problems like family breakdown and poverty was as complicated as those performed by physicians or lawyers. Some sort of professional training and education was a felt need.

It is on account of the above mentioned reasons that by the late 1890s, a powerful movement to develop training and research centres as well as train and equip people doing charity work was gaining momentum.

Flexner's Remarks on Professional Status

The question of whether social work is in fact a profession has challenged social workers for nearly a century. Social work's professional status was evaluated by Abraham Flexner in 1915, and his conclusion has reverberated among social workers ever since.

Flexner's speech, "Is Social Work a Profession?" delivered at the 1915 meeting of the Baltimore Conference on Charities and Correction, was an event of utmost significance. Flexner, a noted expert on professional education, delineated six attributes that he called "earmarks of a profession." According to Flexner,

"Professions involve essentially intellectual operations with large individual responsibility, derive their raw material from science and learning, this material they work up to a practical and definite end, possess an educationally communicable technique, tend to self-organization, and are becoming increasingly altruistic in motivation."

Flexner concluded that as of 1915, social work was not yet a profession on account of the following:

- a) Because social work mediated between other professions, it did not have the responsibility or power of a true profession.
- b) While social work drew its body of knowledge, facts, and ideas from both the laboratory and seminars, it was not founded on a purposefully organized educational discipline.
- c) It did not possess the high degree of specialized competency required by a profession, because of the broad scope that characterized social work practice at that time.

Flexner, however, acknowledged the rapid evolution of a "professional self-consciousness," recognized that social work was in the beginning stages of professionalization, and praised the altruistic motivation of social workers and their devotion to "well-doing".

Since the time Flexner publicly proclaimed the non-professional status of social work, there has been a zealous quest for professional status. The subsequent flurry of activity included expanding the number of schools of social work, forming a professional accreditation body, standardizing educational curricula, advocating training for all social workers, and holding a series of conferences to testify to the singular, generic nature of social work skills applicable in any setting.

Greenwood's Model

Ernest Greenwood's (1957) classic article, "Attributes of a Profession," provides another landmark in the evaluation of the professional status of social work. Greenwood mentions the following indicators of a profession:

- 1) A profession has fundamental knowledge and develops a systematic body of theory that directs the skills of practice; educational preparation must be intellectual as well as practical.
- 2) Professional authority and credibility in the client-professional relationship are based on the use of professional judgement and competence.
- 3) A profession is empowered to regulate and control its own membership, professional practice, education, and performance standards. The community sanctions regulatory powers and professional privilege.

- 4) A profession has an enforceable, explicit, systematic, and binding regulatory code of ethics that compels ethical behaviour by members of the profession.
- 5) A profession is guided by a culture of values, norms, and symbols within an organizational network of formal and informal groups through which the profession functions and performs its services.

Using the above model, Greenwood contended in 1957 that social work is already a profession. It has too many points of congruence with the model to be classifiable otherwise.

In more recent years, social work's professional status has been scrutinized by evaluating whether social work has the monopoly in the provision of social work services.

Professional Education

The first step in the effort to establish charity work as a profession was the establishment of training schools. Many social workers, notably Anna Dawes (1893) and Mary Richmond (1897), argued (through their published papers) for the need of education and training for personnel and the development and systemization of the accumulated knowledge and expertise gained by social workers.

The Summer School of Philanthropy, a six week long program under the sponsorship of the New York Charity Organization Society, which began in 1898, was a pioneering effort at formal professional education. Other cities, namely Chicago, Boston, Missouri and Philadelphia, quickly followed New York's lead and established professional schools for the training of charity workers.

Check Your Progress II

- Note:** a) Use the space provided for your answer.
b) Check your answer with those provided at the end of this unit.

- 1) What are the requirements of a profession according to Greenwood?
.....
.....
.....
.....
.....

Let us now look at the emergence of social work education in more detail from the origins in Europe and its spread throughout the globe.

3.6 SOCIAL WORK EDUCATION

The root of social work education can be traced to its international beginning in Britain and some countries in Europe towards the end of the 19th century. From Europe, the profession spread to United States, Africa, Asia and South America.

Origins in Europe

Social work education evolved from the work of the Victorians in London who attempted to develop models of charity work and the first two-year full-time teaching in social

work as early as 1899 in Amsterdam. The Amsterdam Institute of Social Work Training is credited to be the first two-year training programme with theory and practice.

Though the very first school of social work was in Netherlands, the real beginnings of social work education are found in Octavia Hill's training of volunteers in housing management and 'friendly visiting' in the 1870s. She worked in the slum neighbourhoods of London and initially trained volunteers and later full-time workers. John Ruskin, an art critic, encouraged Octavia Hill in her work and financed her activities.

The Barnetts, who founded Toynbee Hall for men, were not interested in training. Hence, the initiative for training activities was taken by the women's settlements, foremost among them being the Women's University Settlement established in 1887 in London by women graduates of Oxford and Cambridge. The training pioneered by this group evolved into organized courses, and ultimately, into professional education for social work.

Another noteworthy beginning in Europe was the one-year training course in social work for young women initiated in Germany by Alice Salomon in 1899. Salomon, one of the founders of the International Association of Schools of Social Work, was an outstanding leader in social work education and women's rights. Her course in 1903 became the Alice Salomon School of Social Work, which was for many years the accepted model for social work education in Germany.

The beginnings, thus, made in Britain at the close of the 19th century developed into organized education for social work in Continental Europe and North America early in the 1900s and somewhat later in other continents.

North America

A course entitled 'Summer School on Philanthropic Work' heralded the beginning of professional education for social work in the US. It was inspired by Mary Richmond and organized by the Charity Organization Society of New York. The course consisted of lectures, discussions, conducting inquiries, visiting agencies and institutions, and working under the supervision of experienced agency guides. The course evolved into a one-year programme in 1904 as the New York School of Philanthropy and in 1911, it added a second year.

Similarly, in Chicago, the Hull House and the Chicago Commons in collaboration with University of Chicago, organized a course in 1903, which a year later, became the Chicago Institute of Social Sciences. In 1920, it was renamed as the University of Chicago School of Social Service Administration - the first autonomous graduate school of social work within a university.

Other Continents

In later years, the pioneering efforts of Europe and US spread to South America, Africa, Asia and Australia.

a) South America

In South America, the first school was launched in 1925 by two remarkable men, Dr. Rene Sand of Belgium and Dr. Alejandro del Rio of Chile. Both were physicians, pioneers in social medicine and social welfare. The School, later renamed the Alejandro del Rio School of Social Work, offered a two-year programme. The curriculum was heavily weighted with subjects and field placements related to health. As the School flourished, many of its graduates became the pioneers of social work education throughout Latin America.

b) Africa

In South Africa, schools patterned on the British model were established since 1924. The first institution was a three-year diploma at the Cape Town and Transvaal University College. The first degree course was established at the University of Stellenbosch in 1932.

The early South African schools, with a few exceptions, were admitting only white students. The first school to qualify non-white students as social workers was the Jan H. Hofmeyr School of Social Work established by the YMCA in Johannesburg in 1947. Hofmeyr, a philanthropist and a member of Parliament, and Dr. Ray Phillips, a missionary were responsible for the school. Many graduates of the school, of whom Winnie Mandela was one, were found in government, politics and social welfare agencies.

c) Asia

The first institution to be established in Asia was the Department of Sociology and Social Work, Yenching University in 1922. It was a four-year course with a Bachelor of Arts degree. However, it did not survive the Communist revolution and, therefore, suspended.

Hence, the credit of starting the first school of social work in Asia goes to Tata Institute of Social Sciences, which was established in 1936 and became a university in 1964. Clifford Manshardt, an American missionary from Chicago, established The Nagpada Neighbourhood House in Bombay and later collaborated with the Sir Dorabji Tata Trust in housing the school in his institution and becoming its first Director. His collaborator Dr. J.M. Kumarappa, a well-known educator with MA and PhD degrees from Columbia University, later followed as the first Indian Director of the Institute. The one difference, on account of historical reasons, from the American and British pattern, is that the Indian schools of social work included Labour Welfare and Personnel Management within the curriculum/course.

d) Australia

Australia initially developed a social work tradition largely derivative of UK and USA models, and has only lately, developed more indigenous theory, practice and publication. The first social work training institutes, numbering five, were established outside universities prior to World War II (between 1929 and 1937), in the cities of Sydney, Melbourne and Adelaide. These first schools offered general social work training via a two-year undergraduate course and a one-year medical social work specialization which could be taken after the general training. The early leaders of these programs were largely British women trained in medical and psychiatric social work.

In Australia, the practice of social work is largely carried out under government auspice and to a lesser degree under non-government (voluntary) and religious auspice. Approximately two thirds of social workers are employed by federal and state government social service agencies, while the remaining one third are employed in a variety of non-government and religious organizations.

3.7 THE RISE OF PROFESSIONAL ORGANIZATIONS

To expedite job placement for their graduates, several women's colleges established a professional organization, the Intercollegiate Bureau of Occupations, in New York City

in 1911. A further impetus for forming professional associations came from social work educators attempting to gain acceptance in the academic community. As speciality areas emerged, other professional associations like the American Association of Medical Social Workers (1918), the National Association of School Social Workers (1919) and the Association for the Study of Community Organization (1946) were formed.

National Association of Social Workers

In a quest for professional unity, various social work organizations merged in 1955 to form the National Association of Social Workers (NASW). With a membership of over 100,000, NASW is currently the largest social work organization in the world. Full membership in NASW is available to graduates of accredited social work programs of the Council on Social Work Education (CSWE) at the bachelor's and master's degree level. Associate membership in NASW is available to other human service practitioners. As a membership association, NASW provides support and resources to social work practitioners, promotes professional development, establishes practice standards and a Code of Ethics, and promotes the humanitarian ideals and values of social work.

Council of Social Work Education

The Council of Social Work Education (CSWE) formed in 1952 became the standard-setting organization for social work education. Although initially charged with accrediting master's degree programs, the CSWE has been concerned since 1974 with all levels of social work education, including preparation for the baccalaureate degree. As of 2000, the Council on Social Work Education (CSWE) accredited 421 BSW programs and 139 MSW programs. CSWE's purpose, to promote high-quality social work education, is achieved through the accreditation of programs, conferences for educators, professional development activities, task force work on educational programming, and the publication of journals.

3.8 CURRENT TRENDS AND PRACTICES

The profession of social work has firmly established itself in many countries and the demand for trained social workers is ever increasing. Social workers today practice in a variety of settings: hospitals, mental health and community centres, schools, social service agencies, employment settings, courts and correctional settings. In private practice, they provide clinical or diagnostic testing services, covering a wide range of personal disorders. Although most social workers are employed in cities or suburbs, some work in rural areas.

Career Avenues

Employment of social workers is expected to increase faster than the average for all occupations. The elderly population is increasing rapidly resulting in job growth among geriatric social workers. In addition, continuing concern about crime, juvenile delinquency, and services for the mentally ill, the mentally retarded, the physically disabled, AIDS patients, and individuals and families in crisis will spur demand for social workers. Other career options for social workers include teaching, research, and consulting. Some also help formulate government policies by analysing and advocating policy positions in government agencies and in research institutions. Another emerging area for career is in Corporate Social Responsibility.

Legal Regulation (Licensing)

To restrict the practice of social work to qualified practitioners, the profession had

followed the lead of older professions and advocated for the passage of licensing laws. As of 1994, social work is regulated in all states and territories of the US, licensed in 47, and registered in the other six. In 33 states and the District of Columbia, social workers are eligible to receive third-party reimbursements. Licensing, however, is opposed on the ground that it is elitist and that it is not exclusive enough. Whether licensing is a good thing or not, in today's situation, licensing is the ultimate indication of whether an occupation is a profession.

Privatization of Social Work Practice

Traditionally social work had been practised in either government or private non-profit agencies. However, a growing number of social workers are now practising in private fee-for-service settings and in private for-profit businesses. Private fee-for-service organizations are practice organizations that are typical of those used by professionals, such as physicians and lawyers, in which social workers provide services, generally counselling or therapy, for an hourly fee. Private for-profit businesses employing (or owned by) social workers that have expanded include drug and alcohol treatment programs, nursing homes, eating-disorder clinics, adult day care centres, and companion services. The Bureau of Labour Statistics estimated that the number of social workers who are self-employed will increase by about 20 percent between 1990 and 2005.

Check Your Progress III

Note: a) Use the space provided for your answer.

b) Check your answer with those provided at the end of this unit.

- 1) Which is the institute credited to have started the first two-year training programme with social work theory and practice?

.....
.....
.....
.....
.....

3.9 LET US SUM UP

We have seen how social work as a profession emerged from the charity orientation of the Church to the State's role in public welfare. The movements and organizations, which originated in Great Britain, were replicated in the United States, when the English colonists settled there. The profession then spread to other continents and schools of social work providing BSW and MSW degrees or Diploma in some cases, were established in many universities across the world.

The challenge to social work and social work education, today, is to hold on to its beliefs and values, remain flexible to changing times and to stand up for social justice and human rights. Social work, which has grown and adjusted to changing circumstances for over a century will continue to grow and change in the years to come and be able to face with confidence the needs and challenges of the millennium.

3.10 SUGGESTED READINGS

Dubois, Brenda, and Karla Krogsrud Miley (1992), *Social Work: An Empowering Profession*, Boston: Allyn & Bacon.

Encyclopedia of Social Work (1995), 19th ed., Washington D.C. National Association of Social Workers.

Ferguson, Elizabeth A. (1969), *Social Work: An Introduction*, 2nd ed., New York: J.B. Lippincott Company.

Friedlander, Walter A. and Robert Z. Apte (1982), *Introduction to Social Welfare*. 5th ed., New Delhi, Prentice Hall of India Private Ltd.

Kendall, Katherine A., "World-wide Beginnings of Social Work Education," *The Indian Journal of Social Work*, pp. 141-56

3.11 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress I

- 1) The main recommendations of the Beveridge report are the following; welfare provision for every citizen; single insurance against sickness, unemployment, old age, widowhood; flat contribution regardless of income of the individual and same financial aid in case of similar problem, regardless of the income.

Check Your Progress II

- 1) According to Greenwood a profession should have the following attributes; fundamental knowledge and a systematic body of theory that directs the skills of practice; Professional authority and credibility in the client-professional relationship; profession is empowered to regulate and control its own membership, professional practice, education, and performance standards and recognition by the state and the society of this authority; a formal code of ethics with regulatory function and lastly specific values and norms developed within the profession.

Check Your Progress III

- 1) The Amsterdam Institute of Social Work Training.

UNIT 4 EVOLUTION OF SOCIAL WORK TRADITION AND EDUCATION IN INDIA

Contents

* Uma

- 4.0 Objectives
- 4.1 Introduction
- 4.2 Evolution of Social Work and Social Service Tradition in India
- 4.3 Gandhian Ideology and Sarvodaya Movement
- 4.4 Interface between Voluntary and Professional Social Work
- 4.5 Social Work Education in India
- 4.6 Let Us Sum Up
- 4.7 Key Words
- 4.8 Suggested Readings
- 4.9 Answers to Check Your Progress

4.0 OBJECTIVES

After reading this unit you should be able to:

- understand the evolution of social work and social service tradition in India.
- appreciate Indian history of ideologies for social change; ancient, medieval and modern period.
- understand Gandhian ideology and Sarvodaya movement.
- understand the interface between professional and voluntary social work.
- get an insight into the social work education in India.

4.1 INTRODUCTION

A systematic analysis of social work, its philosophy, values and principles can only be understood after a proper reference and attempt is made to understand the concept of social work and its evolution in India. This should encompass various perceptions and viewpoints with regard to its growth and development.

The social work profession is primarily committed to solidarity with marginalized sections of society. The basic human rights are very often violated for people, who lack economic, physical, mental social and/or emotional resources. Lack of resources leads to powerlessness and thereby marginalization of people by the social, economic and political systems. Marginalized people are vulnerable to deprivation and exploitation by those who have control over resources. Thus, this profession recognizes that marginalized people need to be empowered so that they themselves play a decisive role for their development and welfare. Empowerment is the process of gaining control over self as

well as the resources, which determine power. This process aims at reforming the nature and direction of the systemic forces, which marginalizes the powerless.

Social work philosophy has its base in humanitarian and democratic philosophy. This value system rests upon the basic premise of justice and equality in all human activities. Understanding the genesis of this value system and its assumptions is essential to understand social work as a profession in India.

4.2 EVOLUTION OF SOCIAL WORK AND SOCIAL SERVICE TRADITION IN INDIA

Social reform and social work can be traced from the beginning of the nineteenth century, especially from the time of Raja Rammohan Roy. Any reference made to earlier period, mention reform activities of some Muslim or Maratha rulers. However, one comes across vague references to social welfare activities in ancient India- mostly as a glorification of the past. For getting a bird's view about the ancient period, it has been classified into 2500 BC to AD 1000 as ancient period, AD 1100 or 1200 to AD 1800 as the medieval period and the period from AD 1800 onwards as modern period.

Specific attention in this section would be given to the ancient period, which is roughly eight-century AD or possibly a little earlier. One must take into account that this period covers a large span of almost three thousand years for which there is little historical evidence, especially about the social structure. So the chronological approach followed is in a broad sense - with the aim of giving a direction and glimpse of the development of social welfare concept.

Social Reform in Ancient Period

Charity and religious devotion was the mainstay of the Indian culture in ancient period. The main characteristic was doing or initiating welfare and common good of all, the glimpses of which can be found in folk tales and legends in old literary works, Smritis or Dhramasastras. The earliest mention to charity can be obtained from Rigveda which encourages charity by saying "May the one who gives shine most". The Arthasastras, ascribed to Kautilya is one of the oldest works in polity- that refers to the construction work for public good by joint efforts of villagers. It also mentions social work as care of children, old or invalid in case of no protectors. Special regulations were established for persons living in cities for common good. Collective charity was popular form of social work, of which progress of education or Vidyadana was an important one, as one of the numerous Jatakas reflect. Other Upanashidas like Brihadaranyaka, Chhandogya and Taittiriya prescribes that every householder must practice charity.

Next to education, reference may be made to religion, which took precedence over everything else to the people of ancient India. One of the popular methods of performing social activities, hence was Yagnas. The main aim of yagnas was the common welfare of all, devoid of any personal benefit or profit. There were several Yagnashalas, which were like classrooms wherein students were instilled with the feeling of working without the egocentric desires. This learning and spirit transcended to the home, workplace and in the ordinary community life. The community was urged to move ahead as one entity and achieve progress. According to Geeta, privileged sections must strive towards the fulfilment of its duty to serve the poor, handicapped and underprivileged.

The communitarian structure of early Vedic period functioned like an extended family, where everybody catered to everybody's needs. Due to the simple nature of activities

and relationships community welfare was a concern of everybody. With the gradual development of agrarian societies, private ownership of land and charity came into being. Charity or Dana became the instrument and virtue of the privileged sections to be dispensed voluntarily. By later Vedic period charity/dana became institutionalized and became associated with religious ideology. It was praised as a cherished virtue.

The introduction of Buddhism changed the character of the society to class based agrarian society. Its philosophy attempted to explain the class differences and emphasized upon the punya and dana (charity). Charity was not merely a means to ameliorate the conditions of the marginalized populace but also giving of gifts to Sangha, which were centres of shelters and learning. Guilds, also arose as significant corporate body entrusted with political and economic functions during this period. These also provided social security to the downtrodden sections of the society, and parts of its funds were utilized for the relief of blind, destitute, invalid, infirm, orphan and widowed women.

With the establishment of new political system in Magadha states, earliest attempts to establish administrative system was made. General welfare, construction of roads, agriculture, etc., were given attention. Kautilya highlights the duties of the King towards the welfare and happiness of his subjects. During the reign of Ashoka and later Kanishka, similar range of social welfare activities were initiated which encompassed women's welfare, rehabilitation of prisoners, rural development, free medical care, regulation of prostitution, provision of public utility services, etc.

Social Reform in Medieval Period (1206-1706)

The approach followed while mentioning the social reform activities during the medieval period would be to focus not on individual kings and their achievements, but to the extent of their contribution to changes in social institutions and structure.

The Muslim Sultanate who formed a significant phase of the medieval period were motivated and driven by the same spirit of social service in the fields of religion and education. The practical needs of consolidating conquered territory and providing efficient administration in a foreign country necessitated the delineation of the role and functions of the kings. These duties included maintenance of peace, protection from external forces, levying of taxes and providing justice to subjects. Beyond these limited secular functions, the rulers took little interest in promoting the general welfare of the masses. The religion enjoined upon the Muslims to render help to the underprivileged by the payment of Zakat, "the annual legal alms of five things, namely money, cattle, grain, fruit and merchandise". Provision of drinking water, building of mosques, provision of sarais, charity to poor, were regarded as pious acts.

Humayun was the pioneer amongst the Muslim rulers to make the efforts to prohibit Sati system. Akbar was an illustrious ruler who took initiatives in bringing reforms in Indian society by abolishing slavery in 1583. He introduced equality among people irrespective of class and religion, and established comprehensive system of poor relief which was of two types: granting relief in cash/kind to every needy person who made requests for the same and the other was systematic and organized assistance provided regularly.

Social Reform in Modern Period (AD 1800 onwards)

The Indian society gradually underwent several major changes in the political, economic and social spheres during this period. Some of the major changes which reverberated the entire structure were new legal system based on western ideas of property rights,

rule of law, Judiciary and the emergence of market economy, development of railways and communications, and a new educational system which opened visions to ideals of liberty, justice, equality. These changes affected the family, kinship, marriage and caste. It influenced and led to the growth of an elite group of western liberal rational outlook that spearheaded the movement for social reform during the nineteenth century.

The genesis of social reform movement can be traced to the work of Raja Rammohan Roy, who sowed the seeds of religious and social reforms. A number of reformers like Ishwar Chandra Vidyasagar, Jyotirao Phule, Sasipada Banerjee, Gopal Krishna Gokhale, Swami Dayanand, Swami Vivekananda, Bal Shastri Jambhekar, in different parts of the country, for a period of almost a century concentrated their efforts on reforming certain features of Indian society like caste system, child marriage, sati, widowhood, idol worship. The ideals of justice, equality, liberty were underlying principles of these reform movements. Several of them established schools and institutions to provide service to individuals affected with the harmful aspects of the Hindu society. They based their attack on spreading education and propaganda, encouraging the governments to pass legislations to eradicate these social practices. Some of the important organizations that played a key role in development of this movement are Brahma Samaj, Arya Samaj, Theosophical Society, Rama Krishna Mission, Indian Social Conference, Servants of India Society, etc.

However, this social reform movement was confined to small elitist segment of the population, mostly consisting of English speaking middle class. But with the advent of Gandhiji on the scene, the entire social reform and political independence movement took a turn. Significantly, Gandhiji linked political movement with the social movement and transformed this into a mass movement with the participation of all sections of population notably women and peasants and lower castes.

The establishment of the first school of social work, Sir Dorabji Tata Graduate School of Social Work, Bombay in 1936 marks a watershed in training and education of social work profession. Subsequently, several institutes of social work were established in various parts of the country.

After independence, the government shifted towards the welfare approach and took several areas of social work under its purview. The popularity of ideas of social change, social development, institutional change and programmes of family planning, elimination of mass poverty and reduction of income gaps among the population, reflect the direction of social orientation towards seeking and striving to achieve the goals.

Check Your Progress I

Note: a) Use the space provided for your answer.

b) Check your answer with those provided at the end of this unit.

1) What were the main characteristics of social reform movement during ancient period in India?

.....
.....
.....
.....

- 2) Why is the birth of social religious movement in India attributed to Ram Mohan Roy?

.....
.....
.....
.....

4.3 GANDHIAN IDEOLOGY AND SARVODAYA MOVEMENT

Any discussion about the history and development of social work in India will not be complete without mentioning the contribution of Mahatma Gandhi, one of the significant crusaders of social reform. He exemplified the integration of political and social reform and advocated that the country should not only be free from foreign bondage, but would develop in the truest sense only if social evils do not hinder this process.

With the coming of Gandhiji on the scene, social reform movement took a significant turn. Social reform activities were linked to the movement for the political independence as part of an integral socio political movement. Secondly, it became a mass movement with the participation of women and peasants and lower castes like Harijans. Thirdly, in addition to the earlier methods of creating public opinion and influencing the government policies, the new sociopolitical movement encouraged people to resort to direct action by their own individual and collective effort. In other words, emphasis was on social action by people themselves, like picketing, individual satyagraha, noncooperation and in certain situations even fasting unto death.

It is during this time that an alien model of social welfare was abruptly introduced. It was completely out of tune with the social conditions of the country at that time as well as the national heritage of social reform and social welfare. It was a model designed to meet the needs of an industrial urban society characterized by an increasingly complex division of labour, social differentiation, and specialization of function. It was ameliorative, individualistic, linked more to the processes of social control than to social change. The newly emerging group of professional social workers failed to establish a link with the indigenous model of social welfare that had emerged by that time. In their quest for legitimacy they leaned towards the pre-Gandhian social reform. Being the products of western education and belonging mostly to the new urban middle class, they found greater sense of affinity with the pre Gandhian's rather than with Gandhi and the post Gandhi Sarvodaya group. Gandhiji's value system had moulded the social policy of the government of India since the achievement of independence. His efforts are reflected in adoption of constitution guaranteeing freedom of conscience, worship, speech and expression and prohibited discrimination on grounds of religion, race, caste or sex; political-administrative consolidation of the country; progress towards a welfare state focussing on the problems of social welfare and a thorough examination of issues associated with them.

Sarvodaya and Social Welfare

Gandhiji conceptualized social welfare as **Sarvodaya** meaning "the well being of all in all phases of life". At the same time he paid special emphasis on the welfare of the lowest, humblest-underprivileged such as Harijan, women, destitute and rural folk. His

constructive programme not only emphasized on the well being of all but also dealt with all aspects of individual, social and national life.

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

The main stay of 'Sarvodaya', emphasized the values of Swarajya and Lokniti, that is, people have to govern themselves in order to obtain equity and justice. This philosophy accepted that people are knowledgeable about their situation and the ways to manage them given the necessary resources. It acknowledged that they have the right to plan their own destinies and determine their life styles and appreciated that local solutions must be congruent with local resource realities.

The Sarvodaya group believed in social reconstruction, which was the goal of their constructive activities in the rural areas. Their aim was to establish an egalitarian society which was free from exploitation of man by man. The focus of their work was the village communities, rather than marginal group of individuals suffering from destitution. Their main aim was to tackle the social problems like practice of untouchability, which could only be realized through a radical transformation of the social order based on exploitation.

Viewed in this light, it will not be wrong to state that Gandhiji and Sarvodaya contributed in preparing groundwork for establishment of social work profession in India. He instilled values that are in line with practices, goals, philosophy and methods in the profession of social work. However, Gandhiji's concepts, priorities and techniques varied significantly with that of the professional social workers as the rural society and its problems were highlighted more in his line and scheme of social work. Social work was not merely ameliorative and corrective but was to be geared towards transformation of the social structure for establishing egalitarian society. He did not devote much attention to the urban society.

In addition to contributing the techniques of profession of social work, he combined the two goals of social work - social reform and individual adjustment. The values of social work are essentially dual; social workers being interested at one and the same time in social reform and in helping the individual adjust to his present circumstances. Gandhiji, thus played a significant role in preparing the intellectual climate for the growth of professional social work in India.

Check Your Progress II

Note: a) Use the space provided for your answer.

b) Check your answer with those provided at the end of this unit.

1) Why did professional social workers during Gandhian era identify more with pre-Gandhian reformers?

.....
.....

- 2) With Gandhiji's advent on the national scene, the nature of social reform movement transformed into a mass movement. Why?

4.4 INTERFACE BETWEEN VOLUNTARY AND PROFESSIONAL SOCIAL WORK

Voluntary social work has always been regarded most commonly as the 'relief of distress' or providing assistance to underprivileged and marginalized sections of society through individual or group means. Associated with charity, sympathy, philanthropy and spiritual urge to assist those in adversity, voluntary social work has become one of the exalted values. It is underlined with true spirit of dedication with little motive for personal enhancement, profit, prestige or political mileage.

Voluntary social work in fact has an age long tradition in India. As is common in traditional community based society, merits of charity, philanthropy, cooperation and charitable disposition towards the poor have always been extolled. Compassion towards the downtrodden have always remained the significant pillar of Hindu culture. This voluntary service has been synonymous with honorary or unpaid services and thus the paid worker does not get similar respect and the professional social worker is held in lesser esteem. Though, in the present context the term 'voluntary' encompasses all organized social work, paid or unpaid, under the management of government or non-governmental agencies, voluntary social work without reward still occupies a significant place in Indian society.

The fact that the history of social work/welfare has existed since the birth of the civilization can be supported from the fact that early men took initiatives and efforts to support and protect weak in face of danger. Also, social insurance can be gauged from the village panchayats, joint family and community that protected old and weak members in face of danger. Besides, this normal philanthropic urge of man, religion too played a crucial role in facilitating voluntary social work by enjoining its members to give to the needy and underprivileged. Christian missionaries have a significant influence in instilling spirit and venturing into the fields of service. Soon, with the ascent of Mahatma Gandhi in the political scene, philosophy of social work and developmental activities received a new impetus. His views resulted in several constructive developmental projects for the amelioration of some of the evils of the society. After independence, government itself entered the field of social work. It does not mean that earlier government did not have social services, but that there has been a shift towards the ideal of "welfare state". The acceptance of socialist pattern of society proved that more areas of social work had come under the purview of government. This implies that it is not social work per say

but the management and administration of certain social services by government which under ordinary course have been the areas of voluntary social work.

In response to the changing demands of industrial society, this concept and interpretation has both broadened and undergone vital changes. The efforts are no longer simply limited to providing assistance and services to those in need but has developed as an organized and systematic activity in providing relief services and assistance to facilitate adjustment of individual, groups and community with their specific environment.

This change of social realities complemented with social reform movements led to the organization of welfare activities on systematic lines. It necessitated imparting of integrated skills and knowledge to develop a committed manpower capable of taking actions to better serve the objectives of social development. Thus, training was needed to deal with and answer the complex issues afflicting the Indian society. Though the humanitarian outlook of both voluntary and professional worker is alike what sets them apart is this professional scientific training. However, with thin difference between the voluntary and professional social work which primarily lies in the technique and mode of delivery; increasing focus is now upon the need to build network between the state agencies and voluntary sector to facilitate the effectiveness of the management of developmental programmes.

4.5 SOCIAL WORK EDUCATION IN INDIA

The first training course for social work as claimed by University Grants Commission (Social Work in Education in Indian Universities, 1965) was organized by Social Science League in Bombay in 1920. This was a short-term course meant for voluntary workers engaged in welfare work. The first professional institution that provided training for a career in social work was established in 1936 in Bombay. The genesis of social work education in India has its roots in this establishment of **Sir Dorabji Tata Graduate School of Social Work** (later known as Tata Institute of Social Sciences). It admitted mainly graduates (sometimes few undergraduates also) and awarded Diploma in Social Service Administration after two year course of training. Till 1942, Institute admitted students every alternate year. It did not seek affiliation to University as the management felt that it would hinder freedom of the program. Data shows that Maharashtra clearly leads in the field of social work education with roughly fifty institutes established therein. Thus, while Maharashtra, Tamil Nadu and Karnataka having a cluster of institutions, there were none till recently in states in extreme north and east, such as Punjab, Jammu & Kashmir, and the Himalayas and the north eastern hill states. This brings out the skewed nature of territorial representation of Social Work institutes and the need to ensure a systematic development of social work in terms of geographical distribution.

After Independence, Kashi Vidyapeeth, Varanasi and College of Social Service, Gujarat Vidyapeeth, Ahmedabad 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 1949, University of Delhi granted affiliation and took up management of School in 1961. The first school as part of the university was established in Baroda in 1949-50 and Department of Social Work, Lucknow University was established in 1949. Subsequently, Madras School of Social Work(1952) and others were established across the length and breadth of the country.

The emerging social scenario necessitates programmes and services for social change in the area of social development, as also for welfare and crisis intervention, which in

turn required professionally qualified manpower, with specialized knowledge and skills. Thus the effectiveness and efficiency of the developmental initiatives, social reform and social action to enable the marginalized sections of society to participate in this process is invariably linked with the quality of human resource in the developmental and welfare institutions, both governmental and non governmental.

During the past six decades, the number of educational institutions within the university system offering professional social work courses have multiplied. At present the number of professional training institutions is more than hundred, some of which offer Bachelor's and Master's degree and some offer Certificate course in Social Work. Some of them also offer Ph. D programme.

The University Grants Commission 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 report was prepared with the perspective in view that any profession must review its past and must look ahead to its future so that it may be able to equip its members for practice. One of the important decisions was to establish a National Council on Social Work Education for the promotion and development of social work education in India. The **Third Review committee for social work education in 2001** emphasized the need for linking social work education to the social realities in which the profession is practised. It advocates that curriculum be divided into four sets or domains. The four domains are the core domain, the supportive domain, interdisciplinary domains and elective domains. The core domain consists of the philosophy, ideology, values, ethics, theory and concepts, the supportive domain provides the knowledge and skills to assist the core domain. The interdisciplinary domain has the theories and concepts from other disciplines which are related to the social work profession. The elective domains are optional courses. The committee also stressed the importance of giving the learners opportunities for practice learning. Further it recommended the use of different teaching methods for the all round development of student.

Association of Schools of Social Work in India, a voluntary standard setting organ of the training institutions acts as a spokesman of the social work educators. Established in 1959, it is the national forum on all matters of social work education. It has played a prominent role in organizing seminars for staff development, constant review of syllabi and course contents, research pertaining to social work education, preparing teaching materials, etc. It has always attempted to establish teaching standards but has not been much successful in enforcing due to its being an association of voluntary nature.

Indira Gandhi National Open University, a pioneer in distance education, has taken initiatives in providing social work education. Seeking to replicate the model of regular education in both fieldwork and classroom teaching, it has developed curriculum with the learner in perspective. It aims to develop professional manpower capable of performing tasks and functions that ultimately achieve the goals the profession has set itself to seek and serve. This novel move of providing distance education in this field marks a watershed in the history of professional education and training of social work. Suitable steps have been undertaken to fill in several loopholes in social work education, for instance by evoking a curriculum/syllabi in associations, institutions and organizations at national level responsible for maintaining academic norm; development of teaching aids and publications; evolving syllabus relevant to current situation that meets the regional and local needs; and developing integrated knowledge and skills in working with people.

Areas of concern for the Development of Social Work Education

While closing this discussion, we also attempt to briefly mention the areas of concern for the development of social work education. The primary concern for this is to ensure a systematic development of social work education in terms of geographical distribution and affiliation to recognized boards and universities. Sustained efforts must also be made to provide a holistic framework of the development of a ladder education programme with several termination points related to job functions in the country, and to relate each phase with another. Constant endeavor to develop syllabi relevant to social realities must be done. Together with these, other key concerns relate to developing teaching/research materials for social work education for all levels and developing research expertise and funding of research projects, etc.

Such progress in desired direction requires organizational structures for bringing change, development and stability in growth. For instance, University Grants Commission has a panel on Social Work Education on the same lines as of other disciplines. However, suitable modifications are required for social work profession. Also, Department of Social Welfare, Government of India - has established separate Division for Planning Research, Evaluation and Monitoring (PREM) which has far reaching implications in raising the professional practices. Its work in association with Planning Commission in conducting research studies and compilation of statistics has made data accessible.

Check Your Progress I

- Note:** a) Use the space provided for your answer.
b) Check your answer with those provided at the end of this unit.

1) Why was the need felt for “training” of Social Workers?

.....
.....
.....
.....
.....

4.6 LET US SUM UP

Social work profession is clearly a new profession with systematic and organized means of ameliorating the conditions of the marginalized sections of the populations. However, to better appreciate its value, principles and philosophy; attempts to comprehend the concept of social work and the manner of its evolution must be understood by the students of the profession.

Charity and religion were the guiding factors towards the social welfare base of Indian society and culture. In ancient Indian period, charity and *daan* were extolled as cherished values, which are amply reflected in numerous *Shastras*, *Upanishads*, etc. The transformation of society into agrarian structure led to the consideration of charity as virtue. This period witnessed earliest attempts to establish a comprehensive social welfare policy. Similar outlook motivated social welfare activities during the medieval period. However, with the clear delineation of the duties of the king namely levying of taxes, maintenance of peace, protection from external forces and providing justice, the ruler did little for the general welfare of the masses. However, Muslim rulers like Humayun,

Akbar took bold attempts in tackling social evils like prohibiting sati, slavery, etc. The change of social, economic and political system during modern period witnessed similar changes in different institutions and structures of society like family, kinship, education, polity, etc. The social/religious reform movements received its greatest vigor from Ram Mohan Roy, father of these movements. He together with his contemporaries, spreading the entire length and breadth of the country, spanning a century, attacked various social evils of Indian society namely child marriage, sati system, etc. The movement, confined to western educated middle class however, gave way to Gandhiji coming on the scene. His philosophy linking political and social reform movement brought forth the biggest mass movement India ever witnessed. His contribution did not lie only in influencing the social welfare approach of the practitioners and policy planners but also gave a much needed fillip to the profession of social work. 1936 witnessed a watershed in social work education and training in India with the establishment of Sir Dorabji Tata Graduate School of Social Work, the first school of social work in Bombay. Subsequently, several schools and institutes of social work were established in different parts of the country.

4.7 KEY WORDS

- Arthasastras** : The *Arthasastras*, ascribed to Kautilya is one of the oldest works in political philosophy of India.
- Sarvodaya** : The literal meaning of Sarvodaya is “*the well being of all in all phases of life*”. The main stay of ‘**Sarvodaya**’, emphasized the values of Swarajya and Lokniti, that is people have to govern themselves in order to obtain equity and justice. It is one of the principal philosophies of Gandhiji which is based on dignity and worth of individual.

4.8 SUGGESTED READINGS

Diwakar, V.D. (Ed.) (1991), *Social Reform Movements in India: A Historical Perspective*, Popular Prakashan Pub., Bombay.

Gore, M.S. (1965), *Social Work and Social Work Education*, Asia Publishing House, Bombay.

Madan, G.R. (1966), *Indian Social Problems: Social Disorganization & Reconstruction*, Allied Pub., Bombay.

Pathak, S.H. (1981), *Social Welfare: An Evolutionary and Development Perspectives*, Mcmillan Pub, Delhi.

University Grants Commission (1972), *Review of Social Work Education in India*, Delhi.

Wadia, A.R. (Ed.) (1961), *History and Philosophy of Social Work in India*, Allied Publishers, New Delhi.

4.9 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress I

- 1) The main characteristic of social welfare in ancient period was ‘doing or initiating

welfare and common good of all'. It can be ascertained from the folk tales and legends in old literary works, Smiritis or Dhramasastras. The earliest mention to charity can be obtained from Rigveda, which encourages charity by saying, "May the one who gives shine most". Kautilya's Arthasastras also refers to the construction work for public good by joint efforts of villagers.

- 2) Rammohan Roy, one of the biggest social reformers of his times, is truly known as the father of social religious reform movements. His initiatives concentrated their efforts on reforming certain features of Indian society like caste system, child marriage, sati, widowhood, and idol worship. Along with other reformers, he encouraged spread of education and scientific temperament, which set free the waves of progressive ideas: religious, social, political and educational.

Check Your Progress II

- 1) The newly emerging group of professional social workers failed to establish a link with the indigenous model of social welfare that had emerged during Gandhian era primarily because of the fact that they were products of western education and belonged to the new urban middle class. Due to this, they found greater sense of affinity with the pre Gandhians rather than with Gandhi and the post Gandhi Sarvodaya group.
- 2) Social reform movement took a significant turn with advent of Gandhiji on the scene primarily due to three reasons. Firstly, social reform activities were linked to the movement for the political independence as part of an integral socio political movement. Secondly, it became a mass movement with the participation of women and peasants and lower castes like Harijan. Thirdly, in addition to the earlier methods of creating public opinion and influencing the government policies, the new sociopolitical movement encouraged people to resort to direct action by their own individual and collective efforts.

Check Your Progress III

- 1) Social welfare, with changing demands of the society, is no longer limited to providing assistance and services to those in need but has developed as an organized and systematic activity in providing relief services and assistance to facilitate adjustment of individual, groups and community with their specific environment. This has necessitated imparting of integrated skills and knowledge to develop a committed manpower capable of taking actions to better serve the objectives of social development. Thus, training was needed to deal and answer the complex issues afflicting the Indian society.

NOTES