
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.