

SOCIAL WORK

An Integrated Approach



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Foreword

Social work at its early stage of development thrived on the benevolence of prosperous people. These benignant used to help the poor, the disabled and the destitute due to their religious emotions and inspirations. Various voluntary agencies/institutions, established hospitals, asylums and inns.

The great social scientists like Comte, Spengler and Sorokin blaze an approach similar to that of the ancient Indian Seers by which human egoism can be transformed into creative love by a total change of personality. In modern times social work has emerged as a socially-oriented profession. Every profession is endowed with a definite "Role Perception" with distinctive characteristics and values which are essential to play the "Role Expectation" effectively.

In India social work as profession began very late and its progress has been neither rapid nor smooth. Here the professional aspect of social work has not been fully recognised. The term social work is often regarded as synonymous with voluntary services.

Mr. Sanjay Bhattacharya's book on "Social Work: An Integrated Approach" is very comprehensive and covers different aspects of professional social work. He has discussed various principles, procedures and functions in social work applications. The book, thus, is a successful attempt in blending conceptual discussion with practical implications. The book fills a big gap in catering to the timely needs of not only the agencies and organisations working in this field and interested in improving their development work but also for students taking courses in social work in any university. He deserves appreciation for this creditable attempt.

Bhopal

G. GURU

Preface

The study of Social Work is an important factor in our way towards building up harmony in society. It is because in order to bring up happiness and harmony, one should know all about social work. The contributions made by different social workers and great stages of the past to the well-being of the mankind is so valuable that these teachings have always been deeply treasured. The subject Social Work as a profession has been greatly aided by the development of responsible professional membership, organisations, training schools and literature.

The main aim of social work is to increase human happiness in general. In short, the aim of social work is to help people to help themselves. In the present society, social work provides many services for the people; especially children, youth, women, family, labours, aged, disabled, handicapped, destitutes, dependents, etc. The various programmes of social work are carried out through different social service agencies.

In this book I have tried to point out the important aspects and views of social work theory and practices. It is hoped that the book will continue to meet the requirements of the students of under-graduate and post-graduate programmes in social work of the various universities of the country and also social work professionals and practitioners.

I do wish that this book will enrich the readers with comprehensive understanding and information about the concept of professional social work.

Bhopal

SANJAY BHATTACHARYA

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“Gratitude is the memory of the heart”. I am indeed indebted to many for the completion of this book.

First of all I owe a deep sense of gratitude to my loving parents who have been the source of inspiration and motivation to initiate in writing this book.

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Comments and suggestions for the improvement of this book shall be highly appreciated and duly acknowledged.

Bhopal

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CHAPTER

Integrated Aspect of Social Work

INTRODUCTION

Social work is recent branch of knowledge which deals with the scientific solution and treatment of the psycho-social problems. Its main aim is to increase human happiness in general. Therefore, it is oriented towards the attainment of two ends, first the creation of those conditions which help to make a more satisfying way of life possible, and second, the development within the individual and the community as well as of capacities which help to live that life more adequately and very creatively.

The prime function of social work is to give assistance to individuals in regard to the difficulties, they encounter in their use of an organised group's service or in their performance as a member of an organised group. Historically social work in India is as old as the Indian society itself. Social work is mainly to help the people who are not able to come up in their lives.

Social work in the modern context is a professional service-based on scientific knowledge and skills. Social work also is related with the other sciences like Sociology, Economics, Political Science, Psychology, Anthropology, Philosophy and jurisprudence.

The integrated aspects of social work deal with the

welfare of the people, the main aim of this is to help people in one or the other ways. The subject social work as a profession is a product of 20th century, which has been greatly aided by the development of responsible professional membership.

A. TRADITIONAL FORMS OF HELPING SOCIETY

(a) Charity

The main inspiration for social work originally came from religious teachings. Charity and assistance to the needy and helpless are the virtues that have been emphasised in all religions. These virtues are embodied in the very structure of the Hindu society. The will to help others has become a part of the system of values, in the teachings of Islam, similar emphasis for the service is found. It was, however, with Buddhism, through the order of monks and later on nuns, that serving the first became an organised institutional concern. So in Christianity, an order of monks vowed to poverty, chastity or obedience was initiated in response to the urge of the man who wanted to dedicate himself to the service of God through the service of man. The gospel of service was preached through the establishment of the schools, hospitals, leper homes, foundling homes and homes for the aged and the needy.

With the coming of the industrial revolution, beginning first in the West and later spreading to other parts of the world, there augmented a period of rapid social change with the transformation of the village into a town and of the agricultural economy to a machine economy. This change affected the working of the traditional social institutions, especially the family, and resulted in the need for more organized social welfare services. In countries like India, experienced in the traditional way of life as a result of imperialistic domination, the economy of rural self-sufficiency was disturbed.

In Indian context, before the beginning of the twentieth century, two additional influences were discernable. Various religious reform movements that were started as a reaction to the growing influence of Christian missionaries in the country,

resulted in the increase in organised services for the need. The activities of Brahma Samaj started by Raja Ram Mohan Roy in Bengal, the Arya Samaj in North India, Paramhansa Sabha in Maharashtra and the Ramakrishna Mission influenced the social life of the people and stimulated the development of organised social services. The second influence is related to the contact with the Western ideas of liberalism, rationalism and democracy. These influences affected the values and attitude of people, especially of the intellectuals towards social welfare.

Although religious motivation in social work continued to be operative during the nineteenth century, the rationalistic-humanistic approach to social work began to emerge as an independent force from the beginning of the present century. The servants of India Society, established by Gopal Krishna Gokhale in 1905, initiated social work which did not have a religious bias. The practice of collection and analysis of data of the prevailing needs of service, and offering services, began to emerge. With the coming of Gandhiji on the Indian scene new dimensions were added to the field of social services. He had an integrated approach to life. In his scheme of development, the social, religious, political and economic aspects did not appear to be different. His vision of the country's freedom included the programmes of health and hygiene, basic education, adult education, women's welfare, student's welfare, rural welfare, tribal welfare, work with lepers and economic equality.

(b) Mutual Aid

Historically man has striven to use mechanical aids from time immemorial to make up lost functions due to disability. There is evidence of this in the ancient history of Egypt and also in Indian mythology. Coming to modern times we find that in India, the army has been the pioneer in setting up an organised limb fitting centre, primarily meant to assist the disabled due to wars. This limb fitting centre came into existence in 1971, there was little other progress made in providing aids to the handicapped in India. There had, however been sporadic attempts by individual surgeons and charitable organisations, but as a concerted effort nothing came into being. The devices themselves were in a few cases manufactured or fabricated out of imported components, but

in most cases they were made from basic raw material manually. The quality of the product was entirely dependent on the skill of the technicians. It also took anything upto two to three months for a simple device to be fabricated to the satisfaction of the patient and the surgeon.

In 1972 a concerted and organised effort by the Central Government came into being. In that a major unit for the manufacture of artificial limbs and their components was established. The unit was also charged with the responsibility of assisting various state governments in setting up limb fitting facilities. From 1975 onwards there is evidence of a large amount of activity towards fabrication of aids and limited applied research being carried out in various parts of India. A major institute, the All India Institute of Physical Medicine and Rehabilitation was set-up to provide services but again they were dependent on crudely made components in India and imports to meet their requirements. In Tamil Nadu, the Madras Medical College has started a centre, under the dynamic leadership of a dedicated individual, which provided services from indigenously manufactured components. An institute for training technicians was also being run by them.

(c) Social Support Network

The social support network started in 1945 which consists of a network of employment exchanges each started by trained personnel. The employment exchange provide placement facilities to all categories of employment seekers, and discharge certain special responsibilities, such as providing employment assistance to physically handicapped, ex-servicemen, scheduled caste/tribe, etc. through a network of employment exchange, professional and executive office and university employment information and guidance bureaus. In addition to this placement activity the employment service also carried on other functions such as collection and discrimination of employment concluding surveys and studies in the field of employment and occupational researches. In order to divert the educated youth to channels of gainful employment, the service rendered vocational guidance and career advice to such work seekers.

(d) State Assistance

Social work has assumed that society should furnish welfare services to its members. In other words, the state provides social services in a very wider range to its citizens. According to T.H. Marshal, the distinguishing characteristic of the welfare state is the assumption by the community, acting through the state of the responsibility for providing the means whereby all its members can reach minimum standards of health, economic security and civilized living and can share according to capacity in the social and cultural heritage. Social work is also based on the assumption that certain responsibilities should be taken by the state in regard to providing security and welfare services.

(e) Kinship

The work Kin represents the family, and family represents both an institution and association. It is the oldest as well as enduring among all social institutions. As a primary group, the family is the first and most universal of all forms of associations, Social work renders a great role in the sphere of family organisation. It gives assistance and counselling towards family and individual relations, marriage, health and economic problems. In this field the social worker bears the responsibility of establishing harmonious relationship between the individual and his family.

(f) Religious Institution

From the traditional point of view, help and assistance rendered to poor and destitute persons due to religious inspiration is known as social work. According to this concept, one can obtain the cherished goal of religion by way of giving also an assistance to the helpless and needy persons. But this concept does not encourage to the modern approach of social work. The new trend of social work by Christian missionaries was based on the ideals of democracy and humanitarianism. During this period the attention of social reformers was diverted towards the burning problems of Indian society, the condition of the women, untouchability, caste system, widow marriage and custom of *sati*. Many reformers worked a lot towards the eradication of caste system and untouchability.

Raja Ram Mohan Roy was the first person of this renaissance. Later on Gandhiji did a lot of work in the field of social reform.

B. PROFESSIONALIZING OF SOCIAL WORK PRACTICE AND ITS METHODOLOGICAL DIFFERENTIATION

(a) Social Case Work

Social case work is primarily related with the psychosocial problems. It consists of the study of mental, emotional and social factors. In social case work an individual group situation or phenomena is recognised as a unit of study and various aspects of the unit are studied properly. In case work the social object preserves the unitary character.

Definition

The process of social case work involves the study of individual problem in its total setting. It is concerned with the understanding of individuals as a whole personalities and with the adjustment of these individuals to socially healthy life. As a method of work, it involves a very careful observation of a problem. According to Mary Richmond—Social case work may be defined as the art of doing different things for and with different people by co-operating with them to achieve at one and the same time their own and their Society's betterment.

(i) Basic Assumptions of Social Case Work

The Basic assumptions of social case work are based on the humanitarian philosophy. Its chief aim is to enable an individual in solving his problem through self-efforts. In this regard the social worker provides him adequate help and guidance. In the basic assumption individual and society are complementary to each other. They are interdependent. There are various influencing forces to the human behaviour and attitudes.

Every problem is not psychological in nature. Many problems related to the social case work are interpersonal in nature. During the process of social case work conscious and controlled relations are established between the social worker and his client, and the social worker acquits the client with his

internal capacities so as to enable him in solving the problem.

The social case worker is oriented towards the principle of social justice. Social justice provides every one equal right to progress. Hence, social case work does not believe on the survival of the fittest. Social case work is based on the assumption of human welfare. It provides help to every needy and disabled person. Its ultimate aim is to establish harmonious relationship between the client and the society to which he belongs.

Thus, in the social case work individual client is treated as a total unit. His internal and external forces are motivated in such a manner so that he may solve his individual aspect of assistance as such. The method adopted in it is purely psychological. But side by side the social worker has also to understand the various aspects of human behaviours.

(ii) Principles of Social Case Work

There are several principles which have been formulated regarding the relationship of social worker and his client. The social case worker is expected to utilize these principles while dealing with his clients.

1. The Principle of Acceptance

The relationship between a social worker and a client emerge under two diverse conditions. After the first introduction, the client attempts to weaken the interview due to his psychological tensions. On the other hand, the social case worker tries to strengthen the interview with the help of his experience and the professional skill. At the time of preliminary interview the client suffers from inferiority complex. Under such condition the social worker provides him full sympathy and dignity. He takes keen interest on his problems. Consequently, the client reveals many facts which help to understand the solution of his problem. Thus, the principle of acceptance is based on the basic assumptions of humanitarianism.

2. The Principle of Communication

Communication is a process through which the ideas and thoughts of one person reach to another person.

Throughout the ages communication has served to bring man and men together and has helped him to understand his fellow being and to sense the feeling of oneness. The process of communication acts in two-fold ways. It guides man and makes him more susceptible to suggestion. In the field of social work, when social case worker and client, meet to each other, they begin to interact each other. They communicate their ideas and views to each other.

At the preliminary level of communication, the client reveals his present difficulties. But he does not provide his secret informations so long as he is not able to know their proper utilization. When he realizes the sympathy and interest of the social case worker, he discloses many facts with regard to his problem. Thus, the principle of communication reveals to that situation in which the client and the social worker are attached with a professional relationship.

3. The Principle of Individualization

In the social case work, the client and the social worker enter into a close relationship. But all clients do not face similar problems. They differ from each other in respect of their problems and circumstances. Besides in some cases the problems of clients are similar but the factors involved in their causation entirely differ from each other.

Similarly, the individual capacity of a client is different from each other. Therefore, each client requires a differential treatments. In fact, a common and general treatment is not sufficient for all types of clients. Thus, the principle of individualization is based on the treatment of each client as an individual.

4. The Principle of Participation

Social case work is oriented towards the establishment of adjustment between a client and his social environment. In this reformatory process the participation of client is very essential. The client should participate in the efforts which are undertaken with regard to the solution of his problem. This the principle is undertaken with regard to the solution of his problem. Thus, the principle of participation gives the due recognition to client's individual efforts.

5. *The Principle of Confidentiality*

In the process of social case work the client discloses many of his secret facts. These facts are very useful for his treatment. But the revealed secrets should always be treated as confidential. In other words, the client must have a firm faith that the facts disclosed by him will remain confidential.

6. *The Principle of Awareness*

Like a client the social worker himself is a product of a particular environment. He has his own faiths, beliefs, attitudes and emotions. Therefore, the social worker should not be guided by his own emotions and attitudes. Therefore, the social worker should not be emotionally immature. The principle of self-awareness is thus based on the assumption that the social worker should be aware about his own convictions. In dealing with the client's problem, his approach should be objective. The principle of self-awareness provides practical guidance to the social case worker.

(b) Social Group Work

Social group work is a method which is connected with a group constituted by individuals. Its Central focus is a group rather than individual. In other words, social group work is very useful devise for serving the group or collective interest. The principle aim of this method is to develop the entire group. Therefore, during the process of social group work emphasis is given on social adjustment of collectivity. The group has played a vital role in the development of individuals. It is the group where emergence of inter-personal relations become possible.

It is because by virtue of circumstances and habits man lives in groups. The group for him constitutes an entity of two or more persons in a mental symbolic interaction. The family, the playmates, the class-fellows, the neighbourhood are the collection of human beings which constitute groups in which man lives during the early period of his childhood. Social groups play a virtuous role in the development of social maturity. Various groups in society furnish different aspects of man's social nature. In other words, man is a biological individual who acquire social nature due to the influence of social groups.

(i) *Historical Development of Social Group Work*

Social group work is of recent origin. The social circumstances which emerged in England and U.S.A. after the industrial revolution, have played a tremendous role in the development of group work. These changed circumstances gave birth to many complex problems. Therefore, the methods prevalent to deal with the solution of problems became ineffective. Along with the complexity of social problems, specialization also developed in the field of their solution. In order to cover the entire aspect of social problems, the range of social services became very extensive. Many specialized agencies came into existence. Along with these agencies the development of social group work became possible.

In the beginning the social group work was mainly carried out by religious organisations. The another aspect of this process became an evident when the mental hospitals and the child guidance institutions began to organise recreational programmes for their clients. Gradually this process developed into modern lines. Top priority was given to the collective needs and aspiration. At present, social group work is a process which aims to strengthen the group life. In this process the task before the social worker is to motivate and guide the people towards mental, emotional and social integration. So the social group work is a recent origin, which emerged in England and U.S.A.

(ii) *The Scope of Group Work*

The scope of group work can be considered in two dimensions. Firstly in its role in traditional programmes with their original purposes and secondly in social development. Both of these would be more illuminating in a historical perspective. In the last half decade one sees substantial progress made in groups are work practice in most of the traditional settings. The potentialities of groups are recognised and served new and expanded services are being offered which make use of the small group.

Institutional and non-institutional services can be realigned providing more experiences in group living. With the break-down of the caste system and the joint family and the resulting insecurity in a fast changing society, group

approach is most invaluable in providing the sense of belonging and the accelerated learning that occurs within the group. Problems of poverty and lack of resources combined with interpersonal and interpersonal tensions can be so overwhelming that sharing these with others and seeking solutions jointly in groups is a method of problem-solving. Group work method can be most advantageously used to achieve India's developmental objectives through programme of health, family welfare, education, community development and housing to mention a few. This will demand a reconceptualisation of both group work theory and programmes. Hence, an orientation in group work should be given to students in schools of social work and to personnel in voluntary and government agency.

This orientation should include a background of social, political and economic development strategies of planned development in a developing economy, the need for and types of fundamental changes required in the social structure and the steps being taken to bring about these changes—it should also cover an assessment of existing the programmes in the country implementation which is done by voluntary and governmental agencies and further possibilities of new programmes. Only then can practitioners meaningfully grasp the contribution of group work to the programmes like integrated rural development, integrated child development, family planning and the national adult education programmes.

(c) Community Organisation

The term community denotes almost uniformly and permanently shared lives of a people over a region. It may be considered as a permanent local aggregation of people having diversified as well as common interests and served by a constellation of institutions. Community organisation refers to the adjustment of the needs and resources of a community. As a process, community organisation implies those welfare measures which are undertaken by the members of a community in accordance to their needs and resources. In other words, the process of community organisation is taken in terms of a single unit. Community organisation is meant to be applicable to the community as a whole.

Community organisation is one of the main methods prevalent in the field of social work. From the analytical point of view community possesses a distinctly local character. It has a definite pattern of relationships. From the practical point of view, we do not find any community entirely integrated and organised. Therefore, in social work our first task is to evaluate the needs and resources of the community. This work is done with the help of scientific social surveys and research. After collecting such information the needs of the community are arranged in order.

(i) *History of Community Organisation*

The first efforts at community organisation for social welfare were initiated in the united kingdom during the nineteenth century to overcome the problem of acute poverty which led to beggary. Thus, the London society of organizing charitable relief and repressing mendicancy was formed. Its functions were to organise the poor, collect funds to meet their base need and enable them to lead moral lives through education and thus assimilate them into English society. The settlement house movement originated in England during 1880. Such house created to the needs of rural poor who flocked into the cities. Professors and students left their homes in better class neighbourhoods and lived in areas inhabited by the working class. They were identified with the poor and became their spokesmen. They paid the attention to the physical and social aspects of slum living.

These two movements organising charity and serving the neighbourhoods through settlement houses had their impact in the united states which manifested and maintained close links with England. Thus, in 1880 the charity organisation society sprang up in the U.S.A. This was the first attempt in the U.S.A. to put rational order in the area of charity and relief. The chaos in the efforts to combat social problems created by the economic depression of 1873 and the rapid movement of the rural poor into urban areas due to industrialization called for co-ordination to prevent indiscriminate charity and duplication of welfare services.

The early part of the twentieth century saw the birth of community councils in the U.S.A. These functioned to increase

efficiency, encourage specialization, set standards for service and provide the leadership to member agencies for joint planning.

Later World War I gave rise to war chests in many communities to promote central fund raising, co-ordination of services and control of spending most community organisation practitioners during this period were employed in community councils and chests. Thus, community organisation during this period was hiked upon as working with member agencies and not directly with communities. Issue to the dominance of this type of practitioners in community organisation, the method was equated with coordination raising standards of services, collecting and distributing funds and supervise spending during the 1950's and early 1960's.

Gradually, welfare responsibilities shifted from voluntary effort to public welfare departments of government. This retarded the use of community organisation to some extent since counselling health and recreation were the only areas on which voluntary effort could concentrate. The wider use of community organisation was further restricted due to the preoccupation of the social work profession with case work practice. However, urban renewal projects and programmes and the war on poverty of the 1960's again completed the circle. Practitioners again focused attention of people in neighbourhoods and community giving direct services to them.

(ii) Methods of Community Organisation

In social work, there are various methods which are applied in accordance to the need and situation. Among them social case work, social group work and community organisation are almost identical. Similarly, the procedures and principles adopted in these methods are more or less same. There are certain things or elements which are common to all methods of social work, viz. social study, treatment, utilisation of resources, social change and evaluation. But the process of community organisation involves certain things which reveals its distinctness. These are as follows:

- (a) *Centered on the objective*—The method of community

organisation is oriented towards the central objectives. Under this method, the social worker has to work alongwith the community members. The main test before him is to deal with the community problem.

- (b) *Need for more resources*—In comparison to social case work, community organisation requires more resources. More than one methods are used in this method and as such more expenditure is needed.
- (c) *Combination of many processes*—The method of community organisation involves many processes, viz. preparation of solution, study and treatment, planning and mobilisation of resources.

It is thus evident that community organisation has been evolved as a distinct method of social work. It is an organised system of various activities which is used by a skilled social worker with regard to the community problem. Thus, community organisation is a method in which a harmonious combination is achieved between the welfare needs of a community and the resources available within the community.

(iii) *Types of Practice*

The community organisation method is utilised in multitude of settings. Attempts have been made by different writers to classify them into types. And they are: 1. Locality development and organisation, and 2. Community planning and social action. The goal of locality development and organisation is self-help and the integration of community groups. The target is the total community regardless of class cleavages.

The common interest among the different groups are identified, and the strategy is directed towards achieving communication and consensus among them. The worker is an enabler, catalyst, coordinator and educator, but the community is self-determining. Problem-solving is the focus of community planning. The worker takes the place of an expert, fact finder, and analyst and as a programme executor and facilitator. Either consensus or conflict may be employed as a programme executor and facilitator or as a strategy. A basic assumption is

that change can be brought about through rational decision-making. The goal of social action is change in power relationships and resources. The clientele are disadvantaged segments of the community and the practice is one of helping them to become organised to crystallize action issues and to engage in conflict-oriented action against power structure.

Kremer and Spencht proposed two hypothetical models based on the character of the action system. In community development the action system is composed of individuals who are directly affected by the problem itself. In social planning it is composed mainly of representatives of organisations who are not directly affected by it.

(iv) Principles

A thorough survey of relevant literature to formulate operational principles for community organisation in 1964 showed that these were based on concept developed by various authors. These concepts development were related to community goals. Professional help relationship, social problems and needs, factual data representation and participation, structure leaders, co-ordination and mobilisation and evaluation.

The community worker when presented with a problem by the community studies the many facets of the problem, diagnoses it, then along with the client formulates a plan and later implements the plan. He also evaluates the entire process in order to further help the community or to terminate the helping relationship. These phases, briefly are termed study, diagnosis, treatment and evaluation. By study means the community that is the client of the practitioner, most be clearly identified because there may be several communities with which he deals at the same time. However, it is sometimes very hard to decide this because the interests of the agency which employs the practitioner may conflict with those of the community neighbourhood he works with.

The community must be looked at as a whole and the entire community must be the concern of the practitioner. It must be admitted that in the context of some of the models operating today, practitioners in fact devote their time only to a segment of the community the most disadvantaged groups.

The strategy used by such practitioners is to make these groups strong enough to confront the leadership of the community so that they may get some share of the goods and resources, wages or services whatever it may be. They are then at logger heads with the leaders of the larger community.

Community needs professional help to achieve their goals. When communities are confronted with problems, they need process of professional help just as a person who has social or health problems needs the services of a professional. The professional may play different roles depending on the needs of the community and the orientation of the agencies and his own philosophy. The professional relationship between the community organisation worker and the client is important in community organisation. The process of community organisation in a community begins when someone expresses a concern for the community problem and mobilize forces to attack them.

By diagnosis it means the plan to meet the problems has to be based on factual material carefully gathered and verified. Community representatives must be involved in fact gathering and interpretation of facts. This will increase their potential for community action. In community organisation better results are assured if representatives from various groups are brought to the process of study and planning right from the time the plan of action or treatment plan starts.

By treatment it means to execute the plan of action. The community structure that is set-up must be simple and flexible. The structure must be simple enough to allow a community or group to move on a plan when its readiness is really established. The structure must also allow time for chain reaction to set in. The discovery involvement and development of appropriate and qualified leaders is essential to community organisation. In addition, co-operation and communication among the people within the community and between community must be facilitated and encouraged by community organiser. Co-ordination and mobilisation of resources in the community is essential for community organisation.

And finally by evaluation means continuous appraisal. Evaluation is vital part of community organisation. As programmes are developed to meet community needs,



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Under this process those aims are determined which an agency or institution has to achieve. Therefore, a plan is prepared in accordance to the aim and available resources are utilised.

For a good administration, combination is needed between the various plan activities. Social welfare administration refers to those activities which are undertaken with regard the systematic execution of social policy. It includes planning, organisation, staffing, direction and co-ordination. It is dynamic art taking human and physical resources available and bending them to the achievement of some required goal. In the broader context, the aims of social welfare administration are the progressive achievement of the justice, protection against disease and insecurity, the adjustment and compromise of conflicting groups and their interest. In short, it aims at the attainment of good life.

Social welfare administration requires a specialised knowledge. The administrator should possess sufficient knowledge regarding the agency's aims, programmes, methods of social treatment and social resources. Such knowledge enables the administrator to perform his tasks.

C. RELATION OF SOCIAL WORK WITH OTHER SOCIAL SCIENCES

Every science is study of one aspect of reality or the other and all emerge from the common spring of man's eternal quest for the knowledge. From this point of view all sciences are related to each other. Apart from this common relationship, various sciences are more apparently united, by certain bonds which often tend to bring sciences into distinct group of kinship. Various sciences may study a common object from various angles and perspectives and for various purposes.

It is true that in each science a general class of objects tend to receive more attention than other classes of objects, but it is also true that the different sciences may study the same objects but with different points of view. Social sciences may be regarded as those branches of study which look to man as essentially a social being. They may be defined as those mental or cultural sciences which deal with the activities of



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Psychology is a scientific study of the activities of the individual. Standing between psychology on the one side and the social science on the other, all these sciences study human activities. Physiology deal with individuals, psychology with individual and social science with groups composed of individuals. The level of man's mental development is the mysterious actions, interactions and their complex outcome in the depth of human consciousness, determine man's behaviour as an individual. Much of his behaviour pattern is projected on his group or social behaviour.

It is the individual which constitute society. Psychology in special, gives aid to social towards understanding the background of many social problems. Mental conflict and mental disorder are also responsible for many social problems. Besides the relationship between a social worker and a client is purely psychological. Similarly, the approach adopted with regard to child welfare and correctional services depends on psychology.

(e) Social Work and Anthropology

Anthropology is the scientific study of the physical, social and cultural development and behaviour of human being since their appearance in earth. It deals with man and races of mankind. Anthropology is that branch of science which comes nearest to being a total study of man. In its study of the various aspects of man, anthropology throw ample light upon the human factor of social set-up and its evolution. The various stages of human society, its culture and civilization, as studied in anthropology occupies a very important place in the study of social work. Social work deals with the psychosocial problems of individual group and community. Therefore, in order to implement the programme of social work on any group or community it is essential to understand the cultural background of that respecting community or group. In this way, anthropology provides aid to social work towards the proper understanding of customs, traditions, faiths and beliefs prevalent among the members of different groups and community. Thus, social work and anthropology are dependent on each other.



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to organise themselves. The I.L.O. also adopted conventions on maternity benefits, workmen, compensation, sickness insurance, minimum wages, unemployment insurance, income security and medical care. These conventions have been ratified by member countries. The preparatory Asian Regional Labour Conference which held in New Delhi in 1947, also adopted a resolution regarding the progressive acceleration of social security schemes in various Asian countries.

(iii) Development of Social Security in India

The Second World War period witnessed the world-wide progress of social security. Various schemes of social insurance and social assistance were initiated in different countries. But India could not get the benefits of such schemes. India was suffering from social diseases, economic disintegration and widespread poverty. Villagers were disintegrated and the towns and cities were disorganised. Death and diseases, ignorance and squalor starvation and poverty have been rampant in the country. But the British rulers were not in favour of introducing any of the social security plans. They were not ready to introduce social security schemes mainly because there were absence of permanent industrial population in the country. Even the Royal Commission Labour did not permit the introduction or a permanent social security scheme, although various committees, commissions and officials were in favour to implement some aspect of social security for the industrial workers.

(iv) Expansion of Social Security Measures

The social security measures which have been confined to industrial workers are being expanded to cover the other sections of population also, old-age has been regarded as the age when a worker is considered unfit for playing an effective part in the productive process. Therefore, at this age a worker retires from his employment. After retirement the worker is paid fund or pension or grativity as the case may be. But these measures are confined to industrial workers only. Therefore, efforts have been made to cover the other sections of population also.



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per thousand of population within the next decade. The operational goals were adoption of family planning by the people as a way of life through growth and group acceptance of a small family norm, personal knowledge of family planning methods and ready availability of supplies and services. The programme for its success must cover 9 crore couple in the reproductive age group, to motivate them to adopt family planning. The necessary organisational set-up at the centre and the state levels down to the village communities has been increasingly extended as a part of the normal health service.

(iv) National Employment Service

The employment service started in 1945 consists of a network of employment exchanges, each started by trained personnel. The employment exchanges provide placement facilities to all categories of employment seekers and discharge certain special responsibilities such as providing employment assistance to physically handicapped, ex-servicemen, scheduled caste/tribes, university professional and executive personnel through a network of employment exchange, professional and executive office and university employment information and guidance bureaus. In addition to this placement activity the employment service also carries on other functions such as collection and discrimination of employment concluding surveys and studies in the field of employment and occupational researches. In order to divert the educated youth to channels of gainful employment, the service rendered vocational guidance and career advice to such work seekers.

(c) Social Legislation

In order to organise welfare activities the role of social legislation provides compulsory provisions for social welfare. Social welfare is not possible so long as legal provisions for the solution of social problems are not available. The term social legislation refers to a body of rules recognised by a community as binding upon itself. Its main aim is to enhance the happiness of the entire community by protecting them from injustice and by punishing those who do not conform to the



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social work.

Social work in its modern form, deals with the problems of individual, social, family and community disorganisation. It also studies those conditions which are considered to be responsible for social problems. Here jurisprudence provides suitable laws for the prevention and control of social problems. Further since the very beginning of social work, law has been made as the principal base of social reform. Law has always provided protection to the individual, family and community. The development of social legislation has served the cause of many social work programmes, viz. social insurance, social security and correctional services.

(g) Social Administration

By social administration we mean that process which is used in the organisation and administration of public and private services. It includes those activities which are undertaken with regard to an individual, group and community. In other words, social welfare administration is process of organisation and direction of a social institution. Under this process those aims are determined which an agency or institution decides how the available resources are to be utilised.

(h) Social Development

Historically, social work in India is as old as the Indian society itself. Every aspect of Indian culture is predominated by humanitarian philosophy. But social work in the form of institutional services is of recent origin. Political dependency and economic backwardness have been the main obstacles in the development of social work.

In ancient and medieval India, there was a widespread tradition of giving alms and donations to the needy people. The responsibility towards community welfare was shared by the government and the individual members of the community. Welfare work was regarded as an integral part of religion. Besides the joint family system and caste organisations also used to provide help and assistance to the needy and disabled persons. The development of social work can be divided into three aspects. The development of social



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handicapped, special schools for mentally retarded children and orthopaedically handicapped.

(h) Women Welfare Service

Long before the dawn of freedom, it had been realized that social reform, with emancipation of women, was the *sine qua non* of the political emancipation of the country. Pioneering work in this connection was done by Raja Ram Mohan Roy, Keshav Chandra Sen, M.G. Ranade, Pandit Rama Bai and many others under the difficult circumstances. Gandhiji gave a new impetus to the cause of emancipation of Indian womanhood. In answer to this clarion call a large number of Indian women came forward to join struggle for independence and also understood other activities of national reconstruction.

With the dawn of independence, efforts were made to tackle the specific problems of women. It was realized that the regeneration of women should be intrinsically bound up with the regeneration of the entire nation. Hence, it was considered necessary to initiate specific measures for the welfare of women. Further the benefits of general welfare programmes reached women and children indirectly. It was not adequate for the needs of women. There were already lags in education and welfare between men and women. Therefore, specific programmes have been initiated among them for the welfare of women.

So there are very important points which come under the scope of social work. They play an important role in the field of social work in all the aspects such as public assistance, social insurance, family services, child welfare services, community welfare services, international social services, welfare services for handicapped and women welfare service. All the above aspects of social work render in one or the other way a service to the people for the well-being of the people and society.

(i) Labour Welfare Service

The term of labour welfare is very comprehensive. It involves different interpretations due to the different social customs and degrees of industrialisation. According to the report of the I.L.O., "Workers' Welfare should be understood



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school gave a two year course in social services administration, with specialization in labour welfare. Its orientation being primarily urban, since the school was originally located in a settlement house in Nagpada area at Byculla, Bombay. The interest of social work in rural areas, which is now of a substantial character, was developed later.

In the pre-independence period, the areas of activity of professional social work were primarily in the field of labour welfare, juvenile delinquency and in dealing with the court-committed cases of criminals, beggars and prostitutes. 'Family and child welfare has been another area of interest to social work and significant contributions have already been made in this field to the management of the institutions for children with varying needs, for example, the blind, delinquent, deaf and dumb, orphans, beggars and others.' Medical social work, the other field of interest, has similarly focussed its attention on social aspects of illness and has tried to mobilise community support for treatment and rehabilitation of patients suffering from a number of diseases including the long-term ones. Other fields in which the professional workers have been taking interest are community development, rural and urban-tribal welfare, social research, welfare administration and training.

B. SOCIAL WELFARE

Welfare services are provided by a wide range of agencies at different levels including local authorities in urban and rural areas. Local government may be loosely defined as a public organisation authorized to decide and administer a limited range of public policies within a relatively small territory which is a sub-division of a regional or national government. "The local authority is at the base of the pyramid of government institutions, with the national government at the apex and the intermediate governments in states, regions or provinces occupying the middle position." Local authorities are broadly classified as urban and rural. "It is noteworthy that while organisation of village panchayats is one of the Directive Principles of State Policy (Article 40), under the constitution urban local government does not find a place



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some young people have opportunities of better education and had affluent lives, a vast majority of youth had lives of poverty and deprivation due to lack of good education. Women suffer from greater disadvantage due to lack of an ingrained attitude of superiority of males. Following youth mobilisation programmes and policies takes place in India:

(1) Youth Preparation through Non-Formal Education

Among these are included the National Adult Education Programme started in 1978-79. Condensed Courses and Vocational Training for women and farmers' training. Over 150 farmers' training institutes throughout the country imparts training for a duration of 4 to 7 days, primarily to young farmers.

(2) Involvement of Non-Student Youth in Development

The programmes in this category include: (i) The Nehru Yuva Kendra (NYK) started since 1972, where non-student youth are involved in constructive nation-building activities. All the 410 districts in the country were to have a NYK at a district headquarter which were to coordinate the activities of the various existing agencies for providing opportunities to the non-student youth for their own advancement and for their involvement in various programmes of national development.

(3) Programmes for Student Youth

The programmes in this category include: (i) National Service Scheme (NSS), (ii) National Cadet Corps (NCC), (iii) Student Unions, (iv) Scouting and Guiding, and (v) Whole-time National Service Programmes. Under this National Service Volunteer Scheme launched in 1977-78, opportunities are provided to young people who have completed their first degree course to involve themselves on voluntary basis in nation-building activities.

(4) Sharing of Social Wealth by Youth

In this all the youth shared their own activities to build up good relation with each other for examples, physical education and sports, adventure, cultural avenues which include dancing, music, theatre, etc.



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missionaries welcomed and encouraged the growth of Indian social reform movements during this period.

Raja Ram Mohan Roy, 1772-1833 emerged as the first modern Hindu exponent of social reform. The fundamental aspect of Rammohan's approach to life was humanism. For him social customs, religious practices or rituals had to stand the test of human welfare or else be discarded. His English translation of the Hindu scriptures represented the first message of India to the west in modern times. He was the founder of the Indian press, the maker of modern Bengali prose and the initiator of educational reforms that had profound influence on the course of India's history. He held reason against superstition and welfare of man as the true aim of religion. He spearheaded the fight for religious reforms.

The missionaries applauded Rammohan Roy's efforts to find out an end to idolatry among the Hindus and social evils like the burning of widows and child-sacrifice. He established the Brahma Samaj. The Brahmos distinguished themselves from the Hindus. Following his example, a number of associations were founded revolting against existing customs and devoted wholly or in part to the task of social reform. The rise of these modern social reform movements was widely acclaimed by missionaries as a clear sign of progress.

(b) Social Reform by Hindus

The Arya Samaj and the Ramkrishna Mission introduced the idea of social service along with social reform. The Ramkrishna Mission under "the leadership of Swami Vivekananda concentrated attention on social services such as education, social and medical relief work, and the service of the poor in general." Since at that time no distinction was made between social reforms and social service, the work of Swami Vivekananda is also considered as part of the social reform movement. Pandit Ramabai also undertook social service work in the form of spread of education, particularly education of women.

Social reformers resorted to both education of public opinion and legislation for achieving their goals. There were three methods adopted by social reformers for bringing about social reforms. These were—the interpretation of the *shastras* in



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rural-urban and regional imbalance. It aims at meeting the basic needs of the people at all levels, especially those who constitute the poorest and deprived segments of society. In order to achieve these goals, economic development is essential, which means increase in production leading to a high rate of growth as measured by G.N.P. and which also provides for substantial increase in opportunities for employment.

(b) Social Change, Growth and Development

Social change, growth and development are inter-related concepts, and frequently they have been treated in social science literature as interchangeable terms. While there is a basically common element in the ideas of growth and development, it is necessary to make a conceptual distinction between social change and social development. While the former is capable of being a value free, objective description of certain societal processes, the latter is a value-added term, which refers to a subjective statement of the desired direction of social change and also the constituent elements of the end product.

The concepts of growth and development have their origin in biology. Nisbet states, "When we say that a culture or institution or nation 'grows' or 'develops', we have reference to change in time, but change of a rather special and distinctive type. We are not referring to random and adventitious changes, to changes induced by some external deity or other being, we are referring to change is intrinsic to the entity, to change that is held to be as much a part of the entity's nature as any purely structural element, such as may require activation and nourishment from external agencies, just as does the growth in a plant or organisation. But what is fundamental and guiding is nevertheless drawn from within the institution or culture."

(c) Basic Needs Approach

Recently, another approach to social development has been formulated which is described as the basic needs approach. It is gaining considerable popularity in national as well as international discussions on development. It has also



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organized social welfare services. In countries like India, experienced in the traditional way of life as a result of imperialistic domination, the economy of rural self-sufficiency as disturbed. Urbanisation was emphasized. In the wake of change came many social problems, such as destitution, drinking, exploited childhood or womanhood, and slum life in industrialized urban communities. With the growing impoverishment of the population in rural areas, the traditional institutions of the joint family and the caste experienced difficulties in meeting their social responsibilities. Thus, there arose the need for welfare services; to begin with as ameliorative, and later as curative, preventive and promotive services.

In the Indian context, before the beginning of the twentieth century, two additional influences were discernible. Various religious reform movements that were started as a reaction to the growing influence of Christian missionaries in the country, resulted in the increase in organised services for the needy. The activities of Brahma Samaj started by Raja Ram Mohan Roy in Bengal, the Arya Samaj in north India and the Ramakrishna Mission influenced the social life of the people and stimulated the development of organised social services. The second influence related to the contact with the Western ideas of liberalism, rationalism and democracy. These influences affected the values and attitude of people, especially of the intellectuals towards social welfare.

Although religious motivation in social work continued to be operative during the nineteenth century, the rationalistic-humanistic approach to social work began to emerge as an independent force from the beginning of the twentieth century. The servants of India society, established by Gopal Krishna Gokhale in 1905, initiated social work which did not have a religious bias. The practice of collection and analysis of data of the prevailing needs of service, and offering services, began to emerge. With the coming of Gandhiji on the Indian scene, new dimensions were added to the field of social services. He was an integrated approach to life. In his scheme of development, the social, religious, political and economic aspects did not appear to be different. His vision of the country's freedom included the programmes of health and hygiene, basic



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thus the professionalism of social work was experienced. Then FERA and Social Security Act, 1935 was passed by the government. Thus, the professional social work found a prominent place in this period.

IV. 1935-onwards

From 1960 Anti-poverty programme started in the urban and rural areas. There were lot of people, during that time. Martine Luther King, the leader of the congress along with other leaders pressurised the government to give equal rights to every citizen irrespective of black and white collars. At present, three professional associations are working in that field of social work. People who want to practise social work are required to get the licence and without it no person can practice social work in voluntary as well as government agencies.

I. DEVELOPMENT OF SOCIAL WORK IN U.K.

I. Before 1200 A.D.

It was called the primitive stage. During this period there was nothing of social work or social welfare. If there was some problem, people believed that it was a curse from God. So they have to face the problem willingly and there is no other way of escape from it.

II. 1200-1500 A.D.

It was really a Christian period. It had a wide effect on all over England. So many were dedicated to charity work. In the church large number of missionaries, schools, parishes, dioceseses, hospitals and social welfare agencies came into existence.

III. 1500-1600 A.D.

This period was the intervention of Monarch to the charity work. The first constructive measure taken by the government for relief of the poor was the statute of Henry VIII in 1531. It provided that mayors and justices of the place should investigate applications of the aged and papers of those who were unable to work and were maintained by the



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Swami Vivekanand established Ramakrishna Mission and Annie Besant started Home Rule Movement against Britishers. They were not only practising ideas but also started rendering social welfare services to the needy people.

III. 1900 Onwards

During this period those who were engaged in social welfare activities found the need of trained social workers. Thus, in the year 1905 the revolts of the Indian Society started by Gopal Krishnakant. The emergence of Mahatma Gandhi and the rise of Sarvodaya Movement in 1915 made lot of constructive works in Indian politics. But these Gandhian social workers were not trained and it was not a professional social work.

The first school of social work was started in 1936 by Clifford Marshal, who was a protestant missionary and worked in Nagpada. He came to India in 1925 and felt the need of trained social workers. He established the Sir Dorabji Tata School of Social Sciences in Bombay which offered professional training in social work. The appointed workers were not professional workers, they were Gandhians. However, later on many officially trained social workers emerged and practiced in various government and non-government welfare offices. Later on different schools of social work came into existence in Delhi, Calcutta, Lucknow, Varanasi, Baroda, Agra, Indore, Udaipur, etc. which imparts professional training in social work services. Government has realized the need of trained professional social workers to work in area of welfare and has also made statutory liabilities to welfare officers in industries. Thus, in India social work is gradually emerging as a socially oriented profession.

K. PRESENT STATE OF SOCIAL WORK

In present state, social changes occurred in every society. Alongwith these changes also emerge many problems of various dimensions which led to social action. The process of social action aims to establish adjustment of society with these changes. Besides, the social action as an auxiliary method of social work, is oriented towards the expansion of democratic



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Once they go to Balwadi school then they will have some interest to study and go for higher education.

O. VARYING METHODS OF SOCIAL WORK

The method of social group work is somewhat different from that of social casework, though both are concerned with the development of better human relations. Social casework is primarily responsible for treatment. It recognises conditions in many instances both within and outside the individual which need remedying. Social group work, however is perhaps more positively oriented. It is responsible for the constructive use made by individuals of group experience, but it is also employed extensively to help people to develop more socially acceptable and socially desirable values and abandon socially unacceptable behaviour. Social group work, therefore is not primarily therapeutic, except in a very broad sense.

The professional worker uses a wide variety of methods depending on the nature of the group he is dealing with. Each group, according to the principles of social group work, has the right to determine its own activities as long as certain general but fundamental conditions are not violated. This recognition of the particular group's activity means that theoretically there can be almost as many means of attaining the goals of group work as there are groups. Actually, the activities which have instrumental purposes for the group worker include the following, among others: arts and crafts, dramatics, music, dancing, games, sports, pottery-making, photography, nature study, woodwork, sewing, public affairs, home management, nursing, first aid, prenatal and postnatal care, sex information, and discussion of problems of politics, religion and labour.

The specific methods used in these group activities vary from group to group according to the inherent interests and abilities of the group, the capacity of the group leader, and the materials available. It is conceivable that the methods successful in one situation might be questionable in another. What one group leader will be able to accomplish with his particular personality and training may work well in one group work situation and not work at all in another. Given the



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sometimes 16 to 18 hours long in a day. The lack of sleep, fresh air and sunshine, of rest and of any vocation made many of these children undernourished, weak and sick. Many died in their teens when they had worked themselves to death. In 1802 the Health and Moral Act took first step to protect them under the Factories Act of 1833. Government prohibited the employment of children under nine. An amendment of the Factories Act in 1847 ordered a daily maximum of ten working hours for women and children under eight years.

(d) Private Social Agencies

The recent broad expansion of public welfare and the social insurances have accepted insurance benefit and financial assistance as the responsibility of the entire community, not of private benevolent organisations. But this development has still left wide opportunities for the activities of private social agencies. The public authorities encourage voluntary agencies to continue their work in personal and counselling to old, sick, handicapped and young persons and to nurseries and community centres.

The essential function of private social welfare agencies in the fields in England today are: (1) Learning on new experiments and developing new forms of social work, which may later on be taken over by public agencies when they have proved successful. (2) Supplementing public social services when certain persons or particular needs are not concerned, as public services are limited by funds and legal provisions, and, by individual care and counselling.

Nearly all Voluntary social agencies are represented in the national council of social service, which was founded in 1919. More than 100 national organisations are members of this council, among them are the Family Welfare Association, the National Old People's Welfare Committee, etc.

B. PROFESSIONAL SOCIAL WORK

Charity workers, as the predecessors of modern social services workers, were a mixed lot but distinguishable by the end of the 19th century. Clergy men of many faith volunteers, friendly visitors from the upper and middle classes, wealthy



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temporary affair while social work is a permanent service. It is a permanent programme of assistance with the help of professional relations.

(iii) Social Work and Social Security

Social work in the modern context is a professional service based on scientific knowledge and skills. On the other hand by social security we mean a programme of protection provided by society against certain contingencies of life. These contingencies includes sickness, unemployment, old-age dependency and accident, etc. In other words, social security can be understood as the security that society furnishes through appropriate organisations against certain risks.

(c) Social Work—Private and Public

In its practical aspect, social work assumes two main forms, namely, private and public. Social work performed by individual in their private capacity and by voluntary organisation is known as private social work. Such voluntary organisations get only financial aid from the government. On the other hand, public social work is performed by the government.

(i) Characteristics of Private Social Work

Private social work has its own characteristics. These characteristics are as follows:

- (1) The private agencies are very efficient in their working. They are regulated by selfless persons.
- (2) The social work programmes undertaken by private agencies are free from bureaucratic defects. In fact, the private organisations have played a tremendous role in the field of social work.
- (3) Workers emerged and engaged in public agencies are not very efficient but in private sectors social workers are very efficient. They seek public co-operation without any difficulty.



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in clinics, hospitals and other health care centres. These workers assist doctors by providing informations about the social and economic background of patient. Many medical social workers specialize in a particular type area. These includes child care, the care of dying patients and counselling, victims suffering from certain diseases, such as cancer or kidney failure, etc.

(ix) International Social Services

Social work is also international in scope. At the international level it includes the direction, supervision and administration of welfare services. The organisations rendering social services at the international level are, The World Health Organisation, The U.N. Technical Assistance Programme, The International Conference of Social Work, The World Federation of Mental Health and The International Red Cross Committee. Besides, the I.L.O. supervises the welfare programmes for industrial labours.

D. EXISTING AND EMERGING ROLE OF SOCIAL WORK IN DEVELOPMENT OF SOCIETY

It would be generally agreed that social work is concerned with social relationships, with individuals and groups as interrelated with their social milieu, more particularly with the external and internal stress which may arise in that inter-relationship and which result in social disfunctioning. The objectives of all social work methods are removal of problems and are similar. All are concerned with removal of blocks to growth, release of potentialities, full use of inner resources, development of capacity to manage ones own (the individual group, or community) life, ability to function as an integrated unity.

There are many existing and emerging role of social work in a development of society. Here social worker is important and his ability to handle and manipulate the situation is important. In order to become a good social worker, or social organiser, he must be a leader and dynamic person in their area of work. Social work is always concerned about the welfare of all humanity. Hence, many welfare



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satisfying standard of life and social relationship which permit individual development to their full capacity and the promotion of their well-being in harmony with the needs of the community”.

(i) Child Welfare Services

Children represent the future generation. Therefore, our future progress and prosperity is based on the well-being of the children. In order to have a healthy nation, it is necessary that child is provided with all the basic services necessary for his physical, mental, emotional and intellectual growth. Child welfare, therefore, refers to those measures which are oriented towards the balanced development of child. Various programmes of child welfare services are vocational training facilities, balwadies, holiday homes, cultural education, emotional security, child health, nutrition services, education for physically handicapped and mentally defective, deaf and dumb, destitute, child beggar, rehabilitation of juvenile delinquent, etc.

(ii) Women Welfare

Women is the mother of the race and is the liaison between generation. Always exemplary qualities are attributed to women such as patience, endurance, love, affection, sympathy and generosity. Jawaharlal Nehru once said, “To awaken the people, it is the women who must be awakened. Once she is on the move; the family, the village, the nation moves.”

But these conditions are always changing. Woman is the victim of all kinds of exploitations. They are treated as commodities not as a human being. The main problems of women are as follows—sexual abuses, dowry problems, forced prostitution and many other areas of life are exploiting them. Now Government has come forward with new ideas of empowering the women from the old stage. Social workers and government are trying to give more awareness to women so that they may come up in life. Government and N.G.O.'s giving awareness in the area of importance of right and status, education for adult women, health service, family planning scheme, women cottage industry, working women hostel, programmes for victimised women, after care service, etc.



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(i) Counselling

The term counselling generally refers to the process of professional guidance offered to personal in the agencies operating in the field. Thus, counselling aims not only at enabling individuals and groups in the counselling agency to realize and enabling the potentials fully but also enables the counsellor agency to utilize effectively human and material resources within the agency and the community. The objectives of field of counselling service are:

- (i) to increase or supplement knowledge, understanding and skills,
- (ii) to improve the ability for independent problem-solving,
- (iii) to increase effective inter-relationships, and
- (iv) to improve organisational functioning and services.

The field counsellor is expected to combine the roles of a change agent and enables a process expert. As a change agent and enables, his role is neutral, while as a process expert, he seeks to strengthen the counsellor to undertake his responsibilities effectively. In both, the emphasis is on modification of attitudes and behaviour as well as on imparting knowledge and skills.

(j) Voluntary Organisations

Voluntary organisation is generally used for that action which is concerned primarily with what the individual should do independently of the state. According to Lord Beveridge, "The term 'Voluntary Action', as used here, means private action, that is to say, action is not under the directions of any authority wielding the power of the state." A voluntary social service is interpreted generally to be organisation and activities of the self-governing body of people, who have joined together voluntarily to study or act for the betterment of the community. It is generally inspired by two main motives—mutual aid and philanthropy. Today, voluntary organisations are working in the field of education, social security in the form of friendly societies, homes for the destitutes, the disabled, etc.



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operation between societies with different cultures which come into contact. Under colonial conditions, there was deemed to be superordinate and subordinate society. In all such situations, the superordinate society made an effort to change the subordinate society in some way and even to direct that course of change in some degree. This change may occur only in certain specialized areas of contact, such as employment in factories or plantations, direct cultural change through schools, jobs, agricultural development, household management and many aspects of life. The selection phase here is affected powerfully by the dominant society's interest.

(ii) Conflict and Cooperation

In the work of Marx, there is an explanation for socio-cultural change, called dialectic, that has been of great influence. This concept, intended to account for change through human history, has been less and less accepted in the western world and more and more in Eastern; nevertheless, its influences in conflict theories of the courses of change is important. Change is initiated, according to the theory, by conflict between classes, that is, collectivities of individuals whose interests are determined and limited by their roles in the production process. The change on other words, is a result of bringing people together on a co-operative working basis. There is a question, however, as to how much merely constitutes adjustments towards maintaining given system.

(iii) Environment

Theories has been offered from time to time regarding environmental influences on societies and cultural theories sometimes labelled geographical, or environmental, determinism. Although the old ideas that man is some how at the mercy of his environment have been abandoned, it is nevertheless recognized that the physical environment does set measure of limitation on the possibilities for change and development in a society. In the study of change there has appeared a school of cultural ecology that is much concerned and has focussed, for instance, on what has been called core culture, that is, those elements of a culture most positively and directly related to the environment.



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- (i) Efforts should be made regarding the improvement of professional work.
- (ii) He should achieve the public confidence on his profession by way of good behaviour and efficient services.
- (iii) Professional aim and ideas should be protected from the sale publicity and rumours.
- (iv) He should assume the responsibility of implementing programme activities impartially.



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individual freedom from state interference, and the first codifications of something akin to a catalogue of rights—if not yet of all men, then at least of the nobles of the land—began to emerge in compacts between princes and the feudal assemblies. The most famous and the influential commitment of this kind was in the English Magna Carta, accepted by King John at Runnymede in 1215. The famous clause, among the provisions in this declaration, which states that “no free man shall be taken or imprisoned . . . exiled, or in any way destroyed . . . except by the law of the land, gave expression to the idea of individual freedom and became the symbol of this freedom for centuries to come.”

In the 17th century in England, the “immemorial rights of Englishmen” were successfully fought for, the landmarks of the struggle being the English Petition of Right (1628) and the English Bill of Rights (1689). The powerful influence of the French philosophers of Enlightenment is also visible among all the American revolutionaries to come up with the American Declaration of Independence (1776), the Virginia Declaration of Rights (1776) and the American Bill of Rights. The French Declaration of the Rights of Man and of the Citizen (1789) was directly inspired by the earlier American examples. The constitutions of the 19th and 20th centuries carved out specific individual rights in social and political spheres. Later came the humanitarian intervention to maintain the human rights of the citizens and inhabitants of the states by international action. Since then there have been various treaties to protect human rights and the efforts ensured the prohibition of slavery and exploitation of the labourers, etc.

(b) Definition and Nature of Human Rights

Human rights are those rights which every person is inherent with, just because of his or her human status. No one can take away the human rights or ideally not to be taken away because they are part of the human person. And no part of the person can be taken away. Most of the Fundamental Rights are thus falling under the human rights which also, includes economic, social and cultural rights.

Man as a member of the human society has rights in order to survive as well as to make his life better. Human



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- liberties, the status of women, etc.,
- (c) the protection of minorities, and
- (d) prevention of discrimination on the grounds of race, sex, language or religion.

On the basis of these proposals of the commission, Universal Declaration of Human Rights was adopted by the General Assembly in 1948. In 1960, another Declaration on the Granting of Independence to colonial countries and peoples was adopted. In 1963, Declaration on the elimination of all kinds of Racial Discrimination was adopted by the General Assembly. All of these constitute a respectable body of international human rights law.

Apart from the Universal Declaration of human rights, the Human Rights Commission prepared other instruments such as the Declaration on the rights of the child, Declaration on the rights of asylum and declarations and conventions on the elimination of all forms of racial discrimination and all forms of religious intolerances. To watch over the general observances of human rights, the Human Rights Committee was set-up which assesses facts and uses its good offices to achieve a friendly solution. The U.N. Human Rights Commission has played a key role in abolishing the Racial Discrimination of the Blacks of Africa and America. The U.N. also had been playing a part in implementing the provisions regarding human rights. For example, the Security Council recommended selective mandatory sanctions against Rhodesia and the General Assembly appointed a Special Committee in 1957 to investigate the conditions in Hungary where Russians were torturing the rebels to death. Similarly, the cases adopted by the U.N. concerning human rights treaties are brought to the International Court of Justice.

(ii) *Covenants on Human Rights*

The General Assembly decided in 1951 that there should be two covenants—one dealing with the civil and political rights and the other dealing with the economic, social and cultural rights. A conference, in accordance with the resolutions of the General Assembly was held in Teheran and the twenty-nine resolutions adopted there are known as the



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universality of the application of these laws, irrespective of race, religion, caste or creed. The second aspect is related to the detailed rules of warfare which were laid down in legal texts such as the 'Manusmriti' (200 B.C.-100 A.D.), the 'Mahabharata' (1000 B.C.), the 'Arthashastra' of Kautilya (300 B.C.), etc.

If "Tat Tvam Asi" and "Aham Brahmasmi" (I am Brahman) conceived the universality of the individual soul, it as the principle of "Vasudhaiva Kutumbakam" which propounded the universal equality. And Ahimsa laid down the universal conduct for tolerance, respect for the individual, peace and co-operation. The dictates of the humanity coupled with the consideration of the universality of application, irrespective of political or religious considerations helped the all round development of laws of war in the ancient India.

(ii) Human Rights in Medieval India

Throughout the middle ages, all over the world, human rights were at low ebb. The right to freedom of worship was the great causality; and the non-believer was often subjected to atrocities compelling him to change his faith and become a "believer".

Although Delhi witnessed an eclipse of human rights, it was Akbar (16th century A.D.) who permitted freedom of worship and abolished religious persecutions. In the middle ages the humanitarian laws of warfare were often disregarded. But salutary principles were formed for the exchange of war prisoners and of those who died in the battle. The right of asylum was also respected during the time of Akbar. Thus, it can be asserted that Delhi and its vicinity witnessed the evolution of humanitarian laws of war at a time when religious persecution was the order of the day and atrocities on the vanquished were common. Delhi kept alive the torch of humanitarian rights in the dark days of the medieval history.

(iii) India in 1947 and After

New Delhi witnessed the various struggles of India's Freedom Movement, leading to the ultimate independence of India. It is to the standing credit of those who had the vision and foresight to appreciate the new trend and to change their



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cannot abrogate the fundamental rights which relate to the personal life, liberty and freedoms.

(iii) Concept of Liberty and Equality in Indian Constitution

The chapter on Fundamental Rights and Directive Principles give many provisions for the attainment of liberty and equality. Liberty is the "positive power of doing and enjoying those things which are worthy of enjoyment and work." In other words, this means the presence of those conditions which are essential for the development of an individual personality. The constitution seeks liberty of expression, belief, faith and worship. Article 20 protects citizens against unreasonable conviction and double punishment. Article 21 protects the life and personal liberty of every citizen. Equality in the constitutional efforts of the world means persons of adequate opportunities for all without any distinction of caste, colour, birth or wealth. So all citizens must be treated equal before the law and there should be no discrimination on the ground of religion, race, caste, birth, sex, etc. With regards to employment it ensures the equality. Customs like untouchability which breed inequality have been abolished. The state is expected to take steps so that people may secure the right to education. In order to ensure equality the constitution directs the state to make special provisions for the scheduled castes and the scheduled tribes.

(c) Social Legislation and Human Rights

The declaration of the complete independence adopted by the Congress at its Lahore Session in 1929 said: "It is inalienable right of the Indian people, as of any other people, to have freedom and to enjoy the fruits of their toil and have the necessities of life so that they may have full opportunities of growth." The U.N. Charter was formulated with the same idea that directly influenced the Indian Constitution. In modern India the most important development in this regard was the creation of the National Human Rights Commission (NHRC) in 1993. In pursuit of the implementation of one of the promises given in the election manifesto of 1991 and also keeping in view the urgency of the matter in the light of the allegations and propaganda of Pakistan and America,



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instability. Financially, the private agencies are not sound as they depend on the public contribution, state grants and assistance; social workers engaged in voluntary agencies are paid low in most cases in India.

(b) Factors Motivating Voluntary Action

The factors which motivate people to take voluntary action or the sources of voluntarism may be identified as religion, government, business, philanthropy and mutual aid. The missionary zeal of religious organisations, the commitment of government to public interest, the profit-making urge in business, the altruism of the 'social superiors', and the motive of self-help among fellowmen are all reflected in voluntarism. Bourdillon and William Beveridge viewed mutual aid and philanthropy as two main sources from which voluntary social service organisations would have developed. They spring from the individual and social conscience respectively. The other factors may be personal interest, seeking benefit such as experience, recognition, knowledge and prestige, commitment to certain values, etc.

Further, impulses of a great variety of movement came for their grouping or forming voluntary associations to serve themselves, their fellowmen or the unfortunate lot of the society. Voluntary Organisations are strong agents of political socialization in a democracy, and educate their members about social norms and values and help combat loneliness. Psychological impulses lead people to join voluntary action for security, self-expression and for satisfaction of interests. Thus, the psychology of joining voluntary association is a complex phenomenon. It may vary from one individual to another and one group of individuals to another depending upon their culture, social milieu and political environment.

(c) Voluntary Service in India

It is generally claimed that like our culture, Indian voluntary institutions were known in ancient India. The history and development of social welfare in India is primarily the history of voluntary action. The roots of this can be traced to the nature, social milieu and ethos of Indian people who believe in acts of the charity of various kinds. In the pre-19th



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voluntary organisations in the country, as many of them are not receiving government aid and are working with their own resources. Some of these are All India organisations concerned with a wide range of activities; others are at the state or district levels. At present in India quite a good number of non-governmental organisations (NGOs) are working for various causes. They help groups and individuals with diverse political and other interests, contribute to strengthening of feeling of national solidarity and promotes participative character of democracy. They have not only a role to play in the accepted state responsibilities but they can also venture in to new fields, work in new areas, unveil social evils and give attention to some unattended and unmet needs. Many of the NGOs act as a stabilising force by welding together people with such groups that are not politically motivated and are not concerned about the fortunes of any political party in capturing government power, but are above the party politics and are invested in other areas of nation-building and thus contribute to national integration and concentration on non-political issues. Caritas India, NBA, voluntary organisations working for women and children, etc. are few examples of such agencies fighting for the human rights.

There are also government-organised NGOs such as Mahila Mandal, Youth Clubs, Co-operative Societies, National Service Scheme, Nehru Yuva Kendras and quasi-party government sponsored organisations in the form of Trusts set-up in the names of the deceased leaders, for example. The Kasturba Gandhi Trust, Gandhi Smarak Nidhi, Nehru and Kamla Nehru Trust, Indira Gandhi Trust, and the recent Rajiv Gandhi Foundation. There are several examples when the Indian NGOs have protested against certain development projects and have successfully stopped them. The 'Chipko' movement in the Himalayas, the 'Appiko' movement in Karnataka, West Ghat and Save Silent Valley movement in Kerala, the Narmada Bachao Andolan, etc. are excellent examples of this kind. There are several places where there is environmental degradation as a result of the industrial activity and there are a number of organisations working on this task. These NGOs are working under great pains and difficulties as most of them are working individually. Thus, there is a need



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While the voluntary agencies have been involved in the government's welfare programmes for a long time, the idea that the scope of this co-operation should be widened has been gaining ground for a few decades. In October 1982, Prime Minister Indira Gandhi wrote to all the Chief Ministers that consultative groups of voluntary agencies must be established at the state level. The document of the Seventh Plan (1985-90) made this resolve clearer when it said that during this plan, serious efforts will be made to involve voluntary agencies in various development programmes, particularly in the planning and implementation of programmes of rural development. Significant for the voluntary social services, is the constitution of the central social welfare board. Finally, of the greatest potential significance is the constitution of a Division of Social Security in the Central Government.

The problem of coordinating the activities of government and non-governmental agencies is in some ways more difficult than the problem of co-ordinating the activities of central and state governments. Particularly within the field of Social Welfare, as different from the areas of health and education, the need as well as the difficulty of co-ordinating government and NGOs are all the greater. The planning Commission attempts to establish a liaison between these two efforts in three ways:

- (i) By associating NGOs in the process of Planning.
- (ii) By entrusting some government sponsored programmes to NGOs for implementation.
- (iii) By promoting the growth of NGOs through a programme of grants-in-aid.

There are two ways by which the government could help the existing agencies to function effectively and grow in response to changing situations. One is by offering direct help in terms of finances and equipment. Another way is in the manner in which the existing agencies may continually be associated with statutory action. Another important way the government can help the voluntary agencies is through legislative action. Voluntary agencies, if they are worthy of the name must be born out of the voluntary endeavour. However,



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and the international peace problems are looming larger than before. The texture has become increasingly complex and every aspect of social welfare takes on a multi-disciplinary dimension.

Therefore, voluntary actions need to be adapted to the changing scenario and in fact they are changing their outlook and the mode of functioning. Today, voluntary action is not a mere charity but a profession as far as the workers are concerned, as they are being paid handsomely. Nowadays many of the most active voluntary organisations are staffed entirely by highly trained and also fairly well-paid professional workers. The distinctively 'voluntary' character of such bodies is the product, not of the kind of workers they can employ but of the manner of their origin and the method of government.

We have seen in the earlier part of this chapter that voluntary action sprang up in the field of education, social security, in the form of friendly societies, homes for the destitutes, the disabled, etc. Though some of these functions have been taken up by the state for their heavy financial responsibility and other reasons but new needs have grown up with the industrialization and urbanisation and some of these can be best met by the voluntary organisations for certain reasons. In fact, with the development of the concept of Welfare State, the state will seek to do more for the citizens in the future, than it did in the past, whatever may be the political colour of the government. The future of voluntary action must be considered in the light of the above conclusion. With the development of science and technology, in this computer era, the internet is becoming the ideal medium of communication, as it is much faster, cost-effective and environment friendly. It is now accepted by all concerned that voluntary organisations are more successful in reaching to the poor and in poverty alleviation due to their being small, flexible, innovative, participatory and low cost in their style of functioning.

Voluntary organisations in India, going by the number of registrations in all the states and the union territories exceed one million in number, are increasingly getting aware of the potential of using the internet. A survey in 1998 by CAP



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It pointed out income disparity in the urban areas. It was not until the beginning of the Fourth Five Year Plan that the twin objective of growth and justice was officially incorporated in the preamble to the plan. Even so, it was made out that the claims of distributive justice often clashed with economic imperatives, in the short-run at any rate, and it was hoped that eventually they would reconcile.

Some of objectives of social policy can be deduced as follows:

- (i) Social policy aims at bringing about social change.
- (ii) To help in proper redistribution of social resources.
- (iii) To improve the quality of life of people and protect the weaker sections of the society.
- (iv) To eradicate poverty and generate employment opportunities.
- (v) To develop human resources.
- (vi) To provide people's participation in the development process.
- (vii) To minimise human suffering and maximise human welfare.

(c) Social Policy and Economic Policy

Since social policy is now expected to influence national development plans, a question is often asked as to the precise difference between economic policy and social policy. In the first place, a policy designed almost exclusively in terms of economic objectives, like raising the national GNP and per capita incomes.

Economic policy can be supplemented and complemented by the objective and operations designed to bring about equality of opportunity and narrowing the difference of wealth and income. Such a social policy may also help bring about institutional systematic change. Taking that experience into consideration, the international strategy adopted by the U.N. for the second development decade referred to it as integrated development. The integration sought to be achieved was not just of social change with economic growth but social justice in its protective and promotive sense. This was reflected in preambles to the official



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In the first place, it was firmly established that social development was not a by-product of economic growth. As a corollary, it also became evident that there was no dichotomy between economic growth and social development as implied in the earlier presumption. Economic growth and social change together came to be regarded as two aspects to the process of development which is single and indivisible in actual operation. It also helped to discover that social development was not confined only to the programme content of the social service in national development plan. Whether it was explicitly conceded or not, the relevance and immediacy of non-economic policy implications of economic growth were recognised as essential part of the whole strategy of development planning. Most of these non-economic elements of the development policy had a directive on social development. Broadly, they could be categorised under the following major heads:

- (i) a policy of distributive justice to reinforce the strategy focussed earlier exclusively on increased production,
- (ii) a policy of purposeful institutional change to match with modernisation of technology,
- (iii) a policy of employment promotion with a priority at least equal to if not higher than that of the growth of the GNP,
- (iv) a policy of development of human resources, and
- (v) a policy of people's participation in developing planning.

(g) Distributive Justice

Policy-maker, more than the planning technocrats, were sensitive to people's expectations from the development plans. They knew that it was not enough to be able to show progress in terms of the GNP alone. In order to mobilise intelligent and whole-hearted co-operation of the people in the implementation of development plans, it was vital to assure them in advance, of a fair share in the benefits of development. This was all the more essential since development planning was launched within a democratic



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(i) Role of Judiciary

The administrative justice, the chief task of the judiciary, comprises the third organ of the governmental machinery. The welfare of citizens greatly depends upon speedy and impartial justice. James Boyce has aptly remarked this there is no better test of the excellence of a government than the efficiency of its judicial system. The judiciary is the guardian of the rights of man and it protects these rights from all possibilities of individual and public encroachments. The feeling is an average citizen that he can rely on the certain and prompt administration of justice. The liberty of the people is jeopardized, for there is no definite means which should ascertain and decide rights, punish crimes and protect the innocent from injury and usurpation. If the law be dishonestly administered says Bryce, the salt has lost its flavour, if the weakly and fitfully enforced, the guarantees or order fail, for it is more by the certainly than by the severity of punishment that offenders are repressed. If the lamp of justice goes out in darkness, how great is that darkness.

In ancient polity the executive and the judicial function were combined. The early monarch was the fountain of justice. But it afterwards came to be realized that justice could not be secured if the judicial and executive functions were combined in one person. Historically, the concentration of power to interpret and administer in the same hands has always been associated with tyranny. Every citizen needs the amplest protection against the danger of a capricious interpretation of law. The modern state is, accordingly inconceivable without a separate judicial organ functioning independently and impartially.

Administration of justice is thus the chief function of judiciary. Courts are agencies for the decision of disputes between individuals, and between them and the state, and for the trial of persons accused for crime. But while deciding disputes and punishing criminals, courts do a number of important things beyond the settlement of controversies. The first thing that the court do is to investigate and determine facts. In the greater majority of cases is simply to determine facts according to the reorganised procedure. The procedure is that the parties involved in the case produce evidence.



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In short, the planning process includes three steps, the formulation, execution and evaluation.

(e) Need of Social Welfare Planning

As there is need of planning for the total economy of the country to achieve certain objectives and to utilize the scarce sources, in such a way that there is balanced development in all spheres, there is no wastage or duplication of services and priorities are to be fixed in accordance with objectives. The same principles will apply in the sphere of social welfare in order to plan for social services, such as:

- (i) assessment of resources is to be done,
- (ii) priorities are to be fixed to achieve certain objectives,
- (iii) targets are to be laid down to achieve certain results within a given time,
- (iv) there has to be co-ordination among the activities to avoid wastage and overlapping,
- (v) there has to be planning at all levels, i.e. at the central level, state level, regional level, district levels and block and village level,
- (vi) planning has to be done with the consent of the people, and
- (vii) there has to be planning in this sphere in consonance with overall planning.

It is practically seen that planning for social welfare implies the simultaneous and to some extent basic planning for economic well-being. The two go together and support each other and social thinkers and planners have clearly to realize how much social welfare is dependent on the economic self-sufficiency of the family. Also that a large number of individual and social ills, though certainly not all, arise from unemployment, underemployment, economic want and relatively low standard of physical living.

Instead of social welfare planning some writers have used the term community organisation. According to Friedlander the three main objectives of community welfare organisations are:



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voluntary effort in social welfare.

The state however, took upon itself to help the voluntary organisations in maintaining and developing welfare service. Isolated and sporadic action widely differing standards in the services, increasing difficulty in raising community resources to cope with greater demands for welfare agencies and the paucity of trained personnel were regarded as some of the major shortcomings of voluntary action in the years immediately after independence. A special body with an unorthodox status and a large measure of autonomy was set-up in the form of the central social board for promoting voluntary action perspective for everything else. The central social welfare board created a network of its own in the states and also at the district and block levels through which they administered both aided and sponsored programmes. The Board's organisation consisted of composite bodies of official and non-official social workers.

(j) Objectives of Education

Given the long history of education, one would have thought that there was a clear consensus on the objectives of education and the only problem outstanding was the manner of achieving them in shortest possible time. Unfortunately, that is not so. In fact, the urge to articulate a new objective of education in the modern world is evident among few thinkers, scholars and experts. Most others and they including the policy-makers, the development planners and the educational administrators have proceeded on certain assumptions simply and briefly stated. They may not do justice to all the nuances and statements which the practical educators may have in mind. But basically, we could perhaps sum up their thinking in more or less their own words as follows:

“Education is good; inherently so. In order to develop manpower required to usher in and sustain modern economy, education must spread among the large masses of people. It is a question of finding the financial, the material and the manpower resources to extend education universally. The only constraint on this are the lack of one or more of the triple resources and



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(a) Objectives of Social Legislation

Social legislation attempts to achieve two objectives:

- (i) It seeks to establish order and provides justice as well as security.
- (ii) It anticipates social needs and provides for changes in social order.

(b) Social Legislation as an Instrument of Social Change

With emergence of the concept of democratic socialism and of the welfare state in political philosophy, law is treated as an important instrument of social and economic change. The term social change signifies the process of alternation normally in a positive direction. The social structure is subject to instant change, growth and decay, and consequently there is need for new adjustment according to varied conditions and vast modifications in the course of time.

Changes in the ways of human belief and action have taken place in the past and these will undoubtedly undergo further change in the future. Some people doubt the capability of human nature to change because of their belief in the fixing of fundamental instincts and needs. The force of existing traditions and customs of the patterns of actions and beliefs has to be taken into account in any process of social change. The question is to find out which positive forces already in operation can be reinforced so that they accelerate desired change and how the conditions which oppose change can gradually be weakened.

Change in human society are determined by various factors like physical and psychological, material and spiritual, etc. These depend on what human beings do willingly or unwillingly in response to social needs and requirements that emerge in the course of time. The desired change can be brought about by reforming the mores and institutions by introducing law as the agent of change in a planned manner. In modern times legislation is capable of performing its foundations forcefully and effectively.

(c) The Development of Social Legislation in India

The effectiveness of all social legislation depends upon



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provide houses to their workers at low rent. Certain legislation is under the active consideration of the government. Under the Coal Mines Labour Welfare Fund Act, 1947, and the Mica Mines Labour Welfare Fund Act, 1946, houses are being constructed for the workers in those mines.

D. SOCIAL JUSTICE

(a) Meaning of Justice

The word 'Justice' has been derived from the Greek word 'Dikaiosume', a wider term and Plato had used this term in a wider sense. If we take justice in modern sense of the term we will not be able to follow the fundamental principles of Platonic justice. According to Plato, the conception of justice was closely related to morality. In fact, Plato attached great importance to the concept of justice. It is evident from the fact that he subtitled his book "Republic" as concerning justice. As a matter of fact, the discovery of the nature and habitation of justice is the fundamental issue of Republic.

(b) Delegated or Subordinate Legislation

Law-making is the function to the legislature, but legislature generally delegate many legislative powers to the administrative authorities. This development is known as Delegated or Subordinate legislation. The committee on Minister's powers defined it as the exercise of minor legislative power by subordinate authorities and bodies in pursuance of statutory authority given by parliament itself. Delegated legislation may mean either the exercise by a subordinate authority, such as a Minister of the legislative power delegated to him by parliament. The subsidiary laws themselves made for example by such a subordinate authority. Legislature passes an act and entrusts or delegates the authority of rule-making under the act to minister concerned.

(c) Provision of a Security Committee

In England, Donoughmore Committee, 1932 recommended that a standing committee should be set-up in each house to consider and report on every bill containing a proposal to confer law-making power on a Minister and to



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and services which may be provided by government on a general basis to all the members of a group based on age, sex or other considerations, for example, children's allowance and national health service. Particular programmes of social security may combine the character of more than one of the three forms.

(b) Social Assistance and Social Insurance

(i) Social Assistance

The social assistance schemes mostly established after 19th century give an expression to a different attitude towards poverty. Their benefits do not involve any political disqualifications for the recipient and they are granted, not only to the destitute but also to any individual who has not the means to satisfy his needs according to a recognised standard.

The creation of a services of social assistance schemes is gradually relieving the general scheme of poor relief of its responsibilities, which was vast in extent and vague in intent. Until about 1920 almost the only examples of social assistance were to be found in the field of medical care, and especially hospital care. Central and local governments co-operate to establish general and mental hospitals, accessible to all classes and institutions for the care of mental and physical defectives. Often too, public subsidies are granted to provide charitable ware is considered in that sense. The first decade of the twentieth century saw, the introduction, as a humanitarian measure, of non-contributory old-age pension in several countries. Immediately after the First World War, states began to concern themselves intensively with tuberculosis and venereal disease, and with all aspects of maternal and child welfare. Thus, by the end of 1935 there were five types of services available to underprivileged groups in some of the countries. They were:

- (a) old-age and invalidity pensions,
- (b) mother's pension,
- (c) unemployment assistance,
- (d) medical assistance, and
- (e) rehabilitation of disable persons.



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6

CHAPTER

Social Work and Development

INTRODUCTION

Social Development is a process of change from the traditional way of living of rural communities to progressive way of living. It is a method by which people can be assisted to develop themselves on their own capacity and resources. Social development is a programme for accomplishing certain activities in the fields concerning the welfare of the rural people as well as the urban people. And last but not the least the social development is a movement for progress with a certain ideological content.

The word Social Developmental means, the development of the people of the society, but it is in a very narrow sense. The development of the people of the society is a vague meaning and even it is too vast. This is vague meaning in the sense that the development of the people in which area. And it is vast in the sense that the development of the people of the society in every areas. The "Social Development"; means the development of the people of the society in different ways, such as economic development, educational development, social welfare, etc. For the social development there can be two major headings. The first is the economic welfare and the second is the social welfare. These two things are very essential for the social development. Both



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called social change whose influence can be felt in a community form. Social change is social and not individual.

(iii) Speed of Social Change is not Uniform

Social change occurs in all societies but its speed is not uniform in every society. In most societies it occurs so slowly that it is often not noticed by those who live in them. Even in modern societies there seems to be little or no change in many areas. Social change in urban areas are faster than in rural areas.

(iv) Nature and Speed of Social Change is Affected by and Related to Time Factor

The speed of social change is not uniform in each age or period of the society. In modern time the speed of social change is faster today than before the independence of India. Thus, the speed of social change differs from age to age. The reason is that the factors which cause social change do not remain uniform with the change in times. Before 1947 there was less industrializations in India, after 1947 India has become more industrialized. Therefore, the speed of social change after 1947 is faster than before 1947.

(v) Social Change Occurs as an Essential Law

Change is the law of nature. Social change also is natural. It may occur either in the natural course or as a result of planned efforts. By nature we desire change. Our needs keep on changing and also increasing. To satisfy our needs or desires social change becomes a necessity. The truth is that we are anxiously waiting for a change. According to the Green, "The enthusiastic response of change has become almost a way of life."

(vi) Definite Prediction of Social Change is not Possible

It is difficult to make any prediction about the exact forms of social change. There is no inherent law of social change according to which it would assume definite forms. We may say that on account of the social reform movement untouchability will be abolished from the Indian society; that the basis and ideals of marriage will change due to the



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world societies. For the slow process of social change there is one main cause that the third world societies were the colonies of European countries, such as colonies of Great Britain. The third world societies were under the power of European countries, therefore the third world societies were not free to change their way of living or can bring any innovative social structures. During the time of dependency these societies were suppressed. They were discouraged for their growth and development. The third world societies are flourishing after they got freedom from the European countries in the 20th century. Now the third world societies or countries are developing faster in the social change but it is too slow as compared to the First World Countries or Societies.

(f) Modernization and Development

It is said that the society which is more modern is more developed. We can see the First World countries like U.S.A., Great Britain, Germany, etc., these countries are the most developed countries as well as they are modern. For development as well as for modernization both need the development of industrialization, and the latest techniques to handle it. The first world countries have all these things and they themselves are inventing the modern techniques to develop their countries. Therefore, there is very close relationship between modernization and development. It is also accepted that through modernization the society has lost their moral values and the society is becoming more sophisticated. For example, industrialism has destroyed the domestic system of production. The destruction of domestic system of production brought women from the home to the factory and the office. The employment of women meant their independence from the bondage of man. Now-a-days more women like to work in the offices rather than at homes.

Modernization is taking place faster in urban areas rather than in rural areas. Because the urban areas are more developed in comparison with the rural areas. That's why people are more attracted to the urban areas in order to develop themselves economically and intellectually as well. In rural areas the social structure is quite different than that of urban areas, because in rural areas the needs are less but in



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(viii) Lack of Proper Market

In the underdeveloped countries there is lack of proper market. Due to the lack of proper marketing, people are unable to sell their things in the market. Even people are able to sell their things but they are not getting the proper profit. Because of these reasons the people of the underdeveloped countries are discouraged for high production.

(ix) Inequality in Distribution of Wealth

In the underdeveloped countries there are unequal distribution of national income or wealth. It is seen that the top 4 percent people are owning over 31 percent of the total national income. Inequality in distribution of wealth is the principal cause of unequal distribution of income in rural areas.

(x) Unemployment

Another feature of very serious nature is unemployment. It is peculiar to these underdeveloped countries. It is a phenomenon where workers do not work fully or full hours of the day throughout the year. This is caused by the lack of works or jobs. In underdeveloped countries unemployment is structural and is the result of a deficiency of capital. The underdeveloped economy does not find sufficient capital to expand its industries to such an extent that the entire labour force is absorbed.

(b) Economic Growth and Economic Development

Economic growth is a problem for developed countries or economy whereas economic development refers to the problems of underdeveloped countries. According to Maddison, "The raising of income levels is generally called Economic growth in rich countries and in poor ones it is called Economic development." The problem of underdeveloped country is to develop unused resources even though their uses are well known. Whereas that of developed countries are of growth. Most of their resources being already known and developed to a certain considerable extent.

In fact, the terms 'development' and 'growth' have nothing to do with the type of economy. The distinction



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underdeveloped countries brings into limelight, factually and sharply, the wide disparities that exist in the levels of human development between them and the developed countries.

(e) Sustainable Development

The term sustainable development was made popular by the world Commission on Environment and Development in 1987 in its reports titled "Our Common Future." According to it the term means "meeting the needs of the present generation without compromising the needs of future generations". In other words, it pictures a "development that meets the needs of the present without compromising the ability of the future generations to meet their own needs." The ability to meet the needs is largely determined by the accumulation of human capital (through education and technological advances) and man-made physical capital (machines, tools, etc.). The accumulation of capital will, however, inevitably involve some depletion change of natural resources (land clearing, oil drilling, river damming, mining, etc.). Hence, what matters is that the overall productivity of the accumulated capital including its impact on human health and aesthetic pleasure, as well as incomes more than the compensates for any loss from depletion of natural capital.

The need for keeping in view the interests of the future generations has arisen because in the past the benefits of development have often been exaggerated, the costs of development, in particular the costs of environmental loss have been ignored. Apart from the natural capital the term sustainable development, in its wider sense, also refers protection of human capital and physical capital, so that the future generations do get, if not more, at least as much as the present generation has inherited from the past. All this involves such a management of resources, natural capital, human capital and physical capital that while we satisfy the present needs, we maintain or enhance the quality of these resources.



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As a conclusion we can say that the developing societies or developing countries and underdeveloped societies or underdeveloped countries are still in the developing process. In the developing society as India, still there is huge way to go for the social development and there is big population, which is a heavy burden for the economic development. In India, due to the increase in population, the per capita income instead of increasing it is decreasing. It is difficult to bring social development without the economic development. For the social development, education is very much necessary. Through education we can increase the employment opportunities, so that more people can develop their life's standard. Through education people can because of the problems of large population and in this way the population can be reduced. Then there can be more chances of social development and it can develop fast. In our country the population is still growing fast and therefore there is very slow process of social development. So, we can say that our country is still in the developing process. It is of course developing but in a slow pace. It has to be set-up for the betterment of the society and its people.

7

CHAPTER

Social Case Work

INTRODUCTION

The evolution of case work as a systematic field of practice and study is briefly touched upon in the historical retrospect. This historical development is still being recapitulated in different countries and in agencies within the same country. The term case work is now widely used, but to denote varied activities embodying different attitudes towards its nature, it is used in at least the following three different senses:

- ❑ To mean work with individual "case" needing financial assistance, convalescence, removal to hospital and so forth. The focus is upon establishing eligibility, or facilitating the provision of services to people through making appropriate arrangements on behalf of individuals.
- ❑ To mean individual "welfare". There is a shift of focus here from the "case" being the need for something tangible to the "case" being a need for well-being. "Welfare" services thus shift some of the emphasis on to the individual, who is to receive assistance in ways which will promote his welfare. This means that the worker is expected by

the agency to have some fairly specific consideration for the feelings of the recipient. This kind of "case work" may, however, be carried out through a series of isolated contacts by different workers without continuity or any conscious direction of the relationship or focus on treatment goals. It may thus be terminated abruptly or continued indefinitely without analysis of its results. The assumption is that its stated welfare purpose guarantees its good effects.

- To mean work with individuals in situations of personal and social stress. In this sense case work is a continuous professional relationship, a process of dynamic interaction between the worker and the client consciously used for social treatment purposes, defined by a study of the particular person in his situation, the problems which most concern him and the ways in which he could be helped to meet these by the use of his own and the community's resources.

The third use of the term is the only one which refers to case work in the professional sense. In this sense it is primarily the offer of a professional service in its own right which, to fulfil its purpose of helping individuals with aspects of social functioning, makes use of appropriate social services and other community resources. The other more simple levels of social service are also necessary in the operation of total social welfare services. They are considered from a different angle in the chapter on auxiliary workers.

The use of the term in a professional sense may be better understood by reference to some of the generally accepted definitions of case work. Mary Richmond's definition runs as follows: "the art of doing different things for and with different people by co-operating with them to achieve at one and the same time their own and society's betterment". She also spoke of case work as composed of "Processes which develop personally through adjustments consciously affected, individual by individual, between men and their social environment". Father Swithon Bowers, Director of the Ottawa

University School of Social Welfare, has not only gathered together a number of definitions but has also himself proposed a definition which has its own considerable acceptance. He suggests that "social case work is an art in which knowledge of the science of human relations and skills in relationships are used to mobilize capacities in the individual and resources in the community appropriate to better adjustment between the client and all or any part of his total environment". This definition, in which every word is significant both in itself and in relation to other words, brings out clearly the creative relationship, based upon that going beyond knowledge and skill which is the art of social work, using social welfare services and other organized or spontaneous community resources to bring about a better adjustment between the individual and his environment—not an adjustment to it but between it and him, implying modifications in social relationships and an adaptation between the individual and his physical environment, a give and take on all sides in order to achieve. Hence, it is necessary to look upon case work more as a process of helping the individual not only to adjust to the *status quo*, but to become an active partner in the process of change and synthesis with his clinging environment at newer and newer levels. A recent English definition may also be quoted for further clarification: "Case work is a professional service offered to those who desire help with their personal and family problems. Its aim is to relieve stress and to help the client to achieve a better personal and social adjustment. It proceeds by the study of the individual in his social milieu, by the establishment of a co-operative relationship with him, and by the mobilizing of both his own resources and those of the community to work towards these goals". Another definition from Latin America runs as follows: "Professional social work endeavours to help individuals who are confused, disoriented or maladjusted, leading them to make their own evaluation of their capacities and limitations and their particular individual traits, and having in mind these goals, accepts and encourages these traits and personal freedom to use them in a creative and responsible fashion under the existing conditions of life, whatever these may be". Yet another definition from France emphasizes that "Case work is not, as some would say,

psychological help destined to resolve psychological problems (which they contrast with or differentiate from material help), it is a comprehensive form of help (aide total) which, in every case without exception, takes account of psychological factors in order to assure the effectiveness of whatever help is indicated: material, financial, health, moral support (morale)". Some of the emphases differ in different definitions but; as Gordon Hamilton puts it:

"The main assumptions in all the accepted definitions are: the individual and society are interdependent; social forces influence behaviour and attitudes, affording opportunity for self-development and contribution to the world in which we live: not only are all problems psycho-social—inner and outer—but most case work problems are interpersonal, that is, more than one person is likely to be involved in the treatment of the individual, and particularly in case work is the family unit involved; the client is a responsible participant at every step in the solution of his problems. At the center of the case work process is the conscious and controlled use of the client relationship to achieve the ends of treatment".

What matters for the purpose of the present discussion is the concept of case work as the conscious use of the process of interaction between people to bring about certain beneficent results. This process is becoming better understood through the application of dynamic psychology and sociology to the study of large number of individual cases, resulting in a method which is being practised with increasing effectiveness as case work skills are refined and deepened. Case work is only one method in social work but many social workers would claim that because individual well-being is always the ultimate goal in social work it is necessary for all social workers, whether engaged in group work, community organization, social administration, social planning or social research, to have some degree of case work skill in order to work with and understand people.

A. DEVELOPMENT OF SOCIAL CASE WORK AND ITS MEANING

The practice of case work is a humanistic attempt for helping people who have difficulty in coping with the problems of daily living. It is one of the direct methods of social work which uses the case-by-case approach for dealing with individuals or families as regards their problems of social functioning.

Though case work as a mode of helping people on the basis of a person-to-person relationship was present in every society from ancient times, the professional method of case work originated in U.S.A. in the second decade of twentieth century. One of the earliest organised efforts in U.S.A. to help the poor was the establishment of the American Charity Organization Society in 1877 on the pattern of the Charity Organization of London which was started seven years earlier. One of the aims of the society was to find out ways and means of helping the poor and needy and thus to organise individualised services geared to this purpose. The society used volunteers, who were called friendly visitors, to visit the homes of the poor for purposes of assessing their need, for rendering material assistance and for giving them guidance and advice. The friendly visitors were subsequently supplemented by 'paid agents'. These paid helpers gradually developed systematic procedures in performing their tasks. They collected data about the needy individuals and families, and helped them after assessing their need. They also maintained records in which they kept all the information including personal data, as well as the type of help rendered. It was out of the practice of these early workers that case work developed gradually to a professional method in subsequent years. Their collective experience of knowing the poor families and their problems and the concurrent studies of poverty by social scientists broadened the understanding of human behaviour. There was the growing recognition that there were forces within the individual and forces external to him which influenced his behaviour and the nature of his existence in society. In course of time the terms 'paid agents' and 'the poor' were supplanted by case workers and clients

respectively in the terminology of the help giving organisation and the office of the organisation came to be known as the agency.

Mary Richmond's book, "Social Diagnosis", which was published in 1917 may be considered as the first book in case work. It set forth a methodology of helping clients through systematic ways of assessing their problems and handling them. Besides, the book introduced the principle of individualisation and also acknowledged the client's right of self-determination. The first training programme for case workers was in the form of summer courses. Then the need for more substantial training was found necessary and schools of social work, attached to agencies, came into existence. When these schools attained a certain standing in the community, they were recognized as professional schools under the administrative authority of universities.

Freudian psychology which emerged in the 1920s had a strong impact on case work. The new psycho-analytical knowledge pertaining to human behaviour was eagerly absorbed by case workers which was found useful in understanding clients and their problems. During this period of development case workers focussed their attention on psychic forces within the individual. During the economic depression of the 1930s case work had to consider the economic factors which were causing distress to clients. There was also the realisation that economic distress could lead to emotional distress and breakdown. One major outcome of the depression was the establishment of governmental public assistance programmes. It relieved the voluntary agencies from the tasks of providing economic help which enabled the case workers to devote more time in dealing with clients' interpersonal problems.

During the 1940s, case workers were exposed to the formulations on ego psychology based on the observations of human beings as regards their differential coping and adapting abilities in times of stress. The new studies on human behaviour brought to light the potentialities of the human personality for healthy adaptation to life's stresses. During the next two decades, some case work theoreticians began to examine sociological concepts like social role, social



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ultimate aim is to cultivate individual and social betterment.

(b) Basic Assumptions of Social Case Work

The basic assumptions of social case work are based on humanitarian philosophy. Its chief aim is to enable an individual in solving his problem through self-efforts. In this regard, the social worker provides him adequate help and guidance. The chief assumption behind such assistance are as noted below:

- (i) Individual and society are complementary to each other. They are interdependent.
- (ii) There are various forces operative in society. These forces influence to the human behaviour and attitudes.
- (iii) Every problem is not psychological in nature. Many problems relating to the social case work, are interpersonal in nature. These problems involve more than one individual.
- (iv) During the process of social case work, conscious and controlled relations are established between the social worker and his client. These relations are oriented towards achieving the aims of treatment.
- (v) During the process of social case work, the social worker acquaints the client with his internal capacities so as to enable him in solving the problem. Therefore, the energy and capacity of client are diverted towards the solution of a problem.
- (vi) The social case worker is oriented towards the principle of social justice. Social justice provides every one equal right to prowess. Therefore, social case work does not believe on the survival of the fittest. In other words, social case work is based on the assumption of human welfare. It provides help to every needy and disabled person. Its ultimate aim is to establish harmonious relationship between the client and the society to which he belongs.



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individual as he is with all his limitations, his real potentiality, etc.

(a) Obstacles to Acceptance

- Insufficient knowledge of human behaviour.
- Non-acceptance of something in self (lack of self-awareness).
- Biases and prejudices.
- Imparting to the client one's own feelings.
- Unwanted assurance.
- Confusion between acceptance and approval.
- Loss of respect for the client.
- Over identification.

(ii) The Principle of Communication

Communication is a process through which the ideas and thoughts of one person reach to another person. Throughout the ages, communication has served to bring man and man together, has helped him to understand his fellow being and to sense the feeling of oneness. The process of communication acts in two-fold ways. It guides man and make him more susceptible to suggestions. In the field of social work, when social case worker and client, meet to each other, they begin to interact with each other. They communicate their ideas and views to each other.

At the preliminary level of communication, the client reveals his present difficulties. But he does not provide his secret information so long as he is not able to know their proper utilization. When he realises the sympathy and interest of the social case worker, he discloses many facts with regard to his problem. Thus, the principle of communication reveals to that situation in which the client and the social worker are attached with a professional relationship. According to Prof. Walter Friedlander:

"The principle of communication in case work practice calls for clarification and, where necessary, reclarification of the conditions under which two people engage in a professional client-case worker relationship."



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Sometimes the feelings are even to be actively stimulated and encouraging them when they are there particularly useful as a part of the case work service.

(a) The Possible Purposes for Expression of Feelings

- Relieve pressure and tensions (to let-off steam).
- To understand what the problem means to client.
- Listening is a form of psychological support.
- Sometimes the negative feelings may be the real problem.
- To deepen the case work relationship.

(b) Purposeful Limitations

- Agency function limits (beyond the reach of agency to fulfil expectations).
- Caution regarding client's premature expression of feelings.
- Care must be taken to prevent the client from putting too much burden on the worker.
- At times the hostility shown might be an unhealthy attention seeking devices.

(ix) The Principle of Controller Emotional Involvements

The case worker must not be emotionally involved with the client during the case work process, when the client communicates his/her feelings or problems with the case worker.

Every communication is a two-way process when one person speaks directly to another person, he expects some kind of a response. The content of the communication indicates the kind of response that is expected. Generally, the content can be classified into three categories:

- ideas only,
- feelings only, and
- both ideas and feelings.

In cases work interviews the content of the



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The person is a man, woman, or child, anyone who finds himself, or is found to be, in need of help in some aspect of his social-emotional living, whether the need be for tangible provisions or counsel. As he begins to receive such help, he is called a "client".

The Problem arises from some heed or obstacle or accumulation of frustrations or maladjustments, and sometimes all of these together, which threatens or has already attacked the adequacy of the person's living situation or the effectiveness of his efforts to deal with it.

The place is a social service agency or a social service department of another kind of human welfare agency. Its peculiarity lies in the fact that it is set-up to deal not with social problems at large but with human beings who are experiencing such problems in the management of their own personal lives. Its purpose is to help individuals with the particular social handicaps which hamper good personal or family living and with the problems created by faulty person-to-person, person-to-group, or person-to-situation relationships.

The process, named, "social case work" to denote its center of attention and its individual aspect; is a progressive transaction between the professional helper (case worker) and the client. It consists of a series of problem-solving operations carried on within a meaningful relationship.

(a) The Person

The client of a social agency is like all the other persons we have ever known, but he is different too. But we find that; with all his general likenesses to other, he is unique as his thumb print.

No one of us can ever know the whole of another person. The reason for this lies not only in the subtle dimensions and interlacings of any personality but also in the shift and recognition of new and old elements in the personality that takes place continuously just because the person is a live in a live environment and in interaction with it. Nevertheless, the person is a whole in any moment of his living. He operates as a physical, psychological and social entity. He is a product-in-process of his constitutional make



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(d) The Process

The case work process is essentially one of problem-solving. When persons encounter a problem that defies their coping efforts or that requires for its solution, some means that they cannot command that they turn to persons whose perspectives, expertness, or resources may be of help.

In order to understand what the case work process must include in the problem-solving help it is necessary to take stock first of the kinds of blockings which occur in people's normal problem-solving efforts. These would be:

- (i) Lack of material provision for it.
- (ii) Ignorance or misapprehension.
- (iii) When the person with problem is depleted or drained of emotional or physical energy.
- (iv) Some problems arouse high feelings in a person—emotions are so strong that they overpower his reason and defy his conscious controls. Sometimes these feelings are realistically called for as in the case of death of a dear one.
- (v) The problem may lie within the person, i.e. he may have become subject to, or victim of, emotions that chronically over a long time, have governed his thinking and action.
- (vi) Some people find problems difficult of solution because they have never developed systematic habits or orderly methods of thinking and planning.

The intent of the case work process is to engage the person himself, both in working on and in coping with the one or several problems that confront him and to do so by such means as may stand him in good stead as he goes forward in living.

All competent problem-solving contains three essential operations. Urgent pressures will often dislodge their logical sequence, but any conscious effort to move from quandary to solution must involve these modes of action:

- (i) The facts that constitute and bear upon the



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interview may be of help to the client in terms of the concern, hope, warmth and interest conveyed to the client, which in turn start a process, sooner or later, within him activating him to mobilise his inner resources for problem-solving.

In case work intervention the individual client is not considered in isolation from the family, but as a part of the family, since the family forms the most important human environment for the client with its network of emotional relationships. Therefore, other members of the family are also involved in the case work process. Also, home visits are made by the case worker to get an understanding of the environment as for other reasons.

(a) Three Roles of the Case Worker

The case worker has three major roles:

- (i) clinical/behavioural change role;
- (ii) role of the consultant/educator; and
- (iii) the broker/advocate role.

Some aspects of these roles have already been referred to in the previous paragraphs.

In the clinical/behavioural change role, the case worker focuses his attention on those aspects of the client's behaviour which cause stress to himself or others. As an educator, the case worker may impart information, transmit knowledge, give advice, correct perception or explain situational factors which are hidden from the client's view. The case worker may be required to give consultation to other social workers and professionals from other disciplines and to provide social work practice instruction to students of social work. The advocate/broker role is of two types. The first aspect, that is, the case worker's commitment to the individual client or family as regards locating resources and services for meeting urgent material needs has been mentioned earlier. The second aspect of this role is with reference to groups of clients who have the same kind of problem or handicap. Here the case worker's task is to help them to organise themselves around their problem and to activate them for collective action to find solutions to their common problem. For example, a case



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the client's childhood, life style and about the personal situation. Here the case worker obtains the personal history about the client.

(iii) Insight

Here the case worker tries to find out the actual cause of a client's problem. For example, in the case of a drug addict the case worker should know that what causes that person to become a drug addicted. Here the case worker goes deep into the client's mind and finds out the root cause of his problem. It will be possible only with the help of the client and his family members or other dear and near ones. Here the social worker will give more confidence to his client. It is also a confidence improving step.

(iv) Identification

Here the social worker will identify the client's total personality and his problems. Here the social case worker can identify what is his client's strengths and weaknesses. If he is able to find out the client's strength and weakness, it will be easy for him to help the client to get rid of his problem. The treatment will also be planned according to the client's ability. Here the case worker totally identifies his client's personality and make further treatment plans according to that.

(v) Resource Utilisation

In resource utilisation the case worker should make use of all the resources available to improve the progress of his client some times the case worker will use *yoga* and other meditation techniques for the improvement of his client. Some case workers will try to find out a good job for his client if he is an unemployed one or help to get a loan to start his own business, etc. The meaning is that the case worker should make use of all the resources available to him in order to improve his client's present situation. The case worker's duty is that to save his client to overcome his own problems.

(vi) Evaluation

After the completion of the above techniques the case worker should evaluate his work with the client. For that the



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the relationship has more proximate purposes, all of which can be categorized as creating an atmosphere in which the client feels free to engage effectively in the study, diagnosis, and treatment. Since each case work situation is individual, occurring in agencies with different functions and with clients who differ in personality, needs and problems, the relationship may serve one or more proximate purpose in each case.

For example, one of the proximate purpose in a public assistance agency may be to help the client maintain his sense of personal dignity and human worth as he participates in the details of establishing his eligibility. In case work with an unmarried mother the relationship may serve to dissipate the clouds of emotion which surround the status of unmarried motherhood, thus preparing her for constructive planning for herself and her child; it may contribute somewhat toward the easing of her anxieties; and it can be the beginning of building strength and of renewing energy for her to face a difficult future. In case work with foster children and parents, with children and adults in child-guidance clinics, with parolees, the purpose may be to arouse and stimulate the client to mobilize his dormant capacities or to support him psychologically over a difficult period of his life. In complex cases the relationship may serve many of these purposes.

(b) Attitudes and Emotions

The material of the relationship is an interaction of the attitudes and emotions of the case worker and client. By "attitude" is meant "a tendency or firm resolve (of the will) to act in a given way under a given set of circumstances". An attitude is a volitional direction based upon an intellectual conviction and in some instances coloured with an emotion. By "emotion" is meant a "conscious state of excitement, brought about by the recognition of a stimulating situation, and accompanied by disturbed conditions of the whole bodily mechanism". Both attitudes and emotions constitute the material of the case work relationship.

The conviction of the social work profession, distilled from years of experience with many clients in many settings, is that every request for help from a social agency is psycho-social. That is, even in those instances where the client



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case work relationship as a whole. Each principle necessarily involves the three directions.

They are principles of action, based upon a fundamental truth, which influence, guide and direct. Depending upon the point of reference, they may also be called qualities or elements: qualities in the sense that they are necessarily present in every good relationship; elements in the sense that conceptually they are the constitutive parts of the relationship.

Each of these seven principles are not separable in reality, for each necessarily implies the others. A defect in any one of them indicates a defect in the entire relationship; the absence of any one of them signifies the absence of a good relationship.

It should be noted that in each principle both the case worker and the client are involved. A number of other case work concepts, intimately allied to the principles, involve only the worker principally or the client principally. Some refer to the case worker alone. A few examples are self-awareness, objectivity, and the professional attitude. They are, of course, directed toward the client, but in themselves they do not imply the same kind of interaction as the principles do. They are requisite qualities in the case worker, necessary for establishing a relationship. Some terms refer to the client alone; for example, security in revealing himself to the worker, ability and strength to look at himself objectively, confidence in the case worker, strength to do what is necessary for constructive change, and so on. This group of concepts can be considered as desirable effects of a good relationship upon the client.

The relationship has been called the soul of case work, while the processes of study, diagnosis and treatment have been called the body. This analogy indicates a conceptual distinction and a real unity. Both are a species of human interaction. In both there is a back-and-forth movement of some form of human energy. In the relationship the interaction is primarily internal, and the energy consists of feelings and attitudes. In study, diagnosis and treatment the interaction is primarily external, and the energy consists principally of words and actions. The unity of these interactions in actual case work is similar to the unity of living things. The external



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maintain a biological equilibration (self-preservation and preservation of other species). Secondary motives are directed to reach or to maintain a biological equilibration, which has been established by the society.

(g) Interview Process in Social Case Work

According to P.V. Young interview may be regarded as a systematic method by which a person enter more or less imaginatively with the life of comparative strangers.

Interview is a free stay type narration. Interview is a part of case study. Case study is qualitative in nature and is also free stay type narration.

(i) Purpose of the Interview

- (a) To obtain knowledge of the situation.
- (b) To understand other person
- (c) To be understood by other person.
- (d) For securing some information from the client which cannot be gathered from any other source.
- (e) For the study of verbal behaviour under a certain given circumstances.

(ii) Kinds of Interview

Mainly interviews are there:

- (a) Structural interview
- (b) Unstructural interview
- (c) Focussed interview
- (d) Repetitive interview.

(a) Structural Interview

This type of interview is also known as controlled, guided or directed interview. The interviewer is asked to get the answer for certain questions only. He does not add anything from his side. He interprets the questions only. The language is also not changed.

(b) Unstructural Interview

This is also known as uncontrolled, unguided or



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prejudice and bias about the person who writes it. The process recording must consist of the materials taken from the worker's own personality as there is no other source.

Process recording is primarily in use of social work teaching and has a place in supervision and consultation and it is not appropriate to routine case recording, because the social case work is a long process. If the case worker will record this complete process, it needs a lot of time and contains thousands of words. As it is used for teaching purpose no one will like to go through these thousand of words.

The belief is that human problems are the result of personal and environmental factors or the ingredients of personality and external factors are in constant interaction. A person is involved in a problem when due to these internal or external factors he is not able to hold on in this fast moving life and results in functional break-down. Social case work recognises the importance of both internal and external factors and proceeds to give psychological understanding and set to right personality difficulties and offer concrete and material help to minimise the weight of environmental pressures. Here in this chapter, we have been going through almost all the sections of social case work. Eventhough it is in a brief manner it will surely help us to understand more about the contents of a case work. It may improve the skills of a social worker who goes through this. As a social worker it is our duty that we must work for a better tomorrow for every individuals.



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(iv) To Obtain Maximum Information about the Group

In the group, unless and until the group members know about the group work and its usefulness, they do not profit much from the group, therefore, every individual tries to know or obtain maximum information about the group. The group worker by maintaining close relationship with the group collects factual information about the group. The success of his work is based on the knowledge obtained with regard to the group.

(v) To Obtain Integration between Individual and Group

There is a lot of difference in individual and group. Their aims and views also are quite different from one another. And therefore, the group work tries to make or obtain integration between individual and group, when there is an integration between one another then the group also benefits from it. The group worker accepts the individual potentialities for progress and development. This acceptance is beyond the range of race, cast and creed.

(vi) To Know Various Factors involved in Group Life

Another characteristic of group work is to know the various factors involved in the group life. In a group, there are many factors which help a lot to the members of the group. Group runs with the help the various factors and the person who belong to the group must know about those necessary factors of the group. The group worker has to assimilate individual development, dynamics of group actions, social, economic and cultural activities in the process of his group work.

(vii) To Know the Available Resources of the Group

To run the group certain resources are needed. And it is the prime duty of the group worker to know about the resources which are available in the group, when a person of the group is aware of the available resources, he/she tries to do the best for the group. The group worker carry out a work plan in accordance to the group needs. But side by side he has to consider the resources available in the group.



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their skills. Each one is given provisions in the group by the group leader so that they may make use of their skills when they are sent outside of group.

(c) United in Process

United in process is the third important point of the primary group for the individual. In the primary group every member of the group is united with one another in whatever work they do or the process they follow. The unity among the primary group is very much necessary in order to do any work in the group.

And so, all these three points are very important in the primary group for the individuals.

(ii) Secondary Group

The groups which provide experiences of social life, being in intimacy are called the secondary group.

A secondary group is one which is large in size such as city, nations, political party, corporation, international centre, industry and labour union. Here these human contacts become superficial and unified.

Characteristics of Secondary Group

There are many characteristics of secondary group but some of the main ones are as follows:

- (a) Large in size.
- (b) Formal and Impersonal Relation.
- (c) Option of Membership.
- (d) Active and Inactive.
- (e) Indirect Relation.
- (f) Goal-oriented.
- (g) State of Individual.

(a) Large in Size

The secondary group is large in its size. It is much larger than the primary group which is small in its size. In this large size of group all the members of the group are much free like other members of the group. In this large group everybody gets his chance to perform his best work.



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- physical, mental and emotional adjustment.
- (x) To prepare the people for social change. The purpose of group work is to prepare the group members to make social change in life as well as in society.

B. GROUP WORK PROCESS

(a) Definitions

(i) Coyle

According to Coyle, "Social group work like case work, community organisation, administration and research is now recognised as a basic aspect of social work practice. Its distinct characteristics lie in the fact that group work is used within group experience as a means to individual growth and development, and that the group worker is concerned in developing social responsibility and active citizenship for the improvement of democratic society."

(ii) Hamilton

According to Hamilton, "Social group work is psychological process which is concerned no less with developing leadership, ability and co-operation than with building on the interest of the group for social purpose."

(b) Approaches of Group Work

The broad approaches of group work can be classified into four main categories:

(i) Long-term/Short-term Groups

They are determined by availability, accessibility and nature of clients. In penal and medical settings the group work to be conducted have a time-limit as the stay or availability of clients is brief and short-term groups are advisable when clients may be geographically dispersed over the city as in the case of a family welfare agency. Some clients such as the mentally retarded are unable to comprehend time and are not future-oriented. Short-term groups are also necessary if the worker is handling several groups simultaneously. The trend



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efforts purposeful and flexible. They are also frequently shared with the members of the group and help them to move towards individual or group goals.

(xiv) *Warm, Humane and Disciplined Use of Self on the Part of Group Worker*

This principle demands of the group worker a discipline which prevents him from using the group for his own personal satisfaction. Yet, it also requires him to be a real person, not just a cold, impersonal or shadowy observer.

(e) Values of Group Work

All intervention of a professional nature is goal-directed regardless of whether it is dealing with inanimate objects or human beings. An intervention which is called upon to deal with human relationships must consider ethical values in determining its purpose. The helping process of social work is strongly influenced by the professional values and its view of the people with whom it is concerned.

The key values of social group work are ethical ones, since they concern themselves with interpersonal relations. They are "justice" and "responsibility" combined with a less defined, but somewhat different, values of "mental health." "Justice" means the basic acceptance of the dignity of each human being regardless of any specific attribute, such as race, sex, economic status, intellectual endowment, physical prowess, and so forth, that might differentiate him from others. Justice does not imply that all people are the same or require that all be treated the same; it implies only that all be accorded the same consideration, the same opportunity.

"Responsibility" includes the awareness of the interdependence of human beings, of the acceptance of the rights of others as well as of ones own, and of the concept of the brotherhood of all people the concept that each is his "brother's keeper."

"Mental health" signifies the understanding that human being must have a sense of inner satisfaction and inner strength to be able to give to others.

These values are *a priori*; they are the axioms of professional practice. They are embedded in the value systems of a large number of human cultures. Great religions,



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context of social work education in India.

Group work began with the founding of the first school of social work in 1936, viz. the Sir Dorabji Tata School of Social Sciences. In 1947-48, the second school was established in Delhi and, for the first time, as part of an already established university. This is significant because it meant recognition of the academic status of social work education, and of group work as one of its courses. Within less than of two years a third school was established as part of the university of Baroda, which had a fairly strong sequence in group work. It developed and published some of the first records of group work practice in India in the year of 1960. The Association of Schools of Social Work in India, jointly with Technical Co-operation Mission led down minimum standards for group work.

There was subsequently a rapid increase in the number of schools of social work throughout India and group work found a place in all of them alongwith case work and community organisation. There was no specialisation in the methods courses as in American social work education. The theoretical framework and its practice model was mainly American and, until recently, few attempts were made to indigenize it. Group work which could have played a significant role in some of the major social development programmes launched in the earlier plans remained ineffective since the relationships between social work education and these programmes were at best peripheral and the points of contact and integration are only now being appreciated and to some extent taking place. Further, because of the location of schools of social work in urban areas, professional group work practice remained, until recent times, primarily urban. The development of group work in India is not as good as the west but along with the help of social group workers now the group work is growing or increasing day-by-day. There are many industries, schools and so many agencies who are working for the betterment of the poor people in the country. The group work has really developed in many areas of social work. And so the development of group work is really appreciable in India.



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While there are some common steps in different social work methods such as fact finding, assessment, problem-solving and evaluation, it is possible to identify certain basic areas of knowledge and skills distinctive to group work, knowledge of individual behaviour and the characteristics of small groups (now extended in current literature to large groups and social movements) of their potentialities for participants and means to modify group process and interaction, and the use of programme media and their proper planning, constitute the fundamental basis for competence. The group workers share with other members of the profession knowledge about human development, community structures and welfare organizations and services. His primary mode of utilising such generic knowledge as an integrated method of social work to clients is through sessions of small groups.

The practitioner also conducts intake and referral interviews and group meetings in the community setting, visits clients' homes when necessary and discusses with them incidents that occur between group sessions and so on. Therefore, contacts are not restricted within the group. Direct interaction between worker and client within and outside the group is an important means of giving services. The knowledge and skills needed for such services are identical with those appropriate for other methods, especially case work interviewing while not forgetting that the group is both the context and medium of service.

D. GROUP WORK AS A METHOD OF SOCIAL WORK

(a) Concept of Social Group Work

Social group work is a method which is connected with a group constituted by individuals. Its central focus is a group rather than individual. In other words, social group work is a very useful device for serving the group or collective interests. The principle aim of this method is to develop the entire group. Therefore, during the process of social group work, emphasis is given on social adjustment of collectivity. Group work differs from case work in that it is not necessarily concerned with stress situations or with lessening



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(e) Similarities and Distinction Between Social Group Work and Social Case Work

Like social case work, social group work is also a branch of social work. There are many aspects in their scope where they complement to each other as well as reveal diversity from each other. In other words, social case work and social group work have many similarities as well as distinctions.

Similarities

Social case work and social group work reveal the following similarities:

(i) Recognition of Self-determination

The central focus of social work is social progress. It is measured in terms of individual advancement. Individual has full right to choose the course of his progress. Besides, the social worker inspires to the individual for participation in the solution of his problem. Thus, social work recognizes self-determination and does not impose any plan on him.

(ii) Theoretical Background

Social case work and social group work have the same theoretical background. Both derive their guiding principles from the humanitarian philosophy. They only differ in respect of methods adopted towards the solution of clientele problems.

(iii) Aim of Work

In the social case work, the main point of concentration is individual whereas in social group work, main emphasis is given on a social group. But in the final analysis individual and his group are dependent on each other. Without individual, there cannot be any group. On the contrary, individual has no existence without a group. Thus, both social group work and social case work are oriented towards human happiness.

Distinctions

In spite of the above similarities, social case work and social group work are different in many respects, chief among them are as follows:



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intake procedures are improved a better understanding of the basic needs of the person should be possible. The interview may also be of value after placement in further uncovering the requirements of the individual and also of the community.

(ii) Tests

Tests for determining the social needs of individuals and community have not been fully used by group workers, but, clearly, if group workers wish to place their clients properly in organized groups and to provide the best possible group experience for them, the use of tests must become more widespread. Commonly known standardized tests can point out to the worker the kind of skills that individuals have. This knowledge is important in group placement. The worker, moreover, can determine what rates of learning is expected of individuals. This may save him from the unfortunate experience of expecting more or less from individuals than he rightfully should when individuals fail to function according to the development of their groups. Tests may give the answer why? The group worker can also use the findings from tests to evaluate the work of the agency, so that the agency will be better able to spend its energy in the meeting of actual instead of assumed needs.

(iii) Observation

Not all individuals can be interviewed or tested upon their entrance into a group work agency. The group leader, for example, who takes a "cellar club" into a settlement house can hardly impose interviews and tests for all members to determine whether or not they should all be in the same group. The condition on which they will enter may well be their right to determine their own membership and to plan their own activities. Later, when they have been within the agency for some time and have discovered that it is seeking to serve them in ways which will farther their own development, they may be amenable to interviewing or testing.

The group benefits the individual. The group should provide for the individual a place in which he finds a degree of security, where he is able to express himself freely, both vocally and in activity. The group should help a person to



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- within the individuals of the group.
- (iii) Extensively using the environment to stimulate new programme activities. The equipment and facilities of the agency may be like games room, record player, library, swimming pools, natural atmosphere, etc. The members themselves may bring out their own talents of singing, playing, etc. which is also apart of environment.
 - (iv) Using limitations in a right manner. There are limitations imposed by materials, rules of the agency and situations. Limitations imposed by resources and facilities also has an important place in the programme planning. For example, the handicapped people may prove to be a failure in their performance of certain activities as compared to the normal people. In such situations the group worker has to guide the members to take up responsibilities where they may not fail.

(e) Group and Group Relations

It is now generally recognized that it is of basic importance to social workers to know how to use knowledge of group process. Some of the ground covered here will thus require to be reinforced in the methods courses and in the field work. The subject matter will include the nature of groups, with group participation considered as being inherent in human nature, since group life is antecedent to the emergence of the separate individual in the society. This indicates that group membership is essential for individual development and mental health, because it affords opportunities to satisfy the basic human needs for mutual relationships, achievements security and recognition.

An analysis of the actual processes of group life will include study of the impulses which brings people together, how groups are formed, the purpose which different groups exist to fulfil, the natural history of a group and between different groups. The various types of groups would include such typical group formations as face to face groups, reference groups, peer groups, acceptable and disadvantaged groups, minority groups, groups which are held together by their



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group. In a discussion the new member paired with one established member. At this interference in the existing supportive relationship, disagreed with by the pair, burst into tears and left the room. The worker later persuaded her to return to the meeting but she remained silent for the remainder of the session. The workers feared that none of the women would attend again, but on looking at the process, realized that the group had reverted to the forming stage with the introduction of the new member, and had then progressed on the storming stage during the progress of the meeting, this in fact is what had happened and subsequent sessions saw the group working through, once more, to the performing stage, this time with the inclusion of the new member.

Some writers include a fifth stage, mourning, in the process this ending phase of a group is characterized by reactions such as denial that the group is finishing, regression to former behaviour patterns, rejection of the group and worker, or the desire for a ritual ending such a party. Northen (1969) provides an excellent description of group termination.

The size of the group is determined by the nature of the interaction desired. The smaller the group the greater the potential and demand for close relationships; the higher the rate of membership participation, the stronger the group pressures on each member and the greater the flexibility of the group to modify its goals to meet changing needs. Too small a group, however, mean you may have no group if members are absent or drop out. When a group is larger than about eight, a formal structure begins to develop, sub-groups appear, communications are directed towards the worker, the number of interactions possibly increases, and the group tends to find difficulty in making decisions. In deciding upon the size of a group and in selecting members for a group, a worker needs to consider the needs of the clients, their prior group experiences, their personalities, and whether or not they want to join a particular group. Effective groups have members who want to be there so the decision on whether or not to join should be a critical attribute.

(j) Group Leadership

Leader is a person who influences the other persons.



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resources, to promote the application of the rich variety of techniques available to social work on a community work and intra- and inter-organizational basis, and to contribute to the improvement and further development of social policy. It is only by this effort that community development can hope effectively to ameliorate the profound level of disadvantage experienced by the community organization.

In countries in which industrialization and urbanization are relatively well advanced, the focus of concern is the loss of community as a meaningful form of social and moral association. In fact, as Nisbet points out the current popularity of such words as disorganization, disintegration, decline, insecurity, breakdown, instability, and the like has relevance to trends in community life in industrialized countries.

There are variety of ways in which experts and professional people work in the community. The community development is one of the major ways of working in community. In community development, as in the more traditional form of social work, the conscious use of the relationship is the chief means by which the workers help the community to bring about change. Thus, all types of workers in community development have varying degrees of skill in human relations. They will necessarily have other skills but to further the aims of community development they must also be able to establish relationships which the people themselves.

A. BASIC CONCEPTS AND TRENDS

The first thing we will tackle in this chapter is the terms and definitions of community organization. Community organization can mean in different ways. Fundamentally community organization is a dynamic group of people to help the vulnerable men and women of the weaker section of the society to establish peace and harmony.

The first effort of community organization for social welfare were initiated in the United Kingdom during the nineteenth century to overcome the problem of acute poverty which led to beggary. Thus, the London Society for Organizing Charitable Relief and Repressing Mendicancy was formed. Its functions were to organize the poor, to collect funds to meet



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exploited and raped for many cases.

We also see in the Article 46 that lays down: "the state shall promote with special care the economic and educational interests of the weaker sections of the people, and in particular, of the scheduled castes and the scheduled tribes, shall protect them from social injustice and all forms of exploitations."

Development programmes undertaken in tribal areas after independence may be grouped under four heads :

- (i) Communication,
- (ii) Education and Culture,
- (iii) Health, Housing and Water Supply, and
- (iv) Development of Tribal Community and Economy.

All these steps are mentioned to improve the growth and development of tribal community but none is taken into consideration seriously. Often tribal community is exploited. The cases of attacks on the tribal community are going up day by day. In April 1960, The Scheduled Tribe Commission was appointed to report on the administration of scheduled areas and the welfare of the scheduled tribes in the states. The commission has drawn attention to the following important aspects:

- (i) In most states, protective machinery for safeguarding the interest of the tribal people and protecting them from exploitations by outsiders has not been satisfactory, at present also one can clearly see the violence often in the tribal groups. So there is need for strengthening and reorganising the administrative set-up of tribals.
- (ii) The requirements of person for working in tribal areas, specially tribal welfare offices, technical specialists and field level workers, have not been adequately assessed.
- (iii) There is large number of problems emerging in tribal areas which call for specific study and evaluation, for instance, industrialisation in tribal areas, etc.



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(b) Community Process and Community Organization

There is not of course "a community" but a range of inter-related groups either in direct contact with each other or united by deep ties of religion, politics, class, race and nationality. Some of these inter-related groups will have a complex, legal and administrative structure.

The worker must become familiar with the community, a community neighbourhood or a group of agencies, before he attempts to engage in actual community organization. This will include knowledge of its history and sub-groups, its power structure, its avowed and unavowed purposes and goals, its attitude to change, its culture patterns and values, its economic life and the effect of all these on its purposes and functioning, its emotional satisfactions, motivations and desires.

This process of getting to know the community may take place on the initiative of the workers, agency or on the initiative of community, whether local leaders or existing agencies, which desires help with a problem. In either event the next stage will be to bring different individuals and groups together as an initial step towards helping the community to discuss problems and then to identify problem on which it desires to take action. This may be comparatively simple and as has been said, in this method course like the others the case records used should make from the simple to the more complex or it may be core complex for varied reasons. Complexity arises because community leaders are diffusely aware of many problems and feels powerless to do much about them, or because the need of the community wishes to meet, turns out to have much bigger ramification in relation to other problems than were at first suspected or because there are varied conflicting power groups involved in any given way of meeting a need or hostile to be able to get to work on.

The degree of complexity is also of course related to the size of the community organization project and to the extent and range of organised groups already operating in the particular situation. Thus, in the country where social welfare provision is highly developed and operated through the variety of public agencies very considerable skill, experience and prestige may be acquired to bring together leading people



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and the community to strive for self-improvement, making use of the available government assistance, but depending largely on self-help is its central purpose, and peoples' participation is the key note of its programme.

(a) Definition of Community Development

It is difficult to define precisely the term community development. It has gone out of the earlier concepts of mass education. It has been designed to promote better living for the whole community. Following are the few classical definitions:

(i) Planning Commission

Community development is an attempt to bring about a social and economic transformation of village life through the efforts of people themselves.

(ii) United Nations Bureau of Social Affairs

Community development is the process designed to create conditions of economic and social progress for whole of the community with its active participation fullest possible reliance on community's initiative.

(iii) The Cambridge Summer Conference

Community development is a movement designed to promote better living for the whole community with the active participation and on the initiative of the community.

(b) Background of Community Development

Stray attempts have been made at rural reconstruction during more than last fifty years but it was Gandhi who focussed attention on this problem on a national scale. Along with the fight for political freedom he laid equal stress on the people themselves promoting their welfare. He advised them to develop a self-discipline which would enable them to participate in the non-violent struggle for building up new India. He drew up an 18 points programme, which he promoted through his hand of selfless workers.

Besides Gandhiji there were others who tried experiments in rural reconstruction. Important among such



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agency may cause the disintegration of the community in which it works, not their development.

It would be seen that social workers should have the contribution to make in motivating communities to work on this problems to identify those which most ungently call for solution or are must quickly soluble and to set about discovering how these problems may be overcome or alleviated. In condition of rapid technical change it is also necessary to motivate communities to desire and accept changes which would alter their way of living while at the same time maintaining and even strengthening their social cohesion. Numerous examples are available in the literature of community development which show how modern science may conflict with traditional beliefs. In some communities, for example, the introduction of sanitary facilities has been regarded as a threat to the sweepers as an occupational group, in others, the pest control campaign has met with resistance due to certain traditional beliefs concerning insect life. In public administration, the use of tribal chiefs or local leaders as counterparts for the purposes of tax collection, book keeping or the maintenance of law and order has been sometimes resulted in a weakening of the traditional role of such people, leaders or protectors of the community. Too rapid technical change which destroys old social forms without giving opportunity for new ones to develop may indeed disrupt the community, unless it is already prepared for and desires the change.

One of the reason why these problems can't be successfully attacked in isolation is that the rural community in most less developed areas is a highly integrated units held together by strong and ancient bonds of kinship, religious affiliation, intensive social action. Agricultural activity is a contiguous territory and strong consciousness of identity. It is reasonable to expect, therefore, that sound approach to such a community would involve all of the community's various aspects, and take into consideration the effects of change in one upon the others.

(e) Social Goals in Community Development

In most advanced programmes attention is paid not



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(a) Organisation

Community organisation is a process by which a social worker uses his insight and skill to help communities to identify and to work towards a solution of their problems. Some social work educators would claim that there are basically only two social work methods, work with individuals and work with groups since man only functions as an individual and as a member of various groups. Others would regard work with communities as a distinct social work method, calling for basic understanding of individual and group behaviour but at sometime involving extended knowledge and certain different skills in the study of communities and the mobilisation of various, sometimes conflicting, groups and individuals to work together in the pursuits of goal which they themselves regard as desirable.

No matter whatever be the method but the community along with the various methods must be or recruited to be organized well. Since community organization in social work is the process of progressing more effectively in adjustment between community resources and community welfare needs and this adjustment is achieved through the help of the social workers, through the participation of individuals and groups in the community. All the planning and programmes needs the determination of problems and needs, the determination of solutions, and foundation and conduct of a plan of action for the community development.

(b) Programme

A programme of the magnitude of community development needs to be under continuous review and evaluation that deficiencies may be corrected in times and suitable remedial measures be taken. Therefore, an independent body known as the programme evaluation organization, with the assistance for the solid foundation has been set-up under the Planning Commission. This commission constantly evaluates the working of the programme. The annual report of the programme evaluation organization have been of great value in ensuring that the basic objectives are not lost and that currently are applied speedily.

Recognizing the fact that social welfare activities are



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10

CHAPTER

Social Welfare Administration as a Discipline and a Profession

INTRODUCTION

Social Welfare aims at the well-being and improvement of life of individuals in general, and alleviating the sufferings and ameliorating the lot of the destitute, deprived disadvantaged and a deprived sections of society in particular. In other words, social welfare comprises income maintenance and support programme together with the wide range of social services that have been developed to meet human needs and respond to social problems. Though social welfare has come to acquire an identity of its own has to be considered in relation to social development. In the international context social development is linked with economic development, the latter dealing with technological and material aspects of growth, and the former the human aspects.

In this context social development includes services of health and nutrition, education and training, social probation and shelter needed to improve the human condition. Social welfare services of a country are the product of its social policies which reflect the social goals and objectives it aspires to achieve social work aims at enhancing, restoring or modifying the psycho-social functioning of individuals,



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- State and Local levels.
- (iii) Role of voluntary agencies (non-government organisations) in supplementing the efforts of governmental agencies in providing social services and social welfare services on their own or on being sponsored by the government to implement its schemes through grants-in-aid, and to study their organisation and effectiveness in carrying out their functions.
 - (iv) Role of international social welfare agencies like United Nations Economic and Social Council, Regional Commissions, and specialised agencies like ILO, WHO, UNESCO, UNICEF, etc. and International non-governmental agencies like the Red Cross, OXFAM, CARE, Regional Associations like SAARC and individual government organisations such as United States Agency for International Development (USAID), Norwegian Agency for International Development (NORAD); Overseas Development Agency (ODA), etc. All interested in the promotion of social welfare in developing countries by providing financial and technical assistance for their various welfare programmes.
 - (v) Financial administration that includes all the processes involved in collecting, budgeting, appropriating and expending public moneys; accounting and auditing. A welfare state has to undertake numerous activities for the welfare of its people for which it has to spend large amounts of money. Financial management is to ensure that public funds are properly utilised and there is no wastage. This is all the more essential in the course of social welfare administration which has limited financial resources to cater to its multiplying responsibilities and functions of welfare.
 - (vi) Personnel management that involves recruitment policies, job specification, job classification, caderisation, training programmes, career development, security of service, fixing



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efficient and smooth working of the organisation for the achievement of its appointed purpose. Rules of the procedure also determine steps to be taken in the processing of a request or an enquiry in regard to particular activity of an agency.

In social welfare administration, directions are indispensable as these provide guidelines to the officials in the delivery of welfare services to the beneficiaries and also enlighten the law about the procedure to be followed for applying for a specific kind of benefit they are eligible for. But a rigid adherence to the procedure and 'redtapism' flowing there from causes unnecessary harassment and results in prolonged delays in granting the deserved benefits to the needy people. The tendency on the part of social welfare administration personnel to avoid taking any decision on their responsibility and passing on the buck is malady of welfare administration hampering effective service to individuals and communities and needs to be guarded against.

(v) *Co-ordination*

Every organisation characterises divisions of work and specialization. Its employees are assigned respective duties and they are not supposed to interfere in their colleagues. Thus in every organisation an effort is made to avoid overlapping and duplication of functions and to achieve maximum team-work among the various personnel of the organisational order to achieve its objectives. This arrangement of ensconce co-operation and team work among the employee is termed as the co-ordination. Its purpose is to achieve harmony, unity of action, avoidance of conflict, etc.

Co-ordination among various ministries and departments and voluntary organisations concerned with social welfare can be achieved through inter-departmental and intra-departmental conferences to which non-officials representing various interests may also be involved for consultation. Co-ordination may also be secured through institutional or organisational devices such as inter-departmental committees and co-ordination of offices, standardisation of procedures and methods, decentralization of activities, etc. The Central Social Welfare Board established in 1953 consisting of official and non-official social workers was



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ethical codes and professionals culture (focus on certain values and norms), dedication and interest in mankind and society.

It is asserted that social work is a profession, as it has come to acquire a systematic body of knowledge to serve as its foundation; a social worker is respected by the society as is evident from their employment in large numbers both by the public and private agencies; provisions made for their training, the adoption of code of ethics and the existence of professional organisations to reflect professional culture as exhibited in the values and norms of social work and the stress it lays on social work as career and on the necessity of dedication and interest in mankind and society as personal requisites for the individual who plans to go into this field.

This view is supported by Brown who asserted that social welfare/social work fulfils all the requirements of a profession. Green Wood also was of the opinion that social work is already a profession, it has many points of congruence with the model to be classifiable otherwise. Social work is however, seeking to rise within the professional hierarchy, so that it too might enjoy maximum prestige, authority and monopoly which presently belong to a few top professions.

(c) Position of Social Welfare in India

Social welfare scenario in India does not admit it to be a profession in the true sense of the word, notwithstanding the fact that certain elements of professionalism are discernible in it. It is argued that social welfare functionaries are rendering welfare services in numerous field like health and family, welfare of children and welfare of youths, women, the aged, handicapped scheduled castes and scheduled tribes and backward classes, etc. sponsored both by the government and voluntary organizations and they are thus fulfilling the social needs.

That instruction and training in social welfare is provided at a number of schools of social work and the institutions run by voluntary agencies; that the social welfare personnel have come to acquire an identity of their own as is evidenced by the floating of their professional organizations



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- (iii) Public administration has been able to establish itself by and large, as a profession though the controversy still goes on whether it deserves this title or not. Anyhow, it is agreed by all that it is a profession in the making. But social welfare administration is, yet to go a long way to acquire the status of a profession attractive monetarily or elevating socially.
- (iv) Public administration has a number of institutes for training of in-service administrative personnel and research. Indian Institute of Public Administration, New Delhi is the pioneer institute founded in 1954 under the presidentship of Shri Jawaharlal Nehru. But social welfare administration is yet to have an institute catering exclusively to social welfare administration personnel on the pattern of public administration institutes.
- (v) Social welfare administration differs from Public administration in the quality of persons needed for their respective services. The personnel of the former are expected to be imbued with the qualities of dedication, devotion, discipline, integrity, compassion, belief in dignity and worth of human beings. But public administration personnel can do without such qualities and specialisation.
- (vi) The code of ethics for social welfare personnel embodies certain standards of behaviour in their professional relationship with those they serve with their colleagues, with other professions and with the humanity. They choose a course of action consistent with the code's spirit and interest. But the public administration personnel observe their code of conduct more in breach than in compliance. The instances of serving their own interest at the cost of their obligations to the society and nations are numerous. Some of them are politically committed and they would not hesitate to do any thing to please their political masters to



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to eradicate them through social legislation and the creation of public awareness, to the provisions of social welfare services for the deprived, disadvantaged and underprivileged sections of society with a view to alleviate their sufferings and to ameliorate their lot. It has come to acquire a systematic body of knowledge, specialized skills and unique methods and techniques to deserve entitlement to a distinct discipline and profession.

But it has not yet been able to acquire the status of an independent discipline with its own identity and individuality because its own knowledge base is not sufficiently developed. It has to heavily depend on other social sciences for its subject matter, it is based on inter-disciplinary approach, it continues to form a part of the curriculum of other social sciences specially sociology and social work and instruction in it is imparted as one of the majors in these subjects at universities and colleges; and only very few of them have come to possess departments exclusively of social welfare administration even in the advanced countries. It is, therefore, a comparatively new, evolving discipline and it will have to go a long way to get recognition as an independent discipline.

The status of social welfare administration as a profession is also disputed. Those who are inclined to accept it as a profession are convinced that it has its knowledge base, specialised skills, fields of application, policy concerns, preoccupation with the delivery of social services to a delineated clientele; code of ethics; professional associations, research publications and private practice, elaborate training programmes both pre-service and in-service, and employment of large number of workers in various social welfare programmes. But those who do not concede it the position of a profession are of the view that it is not founded on a body of scientific knowledge and it does not enjoy the same prestige in the society as other full-fledged and developed professions like medicine, engineering and law enjoy.

Social welfare administration both as a discipline and a profession is as yet in its nascent stage. But it is expected to grow gradually with the ever increasing demand of qualified and skilled personnel to man social welfare agencies and the social recognition that is going to earn in view of the unique



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Sociology defines social action as thus, "Any expenditure of effort by a group as such all conscious or unconscious, concerted or collective endeavour." The same dictionary gives the definition of social action by Roger N. Baldwin as thus, "organised effort to change social and economic institutions as distinguished from social work or social service, theoretically cover essential changes in established institutions. Social action covers movements of political from industrial democracy, social legislation, racial and social justice, religious freedom and civil liberty, its techniques in propaganda, research, lobbying. Organized effort towards social change is involved in social action. Walter A. Friedlander explains social action more satisfactorily "social action", he says 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 policies and to improve social legislation and health and welfare services. He suggests that social action is an essential part of professional social work and is the responsibility of every social worker. Social action legitimately claim to be method in social work just as social case work, social group work and community organisation are methods.

Friedlander confines social action as efforts to achieve social progress to modify social policies and to improve social legislation, health and welfare services.

Friedlander fails to visualize that in the society or community there could be catastrophic situations such as urgent collective effort. While such collective effort is social action in these contexts, it neither aims at achieving social policies nor even improving social legislation, health and welfare services. During such calamities groups or communities should come together assemble their resources and energies and direct these towards meeting the emergency. The technique and process of achieving this also constitute social action. Therefore, there is need for a clear, more consistent and comprehensive restatement of the concept and sphere of social action.

(c) History of Social Action

Social action as a process of change to be brought about



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among the people. Individuals and groups must have specific jobs. They must have a time schedule and they must report progress to a central clearing office or organizing committee.

- (x) The campaign must then mobilise all resources of men, money and materials.

(f) Use of Social Action in Social Work Factors

Human behaviour is manifested in terms of actions. Therefore, analysis of social action occupies a central place among all the social sciences. The Economist seeks to analyse the system of allocation of goods and services. A political scientist concentrates his attention on the allocation of power and responsibility. Similarly, a criminologist attempt to analyse anti-social action. However, the subject matter of all these sciences represents the abstraction of social action. According to Talcott Parsons, "action is a process in the act or situation system which has motivational significance to the individual act or in the case of collectively, its component individual."

In social work, social action is an important aspect to study. Action is a subject of study so long as it forms the part of an individual or group problem. But along with this aspects, social action is an organised group process which is used to solve the social problems under this process. Public opinion is motivated towards attaining the aims of social work.

In other words, social action is a process which is used for the achievement of social objectives. It is used as an auxiliary method of social work. Changes occur in every society. Along with these changes also emerge many problems of various dimension. The process of social action aims to establish adjustment of society with these changes. Besides, the social action as an auxiliary method of social work is oriented towards the expansion of democratic values. Its use in social work factors may be evaluated as follows:

(i) Removal of Social Problems

The principal aim of social action is to solve the social problems. From this point of view, there is large scope for social action in Indian society which is confronted by many



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in a seminar and to a smaller circle of two or three individuals engaged in discourse or conviction.

(c) *Declamatory Speech*

Declamatory speech is predominantly emotional and appeals to the heart rather than to the mind. It is full of sound and fury. Sarcasm, denunciation and appeal are blended in declamation with a tinge of prophetic claim. Declamation is very powerful in rousing the masses, but is a weapon which should be used with caution and discretion.

(ii) *Seminar*

A seminar is pre-arranged and intensive discussion of any subject or subjects amongst members of a group composed of about five to twenty-five persons. The subjects generally are of serious importance and provide scope for diverse thinking amongst the discussants. Seminars are intended to be thoughtful and thought-provoking. Usually a subject or an aspect of a subject is assigned to a person or some persons well in advance and the subject is elaborated in writing after proper deliberation and research copies of papers so written are either distributed to the discussants early, or at the time of the seminar; or read out in the group. The main discussant may even speak on his subject without reading out what he has written. It should not be supposed that only ideas are not discussed at seminars.

Facts do play an important role, but they are brought together to controvert or confirm a prevailing theory or view. Subjects which have a factual as well as a theoretical bias leading to constructive controversy are: slum clearance, prostitution, child marriage, *harijans*, cast system, the *pardah*, unemployment, prohibition, juvenile delinquency, etc. What would be a variation or part of seminar is a syndicate discussion in which the group divides itself into smaller groups which independently discuss the same problem and report their findings to the original general group. The problem under study is again thrashed out from various points of view.

As mentioned earlier, a seminar is of more lasting interest and value than a lecture. The seminar is a process of



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(e) Structure of Social Movements

As important as the values which a social movement embodies are, it must still be remembered that the movement consists of people in interaction. As the members of the collectivity interact in the promotion of the values, a structure emerges. Roles are defined and differential evaluations are made of individuals and groups who are recognised as occupying different positions in the developing structure. Such evaluations are made not only by participants in the movement, but by outside observers. Indeed, it is as a structure develops, with leaders and their followers being identified as peculiarly and intensively concerned with the promotion of certain values that the members of a society recognize that a social movement has arisen. It is for this reason that so many social movements are identified by the names of prominent leaders while the names of so many others immediately call to mind specific individuals who are regarded as personifications of the movements they led.

The values of a movement are never entirely new nor exclusive to the movement. They have existed before in the society perhaps for a long time and may be shared by many members of the society. But as a structure develops hither to unrelated unguided believers learn to look for guidance to certain individuals now defined as their leaders. Occupants of the leadership roles begin to count on various sub-leaders and types of followers. The leaders furnish analysis of the situation. They formulate or specify an ideology containing their particular brand of explanation for problems and solution, which explicitly or implicitly, states the values adhered to and the goals sought. It is the appearance of a structured, coordinated collectivity, not the values it promotes which is novel and which constitutes is the hallmark of the social movement.

The emergence of distinctive norms as the property of a social movement may be seen most clearly in the development of special languages. The movement redefines the symbolic environment of the members, in the process familiar terms take on new meanings and neologisms arise. In the course of the prohibition or temperance movement in the United States, the term temperance came to connote abstinence, not



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- (iii) Enactment should be simple. It is an egregious error to think that acts are meant for lawyers and judges and not for the common citizen. Actually, law is meant for the benefit of the citizen.
- (iv) Procedures regarding cognizance, apprehension, and hearing of cases should be simple and not costly. George Bernard Shaw wrote that any theft of property occurred in his house, he would prefer not to lodge a complaint because the court proceeding that would follow would involve him in loss of time and of peace of mind.
- (v) Authorities who take cognizance of matters and have jurisdiction should be properly specified. In several cases, Magistrates have doubted their own authority and the jurisdiction of the courts have been challenged by hair-splitting lawyers.
- (vi) The enactment proposed should be within the scope of the constitution. We have a written constitution which guarantees certain fundamental rights to the citizens.
- (vii) Again, punishment for violation of the provisions of the act should be consign and deterrent. For instance, if for violating the Child Marriage Restraint Act, the parents are fined, enforcement will have no meaning.

A bill which has been passed by the legislatures or parliament and which has received the assent of the head of the state becomes an act. It should not be supposed that since an act has been passed to meet a problem, the problem is solved and the social worker has completed his task. Far from it, the popularization of the provisions of the act and the implementation of the act are consequent phases of social action with which the social worker is intensely concerned.

(c) Sanction

People not only conform to rules themselves but, by means of their sanctioning of behaviour, motivate others to conform also. In most cases sanctions are informal—an approving or contemptuous glance, an encouraging or derisive



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the term voluntary action means that the agency undertaking, it has a will and a life of its own. As defined by the national council of social service, a voluntary social service is interpreted generally to be organisation and activities of the self-governing body of people who have joined together voluntarily to study or act for betterment of the community.

(b) Voluntary Organisation—Their Present Position

The working group on administrative machinery for welfare programmes set-up by the planning commission in 1968, in its report about the present position of voluntary organisations observes that the sphere of social welfare is still very largely the domain of voluntary workers and voluntary organisations. They constitute the kingpin of the machinery for the implementation of welfare programmes. No complete or reliable data are available about the total number of voluntary organisations in the country but about 5,000 are known to be receiving grants from the central social welfare board and a much larger number is probably functioning with their own resources derived from religions and charitable organisation, private donations and gifts.

In their aims and ideals quality of personnel and standard of services voluntary organisations are known to show wide variations from some old well established organisations with a distinguished record of dedicated service at the one end to a few new organisations which have sprung up to take advantage of government grants available for specific welfare activities at the other. The level at which these organisations function and the range of their activities also vary, some are all-India organisations concerned with a wide range of activities, others are at the district and sub-district level. There is similarly a wide range of variation in regard to the resources at the disposal of these organisations. Except for those voluntary organisations which are receiving grants-in-aid and are required to comply with certain conditions, of grant or those which are licensed under law for running orphanages and women's home, etc. there seems to be no means at present of obtaining a continuous keeping a tab on their work and influencing their activities.



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(vii) *Dynamic Nature of Social Phenomena*

Most of the physical sciences deal with inanimate things. There the observer and the observed, the researcher and the matter can be clearly distinguished. In case of human beings it is not so. Human society is constantly changing itself by the past knowledge. Therefore, what was true of the past may not be true of the present or future. Thus, not only the deductions based on past studies, but even the technique used in the past may prove useless.

(d) Social Research

Social research has been defined by P.V. Young in the following words: "We may define social research as the systematic method of discovering new facts or verifying old facts, their sequences, inter-relationships, causal explanations and the natural laws which govern them." On the basis of the above definition the following characteristics of social research may be deduced: Social research deals with the social phenomena. It studies behaviour of human beings as members of society, and their feeling, responses, attitudes under different circumstances.

Social research is carried on both for discovering new facts and verification of the old ones. The object of every science of course, is the discovery of new facts, new relationship and new laws governing the phenomena. But constant verification of the old concepts is also needed, specially in case of dynamic sciences. Verification is needed because of two reasons. Firstly, there may be an improvement in the technique of research and it is necessary to test the old concepts by this improves technique. Secondly, the phenomena under study might have undergone a change circumstances. In sociology a lot of research is being carried in for both purposes and has resulted in the discovery of new facts as well as modification of old concepts.

Social research tries to establish casual connection between various human activities. It is really very interesting to note whether various complex human activities are being performance only at random without any sequence, law or system behind them. At the first causal look at varied human behaviour, attitudes, moods and temperaments, the presence of



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research to social problems. It therefore, deals with social therapy or social engineering. For example, study of the pattern of leadership in a rural community, social mobility, etc. may be cited as some of the illustrations of applied research. Applied research generally takes the form of social surveys.

The major difference between applied and fundamental research is that whereas the latter deals with the fundamental principles guiding the working of human society, the former pertains to more immediate problems. Fundamental principles have a much wider application while the scope of applied research is narrower. Fundamental research provides the basis upon which the whole super structure of applied research is build-up.

(j) Interplay between Pure and Applied Research

(i) From the Side of Pure Research

- (a) By developing general principles, theory offers solutions to many practical problems. The abstractness which removes a scientific generalisation from ordinary experience also gives it a broader application, when we have ascertained the differential effects of various kinds of social backgrounds upon intellectual achievement in I.Q. tests, we can apply these rough principles to the analysis of test grades made by southern Negroes or by San Franciscans Chinese Americans. We can predict what will happen when these groups migrate to other areas, or when new opportunities are given to them. We can interpret more easily the different achievements of class strata. Although these judgements are not so precise or so well established as, say, those relating to the interaction between air pressure altitude, boiling points, etc. They are similar in that there are many practical for the goals of diagnosis or treatment as good theoretical research. Too often in contrast, practical problem-solving confines itself to the concrete immediacy, so that the result is not applicable



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acquisition of knowledge in order to control natural phenomena. The distinction between basic and applied research may sometimes be a distinction without much difference.

Social work may lean upon the basic sciences in the sense that the body or bodies of knowledge that is put to use in practice is derived in part from the basic sciences. Some of the important features of social work research are as follows:

- (i) Social work research is applied research in that it derives from and contributes to the practice of social work.
- (ii) Social work research may be addressed to problems of varying degrees of generality.
- (iii) It has been well said that information is "inert knowledge". But information—the fact—is the stuff of knowledge and theories are proposed to account for relationships among the facts. The point at which basic research ends and operational research begins, is indistinct.
- (iv) While the function of research in social work is to produce useful knowledge, the function may be discharged sequentially.
- (v) The function of social work research may be conceived to include production of knowledge of different sorts.

(c) Main Steps of Social Work Research

The main steps of social work research are as follows:

(i) Selection of Subject

On the basis of experience and the available facts of social work, the social worker has to formulate the social problems. In the case of research, he either deals with specific aspects or include the total aspects of the problem. The problem selected has to be relevant to the study that he makes and the branch of the social work which he is going to study.

(ii) Formulation of Hypothesis

For social work after selecting the problem, the social



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researcher to come in direct contact with the phenomena under study and thus provide him with all the details that he needs. Anthropological surveys of small communities, socio-economic surveys describing living condition of the people of a geographical area may be cited as illustration of this kind. The purpose of these surveys is to collect general information and they are not meant to prove or disprove anything. These surveys may, therefore, be started without any specific hypothesis. Of course, an analysis of the data so collected may serve as a basis for a hypothesis later on.

(iii) Explanation of a Phenomena

Many enquires, according to Moser are aimed to explain rather than to describe. Their function may be theoretical to test some hypothesis suggested by sociological theory or practical to assess the influence of various factors which can be manipulated by public action, upon some phenomena but which ever be the case, the purpose is to explain the relationships between a member of variables. This is the theoretical importance of survey. Before we embark upon such surveys we must have a hypothesis to test, or a problem upon which we require some specific information to establish some causal relationships. To illustrate the point let us suppose a hypothesis is formed that 'slums give rise to delinquency', now this can be proved or disproved only by collecting data regarding delinquents both from the slum and non-slum areas. Necessarily the information collected would be highly specific and purposive and not of a general nature as in case of description of a phenomena.

(j) Social Surveys in India

In India, as in other under-developed countries the survey movement has not made much progress. Poverty, lack of education, long distances and difficulties of transport, multiplicity of languages and general apathy of the people and government alike are some of the main obstacles in the path of survey movement in India. Here we do not hear of the gigantic surveys as undertaken in France, England and America. Some small surveys mainly of anthropological type were undertaken by private individuals both Indian and



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method of social investigation and probably most popular one in gaining knowledge of social phenomena.

(b) Interview

Social research has one fundamental advantage over physical research in the sense, that the researcher can talk to his subject, know his feelings and reactions. He need not rely entirely on his own senses for the purpose of observation. But can take an active help from the subject also. The fundamental advantage is put to its fullest use in case of interview.

According to Pauline Young, "interview may be regarded as a systematic method by which a person enters more or less imaginatively into the life of a comparative stranger." It is like a tape recorder in which the past incidences, feelings and reactions of the subject are played back to the living present to be listened by the interviewer with a scientific approach, always ready to find sequences of fundamental traits of human behaviour underlying universal laws guiding and motivating human actions and reactions. The researcher tries to penetrate deeply in his imagination, into the circumstances being narrated by the subject and realize the full significance of the feeling being expressed by him.

(c) Schedule

The schedule is the form containing some questions and blank tables which are to be filled by the workers after getting information from the informants. The schedule may thus contain two types of questions, firstly, those that are in form of a direct questions, and secondly, those that are in form of a table. There are some kinds of information that can be procured only by putting a question, e.g. question for eliciting the informant's opinion, attitude, preferences or his suggestions about some matter. There are others which may be used interchangeably. Thus, for knowing the nature of past held by a person. It may either be in form of a question: "What is the nature of past held by you at present." Or in form of a table with heading—"Nature of past held—." Tables should be preferred to questions. Wherever they can conveniently be used they are clearer to observe and easy to



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a family or other social group, a set of relationships, an institution, cultural group or even entire community.

Before pointing out some of the difficulties and advantages of this approach, let us clarify it somewhat by contrasting this holistic view with that of much modern research. A simple case taken from public opinion polling yields on extreme comparison. Suppose the respondents are asked a series of questions about their attitudes toward war. For further analysis a series of cross-tabulation questions, such as age, sex, economic ranking, urban-rural residence, and veteran status, may also be asked. The answers to each question are classified, in order to cross-tabulate by strata. Thus, the answers to the question on economic ranking are put into the classes A, B, C and D, perhaps three or five age groupings and two sex groupings (male and female) may also be used. Having thus classified and coded data, all these can be transferred to the punch cards.

(i) Basic Assumptions in Case Study Method

Case study is a method of exploring and analysing the life of a social unit; be that a person, a family, an institution, cultural group or even entire community. Some of the basic assumptions in case study are as follows:

(a) Totality of the Being

The unit has to be studied in its wholeness.

(b) Underlying Unity

The other assumption is that in the face of apparent diversity among different units there is an underlying unity. A particular unit has its uniqueness but it is not different from other units in all respect.

(c) Complexity of Social Phenomena

A greater part of man's life is subjective, unknown and incapable of observation. The understanding of human nature and his actions, therefore, require much deeper probe and keen insight. A sympathetic study of human behaviour is thus possible only through case study.



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- selecting the variables, case should be taken to see that they are related to study.
- (b) The size of each stratum in the universe should be large enough to provide selection of items on random basis. If the strata are too small, difficulty may be created in making a random selection.
 - (c) Stratification should be so conducted that there should be perfect homogeneity in the different unit of strata. The items in one stratum should be similar to each other but they should differ significantly from the units of other strata.
 - (d) It is desirable that number of items to be selected from each stratum should be in the same ratio as the total number of units in the stratum bear to the units in whole universe. Thus, for example, if the percentage of education in a certain social group is 75, the sample percentage of units will be selected from amongst the educated.
 - (e) The strata should be clear-cut and free from overlapping, so that every unit must find a place in some stratum or the other and no unit should be placed in more than one stratum. The total number of units in different strata should be equal to total number of units in universe.

The Kinds of Stratified Sampling

There are three types of stratified sampling. These are as follows:

(a) Proportional Stratified Sample

In this method the number of units to be drawn from each stratum is in the same proportion as they stand in the universe.

(b) Disproportional Stratified Sample

According to this method an equal number of cases are taken from each stratum regardless of the size of strata in proportion to universe. It is also known as controlled sampling because it permits inter-strata comparison.



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