

## PREFACE

In the curricular structure introduced by this University for students of Post-Graduate degree programme, the opportunity to pursue Post-Graduate course in a subject is introduced by this University is equally available to all learners. Instead of being guided by any presumption about ability level, it would perhaps stand to reason if receptivity of a learner is judged in the course of the learning process. That would be entirely in keeping with the objectives of open education which does not believe in artificial differentiation. I am happy to note that University has been recently accredited by National Assessment and Accreditation Council of India (NAAC) with grade 'A'.

Keeping this in view, study materials of the Post-Graduate level in different subjects are being prepared on the basis of a well laid-out syllabus. The course structure combines the best elements in the approved syllabi of Central and State Universities in respective subjects. It has been so designed as to be upgradable with the addition of new information as well as results of fresh thinking and analysis.

The accepted methodology of distance education has been followed in the preparation of these study materials. Co-operation in every form of experienced scholars is indispensable for a work of this kind. We, therefore, owe an enormous debt of gratitude to everyone whose tireless efforts went into the writing, editing, and devising of a proper layout of the materials. Practically speaking, their role amounts to an involvement in 'invisible teaching'. For, whoever makes use of these study materials would virtually derive the benefit of learning under their collective care without each being seen by the other.

The more a learner would seriously pursue these study materials the easier it will be for him or her to reach out to larger horizons of a subject. Care has also been taken to make the language lucid and presentation attractive so that they may be rated as quality self-learning materials. If anything remains still obscure or difficult to follow, arrangements are there to come to terms with them through the counselling sessions regularly available at the network of study centres set up by the University.

Needless to add, a great deal of these efforts are still experimental—in fact, pioneering in certain areas. Naturally, there is every possibility of some lapse or deficiency here and there. However, these do admit of rectification and further improvement in due course. On the whole, therefore, these study materials are expected to evoke wider appreciation the more they receive serious attention of all concerned.

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**Netaji Subhas Open University**  
**Post Graduate Degree Programme**  
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Course : History and Philosophy of Social Work  
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**Netaji Subhas Open University**  
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**PG : Social Work  
(MSW)  
(New Syllabus)**

**Course : History and Philosophy of Social Work  
Course : PGSW-I**

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## **Unit 1 □ Concept : Social Work**

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### **Structure**

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### **1.1 Objective**

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Learners would get brief understanding about the concept of Social Work, Develop Understanding about the functions, scope & philosophy of social work.

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### **1.2 Introduction**

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**Social work** is an academic discipline and practice-based profession that encompasses individuals, families, groups, communities and society in a holistic way within it premises in order to meet basic needs and enhance social functioning, self-determination, collective responsibility, and overall well-being. Social work relates the theories and principles of different disciplines like sociology, psychology, political science, public health, law, community development, and economics etc. and involves in client systems, conduct assessment, and developmental interventions as this specific discipline aspires to address social and personal problems and accelerate social change. (CASW).

Social work can be recognized as a profession which applies its knowledge to enhance social change and development, cohesion and the empowerment of people and communities. Social work practice exercises its perspective of human development, behavior and the social economic and cultural institutions and interactions. Social work can be considered as a profession which intervene to solve social, economical, psychological, educational, political and environmental problem in three stages like : Individual (Micro), Group (Meso) and Community (Macro).

Social work was primarily is a discipline and appeared as a profession during 19<sup>th</sup> century. The roots of professional social work practice can be identified in voluntary and philanthropic activities mainly in the grassroots level. But it can be stated that, long before 19<sup>th</sup> century various activities for responding towards social needs were carried out through public almshouses, private charities and religious organization. More specifically social work as a definite discipline emerged as an upshot of Industrial Revolution and the Great Depression of 1930s. (Dorrien, 2008).

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### **1.3 Definition of Social Work**

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The definition of social work can be divided into two parts. Some definitions are given by several organizations that are legal bodies to decide upon the trajectory of social work profession and other definitions have been penned down by different prominent authors.

The following definition has been approved by IFSW (International Federation of Social Worker) General Meeting and the IASSW (International Association of School of Social Work) General Assembly in July 2014. “Social Work is a practice-based profession and an academic discipline that promotes social change and development, social cohesion, and the empowerment and liberation of people. Principles of social justice, human rights, collective responsibility and respect for diversities are central to social work. Underpinned by theories of social work, social sciences, humanities, and indigenous knowledge, social work engages people and structures to address life challenges and enhance well-being.”–International Federation of Social Workers.

#### **1.3.1 Explanation of core concepts used in the definition**

The core concepts used in this definition have been explained in details in the context of social work profession’s core mandates, principles, knowledge and practice.

Core mandates: The core mandates of social work profession incorporate enhancing social change, social development, social cohesion and liberation of people. Social



work considers the fact that historical, socio-economic, cultural, spatial, political and personal factors are interrelated and can act as an opportunities or hindrances to development of human being. The mandate of social change is based on the ground that the requirement of social work intervention emerges when the contemporary situation at the level of person, group, community or society is in need of change and development. The mandate of social development is consisted of strategies of intervention, desired end state and a policy framework.

**Principles:** The comprehensive principles of social work are based on respect of dignity of human beings, doing no harm, respect for diversity and standing for human rights and social justice.

**Knowledge:** Social work is at the same time both interdisciplinary and transdisciplinary and it is based on a wide assortment of scientific research and theories. Social work draws on its own knowledge constantly developing theoretical foundation and research as well as theories from other human sciences, but not limited to community development, social psychology, administration, anthropology, ecology, economics, education, management, nursing, psychiatry, psychology, public health, and sociology. Social work is unique in itself as the theories and research is applied and experimental.

**Practice:** Social work practice is legitimized as it intervenes at the point where people interact with the environment. The participatory methodology advocated in social work is reflected in “Engages people and structures to address life challenges and enhance wellbeing.” As far as possible social work supports working with rather than for people. (Work, 2014) .

### 1.3.2 Other Definitions

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

Social work practice consists of the professional application of social work values, principles, and techniques to one or more of the following ends: helping people obtain tangible services; counseling and psychotherapy with individuals, families, and groups; helping communities or groups provide or improve social and health services, and participating in legislative processes. The practice of social work requires

knowledge of human development and behavior; of social and economic, and cultural institutions; and the interaction of all these factors.” –National Association of Social Workers

“Social workers work with individuals and families to help improve outcomes in their lives. This may be helping to protect vulnerable people from harm or abuse or supporting people to live independently. Social workers support people, act as advocates and direct people to the services they may require. Social workers often work in multi-disciplinary teams alongside health and education professionals.” –British Association of Social Workers.

The following definition has been approved by NAPSWI (National Associations of Professional Social Workers in India) in 6<sup>th</sup> Indian Social Work Congress 2018 in Delhi.

“Professional social work is based on democratic values, humanitarian philosophy with central focus on the human relationships and human dignity. In India, the profession of social work draws its strengths from indigenous wisdom, constitutional commitment for equality, social justice and human rights, and scientific knowledge base. Its professional practice contributes to macro level understanding and policy change while continuing to focus on people at individual, group and the community levels. As a practice-based profession its interactions enrich institutions and systems at all levels through culturally responsive interventions that aim at individual and social wellbeing. Its central concerns are empowerment of vulnerable, oppressed, and marginalized sections of our communities and as a practice it endeavors to partake in social change, sustainable development through participatory and collaborator processes with people in need, institutions and the state.”

### **1.3.3 Definition of social work by different author**

**Anderson (1943) stated**, “Social work is a professional service rendered to the people for the purpose of assisting them, as individuals or in groups to attain satisfying relationships and standards of life in accordance with their particular wishes and capacities and in harmony with those of the community”.

**Friedlander (1951) defined**, “Social work is a professional service, based on scientific knowledge and skill in human relations, which assists individuals, alone or in groups, to obtain social and personal satisfaction and independence”.

**According to Indian Conference of Social work (1957)** “Social work is a welfare activity based on humanitarian philosophy, scientific knowledge and technical skill

for helping individuals or community, to live a rich and full life.”

**Mirza R. Ahmad (1969)** said, “Social work is professional service based on the knowledge of human relations and skills in relationships and concerned with intra-personal and inter-personal adjustments resulting from unmet individual, group or community needs”. This definition has emphasized on role social work as professional practice to bring intra-personal (within the person) and inter-personal (between persons) adjustments.

**Pincus and Minahan (1978)** combinedly gave a definition of social work saying, “Social work is concerned with the interaction between people and their environment which affects the ability of people to accomplish their life tasks, alleviate distress, and realize their aspirations and values”.

**The Social Work Dictionary (1995)** defines social work as “the applied science of helping people achieve an effective level of psychosocial functioning and effecting societal changes to enhance the well-being of all people.” (Nepal, 2020).

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## 1.4 Objectives

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Objectives of social work in the words of Professor Clark are

- To help people, make such use of their own capacities and of environmental resources as well which result in personal satisfaction and adjustment.
- To help in the modification of the environment so that people will have few personal and social problems.

According to Professor Fried Lander “Social work seeks to assist individuals, group and community to reach the highest possible degree of social, mental and physical well beings in life.”

**Gordon Brown** has given four objectives of social work such as:

- to provide physical or material support
- to help in social adjustment
- to help in solving the psychological problems and
- to make adequate opportunities for the individuals in problems for raising their standard of living which can prevent problems from intruding.

Emerging objectives of Social Work:

- Material Security: Through economic and political organization that will assure every individual and every family the means of satisfying basic material needs.
- Emotional Security: Through personal and social adjustment.
- Social Achievement: Through collective effort.
- Spiritual power: Through philosophical and religious thoughts.

Generally Social work has following objectives:

- To solve psycho-social problem.
- To fulfill humanitarian needs.
- To solve adjust mental problems.
- To create self-sufficiency.
- To make and strengthen harmonious social relations.
- To make provision of corrective and recreational services .
- To develop democratic values.
- To provide opportunities for development and social programme.
- To change the environment in favor of individuals growth and development.
- To bring change in social system for social development.

If we analyze all the objectives mentioned above and try to combine them, we can come up with two statements which will provide core essence of the objectives of social work, such as:

- Enabling the individual and his impaired being so as to make him fit to live a self sufficient and satisfied life and
- Modifying his social environment in his for so that it becomes conducive for him to live happy and adequate life. (Sahrwardi, 2014).

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## 1.5 Scope of Social Work

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Scope of social work entails the extent and also speaks about the specific field and areas of social work intervention through its methods, tools and techniques. The scope of social work has been changing with contemporary situation and day by day it is expanding. Consequently the range of social work intervention can be classified into three broad categories and they are 1) The agencies-non-governmental, semi-governmental or governmental which render social work services; 2) The ways

(methods) through which they render services such as Case Work, Group Work, Community Organization, Social Action, Social Research, Social Welfare Administration etc and 3) The various types of services (fields of social work) that they render to different individuals, groups and communities keeping in mind the objectives, philosophy and values of social work. Social work is considered as one of the most recent discipline and is gradually encompassing every aspect of human life within its premises and thus now a days it deals with all most all the areas of society in the following ways :

- a) **Public Assistance:** It refers to the help provided to meet the economic and social needs of the client. In India this type of intervention includes services provided to elderly, blind, disabled and disadvantaged people.
- b) **Social Insurance:** Social insurance refers to fulfill certain contingencies like old age, unemployment, industrial accidents and occupational diseases etc.
- c) **Family Welfare Services:** Family is considered as the oldest and most permanent social institution and as a association it plays an important role in human development. Social work renders significant services in this sector like material assistance and counseling service to the family relating to marriage, health, economic problems and bringing up siblings.
- d) **Child Welfare Services:** Another important area of social work intervention is child welfare where it provides residential institutions for their care and protection, education and rehabilitation of socially handicapped children viz, orphans, destitute and fondling children of unmarried mothers, recreational and cultural facilities, holiday homes for the children of low income families etc.
- e) **Community Welfare Service :** Community is an important place where the intervention of social work takes place through establishment of urban community development centers dealing with the welfare aspects of slum improvement such as slum clearance, sanitation, health education and care, seeking employment for women, dormitories and night shelters for migrant homeless people, holiday home for children and community welfare service in rural areas etc
- f) **Women Welfare Service:** Women Welfare is very important for a developed nation. So social work also intervenes in this sector through women specific programmes like safe motherhood, women protection, family counseling, marriage counseling, and income generation programme for women etc.

- g) **Labour Welfare Service:** The scope of social work also extends to labour welfare and its intervention includes the activities such as family management counseling, counseling on safety maintenance, advocacy for labour rights, health education, value education etc.
- h) **Welfare Services for the Persons with Disability (PWDS), aged and Infirm :** The welfare service for differently able incorporates institution for the care and rehabilitation of physically and mentally retarded, hostels for the working handicapped, small production units for the differently able, special schools for mentally retarded children and orthopedically challenged and counseling service for mentally depressed etc. The activities of social work for the aged and infirm include running old age home, recreational facilities, physical support, psychological and support etc.
- i) **School Social Work:** In contemporary society , school has become an important premises where intervention is required urgently as now a days due to high competition, broken homes, addiction to electronic gadgets , several problems have been observed in the relationship among students and teachers. The activities of social work intervention in schools range from counseling service to the children and their parents, to the counseling of the teacher on the perspectives of the emerging problems, etc.
- j) **Correctional Services:** Social work has also expanded its services in correctional set up like Reformatory homes, probation home, parole home, juvenile shelters etc. It includes recreational activities, counseling, vocational training for the unemployed criminals, after care service, rehabilitation etc.
- k) **Youth Welfare Service:** Social work has a vast scope in the field of youth welfare as youth is considered as an important pillar of the society. Through different schemes like Youth counseling service, Youth health service, National Fitness Corps, Services for poor students, National Physical efficacy Drive, National Employment Scheme social work aims to ensure welfare of the youth.
- l) **Welfare of the weaker section:** In contemporary society social work also intervene in different unexplored areas and tend to provide unique services like services to weaker or marginalized sections of the society ((NAPSWI, 2016).

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## **1.6 Functions of Social Work**

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Function of social work implies the activities taken during intervention. According to Prof. P.D. Mishra “social work operates to assist individuals in adjusting to the

institutional frame work of the society and attempts to modify the institutional frame work itself in appropriate areas. He classified the functions of social work into the following 4 major categories:

- 1) Curative Function: The services listed under curative functions are—medical and health services, services relating to psychiatry, child guidance, child welfare services, services for the handicapped or disable in the form of protection and rehabilitation. These kinds of services address the physical, social, material, psychological sickness of individuals in the society.
- 2) Correctional Function: There are three broad areas within correctional function of social work like Individual reform service, services for improving social relationship, and services for social reform.
- 3) Preventive Function: Preventive function aims to address prevention of problems like insecurity, unlawfulness, ignorance, sickness etc and it includes life insurance services, public assistance, social legislation, adult education and prevention of diseases etc.
- 4) Developmental Function: Developmental services refers to activities carried out for socio economic development such as education, recreational services, urban and rural development programmes and programmes of integration etc which are primarily concerned with the development of individuals, families, groups and communities. ((NAPSWI), 2016)

The basic functions of social work can be divided in 3 broad interdependent and interrelated categories, viz;

- o Restoration of social functioning
- o Provision of resources and
- o Prevention of social dysfunction

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## 1.7 Philosophy of Social Work

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Philosophy can be defined as believes and principles underlying any department of knowledge. (Oxford Dictionary). As a specific discipline social work is also based upon certain believes and values which guide its application of knowledge as a profession and its activities. The philosophy of social work is mainly based on the belief that every human being has its own worth and dignity. Social work also focuses on social justice, equality and empowerment as its guiding principles. In

short it believes in humanitarian philosophy. (S.Nayre, 2016). (Philosophy of social work Herbert Bisno and Chaya Patel).

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## 1.8 Concept of Charity and Philanthropy

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**Charity:** Charity is considered as a humanitarian act and it refers to giving help to people who are in need. Charity is a voluntary act. The word charity originates in late Old English to mean a “Christian love of one’s fellows” and until beginning of the 20<sup>th</sup> century, this meaning remained synonymous with charity. In reality charity is etymologically connected with Christianity. But originally this word comes from French word *charité*”, which was derived from the Latin “*caritas*”, a word commonly used in the Vulgate New Testament to translate the Greek word *agape* (ἀγάπη), a distinct form of “*love*” (Online Etymology Dictionary) But with time the meaning of charity has transformed from one of “Christian love” to that of “providing for those in need, generosity and giving.”

Charity giving refers to giving away money, food, goods or time to the disadvantaged section of the society who are generally termed as poor. This task can be carried out either directly or through any charitable trust due to some noble cause. Charitable giving is also termed as alms or alms giving as it is considered a religious act. The recipient of the charity mostly includes destitute people like widowed, orphaned, sick or disable etc. The famous phrase “charity begins at home “implies that some group of people practice charity by donating to the members of that particular group. But generally charity denotes providing services to those who are in need.

In most cases doing charity implies providing basic necessities which are essential for survival like food, water, shelter, and health care but charity also includes activities like visiting the imprisoned or the homebound, ransoming captives, educating orphans, even social movements. Donations to causes that benefit the unfortunate indirectly, such as donations to fund cancer research, are also considered as charity.

If the religious aspect of the charity is considered, it is stated that the recipient of charity may offer to pray for the patron. Like it is a much known ritual to feed the poor during funeral so that they can pray for peace of the deceased soul. Institutions may commemorate benefactors by displaying their names, up to naming buildings or even the institution itself after the benefactors. (Dunn, 2000)

In the past, the activities in the charitable organization were carried out on the basis of a charitable model in which the donators donated to the organization and the



organization distributed it among the beneficiaries, like “Make a Wish Foundation” and the “World Wildlife Fund”. But in recent times the charitable organizations have adapted different approach, where people allowed donating online, through websites such as Just Giving. But originally charity means distributing goods to the recipient directly. Now most of the charities are not following the charitable model and have adopted more direct donor to recipient approach, like Global Giving (direct funding of community development projects in developing countries), Donors Choose (for US-based projects), Pure Charity, Kiva (funding loans administered by microfinance organizations in developing countries) and Zidisha funding individual microfinance borrowers directly.

Many institutions evolved with time which aspires to support the poor and these institutions are known as charities provide the bulk of charitable giving today, in terms of monetary value. These types of institution allows people who have time and inclination for charity, to lend their helping hands towards destitute sections of the society either by providing monetary help or helping these institutions in their charitable activities. These institutions can also effectively filter the original needy from those who deceitfully claim charity. There is a strong connection between religion and charity as studies have found that “individuals who are religious are more likely to give money to charitable organizations” and they are also more likely to give more money than those who are not religious.” (Monsma, 2007)

**Philanthropy:** Philanthropy consists of “private initiatives, for the public good, focusing on quality of life”. Philanthropy contrasts with business initiatives, which are private initiatives for private good, focusing on material gain, and with government endeavors, which are public initiatives for public good, e.g., focusing on provision of public services. A person who practices philanthropy is a philanthropist.

Philanthropy engrosses charitable giving for some noble causes on a large scale but it can be considered as something which is more than just charitable giving. It can be recognized as an effort of any individual or specific organization based on the aspiration to reduce human suffering and enhance human welfare. Sometimes affluent individuals set up some private foundations to facilitate their philanthropic efforts.

Philanthropic social work is a professional social work intervention in the field of philanthropy. Philanthropy is the major area of professional social work in India.

The word philanthropy originated from ancient Greek word “philanthropia”. If we dissect this word then we get phil which means love or fond of and arthropos which means humankind or mankind. During second century AD, Plutarch used this concept

to describe superiority of human beings. In Roman Catholic Middle Age the concept of “philanthropia” was outdated by the concept of Caritas charity which implied selfless love, value for salvation and escape from purgatory. And then during 1600s this specific concept was modernized by Sir Francis Bacon. According to Bacon the word philanthropia was synonymous with goodness and was associated with the Aristotelian perception of virtue. Samuel Johnson had generally defined philanthropy as “love of mankind or good nature”.

The root of philosophy can be found in ancient Greek society. The famous philosopher Plato in 347 B.C, instructed his nephew in his will to use the family earnings of the family farm for funding the academy that was established by Plato. The money was utilized to help students and faculty to keep the academy running. Approximately after 150 years Pliny and Younger bore one third cost of education for a Roman school for young boys with the aim to provide proper education to the young Romans within the country. (Hayes, 2021)

Following are the main features of philanthropy:

- Philanthropy refers to charitable acts or other good works that help others or society as a whole.
- Philanthropy can include donating money to a worthy cause or volunteering time, effort, or other forms of altruism.
- The Greek philosopher Plato was a philanthropist, leaving funds in his will to help maintain the academy he had founded.
- Andrew Carnegie is one of America’s most famous philanthropists, noted for the large scale of his charitable contributions, which included the building of more than 2,500 libraries worldwide.
- In modern times, philanthropy is often undertaken by those seeking tax breaks, in addition to feeling good and helping others. (Hayes, 2021)

### **1.8.1 Difference between Charity and philanthropy**

Although charity and philanthropy are quite dissimilar, but there is some overlap. These two concepts are sometimes used interchangeably, but the differences are as follows:

Charity is a natural and poignant response to an immediate situation and it is mainly short term. Charity may occur in the form of monetary donations or volunteering. The main objective of charity is to alleviate the adverse effect of a particular social

problem. But Philanthropy mainly addresses the root cause of a specific social problem and provides a more strategic and long term solution. In addition to giving money or volunteering, some philanthropists participate in advocacy work.

Disaster relief is an area where both charity and philanthropy plays an important role. When some natural calamity or any disaster affects the humanity, then the charitable organizations and some individual are inclined to provide immediate monetary help or provide aid for basic necessities. On the other hand philanthropy addressed full disaster life cycle starting from prevention to preparedness to recover. Donors may focus on certain populations, such as the elderly or the poor, as part of their strategy or work directly with stakeholders to improve systems.

The original meaning of charity — “Christian love of one’s fellow,” is rooted in Late Old English while philanthropy, or “the love of humanity,” originated in Greek.

Charity is strongly related with the process of donations, charitable giving, children, charity ratings and organizations. Whereas philanthropy correlates with processes like managing, creating, knowledge, research and organizations.

Regardless of the issue area, the two terms — and practices — share one main thing in common: They’re all about spreading the love and reducing human suffering. (Jope, 2019).

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## 1.9 Conclusion

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From this unit, we developed an understanding about the basic concept of Social Work. This understanding will help us to know the real essence of this noble profession, and we may now carry out our professional with much more efficiency.

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## 1.10 Exercises

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- (i) What is Social Work?
- (ii) What are the objectives of Social Work?
- (iii) Write about the scope and functions of social work?
- (iv) What do you understand by ‘charity’ and ‘philanthropy’?

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## **Unit 2 □ Generic Principle, Values and Ethics of Social Work**

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### **Structure**

- 2.1 Objective**
- 2.2 Introduction**
- 2.3 Generic Principle of Social work**
- 2.4 Values of Social Work**
- 2.5 Ethical Principles**
- 2.6 Conclusion**
- 2.7 Exercise**
- 2.8 References**

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### **2.1 Objective**

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Learners would develop commitment towards the goals of humanism, principles, values, ethics and attitudes cherished by the professional social worker.

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### **2.2 Introduction**

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Social work is an academic discipline and practice-based profession that encompasses individuals, families, groups, communities and society in a holistic way within its premises in order to meet basic needs and enhance social functioning, self-determination, collective responsibility, and overall well-being. Social work relates the theories and principles of different disciplines like sociology, psychology, political science, public health, law, community development, and economics etc. and involves in client systems, conduct assessment, and developmental interventions as this specific discipline aspires to address social and personal problems and accelerate social change.

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### **2.3 Generic Principle of Social Work**

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Social work can be recognized as the application of greater knowledge to promote social change and social welfare within the society. The profession of social work is

responsible for inculcating awareness about different deprivations and privileges, identifying and practicing evidence-based theories and activities, empowering individual and lobbying for the requirements of the people to assist in reforming injustice throughout the social order. The entire profession of social work is based on certain principles which drive a professional social worker to change the individual, group, community and system of the whole society.

Principles are guiding beliefs and statement of do's and don't's. Social work principles are guiding declarations of statement which have evolved from experience and research. The most commonly discussed principles of social work are as follows:

**Principle of acceptance:**

This specific principle enables social worker to accept the individual client as he or she is with all his/her limitations. Social work believes that acceptance is the root of all help. Social worker should not feel hostile towards a client because his behavior deviates from the approved one. The principle of acceptance entails that social worker must perceive, acknowledge, receive and establish a relationship with the individual client as he actually is, not as social worker wishes him to be or think he should be.

**Principle of individualization:**

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

**Principle of Communications:**

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

**Principle of Confidentiality:**

Social work believes that during the process of providing professional help to the client, client may have to share personal information about them in relationship with a social agency. But this particular principle drives the social worker to maintain the confidentiality of client's personal information and other agencies and individual & should be consulted only with the (Client's) consent.

**Principle of Self-Determination:**

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

**Principle of Non-Judgmental Attitude:**

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

**Principle of Controlled Emotional Involvement:**

This principle guides social work professional not to indulge too much personally in the client's difficult situation or being too objective. Therefore, the social worker should maintain a reasonable emotional distance even while sympathizing with the client social worker should indicate the understanding of the difficult situations of the client without showing pity or appearing to be indifference. (H. 2020)

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**2.4 Values of Social Work**

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Values are basic and fundamental beliefs that guide or motivate attitude, behavior or action. Values include moral ideas, general conceptions or orientation towards world or environment or sometimes it means simply interests, attitudes, preferences, needs, sentiments and depositions. The ethical principles based on six main values of social

work which reflects the mission of social work (NASW) and they are as follows:

- Service
- Social justice
- Dignity and worth of the individual
- Importance and centrality of human relationships
- Integrity
- Competence

### **Service**

- Empowering individuals, families, and communities is a primary goal of all social workers. Service is the value from which all other social work values stem. Social workers regularly elevate the needs of their communities above their own personal interests and use their skills and knowledge (from education and experience) to enhance the wellbeing of others. In addition, social workers often volunteer their time or expertise above and beyond their professional commitments.
- For example, during the COVID-19 pandemic, many social workers coordinated material aid, community meals, and PPE drives.

### **Social Justice**

- Social workers advocate on behalf of the oppressed, the marginalized, and anyone who needs their voice amplified. They often focus on issues such as poverty, homelessness, discrimination, harassment, and other forms of injustice. Social workers provide information, help, and other resources to people seeking equality, and they educate people who may not directly experience discrimination about the struggles of others who may not have the same level of privileges in our society.
- Social workers' efforts to address injustices include examining their own biases and encouraging others to do the same. They work to create more equitable support systems and identify structural conditions that contribute to disparities in the health and well-being of individuals and communities.

### **Dignity and Worth of the Person**

- Social workers are mindful of individual differences in thinking and



behaviour, as well as cultural and ethnic diversity. Only by treating each person with dignity and respect can social workers promote their clients' capacity and opportunity to address their own needs and improve their personal situations. Social workers must be cognizant of their duties to both individual clients and to society as a whole, and seek solutions for their clients that also support society's broader interests.

- Social workers seek to eliminate factors that threaten the dignity and worth of individuals, but they do so with a decentred approach that respects differences and honors self-determination. Rather than imposing their own values, social workers leverage the values of their clients and the communities they serve.

### **Importance of Human Relationships**

- Social workers connect people who need assistance with organizations and individuals who can provide the appropriate help. Social workers recognize that facilitating human relationships can be a useful vehicle for creating change, and they excel at engaging potential partners who can create, maintain, and enhance the well-being of families, neighbourhoods, and whole communities.
- Challenging social conditions, such as those created by the COVID-19 pandemic, highlight the essential role of human relationships in supporting health and healing. Social workers not only build and maintain strong relationships with individuals and communities, they also help their clients identify relationships that are helpful to them.

### **Integrity**

- To facilitate these relationships and empower others to improve their lives, social workers must act in a way that engenders trust. Each social worker must be continually aware of the profession's mission, values, and ethical principles and standards, and set a good example of these components for their clients. By behaving honestly and demonstrating personal integrity, social workers can promote the organizations with which they are affiliated while also creating the most value for the populations they serve.
- One relevant trend in social work is the profession's use of and interest in social media. A study published by *Social Sciences & Humanities Open in 2020* reports that the social work profession seeks to "regard data privacy

protection as a human and civil rights issue” and “support inclusion of social media information in social work.”

### Competence

- Professional social workers often hold undergraduate or graduate degrees in social work, but a fair amount of their knowledge comes from gaining on-the-job experience. As part of the social work values outlined in the NASW Code of Ethics, each social worker must practice within their scope of competence and avoid misrepresenting skills or experience to potential clients.
- Social workers must constantly strive to expand their knowledge base and competence in order to make meaningful contributions to the profession and those they serve. Social work is a lifelong learning commitment, and continuing education can take the form of any activity that expands a social worker’ knowledge and skill set, conducting personal study and research, attending webinars and conferences, or pursuing additional licences or degrees. (University, 2021)

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## 2.5 Ethical Principles

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**Human Rights and Human Dignity:** The core value of social work is to respect the inherent worth and dignity of every human being irrespective of their caste and creed and to protect the rights of every individual. A professional social worker should encourage people to make informed choices through active participation in the process of service providing and also should respect their values and decisions from client’s perspective. It is the responsibility of the social worker to enhance and defend each person’s physical, psychological, emotional and spiritual integrity and well-being through

- Respecting the right to self determination
- Promoting the right to participation
- Treating each person as a whole
- Identifying and developing strength

**Social Justice:** A professional social worker bears the responsibility to ensure social justice for society and as well as for the people they are working for Social workers should always raise their voice against any kind of negative discrimination on the basis of characteristics such as ability, age, culture, gender or sex, marital status,

socio-economic status, political opinions, skin color, racial or other physical characteristics, sexual orientation, or spiritual beliefs. They should always aspire to challenge social exclusion, stigmatization and suppression and build an all inclusive society through

- Challenging negative discrimination
- Recognizing diversity
- Distributing resources equally
- Challenging unjust policies and practices
- Working in solidarity.

**Integrity and Belongingness:** Social workers through their professional intervention should always exhibit and endorse qualities like honesty, reliability, impartiality, diligence and transparency etc. They should always follow a high level of professional conduct through their loyalty, accountability and promotion of professional values. They always should focus on openness and transparency in their professional life and should avoid any situation or relationships which can be a barrier to integrity and impartiality through,

- Being loyal and trustworthy
- Being professionally accountable and responsible
- Working with transparency

**Sustainability:** The success of a project which aims to bring a change in any diverse situation depends on its sustainability and it is the responsibility of a professional social worker to make it sustainable by running even after withdrawal of donor's assistance. They should enhance their capacity to provide intended service, continue activities in local level and develop successor services over a period of time. They should ensure continuation of the programme in the future through

- Seeking people's participation
- Developing leadership
- Building capacity

**Services:** Professional social workers should provide endless services not only to help people but also to assure that their issues and other social problems are addressed properly. They should put their every effort to pose a balance between needs of individual

and his rights and freedom so that collective interest of distressed humanity can be served in a better way. A professional social worker is obliged to keep his personal interest aside while promoting individual development and serving whole society.

**Human Relations:** As social worker mainly work with people, so they should be well versed with every dynamics of relationship between and among people as it is one of most significant determinants for social change. Social workers intend to fortify relations among people and community with a special purpose and that is to promote, restore, maintain and enhance the well-being of individuals, families, social groups and communities (NASW).

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## 2.6 Conclusion

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The knowledge of the generic principles along with the ethics and values will help our learners to work in a scientific and professional manner.

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## 2.7 Exercises

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- (i) Write the principles of social work profession.
- (ii) What are the values of social work?
- (iii) Discuss ethical principles of social work.

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## 2.8 References

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## **Unit 3 □ Code of Ethics of Professional Social Work**

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### **Structure**

- 3.1 Objective**
- 3.2 Introduction**
- 3.3 Code of Ethics by National Association of Social Workers**
  - 3.3.1 Purpose of the NASW Code of Ethics**
  - 3.3.2 Main ethical standards as per the NASW code of ethics**
- 3.4 Code of Ethics for Professional Social Workers in India**
  - 3.4.1 Aims and Objective of Code of Ethics**
  - 3.4.2 Scope and Coverage**
  - 3.4.3 Ethical Principles**
  - 3.4.4 Professional conduct**
  - 3.4.5 Ethical Responsibilities**
- 3.5 Disciplinary Action**
- 3.6 Pledge**
- 3.7 Continuing Updating**
- 3.8 Conclusion**
- 3.9 Exercise**
- 3.10 References**

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### **3.1 Objective**

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Learners will get brief unders about code of Ethics of Professional Social Workers.

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### **3.2 Introduction**

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A code of ethics is a set of guided principles which work as a blueprint for the professionals so that they can conduct their business with full honesty and integrity. A code of ethics aspires to lay down the mission or values of a profession or organization and describe how professionals can address crisis, the ethical principles based on the organization's core value and the standards to which the professional is held.

A code of ethics can be termed as an "ethical code" which incorporates issues like

business ethics, a code of professional practice, and an employee code of conduct.

Main features of code of ethics:

- A code of ethics pens down a profession's ethical guidelines and describe about best practices to maintain honesty, integrity and professionalism.
- If the professionals or members of the organization violate the code of ethics then it may lead to suspension or sometime termination.
- In some industries, including banking and finance, specific laws govern business conduct. In others, a code of ethics may be voluntarily adopted.
- Mainly there are three types of code of ethics which includes compliance-based code of ethics, a value-based code of ethics, and a code of ethics among professionals.

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### **3.3 Code of Ethics by National Association of Social Workers**

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Similarly social work as a profession also has a set of ethical guidelines to which all the professional social workers are beholden during their course of studies and have to undertake an oath to abide by its standards and principles throughout their careers. These are known as Social Work Code of Ethics or otherwise termed as The National Association of Social Workers (NASW) Code of Ethics. As a designated authority of social work NASW prepared the first draft of code of ethics during the month of October in 1960. Afterwards it has been amended several times but it maintains many of the original principles. (NASW)

#### **3.3.1 Purpose of the NASW Code of Ethics**

Professional ethics lies at the core of social work and social work as a profession has a responsibility to preach and practice its basic values, ethical principles and ethical standards. The Code is relevant to all social workers and social work students, regardless of their professional functions, the settings in which they work, or the populations they serve. This specific code of ethics has six purposes as mentioned:

- To establish the core values upon which the social work profession is based.
- To create specific ethical standards that should guide social work practice and reflect the core values.
- To help social workers navigate professional considerations and obligations when ethical uncertainties arise.
- To provide ethical standards to which the social work profession can be

held accountable.

- To initiate new social workers to the profession's mission, values, and ethical principles and standards.
- To create standards by which the social work profession can assess if a social worker has engaged in unethical conduct. Social workers who pledge to abide by this code must cooperate with its implementation and disciplinary rulings based upon it.

The code of ethics is based on six main values of social work which reflects the mission of social work and they are as follows:

- Service
- Social justice
- Dignity and worth of the individual
- Importance and centrality of human relationships
- Integrity
- Competence

### **3.3.2 Main ethical standards as per the NASW code of ethics**

The code is comprised of six thematic areas that outline a social worker's responsibility to clients, colleagues, employers, and the profession in general. The following ethical standards are relevant to the professional activities of all social workers. These standards concern

- (1) Social workers' ethical responsibilities to clients,
- (2) Social workers' ethical responsibilities to colleagues,
- (3) Social workers' ethical responsibilities in practice settings,
- (4) Social workers' ethical responsibilities as professionals
- (5) Social workers' ethical responsibilities to the social work profession
- (6) Social workers' ethical responsibilities to the broader society. (NASW)

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## **3.4 Code of Ethics for Professional Social Workers in India**

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In India the apex body dedicated towards promotion of standards and enhancement of the status of the social work profession is National Association of Professional Social Workers also known as NAPSWI. It is a national level professional

organization and has engraved the code of ethics to be followed by the professional social workers in India.

According to the preamble of Code of ethics as drafted by NAPSWI “A code of ethics is a statement which expresses the primary ethical values, obligations and goals of the profession. It is a commitment which serves to bear witness to our promise as a profession to uphold the values and ethical obligations expressed in the code. It gives definition to our commitment to practice in ethical terms. A code of ethics lays out clearly the profession’s values and explains what they are in terms of what we ought to do in order to protect and promote the public good, and what we must avoid doing in order to prevent harm to the public”.

A code of ethics can be considered as a blueprint or set of guidelines which are scripted to set a standard of the behaviors expected from the members of a particular group, association or a profession. On one hand this code of ethics set a professional standard and on the other hand it also intends to boost up the confidence of the professionals as it ensures commitment and enthusiasm of the workforce. (NAPSWI, 2015).

### **3.4.1 Aims and Objective of Code of Ethics**

The main aim of this code of ethics is to articulate basic values, ethical principles and ethical standards of social work, in order to guide the conduct of social work professionals. The specific objectives are as follows:

1. Sets forth ethical guidelines to control professional conduct of social workers;
2. Provide ethical standards to which the people can hold the social work profession answerable;
3. Serves as a guideline for the development of ethically based professional conduct and helps social work professionals, especially new comers to take a stand on various issues and situations;
4. Stimulate ethical discourse between professionals in social work and social organizations, training and professional development institutions, other disciplines and professional organizations.
5. Strengthen the professional identity and self-conception of professionals, their networks and the organizations in which social work is practiced.

### **3.4.2 Scope and Coverage**

This specific Code of Ethics is applicable to entire fraternity of social work in India



which incorporates educators, practitioners, employers and also students. It also encompasses all the professional social worker (under-graduates and post graduates) and the professional organizations practicing social work, institutions affiliated to the Universities recognized by the University Grants Commission (UGC) or through the specially established departments of social work functioning as a part of university system, training and professional development institutions, professionals in other occupations and disciplines with whom social work professionals cooperate and the people among whom social work professionals accomplish their tasks.

### 3.4.3 Ethical Principles

**Human Rights and Human Dignity:** The core value of social work is to respect the inherent worth and dignity of every human being irrespective of their caste and creed and to protect the rights of every individual. A professional social worker should encourage people to make informed choices through active participation in the process of service providing and also should respect their values and decisions from client's perspective. It is the responsibility of the social worker to enhance and defend each person's physical, psychological, emotional and spiritual integrity and well-being through

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- Challenging negative discrimination
- Recognizing diversity
- Distributing resources equally
- Challenging unjust policies and practices
- Working in solidarity.

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**Human Relations:** As social worker mainly work with people, so they should be well versed with every dynamics of relationship between and among people as it is one of most significant determinants for social change. Social workers intend to fortify relations among people and community with a special purpose and that is to promote, restore, maintain and enhance the well-being of individuals, families, social groups and communities.

#### 3.4.4 Professional conduct

NAPSWI as a member organization of IFSW and IASSW bears the responsibility of

developing and updating the code of ethics which should be compatible with the guidelines of IFSW and IASSW. As a national level organization, it is the commitment of NAPSWI to notify all the professional social workers and schools of social work about these codes or guideline. All the professional social worker should abide by these codes while practicing social worker in India. The general guidelines on professional conduct are as follows:

- Social workers are expected to develop and maintain the required skills and competence to do their job.
- Social workers should not allow their skills to be used for inhumane purposes.
- Social workers should act with integrity. This includes not abusing the relationship of trust with the people using their services, recognizing the boundaries between personal and professional life and not abusing their position for personal benefit or gain.
- Social workers should act in relation to the people using their services with compassion, empathy and care.
- Social workers should not subordinate the needs or interests of people who use their services to their own needs or interests.
- Social workers have a duty to take necessary steps to care for themselves professionally and personally in the workplace and in society, in order to ensure that they are able to provide appropriate services.
- Social workers should maintain confidentiality regarding information about people who use their services. Exceptions to this may only be justified on the basis of a greater ethical requirement (such as the preservation of life).
- Social workers need to acknowledge that they are accountable for their actions to the users of their services, the people they work with, their colleagues, their employers, professional association and to the law and that these accountabilities may conflict.
- Social workers should be willing to collaborate with the schools of social work in order to support social work students to get practical training of good quality and up to date practical knowledge.
- Social workers should foster and engage in ethical debate with their colleagues and employers and take responsibility for making ethically informed decisions.
- Social workers should be prepared to state the reasons for their decisions

based on ethical considerations and be accountable for their choices and actions.

- Social workers should work to create conditions in employing agencies and in their countries where the principles of this statement and those of their own national code (if applicable) are discussed, evaluated and upheld.

### **3.4.5 Ethical Responsibilities**

All the professional social workers in this country are expected to abide by the ethical responsibilities while delivering their services in the context of both education and practice. These responsibilities can be classified in various segments which are mentioned below :

#### **Towards Client**

- Social workers should promote the wellbeing of clients and maintain the best interests of clients as a priority with due regard to the respective interests of other persons. In exceptional cases, the priority of clients' interests may be overshadowed by the interests of other persons or by legal requirements.
- Social workers should respect and promote the right of clients to self-determination and their autonomy, assist and enable them in their efforts to identify their goals. They should discuss with clients their rights and responsibilities and provide them with honest and accurate available information regarding: (a) Nature of the social work service being offered; (b) Recording of information and who will have access to such information; (c) Foreseeable potential risks and benefits of proposed courses of action; (d) Their right to obtain a second opinion or to refuse or cease service; and (e) Their rights of access to records and to avenues of complaint.
- Social workers should ensure that clients understand the sense of informed consent and the circumstances under which it may be required. In instances when clients lack the capacity to provide informed consent, social workers should protect clients' interests by seeking permission from an appropriate third party, informing clients consistent with the clients' level of understanding.
- Social workers should build up and sustain the professional relationships based on people's right to control their own lives and make their own choices and decisions. Such relationships should be based on people's rights to respect.

- Social workers should provide services and represent themselves as competent only within the boundaries of their education, training and relevant professional experience.
- Social workers should have a knowledge base of their clients' cultures and be able to its function in human society. For this purpose, they should obtain education and seek to understand the nature of social diversity and oppression with respect to race, ethnicity, national origin, color, gender identity or expression, age, marital status, political belief, religion, immigration status, and mental or physical disability.
- Social workers should be vigilant to and avoid conflicts of interest that interfere with the exercise of professional decision and impartial judgment. They should inform clients when a real or probable conflict of interest arises and take reasonable steps to resolve the issue in a manner that makes the clients' interests primary and protects clients' interests to the greatest extent possible.
- Social workers should respect clients' right to privacy. They should not solicit private information from clients unless it is essential to providing services. They may disclose confidential information when appropriate with valid consent from a client or a person authorized to consent on behalf of a client. Thus, social workers should protect the confidentiality of all information obtained in the course of social work assistance.
- Social workers should provide clients with reasonable access to records concerning to them. Those who think that clients' access to their records could cause serious misunderstanding or harm to the client should provide assistance in interpreting the records. They should limit clients' access to their records or portions of their records, only in exceptional circumstances when there is compelling evidence that such access would cause serious harm to the client.
- Social workers should use the authority of their role in a responsible, accountable and respectful manner. They should exercise such authority appropriately to safeguard people with whom they work and to ensure people have as much control over their lives as is consistent with the rights of others.
- Social workers should terminate their services to clients and professional relationships with them when such services and relationships are no longer required. They should take reasonable steps to avoid abandoning clients who are still in need of services.

**Towards Professional Colleagues:**

- Social workers should treat their professional colleagues with respect and admire accurately and fairly their qualifications, views and obligations whenever needed. They should avoid criticism of colleagues in communications with other professionals and especially with the clients. They should cooperate with colleagues and with colleagues of other professions when such cooperation is essential for wellbeing of the clients.
- Social workers should respect confidential information shared by colleagues in the course of their professional relationships and transactions. They should ensure that such colleagues understand social workers' obligation to respect confidentiality and any exceptions related to it.
- Social workers who are members of team of professionals which is interdisciplinary in nature, should participate and contribute to decisions that affect the wellbeing of clients by drawing on the perspectives, values, and experiences of the social work profession.
- Social workers should not take any advantage of a dispute between a colleague and employer to obtain a position or otherwise advance the social workers' own interests. They should not drag their clients in disputes with colleagues or engage clients in any inappropriate discussion of conflicts between social workers and their colleagues.
- Social workers should seek the cooperation of colleagues and consult them whenever it is in the best interests of clients. They should keep themselves well informed about colleagues' areas of expertise and competencies.
- Social workers should refer clients to other professionals when their specialized knowledge or expertise is needed to serve clients fully or partially, when it is believed that they are not being effective or making reasonable progress with clients and that referral service is required. Social workers those who refer clients to other professionals should take appropriate steps to facilitate an orderly transfer of responsibility.
- Social workers who have direct knowledge of a professional colleague's impairment that is due to personal problems, psychosocial distress, substance abuse, or mental health difficulties and that interferes with practice effectiveness should consult with that colleague when feasible and assist the colleague in taking remedial action.
- Social workers should take adequate measures to discourage, prevent, expose, and correct the unethical conduct of colleagues. They should be

knowledgeable about established policies and procedures for handling concerns about colleagues' unethical behavior.

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

#### **Towards Practice Setting:**

- Social workers should undertake to carry out their duties diligently according to the standards of the code of ethics and strive to ensure such are upheld, respected and complied with by the organizations for which they work.
- Social workers should address any potentially conflicting goals or ethical differences between themselves and the organization for which they work and try to find solutions to such problems in accordance with the code of ethics.
- Social workers should strive for working conditions within their organization satisfactory to all concerned that promote integrity and protect health, and for the continuous development and improvement of quality.
- Social workers who provide supervision or consultation should have the necessary knowledge and skills appropriately and should do so only within their areas of knowledge and competence. Those who provide supervision or consultation are responsible for setting clear, appropriate and culturally sensitive boundaries.
- Social worker should carefully consider the client's needs before agreeing to provide services, especially, when he/she is receiving services from another agency or colleague and contacts him for his/her services. They should discuss with potential clients the nature of the clients' current relationship with other service providers and the implications, including possible benefits or risks, of entering into a relationship with a new service provider in order to minimize the possible confusion and conflict.
- Social workers should take appropriate steps to ensure that documentation of records is accurate and reflects the services provided. They should include sufficient and timely documentation in records to facilitate the delivery of services and to ensure continuity of services provided to clients in the future.
- Social workers should adhere to commitments made to employers and employing organizations. They should work to improve employing agencies' policies and procedures and the efficiency and effectiveness of their services. They should also take appropriate steps to ensure that employers are aware

of social workers' ethical obligations as set forth in the code of ethics for social work practice.

- Social workers should not allow an employing organization's policies, procedures, regulations, or administrative orders to interfere with their ethical practice of social work.
- Social workers should act to prevent and eliminate discrimination in the employing organization's work assignments and in its employment policies and practices.

### **Towards Self-Employment:**

Social workers those who are self-employed should:

- Inform their clients regarding monetary charges and any other costs before commencing professional service and charge only for hours and services contracted with them.
- Arrange appropriate temporary or substitute service for clients when unavailable or unable to continue practice.
- Inform clients and offer suitable referral when their needs fall outside the practitioner's area of expertise or ability to provide services or resources.
- Not solicit the clients of either their colleagues or their place of self-employment.
- Maintain practice records in accordance with all relevant statutory requirements.
- Maintain adequate professional indemnity and public liability insurance coverage as a protection for clients.
- Ensure that when their services provided are funded by third parties, they have a prime responsibility for the welfare of their clients.
- Ensure that the services they provide are ethically and professionally appropriate while making negotiations to provide services to clients on behalf of an agency or funding source.

### **Towards Education and Supervision/Instruction:**

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

- Provide instruction only within their areas of knowledge and competence based on the most updated information and knowledge available in the profession.



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

### **Towards Research and Dissemination of its Findings:**

Social workers those who are engaged in research should

- Undertake specific ethical responsibilities and observe the conventions of ethical scholarly enquiry.
- Monitor and evaluate policies, the implementation of programs, and practice interventions.
- Promote and facilitate evaluation and research to contribute to the development of knowledge.
- Critically examine and keep up with current emerging knowledge relevant to social work and fully use evaluation and research evidence in their professional practice.
- Carefully consider possible consequences and should follow guidelines developed for the protection of evaluation and research participants.
- Obtain voluntary and written informed consent from participants, when appropriate, without any implied or actual deprivation or penalty for refusal to participate; without undue inducement to participate; and with due regard for participants' wellbeing, privacy, and dignity.
- Promote appropriate individual and community participation in research.
- Ensure that the research has merit and integrity by demonstrating its potential benefit, utilizing appropriate methods and basing it on a thorough review of the literature.
- Accurately and fully disseminate research findings.
- Bring research results that indicate or demonstrate social inequalities or injustices to the attention of the relevant bodies.

- Acknowledge and attribute fully the work of all other authors and contributors.
- Adhere to general policies on authorship and credit should be taken only for work actually performed.
- Educate themselves, their students, and their colleagues about responsible research practices.

#### **Towards Administration /Management of Social Work Services:**

- Social work administrators should advocate within and outside their agencies for adequate resources to meet the needs of clients.
- Social work administrators should advocate for resource allocation procedures that are open and fair. When not all clients' needs can be met, an allocation procedure should be developed that is non-discriminatory and based on appropriate and consistently applied principles.
- Social work administrators should take appropriate steps to ensure that the working environment for which they are responsible is consistent with and encourages compliance with the code of ethics.
- Social work administrators should take appropriate steps to eliminate any conditions in their organizations that violate, interfere with or discourage compliance with the code of ethics.
- Social work administrators should take appropriate steps to provide or arrange for continuing development for all staff for whom they are responsible which should address updated knowledge and emerging trends related to social work practice.

#### **Towards Oneself of Being Professional**

- Social workers should critically assess their own practice and be aware of their impact on others. They should recognize the limits of their practice and seek advice of other professionals if necessary in order to ensure that they work in a more effective manner.
- Social workers should strive to become and remain proficient in professional practice and the performance of professional functions. They should critically examine and keep current with emerging knowledge relevant to social work. They should also routinely review the professional literature and participate in continuing education relevant to social work practice and social work ethics.
- Social workers should base their practice on recognized knowledge, including empirically based knowledge, relevant to social work and social work ethics.

- Social workers should not allow their own personal problems, psychosocial distress, legal problems, substance abuse, or mental health difficulties to inter in to their professional performance.
- Social workers should not participate in, condone or be associated with dishonesty, fraud, or deception in any manner.
- Social workers should make clear distinctions between statements made and actions engaged in as a common individual and as a representative of the social work profession, a professional social work organization.
- Social workers should ensure that their representations to clients, agencies and the public of professional qualifications, credentials, education, competence, affiliations, services provided or results to be achieved are accurate.
- Social workers must shoulder responsibility and credit, including authorship credit, only for the work they have actually performed and to which they have contributed. They should honestly acknowledge the work of and the contributions made by others.

**Towards the Social Work Profession Itself:**

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

non-professional practices of social work

### **Towards the Society**

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

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## **3.5 Disciplinary Action**

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While the code of professional conduct is for voluntary adoption, the Disciplinary Rules are equally applicable on all the members of NAPSWI. Its constitution also provides that the members should have faith and allegiance to aim and objectives and willing to submit him/her with rules and regulations of the NAPSWI. It is implied that those who do not have faith and allegiance to its constitution, may leave the organization or if knowingly violate may face disciplinary actions for corrective measures. The spirit of the Disciplinary Rules in any code of ethics is based on the minimum level of conduct below which no professional social worker

can fall without being subject to disciplinary action. The disciplinary rules should be uniformly applied to all members, regardless of the nature of their professional activities. The provision of this Code of Ethics may be used for preventive education and interpretive guidance to resolve conflicts arising thereof.

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### **3.6 Pledge**

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A pledge is basically a formal promise that we accept to keep it at any cost. This pledge shall act as a guide in the journey of a professional social worker. NAPSWI has adopted the pledge to be administered to all professionals including to those who join the formal training in social work profession at any social work educational institution. It shall be endeavor of each professional social worker to internalize the pledge in professional conduct and behavior and also to share, publicize, and disseminate the same at all possible places.

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### **3.7 Continuing Updating**

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The code of ethics for professional social workers intends for entire social work fraternity including individuals, institutions and social work professional organizations in India. All the members of NAPSWI are expected to follow this while performing their task related to education, research and practice. Keeping in view that society's values and practices are changing constantly, NAPSWI has the responsibility to amend this code of ethics at the appropriate intervals and in accordance with the international and national mandate and to maintain its relevance for the social work profession in India. NAPSWI always comments and suggestions are always welcome for further improvement.

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### **3.8 Conclusion**

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In this unit our learners got a detailed idea about the code of ethics of social work profession. These code of ethics will help us to know our responsibilities towards our clients, colleagues, practice settings and society.

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### **3.9 Exercises**

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- (i) What are the code of Ethics for professional social workers?

- (ii) Discuss ethical responsibilities?
- (iii) Briefly discuss ethical responsibilities towards professional colleagues and society.

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### **3.10 References**

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NAPSWI. (2015). Code of Ethics for Professional Social Workers in India. Ahmednagar: NAPSWI.

NASW. (n.d.). Read the Code of Ethics. Retrieved June 26, 2021, from NASW: <https://www.socialworkers.org/About/Ethics/Code-of-Ethics/Code-of-Ethics-English>

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## **Unit 4 □ Introduction of terms - Social Service, Social Welfare , Social Development, Social Change, Social Assistance, Social Justice, Social Security, Human Rights**

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### **Structure**

- 4.1 Objective**
- 4.2 Introduction**
- 4.3 Social Service**
- 4.4 Social Welfare**
- 4.5 Social Development**
- 4.6 Social Change**
- 4.7 Social Assistance**
- 4.8 Social Justice**
- 4.9 Social Security**
- 4.10 Human Rights**
- 4.11 Conclusion**
- 4.12 Exercise**
- 4.13 References**

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### **4.1 Objective**

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Learners will get acquainted with the terminologies or concept related to social work like Social change, Social Justice, Human Rights etc.

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### **4.2 Introduction**

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As a student of Social Work we must carefully understand some of the relevant terms that we may often come across in our professional life. In this unit we shall try to get acquainted with the following terms -

- Social Service
- Social Welfare' Social Development
- Social Change

- Social Assistance
- Social Justice
- Social Security
- Human Rights

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### 4.3 Social Service

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Social service in social work, is an integral part of this discipline, which is any of the numerous publicly or privately provided services, intended to aid the disadvantaged, distressed and vulnerable persons or groups. This term of social service also denotes the profession which is engaged in rendering such services to the community. Social services are a range of public services that are majorly intended to provide support and assistance towards particular groups, which commonly include the disadvantaged. They may be provided by individual actors, private and independent organisations, or administered by a government agency. Social services have a statutory obligation to safeguard and promote the welfare of vulnerable children and adults and can provide a wide range of services to children and their parents, usually within the own home environment and co-ordinated by a social worker. Social service interventions also may include concrete services such as income support or material aid, institutional placement, mental health services, in-home health services, supervision, education, transportation, housing, medical services, legal services, in-home assistance, socialization, nutrition, and child care and many others. A ‘Service’ is termed as ‘Social’ when it focuses on the enhancement of the welfare of the individual or the community either through personal effort or by collective action. Therefore, they are conceived as organised philanthropic actions to promote human welfare. In India, Social Services are generally interpreted as those activities which are meant for enhancing and furthering the people’s welfare and betterment and these include education, public health activities, social security measures, social insurance, social assistance, child welfare, corrections, mental hygiene, recreation, labour protection, housing etc. Social services are also denoting programs, such as health care and education, that serve the general population, majorly like the “welfare services,” denoting aid directed to vulnerable groups, such as the poor, the disabled, and the delinquent. There are also some remedial services which address the basic needs of individuals, who are in acute or chronic distress; like preventive services, which seek to reduce the pressures and obstacles that cause such distress; and also supportive services, which attempt through educational, health, employment, and other programs, to maintain and improve the functioning of individuals in society.



Social welfare services originated as emergency measures that were applied when all other measures failed. They are regarded as a necessary function in any society and a means not only of rescuing the endangered but also of fostering a society's ongoing, corporate well-being. The majority of personal social services are rendered on an individual basis to people who are unable, whether temporarily or permanently, to cope with the problems of everyday living. Recipients of these services include families faced with loss of income, desertion, or illness; children and youths whose physical or moral welfare is at risk; the sick; the disabled; the frail elderly; and the unemployed. Social services generally place a high value on keeping families together in their local communities, organizing support from friends or neighbours when kinship ties are weak. Where necessary, the services provide substitute forms of home life or residential care, and play a key role in the care and control of juvenile delinquents and other socially deviant groups.

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## 4.4 Social Welfare

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Social welfare systems provide assistance to individuals and communities through programs such as health care, food security, unemployment compensation, housing assistance, and child care assistance. Social welfare and social work both terms refer to the development and provision of public or private social services to promote social justice amongst individuals and groups of individuals. The term social welfare refers more generally to the well-being of groups and individuals as well as the system of social service delivery. The scientific study of social welfare involves the application of physical science, social science, and technology to the goals of informing social work practice and improving human well-being. According to Friedlander : “Social Welfare is the organized systems of social services and institutions designed to aid individuals and groups to attain satisfying standards of life and health , and personal and social relationships which permit them to develop their full capacities and to promote their well being in harmony with the needs of their families and the community. Social Welfare is a condition; it refers to the programs in place to aide people in society. Social welfare services are given to the needy individuals, groups and communities but it doesn't have any specific method to deal with the problems of the people. It is a system of laws, programs, benefits and services which strengthens or assures provisions for the wellbeing of the individuals. A social welfare policy reflects clear choices and positions of a government or a non-governmental agency. Such choices are tied to and build on values, beliefs, and principles of the sponsoring group or entity. These choices directly impact the form and function of program with services ranging from minimal or limiting to comprehensive and wide ranging.

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## 4.5 Social Development

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The term ‘development’ is used and understood in terms of economic development. But it is more than purely economic and physical. It is directly related with satisfaction which may have little or nothing to do with objective statistical measures, such as GNP, GDP or per capita income. ‘Social development is the process of planned institutional change to bring about better adjustment between human needs and aspirations on the one hand and social policies and programmes on the other’ (Ahuja, 1993) It encompasses a wide range of issues—social and economic equality, universal education, health and food security, provision of housing and sanitation conditions, safeguarding environment, upliftment of weaker section of society, redistribution of wealth, moral development, etc. All these may be regarded as indicators of social development. Development cannot be understood in isolation. It is part of a more general process of social transformation. At no point in that process are we simply concerned with the attainment of economic goals or the creation of a new economic system.

The goals and priorities, and the phasing of economic development, are deeply affected by overall social transformation requirement. An important aspect of development is that it is concerned with improving the overall welfare of human beings. It includes more than just increased productivity; it includes the resulting rise in the ability of people to consume the things they need to improve their level of living. Social development entails changes in everything at once to achieve the following:

1. Elimination of poverty.
2. High literacy.
3. Social justice—equal distribution of opportunities.
4. Improvement in social welfare amenities.
5. A safe environment.
6. Opportunity for personal growth.
7. Protection and improvement of health—security in old age.
8. Upliftment of weaker sections of the society.
9. Providing security against various contingencies of life.
10. Enrichment and access to goods and services beyond the absolute minimum to sustain life.
11. High expectation of life at birth and low fertility.

12. Increase in level of employment—low proportion of labour engaged in agriculture.

Social Development is majorly involved in assessing the needs of the people, introducing some structural changes in society such as discarding some old institutions and creating some new institutions, or changing some existing institutions, making institutions responsible to people and associating people with decision-making. Social development is about improving the well-being of every individual in society so they can reach their full potential. The success of society is linked to the well-being of each and every citizen. The functions of social work are to change individuals and institutions with respect to individual social welfare. Social development focuses on the institutions of society. It is regarded as a basic perspective of social work, cognate with social treatment. The task of conceptual integration of the various strands of social development, or “macro structural” practice, requires the identification and interrelationship of key elements of community organization, policy analysis, social planning, and administration. Further, the differences and similarities between social development and social treatment also need to be identified, for example, in terms of ideology, worker’s qualification, “use of relationship,” influence scientific method, and resource complexity and consent.

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## **4.6 Social Change**

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Change is an ever-present phenomenon. It is the law of nature. Society is not at all a static phenomenon, but it is a dynamic entity. It is an ongoing process. The social structure is subject to incessant changes. Individuals may strive for stability, yet the fact remains that society is an every changing phenomenon; growing, decaying, renewing and accommodating itself to changing conditions. The human composition of societies changes over time, technologies expand, ideologies and values take on new components; institutional functions and structures undergo reshaping. Hence, no society remains complete static. Incessant changeability is very inherent nature of human society. A social structure is a nexus of present relationships. It exists because social beings seek to maintain it. It continues to exist because men demand its continuance. But the existing social structure is influenced by many factors and forces that inevitably cause it to change. Society is thus subject to continuous change.

The change of man and society has been the central and quite dominant concern of sociology right from the time when it emerged as branch of learning. The concern for social change is of great importance not only in studying past changes but also in

investigating 'future' developments. Change implies all variations in human societies. When changes occur in the modes of living of individuals and social relation gets influenced, such changes are called social changes. Social change refers to the modifications which take place in life pattern of people. It occurs because all societies are in a constant state of disequilibrium.

The word 'change' denotes a difference in anything observed over some period of time. Hence, social change would mean observable differences in any social phenomena over any period of time. Social change is the change in society and society is a web of social relationships. Hence, social change is a change in social relationships. Social relationships are social processes, social patterns and social interactions. These include the mutual activities and relations of the various parts of the society. Thus, the term 'social change' is used to describe variations of any aspect of social processes, social patterns, social interaction or social organization. Social change may be defined as changes in the social organization, that is, the structure and functions of the society. Whenever one finds that a large number of persons are engaged in activities that differ from those which their immediate forefathers were engaged in some time before, one finds a social change.

Whenever human behaviour is in the process of modification, one finds that social change is occurring. Human society is constituted of human beings. Social change means human change, since men are human beings. Theorists of social change agree that in most concrete sense of the word 'change', every social system is changing all the time. The composition of the population changes through the life cycle and thus the occupation or roles changes; the members of society undergo physiological changes; the continuing interactions among member modify attitudes and expectations; new knowledge is constantly being gained and transmitted.

As Kingsley Davis says, "By Social change is meant only such alternations as occur in social organization – that is, the structure and functions of society". According to Maclver and Page, "Social change refers to a process responsive to many types of changes; to changes the man in made condition of life; to changes in the attitudes and beliefs of men, and to the changes that go beyond the human control to the biological and the physical nature of things". Morris Ginsberg defines, "By social change, I understand a change in social structure, e.g., the size of the society, the composition or the balance of its parts or the type of its organization".

By analyzing all the definitions mentioned above, we reach at the conclusion that the two type of changes should be treated as two facts of the same social phenomenon. Two type of changes are e.g. (i) changes in the structure of society, (ii) changes in the values and social norms which bind the people together and help to maintain

social order. These two type of changes should not, however, be treated separately because a change in one automatically induces changes in the other.

When change in social structure, social order, social values, certain customs and traditions, socio- cultural norms, code of conduct, way of conducting oneself in the society, standards, attitudes, customs and traditions of the society and related factors take place, it is said that there is social change. When there is social change, the process of socialization also changes accordingly. The individual who is an active member of the society becomes an agent and target of social change. He brings social changes and also is influenced by such changes.

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## 4.7 Social Assistance

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Social assistance is defined as a benefit offered by the state (national or local) and usually provided on the basis of a means. Public support systems and social assistance schemes have not expanded sufficiently to compensate for the decline of traditional systems. Social assistance is material support are provided to those who are unable to support themselves and providing them with social security, including, if they are unable to support themselves and their dependents, appropriate social assistance. Social welfare systems provide assistance to individuals and families through programs such as health care, food security, unemployment compensation, housing assistance, and child care assistance. The National Social Assistance Programme (NSAP) is a welfare programme being administered by the Ministry of Rural Development. This programme is being implemented in rural areas as well as urban areas. NSAP represents a significant step towards the fulfilment of the Directive Principles of State Policy enshrined in the Constitution of India which enjoin upon the State to undertake within its means a number of welfare measures. These are intended to secure for the citizens adequate means of livelihood, raise the standard of living, improve public health, provide free and compulsory education for children etc. In particular, Article 41 of the Constitution of India directs the State to provide public assistance to its citizens in case of unemployment, old age, sickness and disablement and in other cases of undeserved want within the limit of its economic capacity and development. It is in accordance with these noble principles that the Government of India on 15th August 1995 included the National Social Assistance Programme in the Central Budget for 1995-96. The Prime Minister in his broadcast to the Nation on 28th July 1995 announced that the programme will come into effect from 15th August 1995. Accordingly the Govt. of India launched NSAP as a Centrally Sponsored Scheme w.e.f 15th August 1995 towards fulfilment of these principles. The National Social

Assistance Programme (NSAP) then comprised of National Old Age Pension Scheme (NOAPS), National Family Benefit Scheme (NFBS) and National Maternity Benefit Scheme (NMBS). These programmes were meant for providing social assistance benefit to the aged, the BPL households in the case of death of the primary breadwinner and for maternity. These programmes were aimed to ensure minimum national standards in addition to the benefits that the States were then providing or would provide in future.

The scale of benefit and eligibility for various schemes of NSAP when first started were as follows:

- I. National Old Age Pension Scheme (NOAPS): is provided to destitute above 65 years. The scheme covered destitute having little or no regular means of subsistence from his / her own sources of income or through financial support from family members or other sources. In order to determine destitution, the criteria, if any, currently in force in the State / UT Governments were adapted. The Government of India reserved the right to review these criteria and suggest appropriate revised criteria.
- II. National Family Benefit Scheme (NFBS): A grant of Rs 5000 in case of death due to natural causes and Rs 20,000 (2012) in case of accidental death of the primary breadwinner is provided to the bereaved household under this scheme. The primary breadwinner as specified in the scheme, whether male or female, had to be a member of the household whose earning contributed substantially to the total household income. The death of such a primary breadwinner occurring whilst he or she is in the age group of 18 to 59 years i.e., more than 18 years of age and less than 60 years of age, makes the family eligible to receive grants under the scheme.
- III. National Maternity Benefit Scheme (NMBS): Under the scheme, Rs 300 per pregnancy upto the first two live births is provided. The beneficiary should belong to a household Below the Poverty Line (BPL) according to the criteria prescribed by Government of India. In 1998, the amount of benefit under NFBS was raised to Rs 40,000 in case of death due to natural causes as well as accidental causes. The assistance under the National Maternity Benefit Scheme which was at Rs 300/-, was increased to Rs 500/- per pregnancy. The NSAP is implemented in the States/UTs in accordance with the general conditions applicable to all components of the NSAP as well as specific condition applicable to each component. The NSAP Schemes are mainly implemented by the Social Welfare Departments in the States. But NSAP is implemented by Rural Development Department in the States of Andhra

Pradesh, Assam, Goa, Meghalaya and West Bengal; by the Department of Women & Child Development in Orissa and Puducherry; by the Revenue Department in Karnataka and Tamil Nadu and by the Department of Labour Employment & Training in Jharkhand. The NSAP extends to both the rural as well as urban areas. Though the implementation of various schemes under NSAP is not uniform across the country, the issues of implementation are regularly being discussed with the State Government officials in the Nodal Officers meetings and quarterly PRC meetings.

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## 4.8 Social Justice

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Social justice is the view that everyone deserves equal economic, political and social rights and opportunities. Social workers aim to open the doors of access and opportunity for everyone, particularly those in greatest need. Social justice refers to the overall fairness of a society and the manner in which it divides its rewards and burdens upon groups of people. Working with marginalized groups, social justice agents or advocates are concerned with bringing equality within society. Historically and in theory, the idea of social justice is that all people should have equal access to wealth, health, well-being, justice, privileges, and opportunity regardless of their legal, political, economic, or other circumstances. Social justice principles are embedded in the very mission statement of today's social workers. The National Association of Social Workers Code of Ethics outlines the need for social workers to promote social justice in their work with others. Social justice is one of the six main values of the profession. Social justice examples in social work include making sure the children get equal opportunities, participation in decision making, and that they are provided with the basic necessities needed to thrive as members of society. By promoting social justice in social work, social workers also enhance the social welfare of their underage charges.

For social justice, the ethical principle is "Social workers challenge social injustice." The Code of Ethics expands upon this principle: Social workers strive to ensure access to needed information, services, and resources; equality of opportunity; and meaningful participation in decision making for all people. Social workers empower individuals and groups to influence social policies and institutions and promote social justice. Social workers advocate for change to ensure that all people have equal access to the resources and opportunities required to meet basic needs and develop fully. Social workers may go about their advocacy work by lobbying elected officials, working within their own agencies to make change, or by building coalitions around particular issues in the community. Social workers empower communities to advocate

for change and they also do some of the work themselves. Social justice promotes fairness and equity across many aspects of society. For example, it promotes equal economic, educational and workplace opportunities. It's also important to the safety and security of individuals and communities. The principles of social justice are an essential part of effective health promotion. There are four interrelated principles of social justice; equity, access, participation and rights. The aspiration for social justice, through which every working man and woman can claim freely and on the basis of equality of opportunity their fair share of the wealth that they have helped to generate, is as great today as it was when the ILO was created in 1919.

Social justice in social work can be a crucial element of a social worker's daily duties. The principles of social justice are applied in social work with everyone from the disabled, poor, elderly and children. When social workers engage in social justice work with children, they do what they can to make sure the children receive what they need and are treated like human beings and with respect in the process. It can be difficult as a social worker to promote social justice in their social work with children, as their needs and desires can often be overlooked or considered unimportant. They must work hard to make sure their young charges' voices are heard amongst the din of bureaucratic noise. Working as hard to achieve social justice for children as for adults is part of a social worker's professional responsibility. Social workers must protect people from things such as oppression, negative discrimination, human rights violations, and economic injustice. They must ensure people get an appropriate degree of freedom for their age, personal privacy, access to quality education and health care, and a standard of living that promotes human dignity. They recognize the common thread between social work and social justice and incorporate these social justice principles into their work with children as well as adults. A dedicated social worker should see social justice in social work as necessary for the healthy physical and emotional development of their charges. Ever since its formal inauguration in the late 19th century, social work has always paid attention to social justice issues. Since its beginning, social workers have wrestled with the complex relationship between "case" and "cause" and between amelioration of individual suffering and social change that addresses the structural flaws and injustices in the broader society that foster the problems people experience.



## Social Work for Social Justice: Ten Principles

<p><b>Human Dignity</b></p> <p>Dignity of the human person is the ethical foundation of a moral society. The measure of every institution is whether it threatens or enhances the life and dignity of the human person. Social workers respect the inherent dignity and worth of all individuals. Social workers treat each person in a caring, respectful manner mindful of individual differences and cultural and ethnic diversity. Social workers seek to promote the responsiveness of organizations, communities and social institutions to individuals' needs and social problems. Social workers act to prevent and eliminate domination of, exploitation of, and discrimination against any person or group on any basis.</p>	<p><b>Dignity of Work and the Rights of Workers</b></p> <p>In a marketplace where profit often takes precedence over the dignity and rights of workers, it is important to recognize that the economy must serve the people, not the other way around. If the dignity of work is to be protected, the basic rights of workers must be respected – the right to productive work, to decent and fair wages, to organize and join unions, to private property and to economic initiative. Social workers challenge injustice related to unemployment, workers' rights and inhumane labor practices. Social workers engage in organized action, including the formation of and participation in labor unions, to improve services to clients and working conditions.</p>
<p><b>Community and the Common Good</b></p> <p>All individuals by virtue of their human nature have social needs. Human relationships enable people to meet their needs and provide an important vehicle for change. The family, in all its diverse forms, is the central social institution that must be supported and strengthened. The way in which society is organized – in education, economics, politics, government – directly affects human dignity and the common good. Social workers promote the general welfare and development of individuals, families and communities. Social workers seek to strengthen relationships among people at all levels to promote the well being of all.</p>	<p><b>Solidarity</b></p> <p>We are our brother's and sister's keeper. We are one human family, whatever our national, racial, ethnic, economic, and ideological differences. An ethic of care acknowledging our interdependence belongs to every aspect of human experience including the family, community, society and global dimensions. Social workers understand that relationships between and among people are an important vehicle for change. Social workers engage people as partners in the helping process and seek to strengthen relationships among people to promote well being at all levels.</p>

<p><b>Rights and Responsibilities</b></p> <p>People have a right and a responsibility to participate in society and to work together toward the common good. Human dignity is protected and healthy community can be achieved only if human rights are protected and responsibilities are met. Accordingly, every person has a fundamental right to things necessary for human decency. Corresponding to these rights are responsibilities to family, community and society. Social workers, mindful of individual differences and diversity, respect and promote the right of all individuals to self-determination and personal growth and development. Social workers provide education and advocacy to protect human rights and end oppression. Social workers empower individuals/groups to function as effectively as possible.</p>	<p><b>Stewardship</b></p> <p>It is incumbent upon us to recognize and protect the value of all people and all resources on our planet. While rights to personal property are recognized, these rights are not unconditional and are secondary to the best interest of the common good especially in relation to the right of all individuals to meet their basic needs. Stewardship of resources is important at all levels/settings: family, community, agency, community and society. Social workers strive to ensure access to needed information, services and resources; equality of opportunity; and meaningful participation for all people. Social workers promote the general welfare of people and their environments.</p>
<p><b>Priority for the Poor and Vulnerable</b></p> <p>A basic moral test of any community or society is the way in which the most vulnerable members are faring. In a society characterized by deepening divisions between rich and poor, the needs of those most at risk should be considered a priority. Social workers advocate for living conditions conducive to the fulfillment of basic human needs and to promote social, economic, political, and cultural values and institutions that are compatible with the realization of social justice. Social workers pursue change with and</p>	<p><b>Governance/Principle of Subsidiarity</b></p> <p>Governance structures in all levels/settings have an imperative to promote human dignity, protect human rights, and build the common good. While the principle of subsidiarity calls for the functions of government to be performed at the lowest level possible in order to insure for self-determination and empowerment, higher levels of government have the responsibility to provide leadership and set policy in the best interest of the common good. Social workers engage in social and</p>

<p>on behalf of vulnerable and oppressed individuals and groups to: address poverty, unemployment, discrimination and other forms of social injustice; expand choice and opportunity; and promote social justice.</p>	<p>political action in order to promote equality, challenge injustice, expand opportunity and empower individuals, families and groups to participate in governance structures at all levels.</p>
<p><b>Participation</b></p> <p>All people have a right to participate in the economic, political and cultural life of society. Social justice and human dignity require that all people be assured a minimum level of participation in the community. It is the ultimate injustice for a person or a group to be excluded unfairly. Social workers strive to ensure access to equal opportunity and meaningful participation for all. Social workers empower individuals and groups to influence social policies and institutions and promote social justice. Social workers advocate for change to ensure that all people have equal access to the resources and opportunities required to meet basic needs, and develop fully.</p>	<p><b>Promotion of Peace</b></p> <p>In light of the human dignity and worth of all and the ethical imperatives of solidarity and stewardship, we are called to promote peace and non-violence at all levels – within families, communities, society and globally. Peace is the fruit of justice and is dependent upon the respect and cooperation between peoples and nations. Social workers promote peace and the general welfare of society from local to global levels.</p>

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## 4.9 Social Security

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Social Security is a concept that represents society's current answer to the problem of economic insecurity. It has evolved out of previous methods used to deal with the same problem. A number of text books have been written charting the slow evolution. However, story will instead be taken up from the 1930's because this period is important in the evolution of social security. The concept of Social security is essentially related to the high ideals of human dignity and social justice. In fact, it is the protection that a society provides and households to ensure access to health care and

to guarantee income security, particularly in cases of old age, sickness, maternity, work injury, unemployment, invalidity. According to Lord William Beveridge, the term ‘Social Security’ is used to denote the security of an income to take the place of earnings when they are interrupted by unemployment, sickness or accident, to provide for retirement through age, to provide against loss of support by death of another person and to meet exceptional expenditures, such as those concerned with birth, death and marriage. In the words of Maurice Stack, ‘Social security’ we understand a programme of protection provided by society against those contingencies of modern life – sickness, unemployment, old- age, dependency, industrial accidents, and invalidism- against which the individual cannot be expected to protect himself and his family by his own ability or foresight. According to International Labour Organization, ‘Social security is the security that society furnishes, through appropriate organization, against certain risks to which its members are exposed. The risks are essentially contingencies against which the individual of small means cannot effectively provide by his own ability or foresight alone or even in private combination with his fellows. On the basis of these definitions, views of experts, and others the following features of social security can be listed:

- Social security is a measure of ensuring social justice.
- It is an essential part of public policy in a welfare state like India.
- Social security is a dynamic concept. Its change with the social and economic conditions obtaining in a particular country at a given point of time.
- The basic purpose this is to protect people of small means from risks or contingencies.
- Contingences under social security include sickness, old age, invalidity, maternity, death, unemployment, etc.

The scope of social security is very wide though the social security programmes differ from country to country. Generally, social security schemes are of the following type:·

- Social insurance - Under it, the Workers and employees make periodical contributions, with or without a subsidy from the Government. The funds so collected are used to provide benefits on the basis of the contribution record of the beneficiary without testing his financially position. Provident fund and group insurance are examples of these types.
- Social Assistance - Under this, the cost of the benefit provided is financed fully by he Government without any contributions from workers and employers. However, benefits are paid after judging the financial position of

the beneficiary. Old age pension is an example.

The Social Security (minimum standard) Convention No. 102 of the International Labour Organization prescribes the following components of social security.

- i. Medical care
- ii. Sickness benefit
- iii. Old age benefits or Retirement benefits
- iv. Employment injury benefit
- v. Family benefit
- vi. Maternity benefit
- vii. Invalidity benefit
- viii. Survivor's benefit

India is a Welfare State and therefore, social security is an essential component of Government policy. According to the Constitution of India, “the state shall within the limits of its economics capacity and development make effective provision securing the right to work to, to education and to public assistance in case of unemployment, old age, sickness and disablement and other cases of unserved wants.”

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## 4.10 Human Rights

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After the Universal Declaration of Human Rights by the UN General Assembly on December 10, 1948, the concept of Human Rights assumed a significance of its own though earlier than this, International Labour Organisation in 1920 also initiated the Conventions on the rights of workers to form unions and organisations, abolition of forced labour and right to collective bargaining. The UN Charter in 1945 affirmed faith in the fundamental human rights and appointed a Commission on Human Rights under Mrs. E. Roosevelt. This declaration was the outcome of the latter's deliberations A.A. Said aptly remarked “The concept of Human Rights may be difficult to define but impossible to ignore”. The Human Rights are concerned with the dignity of the individual—the level of self esteem that secures personal identity and promotes human community.

The human rights as proclaimed by the UN Assembly find their origin in the concept of natural rights as espoused by political philosophers like Locke and Paine. Vincent holds “Human rights are the rights that everyone has and everyone equally by virtue of their very humanity. They are grounded in our appeal to human nature”.

### Characteristic Features of Human Rights:

The Characteristic Features of the Concept of Human Rights are Enumerated Below:

- (i) They are essential for every human being. They cannot be categorized as the preserve of one particular nation but are in fact the possession of mankind as a whole.
- (ii) Just like that of moral rights the element of their enforcement lies in the individual's conscience.
- (iii) They cover legal rights which are safeguarded by the law of the land. They also comprise fundamental rights which are included in the constitution of a particular country. As such, they are accorded special treatment as regards their amendment and forms of rights—social, economic and political—which enable a person to lead a life of dignity and live in peace and security.
- (iv) The human rights are universal. They are provided to members of the human society as a whole whether or not some section of them is aware of them or not. The uncivilized Negroes of Somalia or LTTE of Sri Lanka who are always involved in civil war also cannot be deprived of them.
- (v) If human rights are infringed in any part of the world, besides persuasion, even force by alien powers—the votaries of the human rights is permissible, for their enforcement. The International Community, for example, was within its rights to restrain Saddam Hussain of Iraq from suppressing the rights of the Kurds. In the recent past, the International Community led by USA and UK (after 11th Sept. 2001 attack on World Trade Centre in New York) had determined to fight out terrorism to the end so that tormented humanity may no longer suffer at the hands of the terrorists and lose right to life and property. They must enjoy peaceful living—the genuine right, of every individual.
- (vi) The Human Rights are not unbridled. They are to be restricted in the interest of public peace, political security, morality and social decency. Each state has its own cultural standard and norms of civilization, in the light of which reasonable restrictions are indispensable. This shows that human rights are not limitless. They have to function within boundary of civilized norms and cultural legacy of a country.

**Universal Declaration of Human Rights Dec. 10, 1948:**

The famous Declaration of Human Rights contains an elaborate list of civil social, political, economic and cultural rights. We refer to a few such rights—equality before law; protection against arbitrary arrest and detention; right to a fair trial; freedom of thought and expression; freedom of peaceful assembly and association; freedom of conscience and religion, right to own property; right to residence and movement; right to family and marry; right to free education and free participation in cultural activities of the society to avail social security; prohibition of slavery and inhuman treatment; and finally prohibition of any activity against declaration of Human Rights.

Thus the above Declaration was a sort of an informal instrument appended to the charter of the UN whose purpose is “to explain the contents of human rights, provisions of the charter and thus to be a preliminary formulation of the Fundamental Freedoms which needed recognition internationally by a series of binding commitments”. The concept of Human Rights is not the exclusive preserve of the Western countries. In India, the ancient concept of Dharma included the concepts of rights, freedoms and duties. However, the prevalence of caste system deprived a section of people the privilege of enjoying certain rights and freedoms on equitable and equal basis. Though the Hindu epics idealized the caste system, yet they also prescribed obligation of the rulers towards all sections of people.

The Universal Declaration of Human Rights (December 10, 1945) had deep impact on the framing of the Indian Constitution. The Father of the Indian Constitution included a number of such rights in Part III of the Constitution. They related to equality, freedom of religion, non exploitation, education and culture, property and constitutional remedies. The Constitution empowered the Supreme Court and the High Courts to issue prerogative writs for the protection and enforcement of these rights termed as fundamental rights. Some of the rights which could not be included in the Fundamental Rights were included in Chapter IV—the Directive Principles of State Policy. However, the latter was not justiciable or mandatory. Though the succeeding governments could not ignore them, they served as beacons for the legislatures.

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**4.11 Conclusion**

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In this unit learners got a clear conceptual clarity about the various concepts which are needed to be understood by a professional social worker. Thus they will also become aware about the differences as well as inter relation between these core concepts.

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## 4.12 Exercises

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- (i) Explain the terms/concepts of Social Service, Social welfare, Social Development Social Justice.
- (ii) Discuss about the dissimilarities between Social Work and Social Service?
- (iii) What is Social Assistance of Social Security?
- (iv) Discuss about Human Rights in relation to Social Work.

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## **Unit 5 □ Historical Development of Social Work in UK**

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### **Structure**

#### **5.1 Objective**

#### **5.2 Introduction**

#### **5.3 A trajectory of historical development of Social Work in UK**

##### **5.3.1 Role of the Church**

##### **5.3.2 Welfare Becomes a State Responsibility**

##### **5.3.3 The Elizabethan Poor Law 1601**

##### **5.3.4 Influence of the Elizabethan Poor Law**

##### **5.3.5 The Poor Law Revisions: 1834-1909**

##### **5.3.6 The Beveridge Report**

##### **5.3.7 Beginnings of the COS Movement and Settlement House Movement**

#### **5.4 Conclusion**

#### **5.5 Exercise**

#### **5.6 References**

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### **5.1 Objective**

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Develop historical awareness & development of social work profession, UK.

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### **5.2 Introduction**

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The roots of social work can be traced in the earnest efforts of society put forward to deal with the problem of poverty and inequality. The entire process of social work has been inspired by the ideas of charity work but social work should be comprehended in broader terms. The concept of charity work was quite popular from ancient time and the practice of helping the poor has its roots in all major global religions.

Before the evolution of modern states, mainly the Christian Church used to provide charitable services in the Mediterranean world. When Christianity was endorsed in the 4<sup>th</sup> Century, the newly legitimized church established burial societies, poor houses, homes for the aged, shelter for the homeless, hospitals, and orphanages in Roman

empire. All these initiatives were partly funded by the grants from the empire. During the middle ages, the Christian Church had a huge impact on European society and Christians used to comprehend charity as a responsibility and a sign of one's piety. All these charitable works were expressed in form of direct relief like giving money, food or other material goods to alleviate a particular need, but it didn't try to identify or address the root causes of social ills.

With the emergence of industrialization and urbanization this informal helping was replaced by social welfare services. The origin of practice of professional social work is relatively modern and scientific and mainly developed three stands. The first branch was individual case work which was pioneered by the Charity Organization Society in the mid 19<sup>th</sup> century. The second strand was social administration which consisted of various forms of poverty relief. Statewide poverty relief could be said to have its roots in the English Poor Laws of the 17<sup>th</sup> century, but was first systematized through the efforts of the Charity Organization Society. The third consisted of social action - rather than engaging in the resolution of immediate individual requirements, the emphasis was placed on political action working through the community and the group to improve their social conditions and thereby alleviate poverty. This approach was developed originally by the settlement house movement.

This was accompanied by a less easily defined movement; the development of institutions to deal with the entire range of social problems. All had their most rapid growth during the nineteenth century, and laid the foundational basis for modern social work, both in theory and in practice.

Professional social work originated in 19<sup>th</sup> century England, and had its roots in the social and economic upheaval brought by the Industrial Revolution, in particular the societal struggle to deal with the resultant mass urban-based poverty and its related problems. Because poverty was the main focus of early social work, it was intricately linked with the idea of charity work.

As feudalism declined in 19<sup>th</sup> century in England, the poor people were considered as the threat to society. The Government took proper initiative to establish a proper poor relief system to care for the poor community as they were not associated to any particular feudal manor. The origins of the English Poor Law system can be traced as far back as late medieval statutes dealing with beggars and vagrancy but it was only during the Tudor period that the Poor Law system became codified. The first complete code of poor relief was made in the Act for the Relief of the Poor 1597 and some provision for the "deserving poor" was eventually made in the

Elizabethan Poor Law of 1601.

The Poor Law Amendment Act completely refurbished the existing system in Britain and a Poor Law Commission was set up to oversee the national operation of the system. This included the forming together of small parishes into poor law unions and the building of workhouses in each union for the giving of poor relief.

Although the Poor Law Amendment Act did not outlaw all forms of outdoor relief, it gave an order that no able-bodied person was to receive money or other help from the Poor Law authorities except in a workhouse. Conditions in workhouses were to be made harsh to discourage people from claiming. Workhouses were to be built in every rural community and, if parishes were too small, parishes could group together to form poor law unions. The Poor Law Commissioners were to be responsible for overseeing the implementation of the Act.

During 19<sup>th</sup> century a surge was observed in the rate of migration to urban areas throughout the Western World as there was great leap forward in technological and scientific achievement. This accelerated the socially active, prosperous middle and upper classes to look for ways to restructure the physical and spiritual conditions of the poor under classes. This was coupled with a religious revival, and many Protestant mission efforts (urban missions), attempted to resolve the problems inherent in large cities like poverty, prostitution, disease, and other afflictions. A new philosophy of “scientific charity” emerged, which stated charity should be “secular, rational and empirical as opposed to sectarian, sentimental, and dogmatic.

During this period rescue societies were also established to provide appropriate means of self support for the women engaged in prostitution. State-built mental asylums were built from the 1840s to assist in taking care of the mentally challenged.

According to many historians Helen Bosanquet and Octavia Hill established Charity organization society in London in 1869 which led the foundation of the social theory which formed the foundation for emergence of professional social work. COS had its main focus on individual casework. It supported the concept of self-help and limited government intervention to deal with the effects of poverty. The organization claimed to use “scientific principles to root out scroungers and target relief where it was most needed”.

The process of social action was highlighted during 1880s, which was pioneered by the Settlement house movement. This Movement (creating integrated mixed communities of rich and poor) was initiated directly out of Octavia Hill’s work.

Her colleagues Samuel and Henrietta Barnett, founded Toynbee Hall, Oxford House in 1884 in Bethnal Green as the first university-sponsored settlement. Another early organization was Mansfield House Settlement, also in east London.

During 20th century, these different organizations with their diverse intellectual underpinnings were beginning to coalesce into modern social work. Foundations were established to examine the root causes of social problems such as poverty, and social workers became more professional and scientific in their methodology.

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## **5.3 A trajectory of historical development of Social Work in UK**

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### **5.3.1 Role of the Church**

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

### **5.3.2 Welfare Becomes a State Responsibility**

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

### **5.3.3 The Elizabethan Poor Law 1601**

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

The law distinguished three classes of the poor:

- 1) *The able-bodied poor* were called “sturdy beggars” and were forced to

work in the house of correction or workhouse. Those who refused to work in the house of correction were put in the stocks or in jail.

- 2) *The impotent poor* were people unable to work—the sick, the old, the blind, the deaf-mute, the lame, the demented and mothers with young children. They were placed in the almshouse where they were to help within the limits of their capacities. If they had a place to live, they were given “outdoor relief” in the form of food, clothes and fuel.
- 3) *Dependent children* were orphans and children who had been deserted by their parents or whose parents were so poor that they could not support them. Children of eight years and older able to do some domestic and other work were indentured with a townsman.

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

### 5.3.4 Influence of the Elizabethan Poor Law

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

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

Children, grandchildren, parents, and grandparents were designated as “legally liable” relatives. The Elizabethan Poor Law was noteworthy and progressive when it was enacted. It has served as the basis for both English and American public welfare.

### **5.3.5 The Poor Law Revisions: 1834-1909**

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

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

Parishes were no longer to be the administrative units. Between 1834 and 1909 there were numerous changes in Poor Law legislation, the cumulative effect of which was to veer the entire system away from the principles of 1834. The most important changes were those that began to develop specialized care for certain disadvantaged groups. For instance, for dependent children district schools and foster homes were provided and for the insane and feeble-minded specialized institutions were started.

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

### **5.3.6 The Beveridge Report**

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

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

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

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

### **5.3.7 Beginnings of the COS Movement and Settlement House Movement**

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

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

Samuel Augustus Barnett was the founder of Toynbee Hall, the first settlement house, in which wealthy Oxford students “settled” in an attempt to improve living conditions in the slums of White Chapel. The basic idea was to bring the educated in contact with the poor for their mutual benefit. Realization had dawned on the Christian Socialists that mere distribution of charity does not solve problems. In order to better understand the situation of poverty and underdevelopment, one needed to live with the poor and listen to their problems.

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## 5.4 Conclusion

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The learners became aware about the development of social work in UK. They also learnt about various important laws and report like- Elizabethan poor law 1601, Beveridge Report 1942. This unit also highlighted about the COS movement and Settlement Movement.

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## 5.5 Exercises

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- (i) Briefly discuss about historical development of Social Work Profession in UK.
  - (ii) Write a note on Elizabethan Poor Law, 1601.
  - (iii) Discuss Beveridge Report, 1942.
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## **Unit 6 □ Historical Development of Social Work in U.S.A**

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### **Structure**

- 6.1 Objective**
- 6.2 Introduction**
- 6.3 Early Historical Development of social work**
- 6.4 Development of social work and social welfare in North America**
  - 6.4.1 United States of America:**
  - 6.4.2 Canada**
- 6.5 Development of social work and social welfare in South America**
- 6.6 Conclusion**
- 6.7 Exercise**
- 6.8 References**

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### **6.1 Objective**

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Learner will understand about the historical development of Social Work in U.S.A.

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### **6.2 Introduction**

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“Social work is a practiced based profession and an academic discipline that promotes social change and development, social cohesion and the empowerment and liberation of people. Principles of social justice, human rights, collective responsibility and respect for diversities are central to social work. Underpinned by theories of social work, social sciences, humanities and indigenous knowledge, social work engages people and structures to address life challenge and enhance wellbeing.” (IFSW, 2014)

Historical influences in different parts of the world have structured the specific nature of social welfare and social work. The concept of universal influences and specifically the cultural ones must be taken into account in forming the perception about social work profession. During the earlier period of 17<sup>th</sup> century a large population from Europe migrated to United States and established new settlement. The older settlement of US was inspired by European culture and civilization. In

the field of social welfare the American settlement followed Europe and specially England. Like England, United States of America also emphasized the private charity. However since 1935 a huge and revolutionary change could be observed in the development of social work as profession in America which left behind its development in England. The historical development of social work in America can be discussed in the light of early historical development of social work.

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### 6.3 Early Historical Development of social work

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It has been mentioned earlier that early settlers in American colonies migrated from different European countries especially from England carried their traditions, laws and perception of their institutions along with them. This crowd was deeply engaged in resettlement problem which compelled them to ponder over the troubles of the needy migrants. Actually they were inspired by their religious principles and consequently they could not turn their back on the religious obligation of helping people who are in need. The concept of social work and social welfare has been developed within a broader context which has been manipulated by global and historical influences in different societies. The origins of all these influencers can be traced in ancient societies of Asia and Europe during the period Before the Common Era (BCE).

Robert. L. Barker provided a list of these influences along with significant dates and events which will represent the broadest possible chronology of social work history” and preceding major developments in the Americas include:

- B.C.E. 2500: *The Books of the Dead*, Egyptian papyrus scrolls, were placed in many pyramids
- Spelling out a king’s duties, including care for the sick, hungry, and homeless.
- B.C.E. 1750: King Hammurabi, in Babylonia, issued a code of justice requiring that people help each other in times of need.
- B.C.E. 1200: In Israel, Jewish people are told that their faith requires them to help the poor, elderly, disadvantaged, widows, and orphans.
- B.C.E. 530: The Buddha, Siddhartha Gautama, teaches that love and charity for others leads to enlightenment.
- B.C.E. 500: Philanthropy, or “acts of love for humanity”, is introduced in Greece, where citizens are encouraged to donate money for the public good.
- B.C.E. 300: In China, Confucius declares that humans are bound to each

other by *Jen*, expressed through the social act of helping others in need.

- B.C.E. 300: Prince Asoka of India endows hospitals and shelters for both people and animals.
- B.C.E. 100: The Roman tradition wherein the wealthy provide free or low-cost grain to all citizens is well established.
- B. C.E. 30: Christian teachings emphasize the importance of giving to those who are less fortunate.
- 400: In India, hospitals, or facilities providing shelter for the poor and disabled, are established.
- 542: Hospitals similar to those in India are established throughout China and the Middle east, and spread to Europe.
- 650: Muslims are told that paying zakat (a “purification tax”) to care for the poor is one of the Five Pillars (duties) of Islam.
- 1100: The Roman Church declares that rich people have a moral and legal obligation to support the poor.
- 1215: The Magna Carta, in England, establishes human rights, but only for the nobility (privileged class).
- 1348: Partly because of the bubonic plague, which killed nearly one-third of the population, European feudalism begins to break down, leaving the poor even more economically vulnerable.
- 1531: England’s first legislation providing relief to the poor is issued, licensing older and disabled people to beg in their own neighborhoods.
- 1601: The Elizabethan Poor Law is established. Lasting for nearly 200 years, and providing a model on which colonial American laws were based, they taxed people to support basic needs of dependent people in their communities, and harshly punished the “able-bodied” poor.

During different period of time and cultures, eventually it has become quite evident that different societies have struggled to admit the fact that all the members of the community cannot have equal access to all the resources or even to basic necessities of survival. Religious and spiritual influences have provided required pathways for responding to these needs, drawing on common principles recognizing the importance of sympathy for the disadvantaged and downtrodden. Many new ideas and strategies which have emerged in different societies of Asia and Europe have contributed effectively in structuring the developmental trajectory of social work and social welfare in the New World, where colonial influences faced a competition with indigenous people in the process of shaping of social order.

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## 6.4 Development of social work and social welfare in North America

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Within North America practices and strategies of social work and social welfare especially in United States and Canada have been shaped by social, political and economic practices derived from Europe and especially from United Kingdom. In Canada, French influences also were significant, and led to the development of diverse practices within a common national context.

### 6.4.1 United States of America:

Social Work education in United States has been formalized just more than one century ago, when the first lecture was delivered to persons who had been working for the downtrodden at the School of Social Economics, in Chicago, Illinois. When Juino is the American colonies were established and began to prosper the problems related to social context became more complex. Bernard provided a brief which expressed the strategies of addressing these problems in the early history of the U.S.

In the initial years the population was limited and the resources were plentiful and consequently poverty and dependency were viewed as both unusual and temporary. Almshouses and workhouses became shelter for all those who either could not or would not be productive. But eventually it became apparent that this was neither an effective nor a profitable solution. The concept of voluntary societies emerged from various religious group and they started working for the poor and unproductive. With very limited public provision, the number and variety of these voluntary organizations became extensive.

Barker's Milestone (1999) highlighted some of the key steps in the evolution of social welfare and social work in the United States of America.

- 1624: Virginia Colony institutes laws providing for the needs of disabled soldiers and sailors.
- 1642: Plymouth Colony, based on the Elizabethan Poor Law, enacts the first such legislation in the "New World".
- 1650: The "Protestant Work Ethic", emphasizing self-discipline, frugality, and hard work becomes prominent, justifying those who adopted its view to look down upon people who are unemployed or dependent on others.
- 1692: Massachusetts introduces indentured servitude, providing that homeless children could be placed with other families who could require them to work for a period of time to pay for their care.

- 1776: The U.S. Declaration of Independence is signed, promoting freedom for everyone but the slaves.
- 1787: The U.S. Constitution is adopted to “promote the general welfare”, moving social welfare into American political discourse.
- 1813: Child labor laws are passed in Connecticut, requiring that factory owners teach reading, writing, and arithmetic to children working for them.
- 1830: The National Negro Conventions meet to begin discussions about civil rights, health, and welfare for people of color and women.
- 1843: The New York Association for Improving the Condition of the Poor is established, and thereafter imitated its emphasis on abstaining from alcohol, becoming self-disciplined, and developing a work ethic as ways to end poverty.
- 1848: Feminists meet to begin establishment of women’s rights to vote and receive equal opportunities for education and employment.
- 1870: Social Darwinism gains influence, supporting the view that poverty was a natural part of the human condition, and that helping the poor made them lazy.
- 1874: The first Charity Organization Society is established, at first giving only advice, and not direct financial aid to the needy.

**Charity Organization Societies:** COSs were originally established to bring order and organization to the extensive private strategies to deal with the problems of the disadvantaged. The underlined philosophy was to give every disadvantaged person equal opportunity to be able to become self independent with those requesting aid being classified by the volunteers as either deserving or undeserving, based on whether they were judged as being willing to help them.

- 1886: The first US settlement house, modeled on earlier efforts in the UK, is established with a goal of eliminating the distance between socio economic classes by locating housing for the poor in working class neighborhoods. Settlement houses initially provided day nurseries for working mothers, health clinics, and classes in dance, drama, art, and sewing (Van Wormer, 2003). Eventually, they become more politicized and rather than looking down on the poor or assuming that by setting a superior example the problems of the poor would be resolved, they begin to focus on the needs and desires of those with whom they were working through advocacy and social change.
- 1895: Chicago’s School of Social Economics, often recognized as the

founding center for modern social work, and begins offering lectures to persons working with the poor.

- 1900: The term “social workers” is coined by Simon Patten, who disputes with Mary Richmond whether their major role should be social advocacy or the delivery of individual services.
- 1915: Abraham Flexner issues his report declaring that social work is not yet a profession because it lacks a written body of knowledge and educationally communicable techniques.
- 1917: Mary Richmond publishes *Social Diagnosis*, influenced by the work of Sigmund Freud, and emphasizes an approach to client problems based on understanding their inner lives and familial environments.
- 1933: U.S. President Franklin D. Roosevelt proclaims a “New Deal” for Americans, establishing major social welfare programs responding to poverty and unemployment.
- 1950: The Social Security Act of 1935 is amended to include children and relatives with whom needy children are living, and to aid permanently and totally disabled people.
- 1955: Rosa Parks, a black woman, refuses to move to the back of a bus in Montgomery, Alabama.
- 1964: U.S. President Lyndon B. Johnson establishes the “Great Society” programs, and the Civil Rights Act makes racial discrimination in public places illegal.
- 1965: More “Great Society” programs, providing for medical care, the needs of older Americans, and children’s education, are established.
- 1990: The Americans with Disabilities Act makes it illegal to discriminate against disabled people in any business employing more than 15 persons.
- 1990: The Ryan White Comprehensive AIDS Resources Emergency Act provides funding for prevention, intervention, treatment, and community planning in relation to the HIV/AIDS.
- 1996: President Clinton signs into law the Personal Responsibility and Work Opportunity Reconciliation Act, restricting or eliminating many entitlement programs for poor people, and replacing them with more temporary aid designed to promote independence.

#### **6.4.2 Canada**

Canada also has many historical influences which have similarities with United States and its development has in many ways mirrored major events in its neighbor to the

south. For Allen, Canadian welfare can be defined most simply as “payments to the poor, given as a last resort because they are poor”. Canada has a long history of public welfare programs, jointly funded through public and private sources (Hopmeyer, Kimberly, & Hawkins, 1995). These include programs in health, personal and social service delivered through federal and provincial governments.

- 1840: Britain abolishes slavery in all its colonies in the Western Hemisphere.
- 1864: French sociologist P.G.F. Le Play completes the first scientific study on poverty – its extent, causes, consequences, and possible solutions.
- 1919: The 17 schools of social work in Canada and the US form the first organization promoting uniform standard for education and training (eventually named the Council on Social Work Education in 1952).
- 1926: The Canadian Association of Social Workers (CASW) is founded.
- 1935: The Canadian welfare state begins, in the height of the Great Depression, with passage of the first unemployment insurance legislation (becoming, in 1940, The Unemployment Insurance Act).
- 1943: The Marsh Report formalizes guidelines for the Canadian post-war welfare system.
- 1944: The National Housing Act is established.
- 1945: Family Allowances, a system of universal, non-taxable child benefits payable to the mother is passed.
- 1952: Old Age Security (OAS) is introduced, providing universal, non-taxable benefits to every senior over age 65 who meets residency requirements.
- 1965-66: Three key programs, the Canada Pension Plan (CPP), the Canada Assistance Plan (CAP), and Medicare set the “high water mark” for social welfare provision.
- 1985: The Canadian Health Act provides for universal comprehensive health care.

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## **6.5 Development of social work and social welfare in South America**

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The development of social work and social welfare in South America was largely influenced by various European countries like United Kingdom, France, Germany, Spain or Portugal .

- 1494: Monarchs of Spain & Portugal accept the Pope's territorial division of the New World.
- 1925: The first South American school of social work is created in Santiago de Chile.
- 1930: The Argentine Social Museum approved a proposal creating the School of Social Service, offering the first professional social work curriculum.
- 1945: The First Pan-American Congress of Social Service was held in Chile, where curriculum standards were framed.
- 1976: Military rule ensues in Argentina, leading to the abduction, torture, and killing of more than 12,000 citizens.
- 1978: The Argentine Council on Social Service education is created.

Since 1983, after many years of military repression and governmental control, social work has been able to gain professional and educational reorganization. Initially modeled on U.S. educational and professional practices, emphasizing casework, group work, and community organization, Latin American social work over time became free from these influences and put its step towards conceptualizations of indigenous social realities. Social work and social welfare continue to be at the core of tensions in creation and maintenance of just societies, and in the equitable distribution of resources to meet basic human needs.

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## 6.6 Conclusion

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The history of social work and social welfare in America were largely shaped by European influences. These in turn arose in part in ancient Asian and middle Eastern traditions. On continents of the new world, colonial influences helped define the nature of well being and proscribed responses for inequalities that emerged in the distribution of social resources. The difference between "Have and Have nots" often involved judgments about the moral character or social status of persons in need and led to variations in remedies for their circumstances.

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## 6.7 Exercises

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- (i) Discuss or Illustrate the historical emergence of development of Social Work in U.S.A.
- (ii) What is C.O.S?
- (iii) Discuss the development of Social Work in South America.



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## 6.8 References

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## **Unit 7 □ Historical Development of Social Work in India including social situation in Ancient, Medieval, Colonial and Post Colonial India**

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### **Structure**

- 7.1 Objective**
- 7.2 Introduction**
- 7.3 Religious belief**
- 7.4 Social Work in Ancient India**
- 7.5 Social Work in Medieval Period (1206-1706)**
- 7.6 Social Work in Modern Period (AD 1800 onwards)**
- 7.7 Conclusion**
- 7.8 Exercise**
- 7.9 References**

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### **7.1 Objective**

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Develop an understanding about historical development of Social Work in India considering the past & present.

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### **7.2 Introduction**

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India is one of the countries of the world that carries a rich social and cultural heritage which dates back to 3000 BC. The culture of Harappa and Mohenjo-Daro (now in Pakistan) is considered to be the oldest and finest culture as regards the quality of life the citizens of any state. The second oldest culture observed in Indian history is the Vedic period between 1700 and 600 BC when the Aryans came to India, probably from Persia speaking Indo-European language. During this period these nomadic tribes began the era of agricultural society settling at the Ganges valley. It is also assumed that the caste system based on the occupation emerged during this time. Sharing of resources among the members of the communities and the society at large came into being at this point of time, though there are agreements and disagreements among the historians. Vedas guided the social and cultural life of the people during this period. The Vedas, the Upanishad and the Gita the oldest

epics controlled the people with an open and broad outlook, preaching the welfare of the poor with almsgiving including all other assistance to the people in need, accepting that all the human being as individuals possess dignity and worth. Tolerance was preferred than violence for maintaining peace and tranquility in society.

The third oldest culture which developed in undivided India is as old as 300 to 500 BC when Gautama Buddha established the paths of life. In fact, many professional social workers consider Buddha as the first social worker in Indian and the world on the following logic. He left the place at young age and went for searching the knowledge on humankind and their sufferings. He moved around the communities and learned from his observation and made scientific analysis about the causes and effects relationships of suffering of the poor, downtrodden and the sick. Meditation after observation helped him to conceptualize the truth behind all kinds of sufferings creating a knowledge base on the life and living of people and the society in general.

While living in the communities with the masses he got trained in building rapport and providing the services according the needs of the individuals, groups and communities. His association with common and needy could be compared to a systematic training in providing social services. While conceptualizing the ways of happy life his eight paths were recognized as the right way of living life. This approach of service delivery got recognition from the people across the world. It won't be wrong to say that his teachings were spiritually and socially recognized everywhere. Finally, Buddhism is now an international organization serving the well off people spiritually and the downtrodden with the basic necessities of life with a concern for peace. Buddhist Monasteries are now professionally managed organizations of the world. In this sense Gautama Buddha is the first professional social worker in India which meets all the essential requirements of a profession. Buddha's teaching may be viewed as both a reaction against rigid, ritualistic *Brahmanism* and the loss of his status to *Kshatriyas*. Gore<sup>1</sup> (1966) in his article 'The Cultural Perspectives of Social Work in India' wrote that at least five approaches can be identified as the religious-traditional, the liberal-reformist, the secular-missionary, the ethical-revolutionary and the liberal professional. It's true that social service emerged from religious faith but some superstitious belief called for reform of the same with the initiatives of the reformers. The secular missionaries took the welfare and development of the social milieu a step further with their concern for humanism. The ethics that governed the conduct and behavior of the people traditionally in India inculcated the altruism among all human sect. The professional approach with rights and justice came much later with beginning of the formal training in social work in India.

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1. Gore, M.S. Seminar paper presented at the conference organized by the Council of Social Work Education and The East West Center, February 21–March 4, 1966, Honolulu, Hawaii

The culture of any country or society is based on;

- a. Religious belief
- b. Social norms and customs
- c. Economic policy
- d. Ethical and spiritual values
- e. Political environment

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### 7.3 Religious belief

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The cultural tradition and social service in India is one of the oldest and were inbuilt in the social systems itself. Vedas prescriptions about the life and living of the people were based on natural laws that govern the universe. Live and let live was the basic policy. Give and take was the way of life. Lives of people were based on mutual help and assistance. The Gita and the Upanishad furthered the value laden society inculcating high levels of moral and ethical consideration. Happiness or the bliss is essential for everyone's life and living. This could be achieved by good deeds or pious act by offering food to the hungry poor, crippled, and any person in need of basic things for survival. This giving in the early Vedic period included cattle, land, female and male slaves, grain, clothes etc. Following the guidelines of the Vedas and the Upanishad the ultimate aim of life for any person living in a Hindu society was to acquire virtue which will pay them back in future including on their rebirth. Group and community living were then common in such state of mind of the people. Hindus believe in birth and re-birth of the immortal souls everybody wanted to achieve higher status in society by doing charity to the people as an act of merit.

Guilds in ancient and medieval India were the corporate organization that provided a number of social and economic welfare programmes for the vulnerable populations. Later on, these guilds were considered as the part of the state. Buddhism emerged in line with Hinduism, though contradicting the *Brahmanism* and their supremacy, but accepted without much conflict with each other. In fact, cultural history show that there was minimum conflict among different religious groups of India till the medieval period beginning from 1000 BC until the Mughal invaded this land with a different culture 12<sup>th</sup> century AD. The religious and social order was then controlled the behavior and conduct of the citizens in the country preventing war and conflict. Joint families and communities made provisions for the aged, the sick, and the

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2. Pathak, Shankar, Social Work and Social Welfare, P- 35, Niruta Publications, 2012, Bangalore.

person in distress including the unemployed. Suffering was considered as a temporary lapse due to individuals' inactiveness. According to the Hindu religion 'work is worship and nothing could be achieved without hard work'. As social harmony prevailed with high level of values among the people during the Vedic period, the tradition continued until the beginning of 12<sup>th</sup> century.

During the 1<sup>st</sup> to 8<sup>th</sup> century AD the *Mauryan* rules the king was made responsible for the welfare of the subjects. The welfare activities since then became a state responsibility along with the religious and charitable institutions. During this period "the general population had few rights. Their duties not only specified in great detail for all aspects of their lives, but also strictly enforced. A close watch was kept on them through a comprehensive and efficient system of espionage. There was a huge bureaucracy running the highly centralized system of administration, which was supported by a large professional army. There was little freedom for the people."<sup>2</sup> The status of women during this period was somehow better as they had property rights, right to divorce and remarriage which were not sanctioned under *Brahamanism*, the state discouraged asceticism that were being popular following the Buddhist influence. In a caste layered society where occupation was decided by their status in families it was almost impossible to change their occupation.

King Ashok followed the similar bureaucracy and wanted to expand his kingdom with his army. After *Kalinga* war when he was shocked by the bloodshed he adopted the paths of non-violence following Buddhism. Soon he became a benevolent king to due his concern for the welfare of his subjects. Most notable tradition he introduced was special care for the women appointing officials as Superintendent of Women. Taking the welfare further he appointed High Commissioners of Charity for organizing donations from the royal families and regulating all charity work in the state. Prison welfare was another area of intervention initiated by Ashok with Commissioners of equity. He made special provisions for development rural inhabitants as they were backward in all sense though they used to feed everyone with agricultural products. The ideology of the state of Ashok was based on humanism. As follower of Buddhism and his love for the common with strategic development plans is one of the pioneer works done in ancient period in India. The people of ancient India were more religious and spiritual in nature and compliance to religion developed the spirituality to the highest level leading to happiness in life.

Social reform and social work can be traced at the beginning of the nineteenth century, especially to the time of Raja Rammohan Roy. Any reference made to earlier period mention reform activities of some Muslim or Maratha rulers. However, one comes across vague reference to social welfare activities in ancient India- mostly as a glorification of the past. For getting a bird's view about the ancient period, it has been classified into 2500 BC to AD 1000 as ancient period, AD1100 or 1200 to AD 1800 as the medieval period and the period from AD 1800 onwards as modern

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

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## 7.4 Social Work in Ancient India

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

Next to education, reference may be made to religion, which took precedence over everything else to the people of ancient India. One of the popular methods of performing social activities hence was *Yagnas*. The main aim of yagnas was the common welfare of all, devoid of any personal benefit or profit. There were several *Yagnashalas*, which were like classrooms wherein students were instilled with the feeling of working without the egocentric desires. This learning and spirit transcended to the home, workplace and in the ordinary community life. The community was urged to move ahead as one entity and achieve progress. The communitarian stricture of early Vedic period functioned like an extended family, where everybody catered to everybody’s needs. Due to the simple nature of activities and relationships community welfare was a concern of everybody. With the gradual development of agrarian societies, private ownership of land and charity came into being. Charity or **Dana** became the instrument and virtue of the privileged sections to be dispensed voluntarily. By later vedic period Charity (*dana*) became institutionalized and became associated with religious ideology. It was extolled as a cherished virtue.

The advent of Buddhism changed the character of the society to class based agrarian society. It’s philosophy attempted to explain the class differences and emphasized

upon the *punya* and *dana* (charity). Charity was not merely a means to ameliorate the conditions of the marginalized populace but also as the giving of gifts to *Songs*, which were centres of shelters and learning. Guilds, also arose as significant corporate body entrusted with political and economic functions during this period. These also provided social security to the downtrodden sections of the society, and parts of its funds were utilized for the relief of blind, destitute, invalid, infirm, orphan and widowed women. With the establishment of new political system in Magadha states, earliest attempts to establish administrative system were made. General welfare, construction of roads, agriculture etc. was given attention. Kautilya highlights the duties of the King towards the welfare and happiness of his subjects. During the reign of Ashoka and later Kanishka, similar range of social welfare activities were initiated which encompassed women's welfare, rehabilitation of prisoners, rural development, free medical care, regulation of prostitution, provision of public utility services etc.

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## 7.5 Social Work in Medieval Period (1206-1706)

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The approach followed while mentioning the social reform activities during the medieval period would be to focus not on individual kings and their achievements but to the extent of their contribution to changes in social institutions and structure. The Muslim Sultanate who formed a significant phase of the medieval period were motivated and driven by the same spirit of social service in the fields of religion and education. Humayun was the pioneer amongst the Muslim rulers to make the efforts to prohibit *Sati* system. Akbar was an illustrious ruler who took initiatives in bringing reforms in Indian society by abolishing slavery in 1583. He introduced equality among people irrespective of class and religion, and established comprehensive system of poor relief which was of two types: granting relief in cash or kind to every needy person who made requests for the same and the other was systematic and organized assistance provided regularly.

Before the advent of the British, Indian practically lived in village. Thus the economy of the village was self-sufficient. But under the British rule, India was help as an agrarian country. Only Industries were allowed to develop which provided better opportunities for the investment of British capital. Further, the British rules menaced the organization of production. These economic and organization change brought down the economic condition of Indians. All the problems are chiefly related with health, housing, child and woman welfare and labour, recreation, crime and social disorganization. Due to these problems the need for organized social work was realized. British rule was main inspiration for social reform movement. Christian missionaries spread education, brought the theory of equality, which in turn helped the social reforms to attack the evil customs and inequality. There were no property

rights for Indian women. Early marriage, inequality, caste system, widow remarriage, custom of Sati were the burning problems of Indian Society.

In the Independent India the source of all welfare service are inherent in the constitution. Various schemes with regard to the welfare of women, children, youths and aged persons have been implemented. 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. These services are distinct from the general social services. In order to supervise the social welfare services, the central social welfare Board has been established. The board assists in the improvement and development of social welfare activities. Thus, in Indian social work is gradually emerging as a profession which will be dealt subsequently.

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## **7.6 Social Work in Modern Period (AD 1800 onwards)**

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The Indian society gradually underwent several major changes in the political, economic and social spheres during this period. Some of the major changes which reverberated the entire structure were new legal system based on western ideas of property rights, rule of law, judiciary and the emergence of market economy, development of railways and communications, and a new educational system which opened visions to ideals of liberty, justice, equality. These changes affected the family, kinship, marriage and caste. It influenced and led to the growth of an elite group of western liberal rational outlook that spearheaded the movement for social reform during the nineteenth century.

The genesis of social reform movement can be traced to the work of Rammohan Roy, who sowed the seeds of religious and social reforms. A number of reformers like Ishwar Chandra Vidyasagar, Jotirao Phule, Sasipada Banerjee, Gopal Krishna Gokahale, Swami Dayanand, Swami Vivekananda, Bal Shastri Jambhekar in different parts of the country for a period of almost a century concentrated their efforts on reforming certain features of Indian society like caste system, child marriage, sati, widowhood, idol worship. The ideals of justice, equality, liberties were underlying principles of these reform movements. Several of them established schools and institutions to provide service to individuals affected with the harmful aspects of the Hindu society. They based their attack on spreading education and propaganda encouraging the governments to pass legislation to eradicate these social practices. Some of the important organizations that played a key role in development of this movement are Brahma Samaj, Arya Samaj, Theosophical Society, Ram Krishna Mission, Indian Social Conference, Servants of India Society etc. However, this social reform movement confined to small elitist segment of the population mostly consisting of English speaking middle class. But with the advent of Gandhiji on the scene, the entire social reform and political independence movement took a turn.



Significantly, Gandhiji linked political movement with the social movement and transformed this into a mass movement with the participation of all sections of population notably women and peasants and lower castes.

After independence, the government shifted towards the welfare approach and took several areas of social work under its purview. The establishment of the first school of social work, Sir Dorabji Tata Graduate School of Social Work, Bombay in 1936 marks a watershed in training and education of social work profession. Gandhi linked political movement with the social movement and transformed this into a mass movement with the participation of all sections of population notably women and peasants and lower castes.

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## 7.7 Conclusion

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This unit took us to a beautiful journey of social work in India right from the ancient period to the present period. We got an idea about how the traditional religious practice in India underwent a transformation. Finally, India after witnessing several social reform movements adopted a welfare approach after independence.

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## 7.8 Exercises

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- (i) Social Work in Ancient India – Discuss.
- (ii) Illustrate Social Work in Medieval period.
- (iii) Development of Social Working Moder period.

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## 7.9 References

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## **Unit 8 □ Development of Social Work as a Profession and Education in India**

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### **Structure**

- 8.1 Objective**
- 8.2 Introduction**
- 8.3 Prospect for professional social workers in development sectors**
- 8.4 Skills Required for a Professional Social Worker**
- 8.5 Conclusion**
- 8.6 Exercise**
- 8.7 References**

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### **8.1 Objective**

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Learner will learn about the development of Social Work as academic discipline India.

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### **8.2 Introduction**

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Social Work is a noble profession with the blend of scientific knowledge and humanistic practice. In India, during the last eight decades the professional Social Work has contributed drastically for the wellbeing of the poor and less privileged. When Professional Social Work entered in 1936, India was a colonial country. The profession of Social Work in India marked its platinum jubilee in the year 2012. Seventy-five years and more have been critical in the establishment of the profession as an independent helping profession, interdisciplinary in nature and based on a foundation of traditional Social Work methods and skills, values and ethics built around humanitarian principles with a combination of several religio-cultural philosophies rich to the nation. The Western legacy of professionalization of Social Work continues in several developing countries that have adopted an American–Eurocentric model. The initiation of Social Work education in India was based on Western thought and pedagogy.

Professionalization of Social Work began with practice in Mumbai (erstwhile Bombay) in 1936 under the leadership of Sir Clifford Manshardt, an American missionary, at

the Nagpada Neighbourhood House (settlement house for family welfare). He became the founder-director of the Sir Dorabji Tata Graduate School of Social Work which began with a Diploma in Social Service Administration. In 1964, the School became the Tata Institute of Social Sciences (a Deemed University) which offered a Master of Arts Degree in Social Work. Social work profession addresses the barriers, inequities and injustices that exist in society. Its mission is to help people to develop their full potential, enrich their lives, and prevent dysfunction. Professional social work is focused on problem solving and change. As such, social workers are change agents in society and in the lives of the individuals, families and communities they serve. It responds to crises and emergencies as well as to everyday personal and social problems.

Social Work as profession in India has already passed its infancy long back and in the last few decades it has emerged as one of the most demanding profession in India. In India a person – holding a Bachelor (BSW) or Master (M.A in Social Work/MSW) degree in Social Work – is generally considered a professional social worker. As far as Indian scenario is concerned professional social workers can be found in direct practice in administrative, management and policy planning positions in various Government and Non-Governmental Organizations (NGOs) as well as in government ministries. Both Governmental and Non-Governmental Organizations (NGOs) have a lot to offer, if you are willing to work hard and in any given conditions. International organizations too are socially aware and hence a number of opportunities are available in international social work. Industrial and commercial units too are looking to hire social workers. A degree or diploma in Social Work is creating a large number opportunities for the millions of Indian youth in various sectors.

A very significant paradigm shift in social work curriculum was the move from a ‘social problem perspective’ to a ‘developmental perspective’ in the analysis of social issues. This was greatly influenced by the World Summit on Social Development in 1995 in Copenhagen that led to the United Nations focusing on key social development themes. Social work educators were thus influenced to integrate development concerns and issues in the curriculum. This perspective was also integrated in the National Social Work Curriculum (University Grants Commission 2001). Since the turn of the century, social work teachers have been joining hands with human rights groups to protect the rights of children, women, prisoners, activists, etc. Social work colleges in India too are gradually incorporating the human rights perspective in their curriculum, pioneering programs and policy change to protect the rights of the child,

the girl child, women, and the right to education, health and livelihood. This is in keeping with the United Nations Human Development Reports (United Nations Development Programme 2007 and 2009) adopted by the International Association of Schools of Social Work (IASSW) and the International Federation of Social Workers (IFSW).

Education and training in the discipline of social work is far more complex in view of its unique nature. To create a cadre of competent professional social workers requires competent teachers and practitioners who together form a pool of educators created from a praxis of reflections on theory and practice. Most social work educators are trained social work professionals who qualify through passing the UGC governed National Eligibility Test or the state governed State Level Eligibility Test ([www.ugcnetonline.in](http://www.ugcnetonline.in)) to teach at the college level. Giving priority to past or simultaneous practice experience is always an advantage. They further qualify with an MPhil or PhD in social work. Schools of social work are required to mandatorily employ such qualified personnel in the teaching profession. Faculties are also required to complete certain refresher courses for career advancement.

A major challenge is the lack of faculty development programs or refresher courses tailored specifically for enhancing capacities of educators. Retaining competent faculty is a major challenge owing to the larger sociopolitical, financial and infrastructural constraints that draw them to more fulfilling and greener pastures, even outside the country. The need for a strong body or network of schools that weaves together the diversities in teaching and learning methodologies, and ensures high quality in the education and training patterns in the country, is apparent.

The profession is not governed by an exclusive council or a body that oversees the areas of social work practice. Therefore, no rigid or clearly marked boundaries exist in the country. Social work practitioners do not require a license as would doctors, lawyers, nurses, etc. This has led to several other disciplines entering the domain of social work practice. Educational programs such as Human Rights, Development Studies, Health Management, Human Resource Management, Rural Management, Urban Studies etc. are becoming independent disciplines or professions, which were once an integral part of the domain of social work. The profession is going through the process of re-establishing a national association of social work educators in the country. Educators are spearheading this effort to create a credible body that will monitor and enhance the quality of social work education and practice in India. This effort has taken on a distinct and clear-cut structure in the recent past in the formation

of a National Network of Schools of Social Work (Nadkarni & Desai 2012). In a recent consultation, a group of senior educators from the network met at Tata Institute of Social Sciences to launch the Indian Association of Social Work Education (IASWE). This association is expected to chart new pathways for enhancing the competency and visibility of the profession through its educational programs.

With increasing focus on the services and manufacturing sector in India, there is today great demand for management skills in business and industry. In this era of an unregulated labour market, there is increasing need for human resource management and skills in project planning and development as well as monitoring and evaluation. The response of social work has been to cater to these capacity-building needs by initiating postgraduate degrees in these areas which have been the territory of management schools. In turn, management schools are also preparing managers and social entrepreneurs for the social sectors. Based on the need for a transformative paradigm for social work education, the National Network of Schools of Social Work members developed objectives to make social work education emancipator and transformative to create an inclusive and just society; set minimum required standards of curriculum, re-emphasizing its ethical foundations; created a universally accessible repository of high quality knowledge, resources, expertise and processes of sharing with schools across the country; achieve visibility for the profession through structures that engage state, civil society, and industry; established linkages and databases that connect and inform all responsible stakeholders; strived to improve standards through accreditation systems and periodic reviews; and created representative scientific associations to explore various facets of social work, taking responsibility for collective advocacy and action (Nadkarni 2012).

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### **8.3 Prospect for professional social workers in development sectors**

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At present the development sector is largely controlled and managed by the welfare or Non-Governmental Organizations (NGOs)—who are doing the pioneer work towards the overall development of the society. A person with a degree (preferably a Master degree) in Social Work is highly preferred in developmental agencies and NGOs. In other words, it can be said that NGO sectors as well as the development sectors are being dominated by the professional social workers. As far as the salary of a professional social worker in development sector (in India) is concerned – it varies from organization to organization. Generally it is negotiated at the time of interview.

As salary is negotiable in development sector, likewise flexibility also exists in the recruitment process. Sometimes it is also observed that a person gets recruitment in a particular position – though he/she has not fulfilled the minimum requirements. Percentage of marks in M.S.W hardly matters in recruitment-process of development sector; 50% to 55% marks in M.S.W is enough to get a good job in a reputed organization. What does matter – is relevant working experiences, possession of suitable technical skills of project management, sound knowledge managing NGO administration (see table 3) etc; sometimes the reputation of the academic institution – from where the applicant obtained the degree in Social Work – is taken into consideration by the recruiting organizations. Students completing M.S.W from institutes like TISS, XISS, Delhi University – are generally preferred and get higher salary at the beginning.

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## 8.4 Skills Required for a Professional Social Worker

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- Preparing Project Proposal
- Preparing Management Information System (MIS)
- Preparing Project Implementation Plan (PIP)
- Managing and coordinating project at district/state/national level
- Program monitoring & evaluation
- Report writing and presentation
- Preparation of monthly plan and budget
- Coordinating and liasioning with district and state administration, other stake holder and partner organizations
- Organizing training, workshops, seminars etc.
- Developing Information Education Communication (I.E.C) materials
- Documentation and case studies
- Team management
- Facilitation and people mobilization
- Doing long-hour field work and extensive travelling
- Managing and coordinating projects at state and district level
- Positive work attitude
- Integrity and honesty

- Doing long-hour field work in adverse situation
- Have interpersonal communication skills
- Have proficiency on the computer
- Knowledge of community resources etc.

Most of International NGOs have a specified pay structure for different positions – For entering into these organizations – at least three to five years’ prior working experiences in a reputed developmental organization is necessary. In the 1950s and 1960s several schools of Social Work started in other parts of the country with faculty who completed doctoral studies in the US. This was a major factor, particularly for the growth of postgraduate degrees in Social Work with specialisations in clinical and non-clinical Social Work. Social Work educators have written extensively on the urgent need to indigenise the curriculum. Writings of Gore (1965), Dasgupta (1968), Banerjee (1972), Desai (1985), Siddique (1987), Desai (2004), Saldanha (2008) and recently by Bodhi (2011) have strongly criticised the Western models and made emphatic deliberations on the need for a newer and relevant curriculum design for Social Work practice in India.

Social welfare during the British period was predominantly controlled by religious beliefs adding up Christian Missionary and its activities in India. Reform movements that took place during the British regime were limited to voluntary initiatives by non-government organizations, faith based organizations who took the lead to care the poor and vulnerable sections of the society including those physically, mentally or otherwise challenged. Raja Ram Mohan Roy, founding ‘Brahmo Samaj’ in 1826 started agitating against the ‘Sati’, the burning of wife along with his husband’s pyre and he persuaded till an act prohibiting ‘Sati’ as illegal practice in 1928. The Hindu women and widows who were the victims of abandonment in many cases were being empowered by educationalist and activist like Iswar Chandra Vidyasagar creating opportunity to women to come up for higher education and opened up the avenue for re-marriage of the widows (1856) seems to converge with the philosophy and action by such great social reforms. Both Raja Ram Mohan Roy and Iswar Chandra Vidyasagar has to face tremendous opposition of the Hindu Orthodox Leaders and convince them with their logic for gender equity and need for ameliorating the status of women in our society.

Dada Bhai Naoroji and Mahadev Govind Ranade was the pioneer in furthering the education for girls, religious reforms and women’s education during the 6<sup>th</sup> and 7<sup>th</sup>

decade of the 19<sup>th</sup> century. 'Arya Samaj' founded by Dayananda Saraswati in 1875 mobilized the people to return to 'Vedas' and shape their lifestyle according to its guidelines. These activities are described social reform movement in India during the British period. Among other voluntary actions the most notable move was foundation of Ramakrishna Mission (RKM) by Swami Vivekananda in 1898 to strengthen and promote the poor, lower caste and socio-economically vulnerable sections of Indians. He chalked out a member of pro-active and scientific action in empowering the youth, men and women following the philosophy of his 'guru' Ramakrishna who was deeply moved by the sufferings of ignorant and poorer sections of the society.

Gandhi, the father of nation and man of the century, a greatest ever humanist was shocked to observe the exploitation by employers and racial discrimination on the basis of caste and colour. While travelling in train by first class he was pulled out of the compartment because he was a black man. He raised his voice in unique way of drawing the attention of the exploiter and the divider of caste and colour with his sharp weapon called 'non-violence'. He dedicated his life to uplift the quality of life of the downtrodden by ensuring justice through individual and community participation, involvement and intervention by the state and the people whenever necessary. 'Love thy neighbor' as preached by Jesus was and is the 'mantra' for the Hindus in India. The 'Mughals' who invaded and settled in India during the 13<sup>th</sup> century ruled the country till British took over its administration in the eighteenth century. The medieval period India, can be termed as the age of turmoil due to foreign invasion and the period of conflict and war against the foreigners. In United Kingdom the relief available in plenty had demolished the will of the poor to earn as they could obtain food, clothes and shelters from religious institutions as well as the well to do persons including state. The United States of America has passed through the crisis of manpower to exploit its natural resources and called people to come and settle to work for the country. The golden ages with regard to social services to the needy differed from country to country depending upon its need and available resources. Churches have significantly long heritage (2005 years) towards the service to mankind. The followers of Jesus Christ believe in service to the neighbourhood who suffers from any deficiency of life, as this is the original message from him. Responding to neighbour's call for help and assistance equals 'service to self and others that is what Christianity advocates for.

With the establishment of Indian National Congress in 1885 in Mumbai, the Leaders of the Society placed the prevalent and emerging social issues like women's



empowerment and education, concern for child marriage, polygamy, caste differences and conflicts among the ethnic groups, status of widows, child labour etc. R. Raghunath Rao and Mahadeo Govind Ranade felt the need for separate platforms to take up the issues of social development with a true spirit holistic development. The Indian National Congress then were more interested in resolving political issues like freedom from British rule and self-rule by Indians leaving social issues on second priority. In 1887 the Indian National Social Conference (INSC) was established in Chennai to address the social and human issues as the primary concern. The INSC then contributed immensely towards the development of the attitude of the people by communicating across the country and draw attention of the people for preventive, promotional and corrective actions as an appropriate national forum of the responsible citizen.

Contribution of Mahatma Gandhi for social development in India and abroad has to be recognized as universal principles to be applied to any social and economic situation. He believed that the justice could be made when the development is holistic in nature and spread across all sections of the society. While he began his movement against exploitation of workers by the employers in South Africa in a non-violent way showing the path to the people to resolve conflicts with greater amount of confidence, self-reliance and satisfaction without applying any violent method by any means. His philosophy of the rise of all 'Sarvodaya' (rise of all) and 'Swaraj' (Self-Governance) made him father of the nation as well as the man of the millennium. His basic approach towards human development has been accepted as a universal method of sustained development. The social work philosophy and principles rests on the pillars founded by Gandhiji in his thoughts like self-help and ideal self-governance. He was committed to eradicate the sufferings of the poor people through evolutionary process of uplifting the downtrodden, the vulnerable, the women and the child including the working class in the organized and unorganized sector of employment. He was opposed to any bloody revolution that may bring immediate change but may not have a long lasting effect and endanger the natural process of development with a human face. This paved the way to the development of social work, which too believe in the same principle of change and development in the society. He was very much concerned about the practice of untouchables in India on the basis of caste and creed. He also opposed the practiced of apartheid in South Africa while he practiced as a lawyer in that country. Inequality and the widening gulf between the rich and the poor, the blacks and the whites, upper caste and the lower caste pained him that prevailed in the world including India was the major concern for him hence he fought for the justice and promoted universal brotherhood. The ideals of self-governance or 'Swaraj',

means taking over the social and economic administration of the people by the people themselves. Giving autonomy to the individuals and communities to run its system seemed to be more viable than directing people from the top. This is the core practice in social work today and is valued by the country and the world, which seeks to develop its people and the economy of the country. It is therefore, accepted by the government to work in line with thoughts of Mahatma and introduced Panchayati Raj System with autonomy in deciding the methods of overall improvement in the quality of life of the people, as the decisions are emerging from and within the people through the Panchayati Raj Institutions.

Contributions of Rabindranath Tagore in rural reconstruction cannot be overlooked as a contemporary development emerged during the beginning of twentieth century in India. Rabindranath Tagore – a poet, novelist, music composer and synthesizer as well as a humanist was moved by the suffering of the rural communities, which he observed while working in the villages in connection with work of their ancestral land lordship in ‘Seliadaha and Patisar’ (presently in Bangladesh). He found people living in extreme poverty, having no access to education and minimum health care. They were not even making any effort to overcome the deplorable situations they faced in their day-to-day life. He was moved by the suffering and wished to experiment with a sustained method of rural reconstruction by ‘bringing back the cultural tradition of the country, making the rural folk self-reliant and self-respectful, acquainted with the cultural tradition of their own and competent to make an efficient use of modern resources for their social, cultural and intellectual development. Thus he initiated the Sriniketan Experiment of Rural Reconstruction. Few other notable experiments in community development namely, the Gurgaon Project, Etawah Project, Marthandam and Nelokheri experiments must be recognized to have contributed towards the development of social work practice and education in India to a great extent. Formal Education and training Social Work found its birth in India with the establishment of Sir Dorabji School of social work in Mumbai in 1936 with his visionary, though he was an industrialist by profession.

Subsequently, a number of schools of Social work were established in the country for imparting professional education to meet the increasing needs of the industry and social welfare organizations. It was then felt to have specialization in the training and education of social work to consolidate its foundation as a profession. The Tata Institute of Social Sciences then introduced the specialized education in Urban and Rural Community Development, Social Welfare administration, Family and Child

Welfare, Medical and Psychiatric Social Work and Crime and Correctional Social Work. Labour Welfare, Personal Management and industrial relations being one of the fields of social work practiced has been totally separated from its course curriculum although some of the institutes are still offering the specialization and good numbers of trained social workers are finding employment as Welfare Officer and Personnel Officer in industrial establishments. The area of options within the generic curriculum of social work is also shifting according to the society, state and the organizations. The options available in generic social work course are:

Health and Development, Disaster management, HIV/AIDS; Care and Management, Counseling Theory and Practice, Alcohol and Substance Abuse, Disability – Rehabilitation and Management, Entrepreneurship and Small Enterprise Development, Care for Elderly Citizens, Micro-Finance and Self-Help Group etc. The whole range of specialization is emerging due to the changing needs of the people, state and the society. Social Workers are placed to be one of the key stakeholders in socio-economic development of the target group. The liability of the workers engaged in development, therefore, is found to be inclining with higher expectations from the social workers. The knowledge, skills and attitude, which form the core competency of professionals, are constantly being updated focusing the need of the hour. Nevertheless, trained social workers today finds easy access to employment and practice in the area of his/her interest if one accepts the challenge with a positive attitude to perform the task and achieve the desired goals in social development.

This is sure that the professional social work have emerged following the western pattern of training and education but the traditional form of services to the needy was in existence in the pre-Christ era e.g. Lord Buddha, coming out of his princely comforts and joining the suffers to understand what suffering is and build up knowledge for service to the mankind. He then dedicates his life towards the service to the sick, the poor and other vulnerable people of the society including other living species of the planet. The knowledge he gained from his experiences is now, well recognized throughout the world and millions of people follow the path shown by Buddha with his heartfelt by practice and services to the needy. His exemplary service to the statesman is akin to social work theory and practice which is a century old profession. It is akin on the count that Buddha's suffering is the study and understanding through participatory observation, which is an essential part of education and training in social work. His scientific observations might have help to focus on the contemporary needs and aspirations and winning the love and respect of millions of the people,

who follows him for peace and bliss everywhere. Through the spirituality he preached, changed the attitude of the people and sustainable lifestyle. Modern social work seeks attitudinal as well as socio-economic change that bridges the gap between the rich and the poor and ensures justice to all.

An important aspect that is critical to envisioning a professional identity for the profession in India is to chart out a clear curriculum that emphasizes critical and analytical thinking to enable students to commit themselves in working towards development needs of the poor and marginalized people: the Dalits, the indigenous people, children, women, girls, the socially stigmatised and all groups that are increasingly deprived of social safety nets with the declining investment of the government in social sectors. Indian social work educators need to continuously tailor programs and update themselves on current knowledge frameworks in order to carry forward a professional approach in the plans for work, especially in the most poor and backward areas of the country. In doing so, the profession of social work will gain its rightful recognition and acceptance in Indian society. The task may be uphill but it will move towards the achievement of what social work definitions portend in all the major bodies of social work education in the world.

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## **8.5 Conclusion**

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This unit discussed elaborately about the development of social work as a profession in our nation. Contribution of eminent personalities who played crucial role in promoting Social Work Education in India was also discussed in this portion.

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## **8.6 Exercises**

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- (i) Discuss Historical development of Social Work profession in India.
- (ii) Skills required for Social Work practitioner — Discuss.
- (iii) What are the prospects for professional social worker in development sectors.

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## 8.7 References

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## **Unit 9 □ Social Reform Movements- in 18th and 19<sup>th</sup> century in India: Contribution of various Social Reform Organisation and Social Reformers**

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### **Structure**

- 9.1 Objective**
- 9.2 Introduction**
- 9.3 Reform Movements in India & Bengal**
  - 9.3.1 Arya Samaj**
  - 9.3.2 The Brahmo Samaj**
  - 9.3.3 Henry Vivian Derozio and The Young Bengal movement**
  - 9.3.4 Iswar Chandra Vidyasagar**
  - 9.3.5 Sri Ramakrishna Paramhansa**
  - 9.3.6 Swami Vivekananda**
  - 9.3.7 Christian Missionaries**
  - 9.3.8 Jyotirao Govindrao Phule**
  - 9.3.9 The Prarthana Samaj**
  - 9.3.10 The Theosophical Society and Annie Besant:**
- 9.4 Reform movements among the Muslims**
  - 9.4.1 Syed Ahmad Khan**
- 9.5 Reform movements among the Parsis and the Sikhs**
- 9.6 Women Reformers**
  - 9.6.1 Pandita Ramabai**
  - 9.6.2 Sarojini Naidu**
- 9.7 Literature and the Press**
- 9.8 Conclusion**
- 9.9 Exercise**
- 9.10 References**

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## 9.1 Objective

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Learners would get knowledge about various Social Reform Movements in India will also know about contribution of Social Reformers & Social Organization in this regard.

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## 9.2 Introduction

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The urgent need for social and religious reform that began to manifest itself from the early decades of the 19th century India arose in response to the contact with Western culture and education. The weakness and decay of Indian society was evident to educated Indians who started to work systematically for their removal. They were no longer willing to accept the traditions, beliefs and practices of Hindu society simply because they had been observed for centuries. The impact of Western ideas gave birth to new awakening. The change that took place in the Indian social scenario is popularly known as the Renaissance. The humanistic ideals of social equality and the equal worth of all individuals which inspired the newly educated middle class had a major impact on the field of social reform. This enlightened section of society was disgusted with the prevailing social ills and inhuman social practices.

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## 9.3 Reform Movements in India & Bengal

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### 9.3.1 ARYA SAMAJ

The Arya Samaj was an important movement during the last quarter of the 19th century which tried to reform the Hindu society. It was founded by Swami Dayanand Saraswati in 1875. It introduced and contributed to the following reforms in the Indian society:

- I. It vehemently opposed the caste system and propagated against the practice of Untouchability.
- II. It condemned the practice of 'Sati' and 'Child Marriage'.
- III. It prevented conversion of the Hindus to other religions.
- IV. It worked actively for the uplift of women and their education.
- V. It started a network of schools and colleges (known as the D.A.V. schools or colleges) for the spread of education.
- VI. It condemned idol worship and useless religious rites and repudiated the authority of the Brahmans.

Indian nationalism emerged as a result of a conflict of interest: the interest of Britain to keep India politically and economically subjected to it, and the interest of

the Indian people for a free political, economic and cultural evolution of Indian society unhindered by the British rule. The first popular reformer of this new age was Dayanand Saraswati, who carried the spirit of nationalism to the masses of northern India. His movement developed a new national consciousness among the Hindus.

Arya Samaj was the first reform movement to bring nationalism in the country. The religious nationalism preached by this movement became successful to ward off to some extent the inferiority complex prevailing in the country. This movement, as Romain Rolland says, "Prepared the way in 1905 for the revolt of Bengal". Arya Samaj as an institution did not play any direct role in the freedom struggle. But it produced persons like Lajpat Rai, Shradhanand and Bhai Parmanand who threw their heart and soul in the freedom struggle. Upto 1920 Arya Samaj remained a force in the country but when Gandhiji entered the Indian scene the influence of Arya Samaj leaders began to wane.

Through Arya Samaj, Swami Dayanand Saraswati brought about a complete overhaul of the education system of India by introducing Anglo-Vedic schools to offer students an updated curriculum - imparting both the knowledge of the Vedas and contemporary English education. Swami Dayanand put emphasis on the Veda. He praised the culture of the Vedas in no uncertain terms. He gave the slogan— "Go back to the Vedas". He discerned how the Vedas contained the message of equality, parity and several reforms. The Vedas contain scientific knowledge, several reforms, philosophy and doctrines of morality. Although Dayanand immortalized the Vedas, however, he opposed idol worship. He raised voice against ritualistic religious practices. Those religious performances would lead to social, economic, political and religious degeneration of India. He also rejected the ideas contained in Indian mythology. He denounced polytheism or worship of God in different forms. He emphasized that this polytheism had brought the division in Hindu society. Dayanand spearheaded his crusade against Caste system and Untouchability. He reinterpreted the system of Varna mentioned in the Veda. It was meant for occupational purpose in the society. As per the doctrines of guna, karma and swabhava, the society was divided into different varnas like the Brahmins, Kshatriyas, Vaishyas and Sudras with their respective occupation like worship, protecting the country, carrying on trade and commerce and to serve the other three castes. These occupations were interchangeable. He emphasized the political need of this division of society. Dayanand was deeply moved by the conversion of the Hindus to the Christianity or Islam. He appeared as a saviour of Hinduism. He took steps to return back the Hindus into the fold of Hinduism those who had accepted Christianity or Islam due to adverse circumstances.



Thus, he initiated a movement which was very famous as the 'Suddhi Movement'. By this he brought back the converted Hindus from Christianity or Islam to the fold of Hinduism again. For that he was vehemently opposed by others but he did not care it at all. The 'Suddhi Movement' of Dayanand mainly checked the attitudes of Christian Fathers who were converting the poorer section of the Hindus to their religion. This made the mind of the Hindus strings and checked its further deterioration. Thus, Dayanand appeared as a saviour of Hinduism.

Arya Samaj had three types of workers. Firstly those like Shyamji and Lala Lajpat Rai who actually joined the nationalist movement and spearheaded it in the early years of the twentieth century. Secondly, those who opposed the national movement and joined the Hindu Mahasabha. Bhai Parmanand was one of the foremost workers of this kind. He took a keen part in Ghadr rebellion, but later became a staunch Hindu Mahasabhaite, and opposed Congress and Gandhiji. Thirdly, there was a group which never joined the Congress and kept itself confirmed to educational activities. Lala Hansraj was prominent among them. Not only did he not join the freedom struggle, but he also opposed Gandhiji when the latter went at Lahore to call on the students to strike. Arya Samaj opposed the demand for a separate Muslim homeland and held that the demand of Pakistan was fatal for the religious, cultural and political interests of the country.

### 9.3.2 THE BRAHMO SAMAJ

Raja Ram Mohan Roy is regarded as Father of Modern India who founded the first religious reform organisation i.e. Brahmo Samaj in 1828. The two most prominent leader of the Brahmo Samaj were Debendranath Tagore and Keshab Chandra Sen. Beginning with the reform of certain aspects of religious and social life, this awakening, in course of time, affected every aspect of social, economic, cultural and political life of the country. From the late 18th century, a number of European and Indian scholars began the study of ancient India's philosophy, science, religions and literature. This growing knowledge of India's past gave to the Indian people a sense of pride in their civilization. It also helped the reformers in their work of religious and social reforms. In their struggle against social evils, superstitions and inhuman practices and customs, the reformers used the authority of the ancient texts. While doing so, most of them based themselves on reason rather than mere belief and faith. Thus, Indian religious and social reformers made use of their knowledge of western ideas as well as of ancient learning.

His greatest achievement in the field of religious reform was the setting up of the *Brahmo Sabha* in 1828 and the Brahmo Samaj was the first important organization

of religious reforms. It forbade idol-worship and discarded meaningless rites and rituals. The Samaj also forbade its members from attacking any religion. The greatest achievement in the field of social reform was the abolition of Sati in 1829. He had seen how the wife of his elder brother was forced to commit Sati. His campaign against Sati aroused the opposition of the orthodox Hindus who bitterly attacked him. Ram Mohan Roy realized that the practice of sati was due to the extremely low position of Hindu women. He advocated the *abolition of polygamy*, and wanted women to be educated and given the *right to inherit property*. The influence of Brahma Samaj spread and branches of the Samaj were opened in different parts of the country. The two most prominent leaders of the Brahma Samaj were *Debendranath Tagore and Keshab Chandra Sen*. To spread the message of Brahma Samaj **Keshab Chandra Sen** travelled throughout Madras and Bombay presidencies and, later, the northern India.

The Brahma Reform Movement in 19th Century Bengal was the mother movement to which almost all modernizing efforts at popular level owed their origin. Its contributions towards popular awakening outshone its ultimate eclipse. The movement progressed through four districts, through overlapping phases. The central figures of the first three phases were, one after another, Rammohan Roy, Debendranath Tagore and Keshab Chandra Sen. During the fourth phase—the phase of Sadharan Brahma Samaj - the incipient radical trend in the movement reached its high noon. The Brahma tradition of Raja Rammohun Roy was carried forward after 1843 by Devendranath Tagore, who also repudiated the doctrine that the Vedic scriptures were infallible and after 1866 by Keshub Chandra Sen. The Brahma Samaj made an effort to reform Hindu religion by removing abuses and basing it on the worship of one God and on the teachings of the Vedas and Upanishads even though it repudiated the doctrine of the infallibility of the Vedas. It also tried to incorporate the best aspects of modern Western thought. Most of all it based itself on human reason which was to be the ultimate criterion for deciding what was worthwhile and what was useless in the past or present religious principles and practices.

In 1866, there was a split in the Brahma Samaj when Keshab Chandra Sen and his group held views which were more radical than those of the original Brahma Samajists. They proclaimed freedom from the bondage of caste and customs, and from the authority of scriptures. They advocated and performed inter-caste marriages and widow remarriages, opposed the custom of purdah and condemned caste divisions. They attacked caste rigidity, started taking their food with the people of the so-called lower castes and other religions, opposed restrictions about food and drink, devoted their life to the spread of education and condemned the old Hindu

opposition to sea voyages. This movement influenced similar movements of reforms in other parts of the country. While this group rose in prominence, the influence of the other group, which showed little interest in social reforms, declined.

### 9.3.3 Henry Vivian Derozio and The Young Bengal movement

The establishment of the Hindu College in 1817 was a major event in the history of Bengal. It played an important role in carrying forward the reformist movement that had already emerged in the province. A radical movement for the reform of Hindu Society, known as the Young Bengal Movement, started in the college. Its leader was Henry Vivian Derozio, a teacher of the Hindu College. Derozio was born in 1809. He was of mixed parentage his father was Portuguese and his mother was Indian. In 1826, at the age of 17, he joined the Hindu College as a teacher and taught there till 1831. Derozio was deeply influenced by the revolutionary ideas of liberty, equality and fraternity. He was a brilliant teacher and within a short period of time, he drew around him a group of intelligent boys in the college. He inspired his students to think rationally and freely, to question authority, to love liberty, equality and freedom and to worship truth. By organising an association for debates and discussions on literature, philosophy, history and science, he spread radical ideas. The movement started by Derozio was called **the Young Bengal Movement** and his followers were known as the Derozians. They condemned religious rites and the rituals, and pleaded for eradication of social evils, female education and improvement in the condition of women. Derozio was a poet, teacher, reformer and a fiery journalist. He was perhaps the first nationalist poet of modern India. He was removed from the Hindu College because of his radicalism and died soon after at the age of 22.

### 9.3.4 Iswar Chandra Vidyasagar

Iswar Chandra Vidyasagar, a towering personality of the mid- nineteenth century, was born in a poor Brahmin family of Bengal in 1820. He was a renowned Sanskrit scholar and became the Principal of the Sanskrit College in 1851. The Sanskrit College conferred on him the title of 'Vidyasagar' because of his profound knowledge of Sanskrit. Pandit Iswar Chandra Vidyasagar was both a scholar and a reformer. He was a great humanist and had deep sympathy for the poor and the oppressed. He dedicated his entire life to the cause of social reform which he thought was necessary for modernizing India. By admitting non-Brahmin students to the Sanskrit College, he dealt a severe blow to the prevalent caste system. Vidyasagar was a staunch supporter of women's education and helped Drinkwater Bethune to establish the Bethune School, the first Indian school for girls, in 1849. As Inspector of Schools, Vidyasagar opened a number of schools for girls in the districts under his charge.

Vidyasagar's greatest contribution lies in the improvement of the condition of widows.

Despite opposition, Vidyasagar openly advocated widow remarriage. Soon a powerful movement in favour of widow remarriage was started. At last, after prolonged struggle the Widow Remarriage Act was passed in 1856. Through his efforts, twenty-five widow remarriages took place. He also spoke vehemently against child marriage and polygamy. Vidyasagar contributed enormously to the growth of the Bengali language and contributed to the evolution of the modern prose style in Bengali. He wrote a Bengali primer, 'Varna Parichay', which is used even today. Through his writings, Vidyasagar made the people aware of the social problems and thus helped the growth of nationalism in India.

### **9.3.5 Sri Ramakrishna Paramhansa**

Sri Ramakrishna Paramhansa was one of the greatest saints of modern India. Ramakrishna was born in a poor Brahmin family of Bengal. He showed a religious bent of mind from his childhood. He had no formal education but his discourses were full of wisdom. He was the chief priest of the Kali temple at Dakshineswar near Calcutta. People from all walks of life visited Dakshineswar to listen to his discourses. Ramakrishna Paramhansa was a man with a liberal outlook. He firmly believed that there was an underlying unity among all religions and that only the methods of worship were different. God could be approached by any form of worship as long as it was done with single-minded devotion. He believed that service to man was service to God, for man was the embodiment of God on earth. As man was the creation of God, man-made divisions made no sense to him. Ramakrishna Paramhansa was a great teacher who could express complicated philosophical ideas in a simple language for everyone to understand. He believed that religious salvation could be attained through renunciation, meditation and devotion.

### **9.3.6 Swami Vivekananda**

Narendra Nath Dutta, better known as Swami Vivekananda, was the most illustrious disciple of Sri Ramakrishna. He was born in Calcutta in January, 1863. He graduated from the Scottish Church College and was well-versed in Western philosophy. Vivekananda was a man of great intellect and possessed a critical and analytical mind. At the age of eighteen, Vivekananda met Sri Ramakrishna. This meeting transformed his life completely. After the death of Sri Ramakrishna, he became a 'sanyasi' and devoted his life to preaching and spreading Ramakrishna's message to the people. His religious message was put in a form that would suit the needs of contemporary Indian society. Vivekananda proclaimed the essential oneness of all religions. He condemned the caste-system, religious rituals, ceremonies and superstitions. He had a deep understanding of Hindu philosophy and travelled far and wide to spread its message. At the Parliament of World Religions in Chicago (1893), Vivekananda spoke about Hindu religion at length. His brilliant speech on Hindu philosophy was well received.

In India, Vivekananda's main role was that of a social reformer rather than a religious leader. He propagated Ramakrishna's message of peace and brotherhood and emphasized the need for religious tolerance which would lead to the establishment of peace and harmony in the country. He believed that it was the social responsibility of the better placed people to take care of the downtrodden, or the 'daridra narayan'.

In 1896, Vivekananda founded the Ramakrishna Mission to propagate social welfare. It laid emphasis not on personal salvation but on social good and social service. The Ramakrishna Mission stood for religious and social reform based on the ancient culture of India. Emphasis was put on the essential spirit of Hinduism and not on rituals. Rendering social service was the primary aim of the Ramakrishna Mission. It believed that serving a human being was the same as worshipping God. The Mission opened a chain of schools, hospitals, orphanages and libraries throughout the country. It provided relief during famines, earthquakes and epidemics. A math or monastery was established in Belur near Calcutta. The Belur Math took care of the religious developments of the people.

### **9.3.7 Christian Missionaries**

In 1793 two English missionaries, William Carey and John Thomas, both Baptists, set out to India with the clear intention of starting a mission. In view of the ban on missionary activity they settled down in the Danish Colony of Serampore, north of Calcutta. William Carey, along with two other missionaries, Joshua Marshman and William Ward established the Serampore mission in 1792. These three missionaries who were to play a major role in the renaissance of Bengal were known as the 'Serampore Trio'. The Serampore missionaries were the first evangelical Baptist missionaries in India. They were followed later by other missionary groups belonging to different Protestant denominations. Before the arrival of the Serampore missionaries, several centuries earlier, there were Christian missions in the Portuguese territory of Goa, and also on the Malabar coast. The work of the earlier missionaries was limited both geographically and in terms of the number of conversions to Christianity. Thus the major attempt at proselytisation began during the nineteenth century with the establishment of the first Baptist mission in Serampore.

The main aim of the missionaries was converting the native heathens to Christianity, which they considered as the nobler object. It was as an adjunct to this major activity that the missionaries began their work of social reform and social service. The main missionary attack against the native religions of Islam and Hinduism was aimed at a variety of superstitious religious practices. The criticism of the missionaries was particularly directed against the Hindus who believed in idol worship and in several gods and observed a variety of practices, some of which like the sati created a

moral revulsion in the minds of the missionaries. The proselytisation work of the missionaries did not succeed much. Firstly, the preaching of Christianity was based on a negative approach. It involved crude and harsh criticism of the religious convictions, superstitions and practices of the local people. Secondly, the age-old resilience of Hinduism to adapt itself to changing times by first permitting protestant sects to emerge and then later absorbing these also was a major factor. The most remarkable among the missionary activities, is perhaps their contribution in pioneering modern education in India. During the early years of Company rule, the government followed a policy of encouraging the traditional system of education by establishing a madrasah for the Muslims in Calcutta and a Sanskrit Vidyalaya for Hindus in Varanasi. These were to serve as centres of higher learning for the native population. However, the College of Fort William in Calcutta, which was established in 1800 by Governor-General Wellesley for the training of the Company's officers, became a centre for learning which contributed in many ways to the Bengal renaissance. It may be noted here that William Carey was appointed as a lecturer in the College of Fort William, which he used to advantage in furthering the causes that were dear to him and his colleagues. The Company government did little to provide modern education for the native population. For a long time, the provision of elementary school facilities to the native population, especially in the interiors for the lower castes and the poor people, was a responsibility willingly accepted by the Christian missionaries. The missionaries were even attacked by some Europeans in London and India for catering to the lower castes and ignoring the higher castes. This is indicative of the social conditions of the time and bears testimony to the contribution made by the early Christian missionaries to the education of the disadvantaged rural population in India. Following Macaulay's Note on the introduction of modern education in India, the Company established schools and thus began to provide educational facilities in Bengal during the 1930s. Even then, a major proportion of pupils continued to be in the missionary schools. Ingham observes: 'While legislative action might be the speediest remedy for the more blatant evils of Indian society, the missionaries soon became aware that education rather than legislation was necessary to make the Indians themselves desire reform. In this task of creating a strong desire among Indians for reform through modern education the missionaries succeeded very well. The emergence of an increasing number of new elites in the Indian society following the introduction of modern education contributed significantly to the birth of a number of indigenous movements of religious and social reforms. Perhaps, the greatest contribution of missionaries to the modernisation of India was that of a new ideology based on individualism.'

### **9.3.8 Jyotirao Govindrao Phule**

Jyotirao Govindrao Phule played a prominent role in bringing about reforms in Maharashtra. He fought for improving the condition of women, the poor and the untouchables. He started a school for the education of girls of the lower castes and founded an association called the Satyasodhak Samaj. People from all castes and religions were allowed to join the association. He was opposed to the domination of the Brahmins and started the practice of conducting marriages without Brahmin priests.

### **9.3.9 The Prarthana Samaj**

In 1867, the Prarthana Samaj was started in Maharashtra with the aim of reforming Hinduism and preaching the worship of one God. Mahadev Govind Ranade and R.G. Bhandarkar were the two great leaders of the Samaj. The Prarthana Samaj did in Maharashtra what the Brahmo Samaj did in Bengal. It attacked the caste system and the predominance of the Brahmins, campaigned against child marriage and the purdah system, preached widow remarriage and emphasised female education. In order to reform Hinduism, Ranade started the Widow Remarriage Association and the Deccan Education Society. In 1887, Ranade founded the National Social Conference with the aim of introducing social reforms throughout the country. Ranade was also one of the founders of the Indian National Congress.

### **9.3.10 The Theosophical Society and Annie Besant**

Many Europeans were attracted towards Hindu philosophy. In 1875, a Russian spiritualist named Madame Blavatsky and an American called Colonel Olcott founded the Theosophical Society in America. The society was greatly influenced by the Indian doctrine of karma. In 1886 they founded the Theosophical Society at Adyar near Madras. Annie Besant, an Irish woman who came to India in 1893, helped the Theosophist movement to gain strength. She propagated Vedic philosophy and urged Indians to take pride in their culture. The Theosophists stood for the revival of the ancient Indian religion and universal brotherhood. The uniqueness of the movement lay in the fact that it was spearheaded by foreigners who glorified Indian religious and philosophical traditions. Annie Besant was the founder of the Central Hindu College in Banaras, which later developed into the Banaras Hindu University. Annie Besant herself made India her permanent home and played a prominent role in Indian politics. In 1917, she was elected President of the Indian National Congress.

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## 9.4 Reform movements among the Muslims

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Movements for socio-religious reforms among the Muslims emerged late. Most Muslims feared that Western education would endanger their religion as it was un-Islamic in character. During the first half of the 19th century only a handful of Muslims had accepted English education. The Muhammedan Literary Society, established by Nawab Abdul Latif in 1863, was one of the earliest institutions that attempted to spread modern education. Abdul Latif also tried to remove social abuses and promote Hindu-Muslim unity.

### 9.4.1 Syed Ahmad Khan

The most important socio-religious movement among the Muslims came to be known as the Aligarh Movement. It was organised by Syed Ahmad Khan (1817-1899), a man described as the most outstanding figure among the Muslims. Syed Ahmad Khan was born in 1817 into a Muslim noble family and had joined the service of the Company as a judicial officer. He realised that the Muslims had to adapt themselves to British rule. So Syed Ahmad advised Muslims to embrace Western education and take up government service. In 1862, he founded the Scientific Society to translate English books on science and other subjects into Urdu. He also started an English-Urdu journal through which he spread the ideas of social reform. Through his initiative was established the Mohammedan Oriental College which later developed into the Aligarh Muslim University. It helped to develop a modern outlook among its students. This intellectual movement is called the Aligarh Movement. As a social reformer, Syed Ahmad Khan campaigned against the purdah system, polygamy and the Muslim system of divorce. He emphasized the need for removing irrational social customs while retaining the essence of Islam and encouraging a rational interpretation of the Koran. Syed Ahmad Khan believed that the interest of the Muslims would be best served through cooperation with the British Government. It was only through the guidance of the British that India could mature into a full-fledged nation. So he opposed the participation of the Muslims in the activities of the Indian National Congress.

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## 9.5 Reform movements among the Parsis and the Sikhs

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The Parsi Religious Reform Association was started in 1851. It campaigned against orthodoxy in religion. Religious and social movements among the Sikhs were undertaken by various gurus who tried to bring about positive changes in the Sikh religion. Baba Dayal Das propagated the nirankar (formless) idea of God. By the end



of the 19th century a new reform movement called the Akali Movement was launched to reform the corrupt management of Gurdwaras.

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## 9.6 Women Reformers

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### 9.6.1 Pandita Ramabai

The British Government did not take substantial steps to educate women. Still, by the end of the 19th century, there were several women who had become aware of the need for social reform. Pandita Rama bai had been educated in United States and in England. She wrote about the unequal treatment meted out to the women of India. She founded the Arya Mahila Sabha in Pune and opened the Sarda Sadan for helping destitute widows.

### 9.6.2 Sarojini Naidu

Sarojini Naidu was a renowned poet and social worker. She inspired the masses with the spirit of nationalism through her patriotic poems. She stood for voting rights for women, and took an active interest in the political situation in the country. She also helped to set up the All India Women's Conference.

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## 9.7 Literature and the Press

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Literature was used as a powerful weapon for spreading social awareness among the people. It was also used for promoting social reforms. The social reformers made valuable contributions to literature. Bharatendu Harish Chandra, Bankim Chandra Chattopadhyay and Rabindranath Tagore spread the ideas of social reform and condemned social injustice in Hindi and Bengali. Poets like Iqbal and Subramania Bharati inspired the masses. Premchand wrote about the sufferings of the poor and thus made the people aware of social injustice. Rabindranath Tagore composed the National Anthem. Bankim Chandra and Iqbal composed two other national songs Bande Mataram and Saare Jahan Se Achchha.

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## 9.8 Conclusion

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The learners came to know about the various social reformers and their noble contribution in framing the nation and freeing the society from evil practices.

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## 9.9 Exercises

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- (i) Write brief note on — Arya Samaj, Brahma Samaj, Christian Missionaries.
- (ii) Discuss contribution of Iswar Chandra Vidyasagar, Swami Vivekananda.
- (iii) Write about Theosophical Society.
- (iv) Discuss in detail about Women Reformers in India.

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## 9.10 References

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2. K.L. Chattopadhyay, *Brahmo Reform Movement*, Calcutta, 1983, p. 169.
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5. Sir V. Chirol, *Indian Unrest*, p.5

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## **Unit 10 □ Social Movement and Development Perspective**

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### **Structure**

- 10.1 Objective**
- 10.2 Introduction**
  - 10.2.1 Social Movement**
  - 10.2.2 Definitions of Social Movement**
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- 10.6 Working Class Movement**
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- 10.7 Naxalite Movements:**
- 10.8 Women's Movement**
- 10.9 Environmental Movement**
- 10.10 Conclusion**
- 10.11 Exercise**
- 10.12 References**

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### **10.1 Objective**

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Learners will know various social movements, Dalit Movements, Tribal Movements and other Movements in India.

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## 10.2 Introduction

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### 10.2.1 Social Movement

A social movement can be defined as a loosely organized effort by a large group of people in order to accomplish specifically either social or political goal. Social movements are mainly carried out to initiate, resist or undo a social change or an existing situation. Social movements are mainly considered as a group action and both individual and or a particular organization can participate in this mass activity. Social movement can be explained as “organizational structures and strategies that may empower oppressed populations to mount effective challenges and resist more powerful and advantaged elites” (Webster’s Online Dictionary). Actually in brief it can be articulated that social movements manifest a method of social change which emerge from the bottom sphere of society (Scott, 2009).

Actually social movement cannot be considered neither as a political party or interest group which holds neither definite political power, nor it is an unorganized and momentary mass whim without any specific objectives. It lies somewhere in between. (Freeman & Johnson 1999). Therefore, social movements can be enumerated as informal yet organized social entities that are involved in an extra-institutional conflict with some specific objectives (Christiansen, 2009). These movements either aim at a narrow or specific policy change or in broader spectrum towards cultural change. Some characteristics of social movement are as follows:

- Involved in divergent relations with clearly identified opponent.
- Are connected with dense informal networks.
- Share a distinct collective identity.

### 10.2.2 Definitions of Social Movement

Mario Diani argues that nearly all definitions share three criteria: “a network of informal interactions between a plurality of individuals, groups and/or organizations, engaged in a political or cultural conflict, on the basis of a shared collective identity” (Diani, 1992)

Sociologist Charles Tilly defines social movements as a series of contentious performances, displays and campaigns by which ordinary people make collective claims on others. For Tilly, social movements are a major vehicle for ordinary people’s participation in public politics (Tilly, 2004). He argues that there are three major elements to a social movement:

1. **Campaigns:** a sustained, organized public effort making collective claims of target authorities;
2. **Repertoire** (repertoire of contention): employment of combinations from among

the following forms of political action: creation of special-purpose associations and coalitions, public meetings, solemn processions, vigils, rallies, demonstrations, petition drives, statements to and in public media, and pamphleteering etc.

3. **WUNC displays:** participants' concerted public representation of worthiness, unity, numbers, and commitments on the part of themselves and/or their constituencies.

Sidney Tarrow defines a social movement as “collective challenges (to elites, authorities, other groups or cultural codes) by people with common purposes and solidarity in sustained interactions with elites, opponents and authorities.” He specifically distinguishes social movements from political parties and advocacy groups (Tarrow, 1994).

The sociologists John McCarthy and Mayer Zald define a social movement as “a set of opinions and beliefs in a population which represents preferences for changing some elements of the social structure and/or reward distribution of a society” (John McCarthy, 1977).

### 10.2.3 History

The early growth of social movement can be traced in economic and political changes in England in the mid 18<sup>th</sup> Century. It can be stated that first mass social movement emerged around a controversial political figure John Wilkes, editor of a news paper, who strongly assailed and vigorously attacked the new administration of Lord Bute and the peace terms that the new government accepted at the 1763 Treaty of Paris at the end of the Seven Years' War (Tilly C. , 1981). Later Wilkes became an Alderman of London and an activist group society for the supporters of the Bill of Rights started promoting his policies and this was considered as first ever sustained social movement (Organization, 2016). After that a larger mass movement happened when anti-Catholic protest was prompted. There are several other political movements which took place in the late 18<sup>th</sup> century like British abolitionist movement against slavery etc. From 1815, Britain observed a period of social turmoil characterized by growing numbers of social movements and special interest associations like Chartism was the first social mass movement of growing working class. These types of labor and social movements are considered as prototypical social movements which gave birth to communist and social democratic parties and organization. During 1945 after winning Second World War, Britain observed an era of radical reform and change. In this post war period feminist movement, gay rights movement, peace movements, civil rights movements, anti nuclear movements, and environmental movement emerged as new age social movements (Westd, 2004).

### 10.2.4 Key processes

It can be stated that some key processes work as a catalyst for these social movements. The first process is urbanization which facilitates gatherings of large number of people with

similar goals and due to frequent social interaction between these people most of the social movements emerged in urban areas. Secondly Industrialization also played an important role in accelerating working class movement. Another significant stream of movement is student movement which originated in different universities, where the process of mass education brought likeminded young people together. As communication technology becomes more and more advance, carrying out activities of social movement became easier (Wikipedia).

### 10.2.5. Stages of Social Movement

According to Herbert Blumer the entire process of social movement is consisted of four stages. The four stages he described were social ferment, popular excitement, formalization and institutionalization. But after his early work these stages have been refined and reframed by different scholars, but the inherent themes have remained constant. In contemporary era four stages of social movements are as follows:

**Emergence:** The first stage of the cycle of the social movement is named as emergence. This is a very preliminary stage of social movement and in this stage the movements are not very organized. Instead this stage is characterized by a widespread discontent about any particular situation or policy among any individual or some potential movement participants. But in this stage these discontents are limited to discussion, media coverage or printed news in local news paper only. This unhappiness is not transformed in any type of strategic and collected actions during this stage. In this early stage, social movement may take a definite form within a specific social movement organization (SMO) which aspires to carry out tasks required for survival and success of a social movement. Now in emergence stage these SMOs and its members play the role of agitators who raise awareness among the related factors and help to develop the sense of restlessness among general mass.

**Coalescence:** In the second stage of the cycle social movements have to overcome some hindrances to become a mass movement. Sometimes many social movements cannot overcome all these obstacles like in a community people may be discontent about certain issues and they may discuss it within themselves, but they may not plan any definite action and social movement may not reach the next level. This second stage is characterized by a more vividly defined sense of discontent. It can be stated that in this level discontent is no longer unorganized and individual; but it becomes focalized and collective. At this juncture leadership materializes and the agitators become more organized and strategic to ensure success of the movement. Also in this stage one important feature of social movement is mass demonstrations which flaunt social movement's power and place clear demands.

**Bureaucratization:** Bureaucratization is the third stage of this particular cycle. This stage is characterized by higher level of organization and coalition based strategies. During this

stage social movements can achieve a mass support through raising awareness. As obvious consequences during this phase the social movement organizations design coordinated strategies and for this they intend to rely on professional staff with specialized knowledge and they also bear the responsibility of running the day to day functions of these SMOs to accomplish objectives of the movements. Social movements in this phase do not rely only on mass demonstration and inspirational leaders for achieving desired success. In this stage the political power is greater than other stages. And in this stage many social movements may not succeed to bureaucratize in this way and end up fizzling out.

**Decline:** Finally the last stage of this cycle is decline. Decline does not mean failure of social movement but Miller (1999) spoke about four ways in which social movement can decline. They are as follows:

**Repression:** The first mode in which social movement can decline is repression. It takes place when authorities use measures even sometime violent measures to control or destroy social movements. This implies Government may pass laws to declare some movements or organization as illegal or unsafe for public interest. This type of repression makes it exceedingly difficult for social movements to carry out their activities and recruit new members.

**Co-optation:** Movement can also decline if the organizations are run by a centralized authority or by some charismatic leadership through co-optation. Co-optation occurs when movement leaders come to associate with authorities or movement targets more than with the social movement constituents.

**Success:** Some social movements decline because they became successful. Local movements which are organized in a small scale and share very specific goals often have better chance of success. Many social movements have goals that are much less clearly defined and many organize new campaigns once others are wrapping up either through success or compromise.

**Failure:** Failure of social movements due to organizational or strategic flaws is very common and can be considered as another way in which social movement can decline. Sometime organizations are not able to handle rapid expansion that took place because of their success and due to organizational stain. As an obvious consequence the organization and as well as social movement collapsed into different factions.

**Establishment with Mainstream:** Many scholars have noted that there is a fifth reason for decline of social movement and that happens when social movement organization becomes established in the mainstream. This implies that the goals and ideologies of any particular movement are approved and adapted by mainstream society and thus the need for any movement gradually evaporates (Jonathan Christiansen, 2009).

Social movements can trace and the causes of social problems but it cannot always bring solution to every social problems. But social movement may bring social change and they

do bring it. It can be stated that it is not a one way process. In some cases social change can also instigate social movement and accelerate further change or development. “In fact, Smeler has defined a social movement as an organized group effort to generate socio-cultural change (Rao, 2006).

Now some important social movements have been illustrated below which will describe their origin, trajectory, consequences and their impact on development of society .

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### 10.3 Dalit Movements

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Dalits in India are considered as a group of people belonging to lowest caste and are often termed as ‘untouchable’. History depicts that Dalits were excluded from ‘Four Varna’ system that prevailed in Hindu Society in Vedic era. The term Dalit is a self applied term utilized to denote the “untouchable”. According to Dr. B.R. Ambedkar the concept of untouchability originated in Indian Society around 400 CE as an upshot of conflict for establishing the supremacy between Buddhism and Brahmanism (Omvedt, 2003). In later period of 1880, the term Dalit was utilized by Mahatma Jotiba Phule to represent the outcast and untouchables who became the pray of violence and oppression for decades. Eventually Dalit has become a political identity.

As an obvious consequence of this age long suppression, our society witnessed Dalit uprising during 1956 which was led by Dr. Ambedkar. Nearly half a million Dalit who were formerly considered as untouchables participated in this movement along with Dr. Ambedkar and converted to Navayana Buddhism. The main objective of this movement was to challenge the caste system and to promote the rights of the Dalit community. The movement also abandoned the traditional teaching process of Theravada, Mahayana and Vajrayana ideologies of Buddhism and took an oath to pursue a new form of engaged Buddhism as preached by Dr. Ambedkar (Skaria, 2015).

If we excavate our historical traditions, it can be found that formation of caste system is the root cause behind all the oppressions of the marginalized section of the society especially of lower caste like Dalits. The inscription of Rig Veda in Vedic period strengthen the foundation of oppression of the people of Shudra Varna and later in 5<sup>th</sup> century people from Shudra Varna were transformed into untouchable and this led to commencement of Brahmin domination along with Dalit exploitation . All these exploitations were based on two myths prompted by Vedic region and they said that

- Firstly, the Dalits should accept the exploitation done against them as the result of their own deeds of past birth. They should consider that they committed some misdeeds due to which they are facing such kind of oppression.



- Secondly, even if they are exploited in this birth, they should not protest, which will provide them a good life in the next birth.

Deprivation of resources at every level of social, economic and political system, led the Dalit community towards a state of immense oppression and degradation. The Dalit movement can be considered as an upshot of constant barbaric brutality of the upper caste towards Dalit community. As the people from Shudra Varna were allotted the duties to serve the upper caste and they were not allowed the right to education. They were also denied any kind of social-economic and political status. A belief retained among the upper caste people that Dalits were impure since birth and their touch or presence could pollute them. That is why they were considered untouchables. For decades the Dalits were kept out from the mainstream society and they were forced to pursue unskilled occupation like cleaning dry latrines, sweeping, tanning or working as landless labour for meager daily wages. They used to work as bonded labour for cultivating the land and worked as scavengers. Due to the concept of untouchability, Dalits had to live a barbaric live in an inhuman condition. They were not allowed to enter the mainland and were prohibited to wear decent dress and ornaments. Dalit women were the worst affected and often they were turned into prostitute to fulfill the sexual needs of upper caste people. These atrocities were carried out in the name of religion and right to education was monopolized to retain the control over the lower caste people (Mani, 2005).

As the Dalits were denied access to all types of material and intellectual resources, they decided to stop all these unequal practices and began struggle against oppression and exploitation. This specific movement aspired to achieve equal status in the society for the Dalits and to stop cruel practices against them. Although commenced in the Vedic era, Dalit movement gained its momentum in the post independence period. The Mukti movement was organized by a group of very poor Dalit. With the introduction of western language, and with the influence of the Christian missionaries, the Dalits began to come across the ideals of equality and liberty and thus began the Dalit Movement in modern times. Educated Dalits started protesting against the age old exploitation and atrocities and manipulated other illiterate Dalits to pursue the movement. Dalit movement gave birth to many writers, journalist and a group of thinkers. During 1970 Dalit Panther Movement began in Maharashtra as a consequence of repression and terror under which the oppressed Dalits continued to live in the rural area and it was led by a group of educated Mahars.

During this movement when there was no means of communication to support Dalits, expressing their sufferings through writings was the only solution. When all media newspaper were controlled by the upper caste people, the Dalits started their own magazines and many Dalit writers started to write songs, poems, stories, autobiographies to express their distress and experience. All their feelings were bursting out in the form of writings. Writing

is not simply writing, it is an act that reflects one's continuous fight against evil. Dalit literature, try to compare the past situation of Dalits to the present and future generation not to create hatred, but to make them aware of their pitiable condition. It is not caste literature but is associated with Dalit movement to bring about socioeconomic change, through a democratic social movement.

Dalit movements can be considered as a social revolution aspired to bring social change and to replace the very old hierarchical caste system. But in modern society untouchability is eradicated but still the people from lower caste face discrimination. Today to wear good clothes is not forbidden. Education is the only remedy for such discrimination. Thus the Movement for social change will succeed only when all the Dalits unite together to fight for equality (India).

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## 10.4 Tribal Movements

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A number of tribal revolutions took place in India, beginning with one in Bihar during 1772, followed by many insurgencies in Andhra Pradesh, Andaman and Nicobar Islands, Arunachal Pradesh, Assam, Mizoram and Nagaland etc. The Tribal population has been considered as quite conservative and was concerned in retaining their salient features and indigenous resources and ways of life. Besides fighting for their own rights and against oppression, they also aspired to take opportunity of this situation to eradicate social evils and ill tendencies from contemporary tribal society.

The consciousness of the Tribal community is very firm and these movements were not only agrarian but also forest based. Some tribal movements were characterized by ethnicity as all these insurgencies were directed against zamindars, moneylenders and petty government officials who were not only their exploiters but aliens too. In some cases when the tribal community failed to repay their loan, the landlord seized their lands and the tribal people transformed into bonded labor in their own land. Police, revenue officer and other government employees instead of helping them, used these down-to-earth people for their work without any payment. The judicial system of the country also was ignorant about their plight. Certain factors like land alienation, forced labour, minimum wages, and land grabbing etc. forced many tribal communities like Munda, Santhals, Kol, Bhils, Warli, to revolt in many regions. Another important factor behind tribal movement in this country was management of forest as in many regions forest remains the main source of livelihood for many tribal communities. The British government had introduced certain legislations permitting merchants and contractors to cut the forests. These rules not only deprived the tribal of several forest products but also made them victims of harassment by the forest officials. All these factors led many tribal communities to accelerate revolt (Aggarwal).

### 10.4.1 Tribal Movement before independence

As soon as British expanded their sovereignty over Eastern India, tribal revolution was instigated to challenge alien rule. In the early years of colonialisation, no other community in India offered such heroic resistance to British rule or faced such tragic consequences as did the numerous Adivasi Communities of now Jharkhand, Chhattisgarh, Orissa and Bengal. In 1768 under the feudal king Krushna Bhanja of Ghumsar, the Kondha fought a pitched battle against the British and many lost their lives. The same year Raja Narayan Deb of Parlakhemundi fought another battle at Jalwara where 30 tribals died. In 1772 the Paharia revolt broke out which was followed by a five year uprising led by Tilka Manjhi who was hanged in Bhagalpur in 1785. In the next two decades, revolt took place in Singbhum, Gumla, Birbhum, Bankura Monbhoom and Palama, followed by the great Koi Rising of 1832 and Khewar and Bhum.j revolts (1832-34). The various uprising of the “Kondh meli” and the noteworthy militant struggle of the Khonds for a decade from 1846-56 under the leadership of Chakara Biso and the resistance to British exploitation by the Santhals of Orissa under the Murmu Brothers among many others will go down as momentous events in the history of India’s struggle against the British.

The rebellion of 1855-1857 was a great event in history of Santhal under leadership of Sidho and Kano. In 1855 the Santhals promoted wage war against the permanent settlement of Lord Cornwallis. The Santhal uprising (1855-1857) was an attempt to recover the tribal land which was steadily lost to the outsiders and to wipe out the non-tribals from their territory. Adivasis uprising in the Jharkhand belt were quelled by the British through massive deployment of troops across the region. The long struggles led by Birsa Munda were directed at British policies that allowed the Zamindars and money-lenders to harshly exploit the tribals. In 1914 Oraon started what is called Tana Bhagat movement. The Kolhas, Gonds, Santhals, Birjhals and Khonds joined hands with Surendra Sai in this first revolt for Independence. The insurgencies of the Munda under the leadership of Birsa Munda were another landmark. As the freedom movement became wide spread, the tribal community joined the struggle. Many landless and subjugated tribal communities joined in with upper-caste freedom fighters expecting that the defect of the British would usher in a new democratic era (Mondal).

### 10.4.2 Tribal Movements after independence

Even after fifty years of independence, the tribal communities are least benefited community. The basic factors which set off tribal movement in India after independence are forest alienation training and job deprivation due to influx of the outsiders, cultural sub-mergence and unbalanced development.

After independence, tribal movements may be classified into three groups (i) movement due to exploitation of outsider’s (ii) movements due to economic deprivation (like those of

Gonds in Madhya Pradesh and the Mahars in Andhra Pradesh (iii) movements due to separatist tendencies (like those of the Nagas and Mizos).

The tribal movements may be classified on the basis of their orientation into four types: (i) forest-based movements, (ii) socio-religious movements or social-culture movements (iii) movements seeking political autonomy and formations of States (Nagas, Mizos, Jharkhand) and (iv) agrarian movement, Naxalban movement-1967 and Brisadal movement 1968-69. Reformative movement was found among the Mundas under powerful leadership of Dharli Aba, who preached Hindu ideals of ritual purity, asceticism and criticized the worship of priests.

The Naga revolution began in 1948 and continued upto 1972 when the new elected Government came to power and the Naga insurgency was controlled. The Naxalite movement of the tribal community in Bihar, West Bengal, Andhra Pradesh; the agrarian movements of the Gonds and Bhils in Madhya Pradesh and the forest-based movements of Gonds were mainly launched for liberation from oppression and discrimination, backwardness and a Government which was callous to the tribal plight marked by poverty, hunger, unemployment and exploitation. The movement against mining is popular among the Adviseses such as Bhuiyan, Juang, Munda, Santhal, and Kondh. The chief slogan of the movement against mining has been "Our lands, our minerals and our rights". The villager and tribal community of Rallagaruvu village in Vishakhapatnam district of Andhra Pradesh had put up a brave resistance against illegal mining by various companies in the last decades. Rise of tribal consciousness, tribal regionalism, frontier tribalism, etc. gained currency after the movements in North East Frontier areas.

The tribal community must have equal access to proper education, health service, cultural and economic opportunities to reverse the effects of colonialisation and earlier injustice (Mondal).

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## 10.5 Peasant Movement

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Peasant movement is considered as a social movement which aspired to fight for the rights of the peasants and it also challenged existing agricultural policy. Peasant movement has a long history and in India it became prominent during British colonial period as economic policy of the British adversely affected the Indian peasants. This economic policy was drafted in the favor of the landlords and the money lenders and exploited the farmers. The economic policy also accelerated the process of ruining the traditional handicrafts leading to change of ownership, overcrowding of land, massive debt and impoverishment of peasantry. All these factors laid the foundation of farmer uprisings during the colonial period and peasant movements in the post colonial period (Priya).

### 10.5.1 Peasant movement before Gandhian era

During 1859, the famous movement which shook the foundation of British sovereignty was Indigo movement. European planters compelled the poor farmers to cultivate indigo instead of food crops as it was a very profitable business. The farmers were totally unprotected from the indigo planters, who resorted to mortgages or destruction of their property if they were unwilling to obey them. Due to this severe oppression, the farmers resorted to revolt.

During British rule some landlords used to collect high rents and land taxes from the poor peasants and also stopped the tenants from acquiring occupancy right under Act X of 1859. Due to very low production of jute the peasants experienced famine. But in the same time some landlords increased the land taxes and this triggered another peasant revolt in India . During 1875 a group of peasants from different districts like Pune, Satara , Ahmednagar from Maharashtra protested against enhanced agrarian distress. The agitators aspired to acquire and damage the bonds, decrees and other documents in the possession of the moneylenders (Priya).

### 10.5.2 Peasant movement during Gandhian era

One of the eminent farmer movements of India was Champaran Satyagraha of 1917. Actually the European planters had applied all sorts of illegal and barbaric methods to manipulate the farmers for indigo plantation. The local Zamindars also exploited the farmers in order to please their European lords .In this situation Gandhiji decided to fight for the rights of the peasants and the famous Champaran Satyagraha was initiated.

Other famous peasant movements of India were Molpah movement which took place during 1921 in Malabar. The Molpah farmers revolted against the Hindu landlords and the British Government and they complained against security of tenure, high rents, renewal fees and other unfair demands of the landlords. Few other peasant movements which acquired significant position in India history like Kheda Peasant Struggle, Bardoli Movement in Gujarat, Peasant Revolt in Telangana, Tebhaga Movement in Bengal. All these movements were launched against oppressive British government and Zamindars.

### 10.5.3 Impact of these revolts

- All these peasant movements aspired to obtain justice for the farmers and were initiated against atrocities of local zamindars and British government but it laid the foundation for revolt for uprooting British rule from India as they created awareness among mass.
- These movements helped the farmers to develop a strong awareness about their rights.
- The oppressed peasants realized the need to protest against all these illegal and inhuman behavior for a better life which would be free from exploitations.

- Through all these movements the peasant community emerged as the main force in agrarian movements and initiated the struggle for their own rights.
- As an obvious consequence the Government appointed an indigo commission to inquire into the problem of indigo cultivation. Based on its recommendations, the Government issued a notification in November 1860 that the farmers could not be compelled to grow indigo and that it would ensure that all disputes were settled by legal means.
- The Deccan Agriculturists Relief Act was passed and enacted in 1879.
- A number of Kisan Sabha was established to protest against the atrocities towards the farmers and raise voice to fulfill their demands in an organized way during Non Cooperation Movement.
- The Champaran Agrarian Act was consented by Governor-General of India on 1<sup>st</sup> May, 1918. The ideology of non-violence had bestowed much strength upon the farmers who participated in the movement. The movement also contributed to the growth of nationalism.

All these movements created a milieu for post-independence agrarian reforms like abolition of Zamindari system. These movements also contributed in erosion of landowner class, thus adding to the transformation of the agrarian structure (Priya).

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## 10.6 Working Class Movement

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During the beginning of the second half of the nineteenth century, India witnessed the entry of modern industry within the country. The emergence and development of railways, coal, and cotton and jute industries incubated modern working class as thousands of workers were employed in construction of railways. And later in the chronology the development of ancillary industry was accompanied by industrialization. Then the coal industry flourished and employed a large number of a people as working force. Then came cotton and jute industries and contributed in the development of Indian working class. The working class was an integral part of the capitalist economy which was introduced in India during 19<sup>th</sup> century under colonial dispensation. It was an ironic situation where the organization of production was capitalistic whereas the labour market was not free (Mondal, Working Class Movement Against British Rule in India).

But with time the Indian working class started suffering from several exploitations similar to those experienced by the working class in Europe and rest of the west during industrialization like low wages, long working hour, unhygienic and hazardous working conditions, employment of child labor and the lack of access towards basic amenities. It

can be articulated that for the majority of workers in colonial India, the recruitment and working conditions were not as free as present in some other more capitalistically developed countries. All these factors accelerated the process of working class movement as it developed over the years. In addition to less developed economy, the colonial condition was also responsible for the labour movement. Moreover, the existence of colonialism made Indian working class movement distinct from other working class movement. The Indian working class had to deal with two basic antagonistic forces like an imperialist political rule and economic exploitation at the hands of both foreign and native capitalist classes. In these circumstances the Indian working class movement became entwined with the political struggle for freedom of the country.

Although the plantations and mines contained a large number of workers who were heavily exploited, their conditions did not attract much attention in the initial period because they were far from the urban areas, away from the notice of early social reformers, journalists and public activists. But, despite this isolation, the plantation workers, on their own, registered their protests against the exploitation and oppression by the plantation owners and managers. Reports of such resistance are available since 1884. Individual and collective abstention from work and abandonment of the tea gardens were forms of passive resistance by the workers. More active forms of protests were expressed in individual and collective violence against the assaults by the plantation authorities.

The workers in the cotton and jute industries and in the railways, on the other hand, were more in the public gaze. The early social workers and philanthropists were also involved with them. This facilitated better organizational work as well as better reporting and public support. Records of open resistance are available since the 1870s in Bombay. In 1884, the Bombay cotton mill workers held a big meeting and submitted their demands to the government for lesser hours of work. There were also reports of strikes among the mill workers. By the 1890s, the strikes became so frequent that the authorities spoke about a 'strike mania' among the workers. These strikes and protests increasingly began to involve more and more workers. The increasing duration of strikes and involvement of larger number of workers forced the Bombay Mill owners' Association to refer to the existence of a 'labour movement' in this country in 1913.

In other industrial centres like Calcutta, Ahmedabad, Kanpur, Madras, Nagpur and Surat the situation was almost similar. The workers were slowly learning to protest and combine for the redress of their grievances. These combinations were increasingly growing bigger involving larger number of workers. Strike waves spread in other places and engulfed non-factory concerns like railways, plantations, mines, ports and docks, engineering workshops, oil installations, government mint and presses, tramways, gas and electricity supply undertakings and even the municipal workers.

There were many people and organisations involved with these workers. In Bengal, Sasipada Banerjee initiated welfare activities among the workers since early 1870s. He tried to educate them and to voice their grievances. For this purpose, he founded the 'Working Men's Club' in 1870 and started publishing a monthly journal in Bengali entitled *Bharat Shramjibi* in 1874. The Brahmo Samaj formed the 'Working Men's Mission' in Bengal in 1878 to impart moral education among the workers. It also established the 'Working Men's Institution' in 1905. In Bombay, N.M. Lokhanday was actively involved in welfare and organizational activities among the cotton mill workers since the 1880s. In 1890, he established the 'Bombay Millhands' Association' and in 1898 he started publishing a journal entitled *Dinbandhu* in Marathi. Besides him, S.S. Bengali was also actively propagating for improving the conditions of the workers since 1878. Some other important organisations active among the Bombay workers were the Bombay Millhands Defence Association formed by Bal Gangadhar Tilak in 1908, the Kamgar Hitwardhak Sabha formed in 1909 and the Social Service League established in 1911. All these organizations mainly focused on welfare activities for the workers. During this period some organization was formed which can be treated as forebear of trade union. Amalgamated Society of Railway Servants of India and Burma formed in 1897, the Printers' Union in Calcutta and the Postal Union in Bombay were among these. But they could not maintain any continuity in their functioning and were in existence for a short period only (MOVEMENTS).

### 10.6.1 Formation of Trade Union

On October 31, 1920, **All India Trade Union Congress** was founded. **Lala Lajpat Rai** was then became the first president and **Dewan Chaman Lal** was the first general secretary. Lala Lajpat Rai was the first person who linked capitalism with imperialism and gave the statement, '*Imperialism and militarism are the twin children of capitalism*'. CR Das, Jawaharlal Nehru, Subhas Chandra Bose, CF Andrews, JM Sengupta, Satyamurthy, VV Giri and Sarojini Naidu supported the formation of trade union. In 1918, the Trade Union emerged as a pressure group in a capitalist society because during this year Gandhi helped to organize the **Ahmedabad Textile Labour Association** and their demand in wage hike which was arbitrated 35 percent instead of 27.5 percent. In 1926, British government came with the **Trade Union Act** to formalize the trade union as a legal association. It also laid down eligibility criteria for registration and regulation of trade union activities. This act not only secured the immunity for both civil and criminal from prosecution for the legitimate activities of the trade union act but also imposed restrictions on their political activities.

The modern working class movement was a product of capitalist economy in India. Initially, most of the capital was British owned while certain industries, such as cotton textile and



iron and steel were Indian owned. And lakhs of workers were employed to run these concerns. Their exploitations and deprivations led to protest among the working class. Emergence of trade union manifested more organized struggle of the working class which resulted in the betterment of their condition (MOVEMENTS).

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## 10.7 Naxalite Movements:

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Naxalite movements can be recognized as the revolt of oppressed peasants in West Bengal against the feudal landowners which was inspired by communist ideologies. It has been stated that the breeding ground for Naxalism was a small village of West Bengal (North) named as Naxalbari. It was all started in 1967, when a faction of Communist Party of India led by renowned leaders like Charu Majumder, Kanu Sanayal and Jangal Santhal instigated an armed farmer uprising against land owners of the state. During this period, India was independent for last 20 years, but it hang on to the colonial land tenancy system. As an obvious consequence and as exhibited by census of 1971 around 60% population was landless and a lion's share of land was captured by the landlords. The landless farmers were forced to work as bonded labour in these land and they were immensely exploited. This exploitation led to one of the famous social movements – Naxalite Movement. The agitators were known as Naxals ((EFSAS, 2019) .

On 18<sup>th</sup> May, 1967 The Siliguri Kishan Sabha led by Jagan Santhal as president displayed their support towards Naxalite movements and its alacrity to continue with armed struggle with the objective of redistribution of land among the landless. In following week due to a land dispute a share cropper near Naxalbari village was assaulted by landlord's men. Then on 24<sup>th</sup> May when a team of police arrived in the village to arrest peasant leaders, they were also attacked by a group of santhals led by Jagan Santhal and a police person was killed due to severe injury caused by their arrows. This event accelerated the Naxalite movement and many Santhaals along with other poor people joined the movement and started attacking the landlords. A large number of people belonging to urban elite class became inspired by this ideology, through the writing of Charu Majumder especially through 'Historic Eight Documents' which formed the foundation of Naxalite ideology. Practically the origin of all Naxalite groups can be traced to Communist Party of India , which was inspired by the Marxist ideology of classless society (PTI, 2011).

But at its peak in 1969, Majumder officially split from the CPI-M by forming the Communist Party of India- Marxist Leninist (CPI-ML). Despite the name, Mazumdar was much more inspired by Maoist ideology than Marxist or Leninist Doctrine.

The early 1970 witnessed the rapid spread of Naxalism in almost every state of India

except Western India. During this period, this movement was disjointed in several disputing factions. It was projected that until 1980 30 Naxalite groups were active with approximately 30,000 memberships. Around 1971 the Naxalite movement was expanded and it took a form of radical student movement in Calcutta. Many brilliant students being inspired by this ideology sacrificed their glorious career to join Naxalite movement. Charu Majumdar to enroll more students in his organization articulated that revolutionary welfare was not limited to the rural areas, but it was extended everywhere spontaneously. In order to expand their base, the movement relied on these students to spread communist philosophy among the uneducated rural and working class communities. Thus Majumdar declared an “annihilation line”, a dictum that Naxalites should assassinate individual “class enemies” (such as landlords, businessmen, university teachers, police officers, politicians of the right and left) and others. The chief minister, Siddhartha Shankar Ray of the Congress Party, instituted strong counter-measures against the Naxalites. The West Bengal police fought back to stop the Naxalite. Large sections of the Naxal movement began to question Majumdar’s leadership. In 1971 the CPI (ML) was split, as Satyanarayan Singh revolted against Majumdar’s leadership. In 1972 Majumdar was arrested by the police and died in Alipore Jail presumably as a result of torture. His death accelerated the fragmentation of the movement (PTI, 2011).

The merger of the People’s War Group and Maoist Communist Center in 2004 resulted in the creation of the Communist Party of India-Maoist (CPI-Maoist) and its armed wing, the People’s Liberation Guerilla Army (PLGA), and an upsurge in Left Wing Extremism (LWE) related violence. This merger instigated an upsurge in aggression in many Indian states which prompted Manmohan Singh, the Prime Minister of India from 2004 to 2014, to declare that Naxalism was “*the single biggest security challenge ever faced by our country*”, in April 2006. During this time many people were killed due to Naxalite or Maoist activities. Maoist factions, to this day, continue operating in India’s “*Red Corridor*”, which includes central and eastern states such as Andhra Pradesh, Bihar, Chhattisgarh, Jharkhand, Madhya Pradesh, Maharashtra, Odisha, Telangana, West Bengal and Uttar Pradesh. Pockets in these states have been riddled with poverty and underdevelopment for decades, which the Naxalites seek to exploit in order to achieve their aims.

Since its beginning Naxalite movements aspired to seize land from the landlords and to redistribute it among the peasants, but in modern days the insurgency takes place against the State and development industries. History depicts that most social movements only survive by giving up armed struggle and joining mainstream politics. Both the CPI and the CPI-M started out with aims of revolutionary armed struggle, but eventually joined mainstream Indian politics and are today established, legitimate political parties ((EFSAS), 2019).

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## 10.8 Women's Movement

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Women's movement is often synonymous to feminist movement which refers to a series of political campaigns for challenging issues affecting women's life like, reproductive rights, domestic violence, maternity leave equal pay, women's suffrage, sexual harassment etc. The issues which have instigated women movement have varied in different nations and communities. These issues have ranged from opposition to female genital mutilation in one country to opposition against glass ceiling in another.

Feminist movement is an integral part of Western culture and it is comprised of three waves. First wave of feminism took place within 19<sup>th</sup> century and 20<sup>th</sup> century throughout the world. This movement mainly formed around middle and upper class white women and main aspects were suffrage and political equality. In addition to this the first wave of feminist movement focused on legal issues and aspired to acquire voting rights for women. During first wave, the women's movement for their rights was strongly connected with slavery abolition movement as according to Frederick Douglass it was very significant for both the movements to work together to obtain true equality in regards to race and sex.

The first women's rights convention was held in Seneca Falls, New York (now known as the Seneca Falls Convention) from July 19 to July 20, 1848 and advertised itself as "a convention to discuss the social, civil, and religious condition and rights of woman". While there, 68 women and 32 men—100 out of some 300 attendees, signed the Declaration of Sentiments, also known as the Declaration of Rights and Sentiments.

Second wave of feminist movement occurred during early 1960s in the United States and gradually it expanded throughout the Western world and beyond. The second wave lasted for nearly 10 years until 1980s. During second wave of feminist movement the issues addressed were like sexuality, family, workplace, reproductive rights, de facto inequalities and legal inequalities etc. These phase of movement also focused on domestic violence, marital rape issues, establishment of rape crisis and battered women's shelter and changes in custody and divorce law. During 1960, the Food and Drug Administration approved the combined oral contraceptive pill, which was marketed in 1961. Therefore, it became easier for women to pursue their career and women could avoid troubles related to unwanted pregnancy.

The third wave of feminism is considered as a combination of diverse strain of feminist activity and study and it began in early 1990s and this wave is still continuing in the contemporary era. The movement arose partially as a response to the perceived failures of and backlash against initiatives and movements created by second-wave feminism during the 1960s, '70s, and '80s, and the perception that women are of "many colors, ethnicities, nationalities, religions, and cultural backgrounds" (Lumen).

In India feminist or women's movement was introduced in mid-19<sup>th</sup> century, when many reformers started raising their voice in favor of women's right in the context of education, customs related to women. Feminism in India is a set of movements aimed at defining, establishing and defending equal political, economic and social rights and opportunities for women in India. It is the pursuit of women's rights within the society of India. Women movement in India also focused on equal rights of women: the right to work for equal wages, the right to equal access to health and education and equal political rights. But specifically Indian feminist also had to fight against patriarchal society of India like law of inheritance. Indian women movement also experienced several challenges in a patriarchal society which is quite different from the Western society. Indian women negotiate survival through an array of oppressive patriarchal family structures: age, ordinal status, relationship to men through family of origin, marriage and procreation and patriarchal attributes.

During 19<sup>th</sup> century majority of women's issue attracted attention of people and reforms were initiated. It can be stated that much of the early reforms in India was carried out by men counterpart. The first phase of feminist movement of India occurred during 1850 to 1915. In this phase Indian reformers mainly men took initiative to uproot some social evil which not only violated women's dignity but also demanded their lives like abolition of Sati pratha, widow remarriage, eradication of child marriage, multiple marriage, reducing illiteracy among women. Besides this some women from upper caste Hindu protested against the constraints imposed on them by Brahmin traditions. However, efforts for improving the status of women in Indian society were somewhat thwarted by the late nineteenth century, as nationalist movements emerged in India. These movements resisted 'colonial interventions in gender relations' particularly in the areas of family relations (Napier, 1851).

In the second phase of feminist movement in India, freedom struggle against colonial rule was accelerated. Gandhiji legitimized India's women movement by relating them to non violent civil disobedience movement. Peasant women played an important role in the rural satyagrahas of Borsad and Bardoli. Women-only organisations like All India Women's Conference (AIWC) and the National Federation of Indian Women (NFIW) emerged. Women were grappling with issues relating to the scope of women's political participation, women's franchise, communal awards, and leadership roles in political parties. During 1920, feminism prompted creation of several women association which raised their concern regarding women's education, developed livelihood strategies for working class women etc. Under leadership of Mahatma Gandhi AIWC participated in the freedom movement which made the mass mobilization of women an integral part of Indian nationalism (Kumar, 1998).

Post independence feminists began to redefine the extent to which women were allowed to engage in the workforce. Prior to independence, most feminists accepted the sexual

divide within the labour force. However, feminists in the 1970s challenged the inequalities that had been established and fought to reverse them. These inequalities included unequal wages for women, relegation of women to 'unskilled' spheres of work and restricting women as a reserve army for labour. In other words the feminists' aim was to abolish the free service of women who were essentially being used as cheap capital. In contemporary era Indian feminist movement has expanded its scope from fighting for treating women as useful members of society and a right to parity but also possessing the power to decide the course of their personal lives and the right of self-determination (Kumar, 1998).

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## 10.9 Environmental Movement

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An environmental movement can be defined as social or political movement for the conservation of environment or for the improvement of the state of the environment. According to Christopher Rootes "The environmental movements are conceived as broad networks of people and organizations engaged in collective action in the pursuit of environmental benefits. Environmental movements are understood to be very diverse and complex, their organizational forms ranging from highly organized and formally institutionalized to the radical informal, the spatial scope of their activities ranging from the local to the almost global, the nature of their concerns ranging from single issue to the full panoply of global environmental concerns. Such an inclusive conception is consistent with the usage of the term amongst environmental activists themselves and enables us to consider the linkages between the several levels and forms of what activists call 'the environmental movement'.

In India the traditional practices of worshipping trees, plants, forests and rivers manifest the natural and social domains and the ideology of tracing unity in the living and non-living world. The environmental movements in India encompass different categories of caste, class, race, religion, nations and also diverse categories of the organic and inorganic world. The history of environmental movements in India is very diverse and full of unique incidents of dedication towards nature. In contemporary era the environmental movements in India concentrate on dams, displacement and resettlement and it has implied that the human consequences of tampering with the courses of natural resources has fueled the protest activities against the forces and agencies responsible for environmental degradation. A brief history of environmental movements are mentioned below:

**Bishnoi Movement:** Bishnoi is a religious sect found in the western Thar Desert and northern states of India. It was founded by Guru Maharaj Jambaji in 1485 AD in the Marwar (Jodhpur) desert region of western Rajasthan, India. It is a non-violent community of nature worshippers. This movement was started by sage Sombaji around 1700 AD against deforestation. After that Amrita Devi forwarded the movement. The 363 people

from the Bishnoi community were killed in the protest. When the king of this region came to know the protest and killing then he rushed to the village and apologized and declared the region as protected area. It is noteworthy that this legislation is still exists today.

**Chipko Movement:** It was launched from Gopeshwar in Chamoli district, Uttarakhand in 1973. The movement was to prevent illegal cutting of trees in the Himalayan region (Uttarakhand). Sunderlal Bahuguna and Chandi Prasad Bhatt were the leaders of this movement. The most notable characteristics of this movement were the involvement of women.

**Appiko Movement:** In 1983, on the lines of Chipko Movement, Pandurang Hegde launched a movement which is come to known as Appiko Movement in Karnataka. Its main objectives were afforestation as well as development, conservation and proper utilization of forests in the best manner. The meaning of “appiko” is to express one’s affection for a tree by embracing it.

**Silent Valley Movement:** It is an area of tropical evergreen forests in Kerala. It is very rich in biodiversity. The environmentalists and the local people strongly objected to the hydel power project being set up here in 1973. Under pressure, the government had to declare it the national reserve forests in 1985.

**Jungle Bachao Andola:** The tribal community of Singhbhum district of Jharkhand (Previously, it was a district of India during the British Raj, part of the Chota Nagpur Division of the Bengal Presidency) agitated against the forest policy of the Government in 1982. The Government wanted to replace the natural soil, forests with the high-priced teak. Many environmentalists refer to this movement as “Greed Game Political Populism”.

**Narmada Bachao Movement:** The environmentalists and the local people started protest against the building of Dams on the Narmada river for the production of hydro-electricity since 1985 which was popularly known as Narmada Bachao Aandolan. Medha Patkar has been the leader of this aandolan who got support from the Arundhati Roy, Baba Amte and Aamir Khan.

**Tehri Dam Conflict:** This movement was started by the local people around 1980s and 1990s because the dam project would constructed in the seismic sensitive region and people think that it causes submergence of forest areas along with Tehri town. Despite of protest, the construction of the dam is being carried out with police protection as Sunderlal Bahuguna is sitting on fast unto death. After assurance from the government to review the project, Bahuguna ended his fast but construction goes on though at a slower pace.

**Other movements:** Apart from the movements discussed above, there are other movements which also shares strong environmental theme like Jharkhand Baster Belt Movement, Zahirili Gas Morcha in Bhopal , movement against Harihar Polyfibre Factory in Karnataka

, movement against the poisoning of Cheliyar river in Kerala, movement against Vishnuprayag Dam etc .

Therefore, a number of grassroot environmental movements have been launched against the developmental activities that have endangered the ecological balance and they have been successful to some extent to bring changes in the public policy which become inclined towards the environment (Ashraf).

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## 10.10 Conclusion

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This unit clarified the concept about social movement. We understood the need, process and stages of social movement. We also discussed the various social movement in detail in this unit.

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## 10.11 Exercises

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- (i) What is Social Movements? Give examples?
- (ii) Discuss Dalit Movements and Tribal Movements in India.
- (iii) What is working class movement?
- (iv) What is Naxalite Movements.
- (v) Discuss in detail about Women's Movement and Environmentd Movemnt.

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## **Unit 11 □ Human Rights and Social Work**

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### **Structure**

- 11.1 Objective**
- 11.2 Introduction**
- 11.3 Human Rights & Social Work**
- 11.4 Conclusion**
- 11.5 Exercise**
- 11.6 References**

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### **11.1 Objective**

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Learners would get knowledge about Human Rights any relation between Human Rights & Social Work.

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### **11.2 Introduction**

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Human rights are “commonly understood as inalienable fundamental rights to which a person is inherently entitled simply because she or he is a human being. Human rights are thus conceived as universal (applicable everywhere) and egalitarian (the same for everyone). These rights may exist as natural rights or as legal rights, in local, regional, national, and international law. Social Work is the professional activity of helping individuals, groups, or communities enhance or restore their capacity for social functioning and creating societal conditions favourable to this goal. Social work in its various forms addresses the multiple, complex transactions between people and their environments. Its mission is to enable all people to develop their full potential, enrich their lives, and prevent dysfunction. Professional social work is focused on problem solving and change.

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### **11.3 Human Rights & Social Work**

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The term “human rights” refers to those rights that are considered universal to humanity, regardless of citizenship, residency status, ethnicity, gender, or other considerations. “The social work profession promotes social change, problem solving in human relationships and the empowerment and liberation of people to enhance

well-being. Utilising theories of human behaviour and social systems, social work intervenes at the points where people interact with their environments. Principles of human rights and social justice are fundamental to social work". (International Federation of Social workers, IFSW: 1982)

"Social Workers respect the basic human rights of individuals and groups as expressed in the united nations universal declaration of human rights and other international conventions derived from that declaration" (IFSW:2000). Social workers should promote conditions that encourage respect for cultural and social diversity within the globe. Social workers should promote policies and practices that demonstrate respect for difference, support and expansion of cultural knowledge and resources, advocate for programmes and institutions that demonstrate cultural competence and promote policies that safeguard the rights and confirm equity and social justice for all people. (NASW, 1996: Page- 27)

Social work practice based on human rights is no panacea for discrimination, inequality, poverty and other social problems, knowledge of human rights can help the profession better understand its role as a helping profession. The social work profession concerns itself with helping people. Human rights cover an entire range of political, economic and cultural needs required to form a human society. Based on established concepts and definitions of human rights, Social workers can readily identify a connection between human rights and their profession.

Social work has to be conscious of its values and possess a solid knowledge base, least in the field of human rights, to guide it in many conflicting situations throughout its practice. While social workers through their actions may well reinforce the rights of clients, faulty judgment can lead them to jeopardize those rights. Viewing its work from a global human rights perspective helps the profession by providing a sense of unity and solidarity without losing sight of the local perspectives, conditions and needs which constitutes the framework within which social workers operate. Social Work works to meet the basic human needs of people. But nowadays it works for transform "Needs" in the "Rights" by practicing various consideration of human rights practice on organization principle. Working within different political systems social workers upholds and defend the rights of their individuals or collective clients while attempting to meet their needs. They do this while often employed by established, sanctioned by authority; and their position as agents of the state or employees of powerful institutions or agencies, has placed many in a precarious role.

The situations where social workers face some of the most complex ethical dilemmas are where, for example, an intervention has to be considered that might result in a

person being detained in a mental health hospital for the safety of themselves or others, advice to a Court about whether society may need protection from an offender, or where a child and parent should live apart to prevent harm. An ethical dilemma is a predicament where a person must decide between two viable solutions that seem to have similar ethical value. An ethical dilemma can occur when a social worker has to take a moral course of action depending upon two different moral philosophies that conflict with each other.

Human Rights are inseparable from Social work theory, values and ethics, and practice. Rights corresponding to human needs which have to be upheld and fostered and they embody the justification and motivation for social work action. Advocacy of such rights must therefore be an integral part of social work, even if in countries living under authoritarian regimes such advocacy can have serious consequences for social work professionals. The social work profession shares a close relationship with human rights, because it adheres to values such as respect, dignity, and self-determination - values that are strongly embedded in the code of ethics for all practitioners. The client-social worker relationship has long been celebrated. The profession is highly regarded for challenging the inhumane treatment of vulnerable people, its commitment to challenge anti-oppressive practice, and most importantly, ensuring that vulnerable people are given a voice. Human rights are particularly important for social workers when making decisions that concern the future care needs of individuals.

The most recent global definition of social work identifies human rights as one of the guiding values for social work, next to social justice, respect for diversities and collective responsibilities (IFSW, 2014; Ornellas et al., 2018). Since the emergence of the first public declaration of the International Federation of Social Work in 1988, human rights were recognised as an important value framework for social work. The framework stressed that social work was - and always will be - a human rights profession. In the meanwhile, this declaration led to a renewed and vital body of scholarship on the role of human rights for social work (Ife, 2001; Reischert, 2007; Wronka, 2008). McPherson et al. (2017), for example, made a plea for a human rights perspective in social work that helps shape understandings of who is disadvantaged and who is not, but also enables the social work community to identify macro-forces at work as well as the need for intervention on the macro-level. In that vein, Ife (2001) distinguishes between a top-down and a bottom-up approach to human rights in social work, referring to the discursive nature of human rights. This means that human rights are not fixed or static, and therefore they cannot only be fully defined but should also be seen as levers for marginalised groups to struggle

for social justice (Lister, 2007). Human rights might thus have two interpretations in social work (Dean, 2015; Vandekinderen et al., 2019). In that sense, Ife (2001, p. 152) argues that social workers can position themselves as active participants in this discursive process in two specific ways, and distinguishes between a deductive and inductive approach to human rights which both require a democratic, participative process in which all stakeholders can have a role. On the one hand, the deductive approach starts from the formal rights of citizens who have a formal status as citizens in the nation state (Lister, 2007) and then asks: ‘what does this mean for practice?’ Also other authors address this function of formal rights, with reference to how equality of access to formal rights can guarantee that vulnerable groups are eligible for claiming and using their rights, case by case (Weiss-Gal & Gal, 2009). As such, many social workers are engaged in ensuring these rights on a daily basis. In that vein, Dean (2015) refers to the articulation of ‘thin needs’ through rights, related to what is required for human beings’ bare survival, which ‘may in part be met through the protections offered by formal or procedural rights, which guarantee equality of access and opportunity’ (Dean, 2015, p. 21). A sole focus on this legally guaranteed function of rights is nonetheless not enough, as it entails the risk that rights are seen as a purely individual matter. As McPherson et al. (2017) argue, a human rights lens however goes beyond a legalistic understanding of human rights and engages with a socio-political interpretation of human rights, addressing the question: how can social work shape society in such a way that human rights and social justice are substantively realised? The inductive approach, on the other hand, thus starts from the realities and complexities emerging in everyday social work practice situations of citizens who experience a kind of second-class citizenship and then asks: what are the human rights issues at stake and how can they be realised? (Warming & Fahnoe, 2017). In this vein, Dean (2015, p. 21) argues that we should make sure that ‘thick needs’ are met through substantive rights, which ensures universal protection related to ‘what is required for true fulfilment’ of the right to human flourishing. A thicker understanding of human needs and rights embraces the social, political, historical and cultural context that sustains our human dignity and flourishing and is embedded in a citizenship discourse in which the aim of social policy and the welfare state is to promote and guarantee social justice and social equality (Dean, 2015). The socio-political function of human rights implies that social work reaches beyond the (re)mediating strategies in individual situations, but takes up a public mandate to reformulate personal troubles into public issues (Lorenz, 2008, 2016). For social workers, this encompasses attempts to intervene in the structural aspects of the living conditions of citizens and to provide and mobilise the available social resources in order to enable everyone to realise the right to

human flourishing (Dean, 2015; Lorenz, 2016). This public role and mandate of social work can be filled in differently, such as advocating for policy change but also developing innovative social work practices that raise the voice of excluded groups or that disturb the current social order. In other words, this political role of social work can't be limited to various types of policy practice and advocacy strategies at the macro level, but is also shaped in social work practice that investigates the vital significance of social work practice development in the realm of the 'lived citizenship' of people who are living on the edge of society (Warming & Fahnoe, 2017). The crisis of the welfare state and the current historical and social context in which social work is active raises questions about the stance of social work research towards the core values of human rights and social justice (Mullaly, 2007). As reflected in the global definition of social work, rather than being neutral, technical and value-free, social work research intrinsically has a normative value orientation, being in search of human rights and social justice (Shaw, Gredig & Sommerfeld 2012; Roose et al., 2016). However, to this day social work has always had an 'uneasy relationship' with research (Lorenz, 2008) and different understandings of the nature and purpose of social work research have evolved, reflecting diverse conceptions of the nature and purposes of social work itself (Shaw, Gredig & Sommerfeld, 2012; Parton & Kirk, 2010; Powell & Ramos, 2010). As we are crucially interested in how the European social work research community deals with this search for a disciplinary identity, we will mainly focus on the question whether – and how - social work researchers take a stance and have a constitutive commitment to pursue human rights and social justice. Human-rights-based approaches to social work are sometimes contrasted with needs- based approaches (Mapp, McPherson, Androff, & Gatenio Gabel, 2019). Needs- based approaches are associated with an individualistic, case-based orientation based on clinical or deficit models of practice.

Needs-based approaches tend to characterise social workers as experts who intervene to promote the wellbeing of people in need. Rights-based approaches, on the other hand, emphasise the common humanity of social workers and service users. Rights-based approaches promote the dignity and worth of all people and encourage bottom-up practice that empowers individuals, families and collectives (Ife, 2012). Strength-based perspectives and partnership working is encouraged. From this point of view, people who use social work services are considered. Some social work roles might seem more directly related to human rights work than others. So, any social worker whose main activity concerns advocacy is almost certainly working in the domain of human rights. However, if we read the 29 articles of the Universal Declaration of Human Rights (and these should be on wall of the office of every social worker in

the country), it is hard to imagine any social work role that is not connected to the promotion and protection of human rights: the right to an education; the right to life, liberty and security; the right not to be subjected to torture or to cruel, inhuman or degrading treatment or punishment; full equality to a fair and public hearing by an independent and impartial tribunal; the right to work; the right to a standard of living adequate for health and well-being, including food, clothing, housing and medical care and many more. The intentions of those who drafted the Universal Declaration of Human Rights were to establish a benchmark for rights that were held to be *universal*—they belong to all of us, to everybody in the world; *inalienable*—they cannot be taken away from us; and *indivisible* and *interdependent*—that is, governments should not be able to pick and choose which are respected. Sadly, governments throughout the world routinely ignore and breach the human rights of their people that is why we need agreed statements of universal human rights, and human rights defenders—including social workers—who will take resolute action to promote and protect them. Human rights are as old as human civilization; but their use and relevance have been well defined during the recent years. It has gathered more importance in the post-second-world war period, particularly after the United Nation’s Declaration of Human Rights (UNDHR) in 1948.

In a broader sense, the human rights are “those rights to which every man and woman inhabiting any part of the world should be deemed entitled by virtue of having been born a human being” (Kashyap). In other words, human rights are those rights which are essential for a dignified and a decent human living as well as human existence and adequate development of human personality. Human rights are held by all human beings and human rights exist as long as human beings exist. Both are inalienable and cannot be separated. Precisely, human rights imply availability of “Such conditions which are essential for the fullest development and realization of the innate characteristics which nature has bestowed him/her with, as a human being”. They are essential to ensure the dignity of every person as a human being’.

Man is gregarious and he loves staying together. Every human being, as a social being, lives in a group in the society. As an individual, he has a right to life and right to a decent living. As a social being, and an inseparable part of the society/community, he too has other rights, like: right to freedom of speech, expression, thought, belief and faith and right to move freely. Thus, human rights are essential for the development of the human personality in society, where he lives. The concept of human rights was further strengthened with the emergence of Magna Carta (1215) and Bill of Rights (England) 1689, following the glorious Revolution of 1688. Unlike Thomas Hobbes (1588-1679) and John Locke (1632-1704) talked of partial surrender

of a few natural rights; Rights like right to life, liberty and property were never to be given up as those were inalienable rights. The basic concept of Lockes theory of natural rights was that the citizens have always a legitimate right to overthrow a Government if it failed to protect the citizens' rights. From the ancient days India has been committed to the ideals and doctrine of human rights. In conformity with the UDHR, the Constitution of India, in Part III, provides for sue types of Fundamental Rights ensuring equality, justice and freedom to all citizens of India.

The Part IV captioned "Directive Principles of State Policy" also ensure Socio-economic justice and rights. India's fight for freedom from the clutches of the British rulers was also viewed as a struggle for human rights. Our six fundamental rights comprise both individual rights and social rights but emphasis has been put on individual's right 'to equality of opportunity for all including those belonging to the weaker and disadvantaged section of the 'Society in the nature of 'Protective discrimination'. Articles 14, 15, 16, 17, 29, 38, 46, 330, 332, 334 and 335 dealing elaborately with 'protective discrimination' ensure 'an egalitarian social order'. Abolition of Untouchability has been given a constitutional sanctity under Art 17 of the Constitution and its practice in any form has been declared as a public offence. Art 15(4), Art 16(4) and Art 335 deal with reservation of seats for admission into educational institutions and reservation of posts for appointment to different services for the S.Cs and S.Ts as a mechanism to ensure and secure social economic justice. Seats in the Union and States Legislatures have been kept reserved for the S.Cs and STs. In the State of Orissa, 30% of seats have been kept reserved for women in the rural and urban local bodies.

At the heart of social work, human rights are a set of interdependent guiding principles having implications for meta-macro (global), macro (whole population), mezzo (at risk), micro (clinical), meta-micro (everyday life), and research interventions to eradicate social malaises and promote well-being. They can be best understood vis-à-vis the UN Human Rights Triptych. This consists of the Universal Declaration of Human Rights, increasingly referred to as customary international law on the center panel; the guiding principles, declarations, and conventions following it, on the right panel—like the conventions on the Rights of the Child (CRC), Elimination of Racial Discrimination (CERD), and Elimination of Discrimination Against Women (CEDAW); and implementation mechanisms, on the left panel—like the filing of country reports on compliance to conventions, the Universal Periodic Review, thematic and country reports by special rapporteurs, and world conferences. Briefly, this powerful idea, which emerged from the ashes of World War II, emphasizes five crucial notions: human dignity; non-discrimination; civil and political rights;



economic, social, and cultural rights; and solidarity rights. Whereas this article emphasizes issues pertaining to the United States, it touches upon other countries as appropriate, calling for a global vision in the hopes that every person, everywhere, will have their human rights realized. Only chosen values endure. The challenge, through open discussion and debate, is the creation of a human rights culture, which is a lived awareness of these principles in one's mind, heart, and body, integrated dragged into our everyday lives.

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## 11.4 Conclusion

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Learners got a detailed understanding about Human Rights and would now be able to relate the concept of Human Rights with Social Work and in the long run would learn to work by adopting a right based approach.

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## 11.5 Exercises

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- (i) What is Human Rights? Discuss its importance.
- (ii) Relation between Human Rights & Social Work.
- (iii) Discuss about the Universal Declaration of Human Rights.

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## **Unit 12 □ Introduction to Civil Society. Role of Non Governmental Organization in the developmental sectors**

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### **Structure**

- 12.1 Objective**
- 12.2 Introduction**
  - 12.2.1 Introduction**
  - 12.2.2 Definition**
  - 12.2.3 History**
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### **12.1 Objective**

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Learners will develop understanding about civil society and NGO. Role of NGO of Civil Society in development sectors.

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### **12.2 Introduction to Civil Society**

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#### **12.2.1 Introduction**

Civil society can be recognized as the “third sector” (after government or society) which is different from government and business and also from the family or any other private sphere. As per other authors the term civil society is used in the sense of 1) the aggregate of non-governmental organizations and institutions that manifest

interests and will of citizens or 2) individuals and organizations in a society which are independent of the government (What is Civil Society, 2009). Sometimes the word civil society is also used in more general sense of “the elements such as freedom of speech, an independent judiciary, etc, that makes up a democratic society” (Collins English Dictionary).

The term civil society has been derived from Aristotle’s phrase ‘Koinonia Politike’ from his book ‘Politics’ where he referred civil society as ‘ political community’, which is synonymous to Greek ‘city state’ and was characterized “ by a shared set of norms and ethos, in which free citizens on an equal footing lived under the rule of law (Jean L. Cohen, 1994). The concept of civil society also was used by many Roman writers like Cicero, where it reflected the ancient notion of a republic (Blumenfeld, 2004). “It re-entered into Western political discourse following one of the late medieval translations of Aristotle’s Politics into Latin by Leonardo Bruni who first translated *koinōnía politik* into *societas civilis*. With the rise of a distinction between monarchical autonomy and public law, the term then gained currency to denote the corporate estates (*Ständestaat*) of feudal elite of land-holders as opposed to the powers exercised by the prince” (Jean L. Cohen, 1994). In post-modern society, the usage of civil society was first located in the writings of Aleksander Smolar in 1978-79 where it denoted the concept of political opposition (Powell, 2007).

This specific term became trendy in several political and economic discussions during 1980s. From this time onwards civil society started to share same features with non-state movements that confronted authoritarian command, in different places of Central and Eastern Europe and Latin America. Civil society somehow retains power to manipulate the actions of elected policy makers and businesses. But it can also be stated that features and nature of civil society is continuously evolving with rapid technological developments and changes within society (Jezard, 2018).

In contemporary era civil society has become core essence of all philanthropic and civic activity, but still this concept is difficult to define due to its inherent complications and its resistance to be interpreted through a solitary theoretical lens. In brief it can be articulated that this term on one hand progressively recommend how public life should function within and between societies and on other hand it also illustrate social action that takes place within the framework of voluntary associations or intermediary bodies. (Riesman and Glazer, 1950; Van Til, 2000).

## 12.2. Definition

According to the World Bank: “Civil society refers to a wide array of organizations: community groups, non-governmental organizations (NGOs), labour unions, indigenous groups, charitable organizations, faith-based organizations, professional associations, and foundations” (Jezard, 2018).

Similarly Civil Society organization can be defined as non-state, not-for-profit, voluntary entities formed by people in the social sphere that are separate from the State and the market. CSOs represent a wide range of interests and ties. They can be community-based organizations as well as non-governmental organizations (NGOs). In the context of the UN Guiding Principles Reporting Framework, CSOs do not include business or for-profit associations.

### 12.2.3 History

If we analyze the evolution of the concept of the civil society throughout the history, it can be observed that its meaning has changed twice with time from its original classic form. The first change occurred during French Revolution and during fall of communism in Europe its meaning had been changed for second time.

Western Antiquity: In the pre-modern classical republican understanding of civil society, the essence of philosophy found in the Age of Enlightenment during 18<sup>th</sup> century can be detected. ‘Generally civil society has been referred to as a political association governing social conflict through the imposition of rules that restrain citizens from harming one another’(Edwards 2004). During classical period civil society had been referred to as a good society which was a part of the state. For Plato, “the ideal state was a just society in which people dedicate themselves to the common good, practice civic virtues of wisdom, courage, moderation and justice and perform the occupational role to which they were best suited. It was the duty of the ‘philosopher king’ to look after people in civility.” Aristotle stated that the polis can be defined as an “association of associations” that enables the citizens to share in the virtuous task of ruling and being ruled’ (Wikipedia).

Roman philosopher Cicero brought up the concept of ‘*societas civilis*’. In the classical period, the political scenario highlighted the concept of a good society which eventually ensure peace and order among common people . During classical period no demarcation was made between the state and society .The philosophers of this era opined that the

state represented civil form of society and civility reflected the requirement of the good citizen. This opinion implies that the classical political thinkers endorsed the origins of civil society in its actual sense. During middle age the concept of classical civil society evaporated from mainstream discussion (Wikipedia).

Modern History: G.W.F. Hegel pioneered a modern liberal understanding of civil society and represented it as a form of non-political society as opposed to institutions of modern nation state. In classical age civil society was synonymous with political society, but Hegel has drawn a line between political state and civil society and it was followed by Tocqueville's distinction between civil and political societies and associations, repeated by Marx and Töthnnies. Hegel represented civil society as a system of needs which intervene between family and the state. In industrial capitalist society civil society nurtures economic relations and it also served its interests like individual rights and private property. Karl Marx believed that modern state created a space for civil society that reduced society to private interests competing against each other (Wikipedia).

Post Modern History: The post modern concept of civil society has believed to emerge in the former Soviet bloc East European countries by political opposition during 1980s. According to theory of restructurization of welfare systems, concept of civil society became an ideology and it has legitimized development of the third sector as an alternative for the welfare state. As a consequence concept of third sector has been developed. It is stated that postmodern usage of the concept of civil society has been divided into two main streams –as political society and the third sector. During end of 1990s civil society is mainly used to legitimize its democratic credentials. This led to the creation by the UN of a high level panel on civil society. In this era, with emergence of non-governmental organization and the new social movements on a large scale , civil society also has came out as a third sector which is now become a strategic action to build up an alternative social and world order.

#### **12.2.4 Systems of civil society**

All the societies including civil societies are based on organized systems of collective human experience, including economic exchange, political governance, and social relationships. With addition to this system of economic exchanges also contributes in constructing civil societies which depends on sustainable availability and equitable use of natural and social resources required for satisfying life by present and future generations.

The formation of civil society usually partners with an identifiable system of political

governance, characterized by open, public decision-making for all community members through governmental structures that (1) permit legitimate access to and use of civic space and resources, and (2) maintain fairness within the existing political and judicial systems by promoting and protecting the welfare of the people, with particular concern for the disenfranchised.

Social relationships within a civil society are characterized by strong, active, vibrant, diverse community-based groups and networks that (1) facilitate open, voluntary participation; (2) enable community stakeholders to hold economic and political actors accountable for outcomes of policy decisions; (3) provide a context for mutual benefit and exchange; and (4) seek to promote the “common good,” with a particular concern for inclusion of those currently marginalized.

### **12.2.5 Principles of Civil Society**

The literature suggests that the three principles—participatory engagement, constitutional authority and moral responsibility—are found in all civil societies regardless of cultural context.

*Participatory engagement* indicates that members of the society (1) enjoy access to and governance of resources used for the common good, (2) are free to be involved in civic action and social change, and (3) are free to participate in group affiliations that provide a sense of belonging on a community level.

*Constitutional authority* protects the rights and privileges of citizens in a civil society. Under the rule of law, citizens and social groups are constitutionally legitimized and empowered to hold economic and political actors accountable for their work as community servants and trustees. Local and national decision-makers, motivated by the common good rather than self-interest are expected to design and implement public policies that strengthen the vitality and welfare of the community.

Within this social context, all community members have *moral responsibility* to use their civil liberties in ways that do not violate the human rights of others. The practice of equity, justice, and reciprocity produces social order and stability.

### **12.2.6 Characteristics of Civil Society**

These three systems and three principles combine to articulate nine measurable characteristics of civil society.

#### **● *The Common***

Civil society is advanced when citizens share a social right of access to the commonwealth of resources produced, used, and exchanged through natural and

social economies in a community and through a society. Access, in this context, includes the abilities both to contribute to the resources and to benefit from them. Broad, community-based civic engagement in economic activities occurs in the arena of what is historically called “the Commons,” as in the Greek agora and the English market. As citizens participate in the open exchange of commonwealth resources, they can form and strengthen social connections and networks with others.

- ***Office***

Civil society is advanced when citizens can exercise their civic duty of self-governance by participating in political structures that exhibit decentralized power and authority. Community-based civic engagement in political governance exists when community members have the opportunity to hold positions or “offices” of public decision-making and leadership.

- ***Associations***

Civil society is advanced when citizens can openly and voluntarily participate in diverse social affiliations, groups, networks, and structures for self-governance and social transformation. “Association” refers to those social places where people gather and interact with others to exchange ideas, offer support, and receive a sense of belonging. Community-based civic engagement in systems of social exchange exists when diverse social groups and gatherings are present and permeable.

- ***Trusteeship***

Civil society is advanced when citizens hold decision-making power, work to strengthen and improve local and regional economies, and exercise sustainable and socially transparent stewardship of societal resources (e.g., human, social, material, and ecological) on behalf of the “common good.” Community-based activities of civic responsibility in systems of economic development exist when citizens enjoy the legitimate authority of resource trusteeship.

- ***Sovereignty***

Civil society is advanced when citizens have the right to be involved in all aspects of political governance and the authority to make decisions and perform actions affecting all levels of public life, without the institutions of public life being “captured” by the interests of specific groups or individuals. The presence and legitimacy of community-based civic authority through systems of political governance increase the ability of citizens to exercise sovereignty over policies and programs that can positively affect their lives and the quality of life in their community.

- ***Accountability***

Civil society is advanced when citizens, acting through community-based groups and associations are able to use basic civic freedoms and rights (e.g., fair elections, free speech, a free press providing access to information, freedom to organize in groups) to hold economic and political actors responsible for the outcomes of policies, programs and patterns of resource distribution, and the exercise of political power.

- ***Equity***

Civil society is advanced when each citizen is given equitable access to and use of resources required for constructing a satisfying life. A moral condition of equity forms the foundation of activities that expand and strengthen economic conditions for all community members. Economic equity of resources is necessary for producing and sustaining an improved quality of life for all people, especially the poor.

- ***Justice***

Civil society is advanced when citizens pursue social justice by (1) consistently and compassionately using the “rule of law” in fulfillment of their civic obligations, and (2) advocating for those excluded from the political process and harmed by unjust laws.

- ***Reciprocity***

Civil society is advanced when citizens (1) pursue social transformation through reciprocal, mutually dependent collaboration with others, and (2) negotiate, mediate, and resolve conflict through peaceful, nonviolent means. The nature of civic environments requires that social relationships in communities be limited and conditional. Not everyone in a society is invariably viewed as a legitimate member and given equal access to its resources. The term *reciprocity* highlights two interrelated moral issues of social relationships: how people to treat one another, especially when conflict exists and how group boundaries are defined and transcended (Timothy J. Peterson, 2004).

### **12.2.7 Role and Importance of civil society**

Civil society is widely referred to as a space which excludes family market and space and in contemporary era it includes a broad spectrum of organized and organic group which includes nongovernmental organizations (NGOs) trade unions social movements and grassroots organizations, online networks and communities and faith groups. Civil society organizations (CSOs), groups and networks vary by size, structure and platform ranging from international non-governmental organizations (e.g. Oxfam)



and mass social movements (e.g. the Arab Spring) to small, local organizations (e.g. Coalition of Jakarta Residents Opposing Water Privatization) (Cooper, 2018).

Civil society organizations bear the responsibility of advocating the people's right and wish of the people including but not limited to health, environment and economic right. On one hand they put important checks on the system of democracy and also create a balance within the system. Civil societies can persuade country's ruling government and can make them accountable for their actions. Therefore, it can be articulated that free and active civil societies reflects a healthy participatory democratic system. Civil society organizations also have accelerated positive social change throughout the world.

Civil Society Organizations intend to serve the humanity through following roles, like

- Service provider (for example, running primary schools and providing basic community health care services)
- Advocate/Campaigner (for example, lobbying governments or business on issues including indigenous rights or the environment)
- Watchdog (for example, monitoring government compliance with human rights treaties)
- Building active citizenship (for example, motivating civic engagement at the local level and engagement with local, regional and national governance)
- Participating in global governance processes (for example, civil society organizations serve on the advisory board of the World Bank's Climate Investment Funds) (Cooper, 2018).

Civil societies are mainly those organizations which are not associated with government like schools and universities, advocacy groups, professional associations, churches and cultural institutions. Civil societies have plethora of roles. On one hand they are significant resource who can provide important information to both government and citizens. These civil societies also set up a monitoring system for government policies and actions and can ask for explanation from the government. They are also involved in advocacy process and may recommend alternative strategies for government, private sector and other institutions. Civil societies also aspire to provide services towards disadvantaged group of societies. They also protect the citizen from violation of their basic rights and design activities to change and espouse unprejudiced social norms and behavior (Ingram, 2020).

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## 12.3 Role of Non-governmental Organization in developmental sector

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### 12.3.1 Definition

A **non-governmental organization (NGO)** is a legally constituted organization created by natural or legal persons that operates independently from any government and a term usually used by governments to refer to entities that have no government status. In some cases where NGOs are funded by government totally or partially can retain its status as non-governmental organization by not placing any government representatives in the board of the organization. NGOs share wider social aim that may contain political aspect, but they are not explicitly political organization.

NGOs are defined by the World Bank as “private organizations that pursue activities to relieve suffering, promote the interests of the poor, protect the environment, provide basic social services or undertake community development”.

The term *NGO* stands for non-governmental organization and it includes a variety of organizations such as “private voluntary organizations,” “civil society organizations,” and “nonprofit organization” (McGann & Johnstone, 2006).

The term *NGO* describes a range of groups and organizations from watchdog activist groups and aid agencies to development and policy organizations. Usually, NGOs are defined as organizations that pursue a public interest agenda, rather than commercial interests (Hall-Jones, 2006).

It is believed that the first international NGO was probably the Anti-Slavery Society, formed in 1839. However, the term *NGO* originated at the end of World War II when the United Nations sought to distinguish between private organizations and intergovernmental specialized agencies (Hall-Jones, 2006). NGOs are a complex mixture comprised of alliances and rivalries; businesses and charities; conservatives and radicals. The funding comes from various sources and though NGOs are usually nonprofit organizations, there are some that operate for profit (Hall-Jones, 2006).

NGOs originate from all over the world and have access to different levels of resources. Some organizations focus on a single policy objective of AIDS while others will aim at larger policy goals of poverty eradication (Hall-Jones, 2006).

During 20<sup>th</sup> century globalization takes place which enhance the importance of NGOs as it has become impossible to solve every problems within a nation. In this period several organizations centered their activities towards safeguarding the interest of capitalist enterprises. Now to counterbalance this trend, NGOs emerged to highlight humanitarian issues, developmental aid and sustainable development (Davies, 2014).

### **12.3.2 Types of NGO**

#### **12.3.2.1 NGOs can be classified by orientation and level of co-operation.**

##### **NGO type by orientation:**

- Charitable orientation;
- Service orientation;
- Participatory orientation;
- Empowering orientation;

##### **NGO type by level of co-operation**

- Community Based Organization;
- City Wide Organization;
- National NGOs;
- International NGOs;

Apart from “NGO”, often alternative terms are used as for example: independent sector, volunteer sector, civil society, grassroots organizations, transnational social movement organizations, private voluntary organizations, self-help organizations and non-state actors (NSA’s).

Non-governmental organizations are a heterogeneous group. A long list of acronyms has developed around the term “NGO”.

These include:

- BINGO: short for business-friendly international NGO or big international NGO
- CSO: Civil Society Organization
- DONGO: Donor Organized NGO
- ENGO: environmental NGO, such as Greenpeace and WWF

- GONGOs are government-operated NGOs, which may have been set up by governments to look like NGOs in order to qualify for outside aid or promote the interests of the government in question.
- INGO stands for international NGO; Oxfam is an international NGO
- QUANGOs are quasi-autonomous non-governmental organizations, such as the International Organization for Standardization (ISO).
- TANGO: stands for technical assistance NGO
- TNGO: stands for transnational NGO
- GSO: Grassroots Support Organization
- MANGO: stands for Market Advocacy NGO

There are also other classifications of NGO. According to World Bank there are two types of NGOs –Operational and Advocacy. The basic difference lies in their purpose. The main purpose of an operational NGO is to design and implement development related project. On the other hand the primary purpose of an advocacy NGO is to defend or promote a specific cause.

### **12.3.2.2 Role of NGOs in developmental Sector:**

There are four important roles of NGOs and they are as follows:

- a) Social Development:** The most important role that a Non Governmental Organization play is to enhance the process of social development globally which eventually has helped to facilitate the process of human development as measured by the UN Human Development Index (HDI). The most significant positive feature of NGOs is their capacity to maintain institutional independence and their stand towards political neutrality. But in some cases NGOs may need to collaborate with Governmental agencies to provide required services to the deprived section of the society. If a Governmental agency claims political allegiance, then NGOs may face the dilemma of either infringing their neutral position or depriving the poor population from required services. Due to this reason sometime NGOs have to withdraw their project from politically troubled countries.

NGOs have justified this role by introducing some important features like “flexibility, ability to innovate, and grassroots orientation, humanitarian versus commercial goal orientation, non-profit status, dedication and commitment, and recruitment philosophy”. But there are also some disadvantages of NGOs which can adversely affect this specific role of NGOs. These disadvantages are like

“over-zealousness, restricted local participation, inadequate feasibility studies, conflicts or misunderstandings with host partner, inflexibility in recruitment and procedures, turf wars, inadequately trained personnel, lack of funding to complete projects, lack of transparency, inability to replicate results, and cultural insensitivity”.

**b) Sustainable Community Development:** NGOs have proved his leadership qualities in promoting community level development. The NGOs are driven by such ideology and values, so that they can spread their activities among the distressed sections of the society in order to accomplish their requirements. Due to some specific feature of the NGOs they can easily mobilize mass for spreading awareness about different social issues. They have pioneered in empowering these sections so that they can control certain factors to bring back their lives into mainstream. NGOs also bear the responsibility to strengthen local organizations at grassroots level. NGOs are also expert in implementing project at a very lower cost than government agencies and most significantly can facilitate sustainable community development. Sustainable community development has five salient features and they are as follows:

- Increasing local economic diversity
- Self reliance: development of local markets, local production, local processing, greater co-operation among local economic entities.
- Reduction in the use of energy combined with recycling and management of waste products.
- Protection and enhancement of biological diversity and stewardship of natural resources.
- Commitment of sustainable communities to social justice. (Bridger & Luloff, 1999)

As NGOs engage professional social workers to reduce human suffering, they play a vital role in supporting women, men, households and community. The roles for such NGOs include “counseling and support service, awareness raising and advocacy, legal aid and microfinance” (Desai, 2005). These NGOs have aspired to accelerate sustainable community development through activities like capacity building and building self-reliance. In this process NGOs also involve themselves in funding projects, contributing to awareness and promoting self-organization of various group (Baccaro, 2001).

It can be articulated that NGOs play an important role in promoting sustainable community development through three basic function: 1) service delivery (relief,

welfare) (2) education and (3) public policy advocacy (Stromquist, 2002). NGOs can accelerate sustainable community development through microfinance, capacity building and self reliance of the community. NGOs promote local products and local market, expand social capital and human resources, encourage people to participate in several activities designed for them and try to bridge the gap between community and system as network liaisons. In this manner, the long-run goal of sustainable community development would be achieved (Nikkhah & Redzuan, 2010).

- c) **Sustainable Development:** NGOs not only promote sustainable development at local community level, but also at international level. In contemporary era besides focusing on government activities, NGOs have expanded their scope of activities and they have started focusing on larger corporations. NGOs are involved in assessing social and environmental impacts of business activity, supported by advances in information and communication technology .Several multinational corporations have also become accountable to keep proper record of corporation's labor, environmental and human rights record. As an obvious consequence now a days, many corporations are taking care of the impact of their business activity on customers, employees, communities and other interested group. These initiatives are manifested through several activities like highlighting social and environmental affairs , becoming accountable for their action and documenting about the impact of their activities and most importantly drafting management structure that incorporate sustainable development concerns (Hall-Jones, 2006).

NGOs play an important role in creating these trends. Some NGOs monitor, publicize and critically analyze the failure of the companies to assess the impacts of their activity on the community. NGOs are willing to assign some of their resources towards corporate social responsibility (CSR).

- d) **Sustainable consumption:** Another important role of NGOs is manifested through its partnership with industries in promoting sustainable consumptions. Some of the instances where this partnership has been successful are in categories such as product develop-ment, sustainable housing, labeling, World Wildlife Fund (WWF), green purchasing, marine stewardship and so on. In different project, it has been manifested that NGOs are engaging business to promote sustainable consumption through different interesting approaches like;
- Using Strategic Means to Point Out Problems
  - Assessing Environmental Impacts of Products
  - Greening the Supply of Products and Services
  - Focusing on Market Forces
  - Forming Extensive Networks of Different Stakeholders.

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## 12.4 Conclusion

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There are numbers of NGOs worldwide and these organizations have played a significant role in social development, sustainable community development, and promoting sustainable consumption. Business corporations that wish to take care of the interest of their stakeholders can benefit from a productive relationship with NGOs.

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## 12.5 Exercises

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- (i) What is Civil Society? Role of Civil Society in development sectors.
- (ii) Discuss role of importance of NGO in development sectors.
- (iii) Characteristics of Civil Society.
- (iv) Define NGO. Discuss various types of NGOs.

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