

1MSW1

SOCIAL WORK - AN INTRODUCTION



DR. C.V. RAMAN UNIVERSITY

Chhattisgarh, Bilaspur AN AISECT GROUP UNIVERSITY

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Credit- 4

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Block I lays the essential theoretical groundwork for understanding professional social work, serving as a comprehensive primer for new learners. Unit 1 introduces the primary meaning, fundamental nature, and core subject matter of the field, clearly defining what constitutes social work as a distinct, scientific profession as opposed to general charity or voluntary service. Unit 2 expands upon these basics by exploring the rich historical evolution of social work across different eras. It establishes the foundational objectives, core ethical values, and theoretical frameworks that guide modern practitioners in their daily interventions. Finally, Unit 3 delves into the practical and interpersonal dynamics of the profession. It details the specific roles a social worker must assume, emphasizes the vital nature of the professional client-worker relationship, and outlines the basic necessities required for effective, impactful social work. Together, these three units ensure a robust conceptual base, allowing students to distinguish professional methodologies from traditional philanthropic efforts.

UNIT-1

SOCIAL WORK - MEANING, NATURE & SUBJECT MATTER

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STRUCTURE

- 1.1 Introduction**
- 1.2 Objectives**
- 1.3 Meaning and Definitions of Social Work**
- 1.4 Nature of social work**
- 1.5 Scope of social work**
- 1.6 Summary**
- 1.7 Glossary**
- 1.8 Answers to check your progress**
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1.1 INTRODUCTION

As a subject of higher education, social work is related to solving the problems of individuals, groups and communities, promoting social change and providing empowerment and freedom to people to improve their lives, using the principles of human behavior and social system as well as the principles of human rights and social justice. Social work experts have the challenging responsibility of understanding psycho-social problems and suggesting their solutions, that is why social work is also considered a helping profession that enables individuals, groups and communities to help themselves to solve their problems.

1.2 OBJECTIVE

After studying this unit, you should be able to:

- Define the concept, meaning, and core definitions of professional social work.
- Understand the fundamental nature and characteristics of social work as a scientific and helping profession.
- Differentiate professional social work from general charity, voluntary social service, and traditional welfare activities.
- Identify the broad scope, subject matter, and primary fields of practice where social work interventions are applied.

NOTE**1.3 MEANING AND DEFINITIONS OF SOCIAL WORK**

Social work is a social science. It studies welfare activities that aim to help individuals, groups or communities based on humanistic philosophy, scientific knowledge and technical skills, which aim is to help the individual to lead a happy and complete life. The term social work is used to enhance human welfare by resolving problems. It is a practical science in which an attempt is made to solve the problems of society and to bring about social reconstruction and repair on the basis of knowledge discovered in sociology and other sciences. Thus, it is a subject which provides scientific solutions to social and psychological problems that come in the way of effective social action and social adaptation. In this, the principles or approaches of social sciences, especially sociology, are used to solve individual and collective problems.

Although some basic elements of social work can be found in history in the works of those people who, inspired by feelings of universal love or social reform, used to help the poor or do charity, however, social work as a profession emerged in the second half of the 19th century. In the adverse effects of the Second World War and the economic chaos, social workers had to bear very important responsibilities, as a result of which the prestige of social work rose significantly in comparison to other professions. Murray is of the opinion that the government and the public also accepted the importance of social workers. The emergence of training schools and professional organizations contributed significantly in giving a professional form to social work. Similarly, Benjamin has also expressed a similar opinion and said that social work has been going on since ancient times, but it emerged in a professional form only after the First World War.

Before the latter half of the 19th century, social work was mostly voluntary. Earlier, it was considered to be a work based on the spirit of charity. In fact, giving charity to the poor and the deprived is considered a virtuous act on the basis of religious beliefs and hence it has been going on since ancient times. Social work in the form of charity serves two purposes - first, it helps the poor or the suffering and secondly, through this a person discharges his religious duties. By giving charity, the financial problem of the person receiving the charity is temporarily solved, but he always remains dependent on other people for charity. After the demerits of charity became known, it was considered necessary to check its necessity before giving charity so that not only poverty is reduced, but the causes of poverty can also be eliminated. The need for sympathetic and trained people was felt to prevent and solve this problem in an organized manner.

Social work helps the person in trouble to develop the ability to solve his problem in a scientific way so that he himself becomes capable of getting rid of that problem. The word social work is also used in the

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form of 'Shramdaan', 'Social Welfare', 'Social Reform', 'Social Security' etc., which creates confusion about its meaning. 'Shramdaan' means voluntary work which helps in solving the common problems of the community (such as construction of public roads or drains, digging or cleaning of ponds, public cleanliness etc.). This is not social work because no scientific knowledge or technical skills are used in it, which is the main basis of social work.

Like 'Shramdaan', 'Social Welfare' is an organized system of services and institutions whose objective is to provide opportunities for economic development and to provide good health and satisfactory living standards to individuals, groups or communities, while 'Social Reform' refers to those changes whose objective is to eliminate the prevailing evils and bad customs in the society (such as untouchability, dowry system, child marriage etc.). Scientific knowledge and technical skills are not used in both of these. Unlike 'Social Welfare' and 'Social Reform', 'Social Work' is a professional service in which problems are solved by using scientific knowledge and technical skills. That is why nowadays social work has assumed the form of a specific professional and institutional nature. In this, trained social workers try to solve the problems of individuals, groups or communities by using sociological and psychological principles.

Many times 'social security' and 'social work' are considered to be the same thing, which is correct. 'Social security' means the system developed by the society through which the society provides relief in case of any emergency. It provides financial or service assistance to people suffering from various types of problems (such as motherhood, poverty, unemployment, disability, old age, etc.). Maternity benefit provided by the government to women comes under social security. If this benefit is not given to her, not only will her working capacity be affected, but the continuity of her income will also end. Therefore, social security is a guarantee or social insurance given to live the desired standard of living at the time of contingencies. On the contrary, social work not only provides this type of protection to people, but also develops the capacity of self-help in them by using scientific knowledge and technical skills in solving their problems.

Social work has also been discussed as an organized activity related to economic dependency in which it is considered a means of eliminating helplessness or poverty. In this sense, social work is a systematic system through which an attempt is made to provide help or rehabilitation or both to economically dependent groups (which include the insane, widows, destitute children, etc.). There are many countries where the prevention and treatment of helplessness is considered the responsibility of the government.

Social work is a professional service based on scientific knowledge and skills in human relations which tries to make individuals, groups or

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communities happy. It is the art of mobilizing various resources to meet the needs of individuals, groups or communities by using scientific methods. According to Cheyney, "Social work includes all voluntary efforts to provide benefits in the context of such needs which are related to social relations and which use scientific knowledge and methods." Fink has defined social work in these words, "Social work is the provision of services designed to help individuals, individually or in groups, against present or future social and psychological barriers which prevent or may prevent full or effective participation in society."

According to Helen, "Social work is a form of professional service consisting of a mixture of knowledge and skills, some part of which is specific to social work and some is not. On one hand, it helps in satisfying the problems of the social environment of the individuals and on the other hand, it tries to remove obstacles by presenting the path of maximum satisfaction as far as possible according to the strengths of the individuals." Helen has said that the meaning of social work is to help a person suffering from difficulties. This help is either given through the services of an organized group or the concerned person is made a member of a group and an attempt is made to eliminate his problems by participating in the activities of that group. Similarly, in the words of Konopka, "Social work is an entity representing three distinct but interrelated parts: a network of social services, a social policy expressed through carefully developed methods and procedures, and social institutions and individuals. All of these are based on a view about human beings, their interrelationships and their moral duties."

In the Social Work Definition Dictionary published by Central Hindi Directorate (Commission on Scientific and Technical Terminology) for the Ministry of Education and Social Welfare, Government of India in 1978, social work has been defined in these words, "The art and science of helping individuals, groups, communities and social institutions to see and understand themselves in relation to each other, to diagnose their handicaps, backwardness, personal and social gaps and marginalization, to come to a status of dignity and equality of opportunities and to improve their condition and to develop themselves individually and collectively to lead a good and fulfilling life."

It is clear from the above discussion that:

1. social work is a professional activity or service that enables individuals, groups or communities to help themselves to solve problems.
2. In this activity, humanistic philosophy, scientific knowledge and technical skills are used and efforts are made to help people individually or collectively in achieving better living standards as per their aspirations and capabilities and in establishing social relations by coordinating with the community.

3. Social Work Help Reading Work is done by making linked structure and social changes among one's own people.

The objective of social work in India is to eliminate the injustices, mitigate the problems and help in rehabilitation of the retired members of the society and their families by uniting the sufferings. In other words, social work is considered similar to the method developed in the social sciences. In this context, Sushil Chandra has written that, "Social work is a dynamic process of public or private effort in the implementation of social policy for the improvement of the standards of life and social, economic, political and cultural welfare of the individual, family and group in any situation of social development of the society."

In India, social economy as a subject has not become as popular as sociology, philology, political science, economics or anthropology. Some scholars believe that the main reason for this is the failure of professional social work in India. People prefer to discuss their problems with astrologers, sorcerers, priests and sadhus because they tell them such mantras, give them amulets, ashes or flowers etc. which have divine power to solve their problems. Many times they are also asked to feed fish, consume mustard oil, perform puja etc. to solve their problems. People with problems do not hesitate to give money to astrologers, sorcerers, priests and sadhus. It is very rare that they seek the help of a professional social worker or social work specialist to solve their problems. Nevertheless, in terms of employment, this subject has surpassed other social sciences.

1.4 NATURE OF SOCIAL WORK

Social work as an academic subject is scientific because it uses scientific knowledge. Generally, science is a systematic knowledge of a subject. Science is a method of understanding the entire perceived world. It is a method whose aim is to discover the ultimate truth, i.e. to analyse the goals, events and objects so that their functions can be found out. Goode and Hatt have defined science as a collection of systematic or orderly knowledge. Systematic means the material or real information obtained as a result of study about a thing. Therefore, science means such systematic knowledge related to the events and behaviour related to nature or human life which can be verified and with the help of which they can be regulated.

Karl Pearson, Goode and Hatt and Stuart Chase have tried to define science as a scientific method. It is a method of investigation in which a problem is created about a situation, experience, behaviour etc., a hypothesis related to the problem is made and then the hypothesis is tested by collecting facts. This method of investigation is the same in all sciences. Karl Pearson has argued in this context that, "The unity of all science is only in its method, not in its subject matter." According to Pearson, "Science is a method by which important knowledge based on

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facts can be obtained. The object of science is the entire physical whole. The person who classifies any kind of facts, finds out their mutual relations and describes the sequences found in them, is using the scientific method and is a scientific person." Similarly, according to Cohen and Nagel, "What is called the scientific method differs fundamentally from other methods in that it encourages and cultivates doubt as much as possible, so that whatever remains from this doubt may always be corroborated by the best available evidence."

In short, science is a systematic knowledge and a definite method of understanding facts and phenomena in which the following main characteristics are found-

1. Authenticity or verifiability- Science emphasizes on authenticity i.e. the authenticity of the data collected by it can be verified by any person who has doubts about them. In other words, it can be said that the data collected by science or scientific method can be tested and retested. Therefore, science does not emphasize on the collection of philosophical or imaginary facts but emphasizes on the collection of those facts whose authenticity can be verified.

2. Objectivity- The second important characteristic of science is objectivity and not subjectivity i.e. instead of interpreting facts subjectively on the basis of bias and emotions, facts are understood neutrally or as they are. If the research is not affected by our own thoughts, attitudes or emotions, then it can be called an objective study. If the research is objective, then different analysts will analyse a common fact and arrive at the same conclusion.

3. Certainty- The third important characteristic of science is its certain nature. In this, emphasis is not given to things that create uncertainty or doubt, but the emphasis is clearly given on verification of facts. The entire scientific method is a definite procedure, when adopted, there is no doubt about 'what should be done' because this method has definite steps.

4. Generality- Science is a general method because it has the same fixed form or fixed stage in all types of science, that is why it is called a general method because through this general rules or principles are also created.

5. Systematicity- Science emphasizes on systematic study, i.e. it helps in collecting facts related to the research problem. It helps in collecting all the related material and data according to the units of analysis. Hence, by adopting this method, a person is saved from wandering here and there.

6. Cause-effect relationship - Another important feature of science and scientific method is its emphasis on cause-effect relationships, i.e., this method helps in finding out both the cause and effect of the disease.

7. Complete Prediction- Since science emphasizes on studying in a systematic way and it also reveals cause and effect relationships, therefore it also has the ability to predict. Social work is a science like other subjects and society, social phenomena, social aspects and major social problems can be studied scientifically.

The following characteristics of science are found in social work-

1. Use of scientific method- In social work, psycho-social problems are not studied on the basis of imagination, but an attempt is made to understand them in a real way through scientific method. Hypotheses are tested and social rules or principles are created through scientific method only. Studies related to social work are done through scientific method only.

2. Knowledge related to social work is based on evidence- Social work experts do not force you to believe anything but explain it on the basis of logic and evidence. In social work, the study of real problems is done through observation or other techniques.

3. Study of 'what is' Social work not only describes the facts in a realistic manner but also interprets them. In this, the facts obtained are not presented by exaggerating them or mixing them with ideals and imagination, but the real problems (as they exist) are scientifically studied. On the basis of this study, their causes are found out and solutions are presented.

4. Classification and analysis of facts In social work, scientific classification is done to organize the data collected through scientific method and conclusions are drawn by interpreting them on the basis of logic. Because classification of facts, knowledge of their order and finding out their relative importance is science and we can clearly see all these things in the analysis related to social work, hence social work is a science.

5. Explanation of cause-effect relationships Social work searches for cause-effect relationships in its subject matter, i.e. its objective is not only to collect data about various social problems but also to find out their cause-effect relationships and consequences. In natural sciences, cause-effect relationships are observed in the laboratory, but in social work this is possible only through indirect experimental method, i.e. comparative method.

6. Attempts at generalization or theory-building In social work, studies are done through scientific method and efforts are made to understand social reality, hence efforts have been made to generalize and build theories. Although many universally accepted theories have not been created in social work, many generalizations have been made and today we are constantly moving forward towards the creation of theories.

7. Re-examination of social theories It is necessary for science that the rules propounded by it can be re-examined and social work passes this

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test. When a social work expert propounds a theory or rule, other people try to understand it on the basis of logic and re-examine it on the basis of evidence.

8. Capable of prediction In social work, on the basis of scientific study of 'what is', it can be predicted 'what will be'. Since it is possible to discover cause-effect relationships in social work, a social work expert can predict based on that. For example, a social work expert tells us what crime is? What are the reasons for its occurrence? If the rate of crime increases, what will be its consequences in the society? Therefore, future predictions can be made on the basis of present conditions.

It would be appropriate to consider social work as a science because of its ability to apply it. In this way, social work enables people to work not only for the present situation but also for a future-oriented society based on the principles of human dignity, fraternity, equality and social justice.

It is clear from the above discussion that social work as a subject is scientific in nature. It is also worth noting that this subject is not the root cause of solving everyone's problems. Human nature is so complex and changeable that even a social work expert may sometimes fail to fully understand and solve the problems of an individual, group or community. Such experts are not easily available in villages and small towns, so many scholars emphasize on accepting social work as an art. From this point of view, social work is both a science and an art.

Check your Progress 1.1

1. Distinguish between *voluntary social service* and *professional social work* in two points.
2. Briefly explain the practice principle of *controlled emotional involvement*.
3. Name three settings or fields included within the *scope of social work*.

1.5 SCOPE OF SOCIAL WORK

The scope of social work is very wide. The reason for this is that wherever there is a problem that creates an obstacle in the way of a person's effective social functioning and his adjustment, the help of social work is required there.

The following aspects are mainly included in its subject scope-

1. Child Development- Child development is an important aspect of the subject area of social service. Children are considered to be the most important asset of the nation, that is why every nation tries to take care of the children as much as possible. The government makes various

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types of policies for the all-round development of children and various programs are conducted according to these. For example, in India, 35 percent of children are in the age group of 0-14 years, all matters related to their welfare and security are looked after by the Ministry of Women and Child Development. Before 2006, this work was under the Ministry of Social Justice and Empowerment. Many programs are being conducted for the proper development of children, among which Integrated Child Development Service, Rajiv Gandhi National Child Maintenance Centre for children of working mothers, Integrated Program for children living on the streets, Child Line Services, Juvenile Justice (Care and Child Protection) Act, 2000, Integrated Child Protection Scheme, prevention of female foeticide and child marriage, etc. are prominent.

2. Women Empowerment- The second major aspect of the subject area of social service is women empowerment. It means empowering women by making them self-reliant at social, economic, educational and political level. Women have been included in the weaker sections because they have been backward due to gender discrimination (inequality). Now it is being felt that development of the nation is not possible without the development and participation of women. Empowerment is a multi-dimensional process. From the physical dimension, women have complete control over their bodies i.e. right to marry, have children, keep gap between children etc. Freedom about women: In terms of legal dimension, it is to give them equal rights as men and remove those barriers which do not allow them to come forward like men. In terms of political dimension, it is to make women a part of the power structure and increase their political participation. The economic dimension is related to making women self-reliant, i.e., to stand on their own feet. The educational dimension is related to providing all opportunities for mobility to women by increasing their educational level. Whereas, the socio-cultural dimension is related to their socialization in the family, community and society so that gender discrimination, patriarchal values and religious beliefs do not hinder the development of women. Although all the dimensions of empowerment are important, the educational and economic dimensions are more important. To achieve this goal, many programs have been implemented for the upliftment and empowerment of women in India after independence. Not only has their lifestyle changed, but now they have also gathered the courage to come out of the confines of the house. As a result of this, she is constantly working shoulder to shoulder with men in all fields. Today's woman is a skilled businesswoman, financial expert, scientist, engineer, doctor, writer and what not.

3. School Social Work- School social work is considered to be that aspect of the subject area of social work which helps problematic students, their parents and teachers in schools. There are many students who are not able to adjust properly in schools. They need

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guidance. This aspect of the subject area of social work helps in understanding the problems of such children and finding their solution. The social work specialist makes a deep inquiry about the problem of such children, their classmates, their parents and teachers and tries to find out the reasons which are hindering their adjustment. On this basis, he gives necessary advice to the children and solves their problems by bringing the required changes in their environment and arranging the necessary services for them.

4. Youth Welfare- Youth welfare is also an important aspect of the subject area of social work. In fact, children are the future of the country and the youth are the present of the country on whose shoulders lies the responsibility of the country's development. The youth are not only full of strength, energy, vigour, ability, skill, hard work, but if they get proper guidance and inspiration, they can take their country and society very far ahead. They have many ambitions, hopes, desires for which they can make full use of their physical and mental powers. India, full of youth power, is known as a 'young country' in the world. The largest youth population in the world, which mainly includes citizens in the age group of 18 years to 35 years, resides in India. The number of youth below 35 years of age is 70 percent of the total population of India. The youth of any country is the invaluable asset of that country. The youth is considered to be the pride of the country, the aspiration of the nation and the basis of its progress. The goal of development of the country cannot be achieved by ignoring the power of the youth, that is why the Government of India has given a more comprehensive form to the National Youth Policy created in 1988 in 2003 so that the youth can develop in all aspects.

5. Welfare of the aged- Old age is considered to be a taboo, unwanted, unpleasant and problematic part of life. In fact, a fearful mentality has developed in modern times regarding old age in which loneliness in old age and the pain of separation from one's dignified position are the main problems. The number of aged people neglected by their families is constantly increasing and they are being forced to live in old age homes. On the one hand, the families are not ready to take care of them, on the other hand the government believes that old age homes cannot be a substitute for the family and hence the government's responsibility in solving this problem is limited. The aged have many problems in which their disharmony in the family, poor health, economic dependence, loneliness, social insecurity, mental insecurity, anxiety about death etc. are the main ones. First of all, the United Nations prepared a declaration on 'Old Age Rights' in 1948, which was presented in the General Assembly in 1969 and in the Economic and Social Council of the United Nations in 1972 and was discussed in detail. In 1982, the 'Vienna International Plan of Action on Ageing' was passed, which included provisions for the care of the elderly. Many suggestions were given. In 1990, the International Day of Freedom from Aged was declared and the

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10 United Nations Day was set for the welfare of the elderly. In these matters, emphasis was laid on the rights of the elderly such as food, water, access to social and legal services, availability of opportunities to work, family and community support, and the right to live without exploitation and with dignity. Thus, from time to time, the United Nations is taking many steps for the protection of the elderly. Therefore, welfare of the elderly is an important step in the field of welfare. In India too, a national policy was formulated in January 1999 for the care of the elderly, the main objective of which is to encourage families to take care of their elderly members, to give financial grants to the elderly and non-governmental organizations taking care of the elderly, etc. Apart from this, many provisions have been made in this policy for the economic security of the elderly, health care and nutrition, housing, education, welfare, protection of life and consent, etc.

6. Labour Welfare- Labour welfare means the welfare of workers. This is also considered an important aspect of the subject area of social work. In India, special attention has been given to labour welfare. Labour welfare should be understood to mean such services and facilities which are established inside the factory or in nearby places, so that the workers working there can do their work in healthy and vigorous conditions and can avail the facilities that raise their health and moral level. The foundation of India's labour policy has been prepared in accordance with the Directive Policy of the Constitution. It has been molded keeping in view the specific needs of the situation and in accordance with the demands of planned economic development and social justice. That is why in various five-year plans, emphasis has been laid on using the abundant human resources in the country and enhancing their capabilities for development. The first step towards labour welfare was the 'Factory Act, 1948' in which a worker is defined as a person who is employed in any manufacturing process or in cleaning any machinery or its parts or place, or in any other work connected with the subject matter of the manufacturing process and who is employed either directly or through any agency, whether paid wages or not. The working conditions in factories are regulated by the Factories Act, 1948. On 2 December 1986, the Factories Amendment Bill, 1986 was introduced in the Lok Sabha. Through this, the labour safety provisions have been made more stringent by amending the Factories Act of 1948.

7. Welfare of the handicapped -Disabled or disabled persons require the most care. If they are not able to integrate into the family and community, their life becomes difficult. Disabled persons are divided into two categories- physically handicapped, such as blind, dumb, deaf, crippled, disabled etc. and mentally handicapped; such as insane or mentally retarded or dependent on mental disorders like phobia, mood disorder, cognitive disorder, personality disorder, schizophrenia and substance related disorder. Welfare of the handicapped is also an

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important aspect of the subject area of social work. That is why, for the first time in India, the Ministry of Education established a 'National Advisory Committee' in the Second Five Year Plan to provide facilities to disabled persons. Its work was to advise the government regarding facilities. By the year 1970-71, 97 schools for the blind, 62 for the deaf and dumb, 15 for the physically handicapped and 9 for the mentally retarded children had been established in the country. In this direction, the condition of helpless old people is very pitiable, so 'Old Age Pension Scheme' has been started to support them. About 20 mental hospitals have also been opened to treat mental diseases. In 1995, 'Disability Act, 1995' was passed to protect the rights of the handicapped, which is in force since February 1996. Under this Act, many programs have been started to promote rehabilitation of the handicapped at the state level: such as education, employment and vocational training, provision of rehabilitation services for the handicapped, unemployment allowance, etc. 'National Handicapped Finance and Development Corporation' has also been established. For the social welfare of the disabled, financial assistance is being provided to more than 660 non-governmental organizations in the year 2002-03. 350 special schools and 140 vocational training centers are being run for the disabled under the 'Voluntary Work Promotion Scheme'. 'National Disabled Rehabilitation Program' work has been handed over to the sessions. In the 10th and 5th plan, crores of rupees have been given for integrated programmes for the Gujjars. About 20 mental hospitals have also been opened for the treatment of mental diseases.

8.Welfare of the handicapped Disabled or disabled persons - Welfare of the handicapped Disabled or disabled persons and providing them special facilities to make them equal to other classes is considered to be the main task of the state. This is also an aspect of the subject area of social work. In India, scheduled castes, scheduled castes and other backward classes are included in the weaker sections and for their upliftment, apart from providing necessary facilities, many programmes are run by the government. Provision of reserved seats for scheduled castes and tribes in Lok Sabha and state legislatures, facilities for reservation in services, establishment of welfare and advisory agencies, formation of a committee to fight for the implementation of constitutional protections, providing grants to non-governmental voluntary organisations working among scheduled tribes, providing special facilities for education and training to scheduled tribes, special provisions for the development of scheduled castes and tribes in five-year plans, establishment of an advisory board under the chairmanship of the Union Minister of State for Welfare regarding women and children of scheduled castes and tribes, etc. are the prominent ones. The above-mentioned measures have proved effective in solving the problems of scheduled castes and tribes, but a lot of work still needs to be done in this direction.

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Like scheduled castes and tribes, other backward classes have been provided the facility of 27 percent reservation in government services and educational institutions. On January 13, 1992, National Backward Classes Finance and Development Corporation was formed whose objective is to provide financial assistance at concessional rates to the people of backward classes living below the poverty line (which is less than Rs 40 thousand in rural areas and Rs 55 thousand in urban areas) for their socio-economic development. Apart from the facilities of pre-examination coaching, hostel, pre-matric scholarship, scholarship to students studying after matriculation for the students of backward classes, financial assistance is given to those voluntary organizations which are trying to raise the socio-economic status and level of education of other backward classes.

9. Clinical and psychiatric social work- Like the welfare of the handicapped, people suffering from various physical and mental illnesses also need social work help. Medical social work is done with people suffering from physical illnesses and psychiatric social work is done with people suffering from mental illnesses. Medical and psychiatric social work is done by a team of doctors and psychiatrists. First, an attempt is made to obtain information about the various aspects of the illness of these people and then appropriate help is provided to boost their morale.

Counselling should be given. Along with finding out the characteristics of the people suffering from these two diseases, efforts are also made to understand their unconscious mind so that the seriousness of the problem can be ascertained and adjustments can be made accordingly.

10. Rural Development- Rural development is also an important aspect of the subject area of social work. In all developing countries, the majority of the population lives in villages, that is why every government makes continuous efforts for rural development so that the problems of the villagers can be solved and their standard of living can be raised. In India too, many rural development programmes are being run. To improve the economic condition of the villagers, tackling the challenge of rural unemployment is the central point of rural development. Employment is provided in rural areas under the National Rural Employment Guarantee Act and the Sampoorna Grameen Rozgar Yojana, while self-employment is provided under the Swarn Jayanti Gram Swa-Rozgar Yojana. To ensure rural connectivity, construction and upgradation of village roads is being done under the Pradhan Mantri Gram Sadak Yojana. Similarly, efforts are being made for rural development through programmes like Indira Awas Yojana, Rapid Rural Water Supply Programme, Total Sanitation Movement etc.

11. Social defence and criminal reform- Social defence and criminal reform are also included in the subject area of social work. Social defence not only includes the defence of society against crime, but also

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includes work related to prevention, treatment and rehabilitation of all types of deviant behaviour. Today, in almost all countries including India, emphasis is being laid on social defence programmes for the prevention, treatment and rehabilitation of criminals, juvenile delinquents, neglected children, the elderly, women and girls involved in immoral trade, destitutes, beggars and mass murderers. For example, the Juvenile Justice Act, 1986 (amended in 2000) is considered an important step taken for the reform of juvenile delinquents.

12. Social Security- Social security means protecting the members of an organization or the employees of an enterprise from accidental calamities. Social security is becoming an essential feature of modern welfare states. Social security means providing security to individuals against accidental calamities. According to the International Labour Organization, "Social security is the security that society provides through special organizations against the dangers that attack its members." In fact, by social security we understand the programs of protection by society against those accidental calamities of modern life against which a person is not expected to protect himself and his family through his own ability and foresight, such as illness, unemployment, old age, penitence, industrial accidents, disability etc. Social security is considered to be an attack on five demons. These demons are - lack, disease, ignorance, dirt and unemployment. In social security, along with compensating the injured person, efforts are also made for his revival. Social insurance, social assistance and social service are considered important elements of social security. Social security is required more in childhood and old age. All countries including India implement many schemes for the social security of their citizens. The major schemes running in India include Workmen's Compensation Act, 1923; Employees State Insurance Act, 1948; Employees Provident Fund Act, 1952; Mines Act, 1952; Maternity Benefit Act, 1961; Employees' Pension Scheme, 1995 etc. Apart from these, Social Security PUPS Scheme, Janshree Insurance Scheme, other insurance schemes are also being implemented.

13. Social policies, planning and development- Social policies, planning and development are important aspects of the subject area of social work. In fact, today's era is an era of planned social change. Every society makes various types of social policies to provide maximum facilities to its members. Social work experts, sociologists and other social scientists can make their special contribution in the formulation of social policies and in their effective implementation by helping the policy makers, giving them proper guidelines or by becoming members of various commissions. In a society like America, social workers work very closely on issues like child care centres, socialization, crises like AIDS, domestic violence, health and medicine, 'right to die' etc. They have been helping the government a lot in making useful policies,

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therefore, it is the duty of social work to give suggestions to remove the obstacles in the implementation of social policies. In Indian society, many rural development schemes were not successful in the beginning because the participation of scientists was not ensured in making useful plans. Till the time social work was done, because it took care of various aspects and aspects of the society, no policy can be practical and neither the villagers can accept such a policy. Social work can not only be used to gain knowledge about the various problems found in the society, but it is also helpful in analysing their causes and suggesting ways to solve them. Social work has an important role in understanding and solving problems like poverty, unemployment, crime, juvenile delinquency, alcoholism, mental and communal disturbances, prostitution etc. Similarly, social work contributes significantly in this direction by providing help in social planning. Today social work experts, sociologists and other social scientists are playing an important role in the formulation of plans in various countries.

14. Legal aid- Legal aid is also included in the scope of social work. In many countries, social work provides free legal aid for disputes of public interest and to the poor through legal aid schemes. In fact, the poor, the exploited and the victims need legal aid more so that they can get justice.

15. Environmental balance- A part from displacement, the problem of ecological degradation (which can also be called degradation) is also considered to be a major price for economic development in the entire world. Ecological degradation can be seen in the form of reduction in forest area, lowering of water table and land erosion. Degradation of natural resources has become a global problem. Rapid industrialization and urbanization, intensive agriculture, population explosion, mining and other human activities have resulted in degradation of land and water sources. More than half of India's geographical area has been affected by some kind of ecological degradation. Forests have been destroyed very rapidly and water sources (rivers, lakes and underground water) are decreasing and the quality of water is getting affected. Degradation of natural resources is not only a result of economic development, it is becoming a threat to socio-economic development and world environment in a developing country like India. Maintaining balance in the environment is an important aspect of the subject matter of social work.

Environmental pollution has disturbed the environmental balance. Pollution means the inclusion of such elements in the biosphere which are destroying the life-giving forces. For example, radioactivity spread in an area of one thousand km from the nuclear power plant of Chernobyl in Russia, which created many dangers for human life. Today, after this accident, people shudder at the mention of nuclear power plants. Similarly, there are some other industries like chemical fertilizers, pulp, pesticides and leather manufacturing, which spread air

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pollution. Not only this, many industries pollute soil and water along with air pollution. Social work plays an important role in preventing these dangers.

16. Protection of human rights and promotion of social justice -The entire human race is today suffering from exploitation, tyranny, oppression and terrorism. Therefore, protection of human rights has become an important challenge in all countries today. Although Magna Carta, Bill of Rights and Human Rights Declaration were issued for the protection of human rights, but the common people have not been able to benefit much from them. The right to live with dignity still remains a mirage. International organizations have played an important role in the protection of human rights. The spirit of human or human rights emerged after the Second World War. The meaning of this spirit is to provide such rights to every nation through which it can succeed in its proper development. Therefore, in a way, the spirit of human rights is based on the spirit of universal brotherhood. On the basis of this spirit, it is believed that all the people of the world are brothers of each other and everyone should get equal opportunities for their development.

To ensure the attainment and observance of human rights, the United Nations appointed a 'Commission of Human Rights' and entrusted it with the responsibility of preparing a draft of the basic principles of human rights. After about three years of hard work, the Human Rights Commission prepared the draft of the Universal Declaration. On 10 December 1948, the United Nations accepted this draft with some amendments and on the same day the Universal Declaration of Human Rights was issued. This declaration has 30 points in which all the desirable human rights are mentioned. These include life, liberty and personal security, prohibition of slavery, prohibition of physical torture, legal aid and protection, legal aid against acts violating rights, prohibition of arbitrary arrest or deportation, etc. Social work plays a very important role in the protection of human rights. It not only creates the necessary public opinion for the formulation of progressive social policies and laws, but also creates awareness about human rights and ensures effective organization of songs, laws, schemes and programs related to their protection. Apart from the protection of human rights, social work also promotes social justice. It can prepare the required public opinion for social welfare by highlighting the need for it and can provide necessary assistance in the implementation of various schemes and programs of social welfare.

It is clear from the above discussion that the subject area of social work is very wide. Sometimes the area of social work is divided into two parts – first, the institutions doing social work (whose nature can be voluntary, non-governmental or governmental) and second, the methods by which social work is done keeping in mind the objective of social work towards different groups (such as individual work, group work, community organization etc.).

1.6 SUMMARY

In social work, we study those welfare activities that help groups and communities to live a happy and complete life. Knowledge of social work is a mixture of such skills which are also a form of professional service. From the teaching point of view, the nature of social work is scientific. The subject area of social work is very wide because wherever there are problems in a person's life, social work is necessary there.

1.7 GLOSSARY

- **Acceptance:** An ethical principle requiring social workers to acknowledge and respect clients as they are, maintaining dignity regardless of personal circumstances or choices.
- **Controlled Emotional Involvement:** A core practice principle where the worker responds to client emotions with authentic empathy while maintaining professional boundaries.
- **Humanistic Philosophy:** A foundational worldview emphasizing individual inherent worth, personal growth, human dignity, and democratic rights.
- **Individualization:** Recognizing and treating every client, group, or community as a unique entity with distinct needs and circumstances.
- **Professional Social Work:** A scientific, practice-based discipline that utilizes systematic knowledge and intervention methods to resolve psycho-social problems and promote social change.
- **Scientific Knowledge:** The body of verified theories, evidence-based methods, and research used to understand human behavior and social systems.
- **Scope of Social Work:** The full range of application areas—including health, psychiatric settings, education, correctional facilities, and community development—where social work is practiced.
- **Self-Determination:** Respecting the right and capacity of clients to make their own choices, decisions, and plans during the intervention process.
- **Social Adjustment:** The process through which individuals and groups align their behaviors and capacities to function effectively within their social environment.
- **Voluntary Social Service:** Unpaid, traditional helping activities driven by religious charity, philanthropic goodwill, and community safety nets prior to modern professionalization.
- **Welfare State:** A governance model in which the government assumes key responsibility for protecting and promoting the social and economic well-being of all citizens.

NOTE

NOTE

1.8 ANSWERS TO CHECK YOUR PROGRESS

1. Voluntary service relies on personal goodwill and informal charity, whereas professional social work uses scientific knowledge, systematic methods, and trained professionals.
2. It is the ability of a social worker to respond empathetically to client emotions while maintaining professional distance and self-awareness.
3. Healthcare/psychiatric settings, school systems, correctional institutions, or rural/urban community agencies.

1.9 SUGGESTED READINGS – OER

Sr. No.	Title	URL	QR Code
1.	Social Work - An Introduction	http://books.aisectonline.com/User/UnitUrls?unitId=7163	

1.10 REFERENCES

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1.11 EXERCISE

NOTE

Part 1

A. Multiple Choice Questions (MCQs)

1. Which of the following best distinguishes professional social work from traditional voluntary charity?
 - a) Reliance on religious duty
 - b) Exclusive focus on financial alms
 - c) Application of scientific knowledge and professional training
 - d) Absence of ethical principles
2. Which ethical principle emphasizes that clients have the right and capacity to make their own choices?
 - a) Acceptance
 - b) Self-Determination
 - c) Individualization
 - d) Controlled Emotional Involvement
3. Modern professional social work relies on which foundational philosophical worldview?
 - a) Authoritarianism
 - b) Humanistic Philosophy
 - c) Feudalism
 - d) Mercantilism
4. The practice of treating every client, group, or community as a distinct entity with unique needs is known as:
 - a) Social Adjustment
 - b) Individualization
 - c) Universalization
 - d) Confidentiality
5. In the Indian context, formal university-level professional social work education began during which period?
 - a) Ancient Vedic era
 - b) Medieval period
 - c) British rule in the 20th century
 - d) Post-2020 era

Answers with Explanations:

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1. **c) Application of scientific knowledge and professional training** – Professional social work utilizes systematic knowledge, methods, and formal education rather than relying solely on informal goodwill or charity.
2. **b) Self-Determination** – The principle of self-determination respects the inherent dignity and right of clients to make their own choices and decisions during intervention.
3. **b) Humanistic Philosophy** – Social work is grounded in humanistic values emphasizing human dignity, equality, democratic rights, and individual potential.
4. **b) Individualization** – Individualization requires social workers to recognize each client as unique, tailoring interventions to specific needs rather than using generalizations.
5. **c) British rule in the 20th century** – Formal professional social work training and institutional frameworks in India took shape under British rule before expanding significantly post-independence.

B. Small answer type question

1. Define professional social work and state its core objective.
2. Explain the significance of *Controlled Emotional Involvement* in maintaining professional boundaries.
3. Briefly outline how traditional voluntary social service in India differed from modern professional social work.

Part 2

C. Long answer type question (200 words)

1. Discuss the core values and ethical principles that guide professional social work practice.
2. Explain the scope of modern social work across various practice settings, such as healthcare, education, and community development.

Part 3

D. Long answer type question (300 words)

1. Trace the historical evolution of social work in India from ancient voluntary charity to institutionalized professional practice, highlighting key post-independence developments.
2. Analyze the primary objectives of social work and discuss how professional interventions promote both individual adaptation and systemic social change.
3. Elaborate on the fundamental principles of social work practice—such as *Acceptance*, *Confidentiality*, *Self-Determination*, and *Individualization*—and explain their importance in upholding professional ethics.

UNIT -2

OBJECTIVES OF SOCIAL WORK- VALUES & THEORIES & SOCIAL WORK IN DIFFERENT ERAS

STRUCTURE

- 2.1 Introduction**
 - 2.2 Objective**
 - 2.3 Objectives of Social Work**
 - 2.4 Values and Principles of Social Work**
 - 2.5 Values and Principles of Social Work**
 - 2.6 Social work in India**
 - 2.7 Social work in ancient India**
 - 2.8 Social work in the medieval period**
 - 2.9 Social work during the British rule**
 - 2.10 Social work after independence**
 - 2.11 Development of social work education in India**
 - 2.12 Summary**
 - 2.13 Glossary**
 - 2.14 Answers to Check Your Progress**
 - 2.15 Suggested Readings - OER**
 - 2.16 References**
 - 2.17 Exercise**
-

2.1 INTRODUCTION

Social work is a professional and academic discipline committed to facilitating social welfare and social change. Knowledge of social work enhances the quality of life and the capacities of individuals, groups and communities to solve their problems. The focus of research in social work is social policy, public administration, programme evaluation, community development etc. Social work has emerged from the struggle of society to solve poverty and the problems that arise as a result of it, so a part of it overlaps with subjects like sociology, economics, pedagogy, psychology. Education in social work in universities developed in phases and today many universities offer degree and diploma programmes in social work at the undergraduate and postgraduate levels as well as M.Phil and Ph.D. levels.

2.2 OBJECTIVE

After studying this unit, you should be able to:

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- **Examine** the primary objectives, functions, and ultimate aims of professional social work practice.
- **Identify** the fundamental values and operational principles that govern ethical worker-client interactions.
- **Analyze** key theoretical frameworks—including Person-in-Environment, Systems Theory, and Empowerment—that guide social work interventions.
- **Trace** the historical progression of social welfare from ancient community-based charity to modern institutionalized practice in India.
- **Distinguish** between the distinct paradigms of social service across the ancient, colonial, and post-independence eras.

2.3 OBJECTIVES OF SOCIAL WORK

Although the objectives of social work keep changing with the passage of time, its main objective is to enable the individual to solve his problems using humanistic philosophy, scientific knowledge and technical skills. Helen has defined the following objectives of social work: first, to help in the use of the inherent strengths of the individual and the resources related to the environment through individual problem work in such a way that the individual gets satisfaction and makes himself a part of the society, and second, to help in the improvement of the environment in such a way that the minimum social problems arise. It is clearly mentioned in the communiqué of the United Nations that it is generally accepted that social work is related to social relations which are related to the individual, community and conversation. Social work is especially related to the internal and internal difficulties arising as a result of these relations. Due to these difficulties, people cannot perform their duties properly. There is almost uniformity in the objectives of social work and its system. Elimination of obstacles in the path of development, liberation of internal powers and their use, i.e. development of powers by which the person, group or community become capable of doing their work on their own. Thus, the objective and final goal of every living being and the entire social work is the same. According to Brown, the first task of social work, as it has always done, is to provide some material help to dependent people or people in difficulty. Secondly, social work helps such people who experience problems in adjusting themselves to the economic and social environment of the society. It is related to the psychological problems of the people. The result of these problems may be poverty, illness or crime, or it is also possible that these problems have arisen independently. Social work also helps in the availability of those facilities which people of low income cannot use; such as entertainment and cultural programs, which are an integral part of a good standard of

living. Social work also tries to improve the standard of living of the entire society. Social work has also included good buildings and housing facilities and improved health, education and leisure in its field of work. The feeling of welfare for the group and the individual gives rise to tough cooperation if not leadership. In this regard it is possible to try social reform. This reform can be in the methods of treatment of criminals, in working methods and wages, in protective laws for women and children, in providing social and political rights to minorities and in public welfare work.

Brown has given the following four objectives of social work-

1. providing material assistance
2. to assist in making adjustments
3. solving mental problems, and
4. To provide facilities of good living standards to the people of weaker sections.

According to Hamilton, social work has two main objectives- first, economic and physical welfare i.e. health and good standard of living and second, providing opportunities for social growth through satisfactory relationships and experiences. In this, efforts are made to remove obstacles in growth and to fully develop the capabilities of the client. This helps the client in restoring his distorted abilities. The main objectives of social work can be clarified as follows-

- To provide help in fulfilling human needs, especially the minimum needs of the deprived. In fact, the most important objective of social work is to help the deprived so that they can achieve a minimum standard of living.
- To find out the causes of psycho-social problems existing in the community and solve them.
- To provide help in making the social relations of individuals cordial and sweet.
- To develop democratic values (equality, fraternity and liberty) among individuals and help them in achieving civil rights.
- To provide various opportunities for social advancement and development.
- To create awareness amongst people about social problems and social evils.
- To help in maintaining balance in the environment by making it clean and conducive to development.
- To develop favourable conditions for bringing the desired changes in the social system for social development.
- To create healthy public opinion against the problems found in the society.
- To enhance the problem solving, coping and developmental abilities of individuals.

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- To ensure effective and humane operation of systems so that resources and services are available to people.
- Connecting people to systems that provide them with resources, services and opportunities.
- To formulate legislations/acts according to social conditions and needs and
- To give suggestions for desired amendments in the existing legislations/Acts.
- To help individuals develop the capacity for adjustment.
- To provide assistance in making the social activities of individuals effective.
- To develop self-help capacity in individuals through proper guidance.
- To strive to help people experience happiness and peace in their lives.
- To encourage the maintenance of peace and order in the society.

2.4 VALUES AND PRINCIPLES OF SOCIAL WORK

According to Friedlander, the fundamental values and principles of social work have not arisen spontaneously, but their roots are found in those deep and fertile beliefs which teach civilizations. The basis of America's democratic system is moral and spiritual equality, freedom of personal development, freedom of free choice of opportunities, fair competition, personal freedom, mutual respect and rights of all people. All these ideals of democracy have not been fully achieved till now and social work is trying to achieve these ideals. There is a direct relationship between values and actions. Whenever we do any action, it is evaluated by the values associated with it. The goal of social work is to do human welfare.

This is possible only when social values are incorporated in social work. The lifestyle of an individual is determined and interactions are possible on the basis of values. Values are the desires and goals recognized by the society which are internalized through the process of socialization. Konopka has mentioned two primary values of social work- first, respect for every individual and the right of every individual to fully develop his abilities and second, mutual dependence of individuals and responsibility towards each other according to their abilities. Equality, social justice and fraternity are the main values and principles of social work.

These three values are considered to be the basis of democracy.

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- To develop democratic values (equality, fraternity and liberty) among individuals and help them in achieving civil rights.

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In 1958, the United Nations conducted its first international survey on training of social work. The following ethical rules of social work were emphasized:

1. Accept him as a human being without any hesitation and do all those things which will increase his modesty and self-respect.
2. To take action which enhances coordination and community well-being, while respecting the differences among individuals, groups and communities.
3. To encourage Swagatcha with a view to enhance self-esteem and the ability to shoulder responsibility properly.
4. To provide such opportunities to individuals, groups and communities in difficult circumstances and difficulties so that their life can be happy and satisfactory.
5. 5.To accept the professional responsibility of implementing those policies based on the knowledge and philosophy of social work, through which a person can get the best possible environment and opportunity to satisfy his desires and needs and can be satisfied by using his powers fully.
6. To protect the confidential nature of business relationships as much as possible.
7. Use your professional relationships to make the person, group or community with problems more independent and self-reliant rather than giving them readymade solutions.
8. To use business relationships carefully and as far as possible indirectly for the greater good of the individual and society.

S. C. Kohs mentioned the following two primary values of social work:

- 1.To uphold the worth and dignity of the human being,
- 2.To develop in human nature the potential for full human development,
3. Being tolerant of differences,
4. Accepting the satisfaction of basic human needs,
5. believing in freedom,
6. self direction,
7. indecisive tendency,
8. indecisive tendency, constructive social cooperation,
9. The importance of work and the constructive use of leisure time, and

10. Protecting our existence from threats created by humans and nature.

Herbert Bisno has elaborated the philosophy of social work. He has tried to explain it in the context of the nature of the individual, groups, mutual relations between individuals and groups, and the systems and functions of social work. He has emphasized that every individual is important only on the basis of his existence. Human suffering and discomfort are undesirable, due to which they should be prevented or reduced. Differences and inequalities found among individuals should be accepted. It is the responsibility of the community to provide social services to all its members without any discrimination. The principles of social work include confidentiality, individualization, non-judgment, client-worker relationship, control, etc.

Controlled emotional involvement, purposeful expression of feelings and self-determination are important.

NOTE**Check Your Progress 2.1**

1. What are the objectives of social work?

2 What are the ethical rules of social work according to the United Nations?

2.6 SOCIAL WORK IN INDIA

Indian society is a very ancient society. Historians have documented the history of this society for the last 5000 years. In historical perspective, we can divide Indian society into four periods- **Ancient period (from about 3000 BC to 700 AD), Medieval period (from 701 to 1750 AD), Modern period (from 1751 to 1947 AD) and Contemporary period (from 1947 AD till today).** This period division has been done for the simplicity of analysis, otherwise the flow of time cannot be divided into any fixed periods because every period also includes the elements of the previous period and it contains the possibilities of the future period. Modern period is also called the British rule. The history of ancient India reveals a long-term process of cultural development in which the basic traditions of Indian society were fully developed. In this period of Vedic culture, the institutional foundations and ideological beliefs of Hindu social organization also developed. There have been many changes in these institutional foundations during the medieval and modern period. But their importance, in some form or the other, is found in contemporary Indian society as well. Many scholars like R.C. Majumdar, B.N. Mehta, M.S. Gore and Rajaram Shastri have tried to

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describe the historical development of social work in India. According to these scholars, there has been a long tradition of social work in India which can be discussed in different ways in all the four periods.

2.7 SOCIAL WORK IN ANCIENT INDIA

In ancient India, the spirit of serving the suffering and doing good for one's fellow-men has been a special quality of people. In religion too, the values of charity, universal love and mutual help were given great importance. Giving alms and providing food and care to the disabled were considered religious acts. Although Kautilya in his Arthashastra has stated that it is the responsibility of the ruler (king) to take care of the poor, the aged, the destitute and the incapable, the responsibility of the persons requiring special help was shared among the ruler, the rich and the members of the common community. The work of setting up temples and ashrams, donating money for their sustenance, construction of dwelling places for saints and sages, setting up permanent collection places along with proper associations for the supply of food, clothes, oil and other essential items for wandering yogis or temples and ashrams, etc. was done collectively. Even at the time of any natural calamity, free food and shelter was arranged. The effort was to fulfill the needs of the sick, the elderly, the destitute and the handicapped as much as possible. Social organizations were used to do this work.

There was a system in place. The joint family used to take care of such members. Along with this, caste organizations and panchayats also helped in fulfilling the needs of the elderly, sick and disabled.

During this period, Indian society was limited to taking care of the poor, the elderly, the destitute and the helpless people who were suffering from many problems. Being the main purpose of religion and spirituality, everyone considered it their duty to help them. During this period, Yagya, Havan and donation were prevalent. All the members of the society used to participate in production related activities and the fruits of their collective labour were distributed among all the members. The responsibility of fulfilling the needs of every person of the community was on other people. Everyone tried to get ahead of each other in performing the work according to their means. On studying various ancient texts, we get a clear glimpse of the social welfare related works in the then social system, on the basis of which it is said that the roots of social work in Indian society are very old. There are many such narratives described in the epics that have been guiding social policy, politics and morality in ancient India.

2.8 SOCIAL WORK IN THE MEDIEVAL PERIOD

Many evils started developing in Indian society during the medieval period. Caste system, purdah system, sati system, child marriage etc.

are examples of these evils. During this period discrimination against women started and their work area was limited to the four walls of the house. Due to this women were not only deprived of education but also became dependent on men. Due to the rise of feudalism the economic condition of the common people also worsened. Education became concentrated in religious centres. Due to this the status of women deteriorated considerably. The practice of keeping a group of queens in the harem started among both Muslim and Hindu kings.

In the medieval period, in an attempt to run the Indian social system according to the principles of Islam, there was a lot of change in social institutions and the state also contributed to some extent in the provision of welfare services for the public. The concepts of 'Zakat' and 'Khairat' of Islam received social acceptance. Indian Muslims have been compulsorily giving 25 percent of their income to the poor and needy people. Similarly, they have been voluntarily giving alms to the poor and destitute in the form of charity. Many Muslim rulers have made provision for many types of social services for the needy people from time to time. The main among these services are the construction of hospitals for the treatment of patients, construction of educational institutions for the education of children, construction of Baradaris and Musafir khanas for travelers, etc. Establishment of educational institutions working in the form of madrasas attached to the mosque has been very popular in the Muslim community. Apart from this, joint families have been helping the old, sick and disabled.

The reforms of Sher Shah Suri and Akbar are noteworthy in the direction of the contribution of the state in the system of social work. For example, Akbar believed that the king should be the biggest well-wisher and protector of his subjects. He should be tolerant towards every religion and caste and should be engaged in the welfare of the people. Akbar also paid attention to social reforms. He abolished the evils of Sati and child murder in his time. Akbar also ordered regarding the Sati tradition that if a widow does not want to become Sati, she will not be forced to do so. In order to stop child marriage, the minimum age of a boy for marriage was made 16 years and that of a girl 14 years. He also tried to stop bigamy. He stopped the practice of making prisoners of war slaves. He declared his state a secular state and spent the money received from passenger tax and Jaziya tax on welfare related works.

Charity is also very important in many other religions in India. Due to this, various religions have made a significant contribution in terms of social work. For example, the Parsis have constructed Dharamshalas, ponds, wells, schools etc. as a result of the importance of charity. They have established many trusts, one of the famous trusts of which is the 'Bombay Parsi Panchayat Trust Funds'. The objectives of these funds include helping Parsi widows, Parsi welfare, etc.

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These include assistance for the marriage of girls, assistance to blind Parsis, assistance to poor Parsis and assistance related to religious education. Thus, social work remained influenced by religious motivations for a long time.

2.9 SOCIAL WORK DURING BRITISH RULE

The British rule began with the fall of the Mughal Empire, the arrival of Europeans in India and the rise of British rule in the South and Bengal. Since the British first came to India as traders, the employees of the East India Company (with some exceptions) paid more attention to the demands of the shareholders than to the welfare of the Indians. From 1798 to 1856 AD, the British Empire not only expanded in India but also strengthened considerably. After the freedom struggle of 1857, there was a wave of religious and social reforms in India from the point of view of social work. Earlier, due to the increasing influence of Christianity, the followers of Hinduism not only started considering themselves powerless, but problems like idol worship, Sati Pratha, prohibition regarding widow remarriage, untouchability, child marriage etc. had also weakened the Hindu society, that is why the 19th century emerged as the period of Indian renaissance. With the expansion of western education, Indians got the opportunity to study western science, literature and history. This removed narrowness and narrowness from their minds and their outlook became broad and wide. Various western writers made Indians aware of the greatness of their ancient civilization and culture through the praise of ancient Indian culture, literature and art, as a result of which many reformers, saints and scholars discussed the true nature of Hindu religion and raised their voice to remove religious and social evils.

Raja Ram Mohan Roy is called the 'Father of Indian Renaissance'. He is also called the prophet of Indian nationalism and the father of modern India. Raja Ram Mohan Roy founded the 'Brahma Samaj' in Calcutta in 1828 AD, whose main objective was to end caste discrimination prevalent in the society, end untouchability, the practice of child marriage and superstition and conservatism. In 1866 AD, Keshav Chandra Sen once again made the Brahma Samaj movement an effective tool for a healthy social reform movement. Ishwar Chandra Vidyasagar has an important place in social and religious reform movements. Apart from being a great scholar of Sanskrit, he was also fully aware of the best elements of Western thinking. Ishwar Chandra Vidyasagar had an important contribution in passing the Widow Remarriage Act in 1856 AD. Arya Samaj was founded by Swami Dayanand Saraswati in Bombay in 1875 AD. Dayanand Saraswati gave the slogan 'Back to Vedas' to the Indians.

Along with social reform, emphasis was also laid on the establishment of social welfare institutions for the socially failed people during the

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British rule. Many All India organizations were formed to fulfill this objective. They worked especially for the welfare of Harijans, tribal people and industrial workers. Depressed Classes Mission Society of India was established in 1906 by B.R. Shinde to organize educational work in Bombay, whose president was Chandravarkar. Seva Sadan was established in Bombay in 1908, whose president was Mrs. Rama bai Ranade. The objective of this organization was to train women workers, provide medical assistance and workshops, teach English, Sanskrit and civics. It was organized in Madras in 1909. Samaj Seva Sangh was established in 1911 under the chairmanship of Chandravarkar to stop the indiscipline done on the occasion of Holi. Sanyam Samaj, Marriage Reform Association, District and Provincial Social Reform Conference and Social Reform Association started being established at a rapid pace all over the country. Under the leadership of Mahatma Gandhi, 'Harijan Sevak Sangh' and 'All India Promodyog Sangh' were established in Seva Gram whose aim was to help the people in economic progress as well as to improve social life.

The efforts of the early Christian missionaries had no less powerful effect. They attacked the caste system harshly and extolled the natural equality of Christianity.

Efforts were made to keep the sick, poor and needy under the protection of the poor. They too were influenced by their spirit of service to the sick, the poor and the needy over the years. They inspired them to embrace Christianity. Actually, the Christian missionaries, taking advantage of the situation of poverty, opened institutions for the welfare of the poor, their main aim was not to provide help but to convert them to their religion. Nevertheless, Christian missionaries, along with social reformers, continued their social and religious work in the country to remove many evils like untouchability, Sati Pratha, child marriage, prohibition of widow remarriage etc.

Inspired by religious movements, many types of social services were started during the British rule, in which various types of public welfare works were performed. The major such works were digging canals, ponds and wells, planting trees, building temples, Dharamshalas and Ashrams, setting up schools and hospitals, etc. Many types of religious institutions also started public welfare works. Many rich people handed over their property to religious institutions or formed trusts through which many welfare programs were organized.

Before independence, the duty of the British government was limited to passing laws and giving some grants for village reconstruction work and for some social services like education, health and rehabilitation of mobile workers, but no arrangement like America or England was made for the facilities of the handicapped and less benefited people. During the British rule, the scope of state work from the point of view of social work was very limited. It was the result of this that there was no

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department to look after the problems related to social welfare at the center or in the states. Actual beginning in this direction could be made only after independence.

comprehension question

1. Write a note on social work in ancient India?
2. Throw light on the social work done in the medieval period?

2.10 SOCIAL WORK AFTER INDEPENDENCE

After independence, the state took the responsibility of rehabilitation of displaced people from Pakistan in its hands and established the Ministry of Rehabilitation. The Indian Constitution declares India as a sovereign, socialist, secular, democratic republic which provides social, economic, political justice, freedom of thought, expression, belief, religion and worship, equality of dignity and opportunity to all its citizens. Special arrangements have been made in the Indian Constitution for the protection of religious, linguistic and cultural interests of minorities. Apart from this, the Indian Constitution provides special protection to the persons of scheduled castes and tribes in services, assemblies, parliament and other areas. Being a welfare state, the Indian Constitution emphasizes on achieving some essential interests of all sections of the public.

In India, in 1953, the Central Social Welfare Board was established under the chairmanship of Durgabai Deshmukh, whose work was to promote social welfare activities through voluntary organizations.

And to implement welfare schemes. In 1985, the Ministry of Welfare was established which was entrusted with all kinds of social welfare related tasks. At present, 33 State Welfare Boards are implementing various welfare programmes in India. After independence, the services of many voluntary and non-governmental organisations are also being taken for social work in India. The government provides financial grants to these organisations for social work. Along with this, through five-year plans, efforts are being made to solve the problems of the weaker sections of the society and to raise their socio-economic status. In this way, planning assistance is also being taken for social work. Many social acts have also been passed to encourage social work. The Central Social Welfare Board publishes monthly magazines named 'Social Welfare' in English and 'Samaj Kalyan' in Hindi. The Ministry of Community Development also publishes a monthly magazine named 'Kurukshetra'. Information related to social welfare and social work is provided in all these magazines.

In independent India, social service organizations established by various religions are also making a significant contribution to social work. Being a democratic country, social work in India is definitely humanitarian in nature, that is why social work believes in fulfilling the

minimum needs of every member and redistribution of wealth. Due to democratic ideology, equal rights have been provided to all citizens in the Indian Constitution without any discrimination. In India today, social work is a practical subject based on democratic and human values, beliefs and professional principles, as well as a service which is related to various aspects of society. Scholars like Lowie, accepting the importance of social work in the modern era, have named social workers (practitioners) as 'secular priests' because as a doctor, they provide the same social service which was earlier done by priests of religious institutions and are still doing in some societies.

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2.11 DEVELOPMENT OF SOCIAL WORK EDUCATION IN INDIA

In India, social work education started as a professional education which is given under the supervision of experienced teachers and social workers. For this, educational institutions were established from time to time. Such educational institutions mainly developed by becoming a part of the study system and curriculum of universities. In India, initially, Sir Dorabji Tata Graduate School of Social Work was established in Bombay in 1936 for social work education. Later, it was named Tata Institute of Social Sciences. In 1947, Social Science School was opened in Kashi Vidyapeeth. In the same year, School of Social Work was opened in Delhi. In 1949, social work training started in Lucknow University. In 1950, Faculty of Social Work was opened in Baroda University. In 1952, Madras School of Social Work and in 1955, social work education started in Agra.

Today social work training is provided at many places like Bombay, Agra, Madras, Patna, Lucknow, Varanasi, Jamshedpur, Calcutta, Waltair, Udaipur, Bhagalpur, Bangalore, Mangalore, Indore, Coimbatore, Karnataka etc. At present, the number of institutes providing social work training is more than 60. Some institutes provide graduation, post graduation and some provide both levels of education. Many institutes also have arrangements for Ph.D. and D.Litt. degrees. From this point of view, social work in India stands true as a profession.

In the context of the development of social work education in India, it is also noteworthy that unlike the countries of America and Europe, its development as a profession has been slow here. Many scholars even today doubt the subject of social work as a branch of specific theoretical knowledge. The main reasons for this are as follows-

1. The values, philosophy, principles, systems and techniques of social work have not been accepted by the universities and colleges in India in the same manner as it has been accepted in America and other developed countries.

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2. In India, there is still confusion about the meaning of social work as a subject. It is understood as altruistic work and charity work as well as selfless service, Shramdaan or emergency service. Sometimes even voluntary physical labour is included in the garb of social work.
3. In India, along with the confusion about the meaning of social work as a subject, the meaning of social worker is also not clear. Various types of people like social reformers, donors, philanthropists, leaders, voluntary workers etc. are called social workers, which is creating difficulty in taking social work as a professional.
4. Most of the problems in India are rooted in the social structure due to which it is very difficult to bring the desired change, hence it is not easy for social workers to solve the problems.
5. There is also a complete lack of teaching material related to social work in India. In most of the books, the introduction to social work has been given on the basis of education available in western countries, that is why the meaning of social work, its scope and subject matter are not clear in Indian society.
6. The systems of social work have not been developed properly in India, due to which the principle of trial and error is mostly applied to solve the problems.
7. Professional organizations of social work in India are also not able to develop this subject effectively. They have failed to a great extent in giving professional form to social work.
8. Trained social workers in India (who have degrees or diplomas from colleges/universities) not only lack commitment and dedication but also do not develop the humanistic approach which is essential for professional social work.

2.12 SUMMARY

The objectives of social work keep changing with time. The two main objectives of social work are physical welfare and social growth through satisfactory relationships and experiences. The core of social work is to respect every individual and provide opportunities for the development of abilities and to develop the dependence and responsibility of individuals on each other. In ancient times, the scope of social work was not wide. By the middle ages, many evil practices developed in India and the need for social work started increasing. Social service organizations were established in independent India. In India, the first G. Tata Graduate School of Social Work was established in Mumbai in 1936 for teaching social work.

2.13 GLOSSARY

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- **Acceptance:** An ethical principle requiring social workers to respect clients as individuals with inherent dignity and worth, regardless of their personal choices or social status.
- **Colonial Social Reform:** The historical phase during British rule in India marked by legislative and social movements addressing social evils like Sati, child marriage, and systemic caste discrimination.
- **Confidentiality:** The ethical obligation of a social worker to safeguard privileged client information and restrict unauthorized disclosure.
- **Empowerment Approach:** A practice perspective focused on expanding personal, interpersonal, and political power so marginalized groups can take action to improve their conditions.
- **Individualization:** The operational principle of recognizing and treating every client system (person, family, or community) as unique, requiring customized interventions.
- **Non-Judgmental Attitude:** A foundational attitude where the worker refrains from assigning moral blame, approval, or personal prejudice regarding a client's behavior or background.
- **Person-in-Environment (PIE):** A theoretical perspective asserting that human behavior and social functioning can only be fully understood in relation to an individual's dynamic social and physical surroundings.
- **Self-Determination:** A core value recognizing the fundamental right and capacity of clients to direct their own decisions and life plans during intervention.
- **Systems Theory:** A conceptual framework viewing human behavior as the outcome of complex, interconnected interactions across micro (individual), mezzo (group/family), and macro (community/policy) levels.
- **Voluntary Charity:** Informal assistance historically provided through religious mandates, philanthropic goodwill, and mutual aid safety nets prior to professionalization.

2.14 SUGGESTED READINGS - OER

Sr. No.	Title	URL	QR Code
1.	Social Work - An Introduction	http://books.aisectonline.com/User/UnitUrls?unitId=7164	

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2.16 EXERCISE

Part 1**A. Multiple Choice Questions (MCQs)**

1. The Person-in-Environment (PIE) perspective in social work asserts that human functioning is primarily shaped by:
 - a) Isolated genetic factors
 - b) Dynamic interactions between the individual and their environment
 - c) Pre-determined fate without environmental influence
 - d) Purely financial circumstances
2. Which practice principle mandates that a social worker must refrain from expressing moral condemnation or personal approval regarding a client's actions? a) Individualization b) Non-Judgmental Attitude c) Controlled Emotional Involvement d) Self-Determination
3. The initiation of formal professional social work training in India (such as the Tata Institute of Social Sciences' predecessor in 1936) took place during which era?
 - a) Ancient Era
 - b) Medieval Era

- c) Colonial Era
- d) Post-Independence Era
- 4. Which theoretical approach focuses on building critical consciousness, capacity, and power among oppressed or marginalized populations?
 - a) Radical and Empowerment Approach
 - b) Psychoanalytic Model c) Biological Determinism
 - d) Behavior Modification Model
- 5. Social welfare in ancient and medieval India was predominantly driven by:
 - a) State-run university research centers
 - b) Religious mandates, philanthropic goodwill, and informal mutual aid
 - c) Rights-based statutory litigation
 - d) Modern psychiatric institutions

Answers with Explanations:

- 1. **b) Dynamic interactions between the individual and their environment** – The PIE model views individuals within their surrounding social, economic, and physical networks rather than analyzing problems purely as internal personal defects.
- 2. **b) Non-Judgmental Attitude** – This principle separates moral condemnation from professional evaluation, accepting the client without passing personal moral judgment on their behavior.
- 3. **c) Colonial Era** – Professional social work training in India officially began during British rule with the founding of the Sir Dorabji Tata Graduate School of Social Work in Bombay in 1936.
- 4. **a) Radical and Empowerment Approach** – Empowerment social work focuses on addressing structural power imbalances, raising critical consciousness, and fostering agency among disenfranchised groups.
- 5. **b) Religious mandates, philanthropic goodwill, and informal mutual aid** – Traditional Indian welfare historically relied on community safety nets and religious duties (such as *Dāna* or *Zakat*) rather than formal scientific practice.

B. Small answer type question

- 1. Define the *Person-in-Environment (PIE)* framework in social work.
- 2. Distinguish between *Acceptance* and *Approval* in professional social work ethics.
- 3. Mention two key focus areas of colonial-era social reform in India.

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Part 2

C. Long answer type question (200 words)

1. Explain the operational principles of social work practice—specifically focusing on *Individualization*, *Confidentiality*, and *Self-Determination*.
2. Describe the transition of social welfare practice in India from colonial social reform movements to post-independence state-directed social welfare.

Part 3

D. Long answer type question (300 words)

1. Critically analyze the primary theoretical frameworks in social work (Systems Theory, Person-in-Environment, and Empowerment Theory) and discuss how they guide structured interventions.
2. Trace the historical evolution of social work in India across the Ancient/Medieval, Colonial, and Post-Independence eras, highlighting the key drivers of social service in each period.
3. Discuss the primary objectives and core functions of social work, detailing how professional values uphold human dignity while fostering individual and community self-reliance.

UNIT-3

CONCEPT OF ROLE, RELATION AND NECESSITIES IN SOCIAL WORK

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SRUCTURE

- 3.1 Introduction
- 3.2 Objective
- 3.3 Concept of role
- 3.4 The Concept of Relationship
- 3.5 Concept of needs
- 3.6 Characteristics of Human Needs
- 3.7 Classification of human needs
- 3.8 Summary
- 3.9 Glossary
- 3.10 Answers to Check Your Progress
- 3.11 Suggested Readings - OER
- 3.12 References
- 3.13 Exercise

3.1 INTRODUCTION

Social work is very useful in the prevention and treatment of social and personal problems. Today its importance is constantly increasing and it is being practiced in the hope of performing some responsible tasks which are important in the formulation and implementation of social policies. Social work is helpful in understanding the basic needs, the obstacles in the way of achieving them and the ways to achieve them. This subject can be made more popular by understanding the basic concepts of social work.

3.2 OBJECTIVE

After studying this unit, you should be able to:

- **Identify** the primary and secondary roles assumed by professional social workers across client systems.
- **Explain** the essential elements and boundaries of the professional worker-client relationship.

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- **Analyze** relationship dynamics such as empathy, rapport, transference, and countertransference.
- **Describe** the core skills, personal competencies, and self-awareness necessary for effective social work intervention.

3.2 CONCEPT OF ROLE

In a complex society, social interactions between different individuals are continuous. Social interactions are not personal but are related to position and status. Just as cells combine to form the framework of the body, in the same way social structure is formed through the interactions between individuals. This structure itself makes human interactions convenient and possible. These mutual interactions are society, culture and personality. Status and role are considered to be the smallest units of social structure. Since role is considered to be the culmination aspect, therefore to understand the concept of role one has to understand the concept of culmination.

A social group can be seen as a structure. In fact, some unrelated categories are seen, like in a family, the finance is also the brother-sister, brother-in-law etc. or in a college, there are principals, teachers, students, clerks, clerks etc., whose names are the structure of the group. It can be said that the category is related to the position (place) of the person in a particular group. There are many such positions in every social group. A person is respected by these positions. A person gets as many positions as the number of groups in which he is a member.

This social position is either inherited by a person or achieved by his ability and hard work. According to Johnson, the two main elements of social position are Right and Obligation, i.e. every social position explains some rights and duties or obligations. For example, the position of the principal in a college explains his rights and obligations, that is why social position has been called a complex aggregate of the rights and duties of individuals. In sociological terminology, the right aspect of a social position is called status, while the duty aspect is called role. Thus, social position is a complex system of statuses and roles. In the words of Johnson, "Thus, a social position has two parts, one contains responsibilities and the other contains rights. We call these two parts of a social position its role and status, the word 'role' reveals responsibilities and 'status' explains rights."

Some scholars (like Rolf Linton) have not made any distinction between social position and social status and have used them as synonyms. But Johnson does not agree with this. Actually, there is a very subtle difference between social position and social status. This can be clarified by an example. Johnson has told us that sometimes a single person has more than one social position, like a person can be a president, father, husband or son at the same time. In the same way,

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more than one person can have a social position, like a lawyer or a teacher. But all the people of the same profession have the same social position but there can be a difference in their social status. The position of all the lawyers or teachers is the same but there is no equality in their status because there is a lot of difference in the level of discharge of their roles. Someone is a good lawyer or teacher, someone is an average lawyer or teacher. Someone is a high class writer, someone is an ordinary writer. Johnson's ideology seems appropriate because for the clarity of analysis, a distinction must be made between position and status.

The position that a person occupies in a society or group at a specified time is called status. But this is only the rights aspect of social position because status gives an idea of the rights of the person. Social status is not seen in the context of a group but in the context of an individual. Bierstedt has called society a 'network of statuses'. At the theoretical level, an attempt has been made to clarify status in two senses - in the first sense, it reveals a certain order, that is, it reveals high or low feelings, like in an office, the senior clerk gets more respect than other clerks. In the second sense, it does not give an idea of any order, like marital or age status. The status of people in society is determined according to social rules.

According to Maciver and Page, "Status is a social position which determines the amount of influence, prestige and respect for its holder in addition to his personal characteristics or social service." Thus, these scholars have considered a certain amount of prestige, respect and honour inherent in social status. In fact, the status of the leader of the student union has more respect and prestige than the status of an ordinary member. Emphasising on these elements, Lindgren has also written that "The status of a position is defined in terms of its power, prestige and exclusivity."

The position which a person gets on the basis of his age, sex, caste, race, etc. on the basis of socio-cultural system is called his status. And the ascribed status is also called ascribed status. The ascribed status is received by the person from the society and group without any effort. The status obtained according to the social system and traditional rules is of two types. The status of the person does not determine it. In contrast to ascribed status, the ascribed status is the status of the person which is not achieved on the basis of age but on the basis of his personal ability.

There are many types of status in society and most of the statuses are earned on the basis of special qualifications required to attain these positions. In the context of status, the tasks that have to be performed as per social tradition, custom and rules are called the role of the person. Liston is of the opinion that everyone has a role and this aspect is called role. In other words, the aspect of responsibility of any social

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group is called role. Liston has described role as the dynamic aspect of status. From this point of view, both are two sides of the same coin and they can never be opposite to each other. As the status changes, the role also changes and as the role changes, the status changes.

It is clear that role means work. It is determined according to the position or status of the person. Role cannot be separated from status because without role, no status can be determined, hence role is the dynamic aspect of status. For example, being an expert professor in a college is indicative of his status, while his teaching students or doing work related to examination is his role. It is worth noting that every work is not called a role. For example, eating is a common work but it is not a role. Only that work is called a role which a person does keeping in mind the social rules and norms. The love shown by parents to children is their social role but the disrespect shown by children to their parents is not their role. Thus, it can be said that role is the name of a system of behaviour of persons. The behaviour of any person as a father, son, teacher, customer, student etc. is called his role.

According to Linton, "In so far as the role indicates external behaviour, it is the dynamic aspect of status, i.e. whatever a person has to do to justify the position, is role." Elsewhere, he has defined role in these words: "The word role is used for the totality of cultural patterns related to a particular status. Thus, role includes all those attitudes, values and behaviours which are given by the society to a person or persons related to a particular position."

The following are the main features of the role:

1. Roles are essential for the existence of social life as they impose limits on social behaviour and help in keeping the behaviour in a prescribed manner.
2. The role can to a considerable extent predict the behaviour of the parties involved in any other action, for example, a police inspector is expected to arrest a criminal.
3. Role is a neutral term which does not make it clear whether the conduct or behaviour is good or bad or beneficial or harmful.
4. The roles associated with any social status often become normative. Over time, a conventional style develops for them.
5. A person does not have to play just one role in relation to a situation, but has to play roles in different ways with different people related to the outcome. This is called role play.
6. When a person has different roles, sometimes a situation may arise where the person says "and" while performing his two roles.

Determining a role does not mean that its bearer will follow all the norms expected by society. In fact, there is some leeway in the

performance of every role. Every bearer behaves in his own individual way.

Therefore, in sociology, three concepts are used in relation to role enactment

(i) **Role assignment:** refers to the behaviour that society prescribes for the holder of a status.

() **Role expectation:** It is the behaviour that other individuals in a concrete situation expect from the status holder.

(iii) **Role behaviour:** This is the behaviour that the status holder actually performs in a concrete situation.

8. Role analysis is usually done with the help of dramatic analysis model. Just as a play is performed between characters on the stage, similarly the role has to be performed according to the status. Just as the sentences of the characters of a play are pre-prepared, in the same way the ideals and values of the society determine the role in advance. Scholars like Goffman and Mead have expressed such views.

9 Like status, roles may be ascribed to human beings (ascribed or acquired). Ascribed roles are those roles that are assigned to members of society on the basis of certain characteristics such as gender, age, family background, etc. On the other hand, achieved roles are acquired by an individual on the basis of his demonstrated ability or achievement.

The role consists of the following two major elements-

1. Expectations- Each status holder knows what behaviour is expected of him by the holders of other related statuses. The student knows what behaviour his teacher expects of him. Also, he knows that the teacher knows what kind of behaviour his students expect of him. It is these mutual expectations which form the mental background of the social role.

2. External behaviour- Only mental state is not sufficient for a role, but cognitive awareness and approval of one's responsibilities and duties in behaviour is also required. Hence, the second important element of social role is to keep the expectations of conduct in external behaviour.

Like status, there are many types of roles. Ralph Linton has mentioned ascribed and achieved roles. The roles that a person has to play as a natural member of the society are called ascribed roles, such as the role of a father or brother. On the contrary, the roles that we play according to the status achieved by our ability and hard work are called achieved roles, such as the role of a doctor, lawyer or professor.

S. F. Nadel has divided roles into two categories- relational role and non-relational role. Relational role is a type of

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A complementary role is a role. For example, a person can play the role of a husband only if he has a wife. In contrast, a non-relational role does not require any complementary role to be performed. A person's performance of the role of a poet is a non-relational role because this role is not performed in the context of any other role.

Michael Banton has mentioned three types of roles- basic role, general role and independent role. In tribal samalay it is difficult to differentiate one role from another. Such a role is called basic role. General role means the same role is performed by many people simultaneously. In modern samalay, independent roles are of great importance. Such roles give independence from other roles.

It is an important fact that although status and role are interrelated, there is a difference between the two. Both have separate existence. Even though the statuses are same in the society, the ways of performing the role are different. It is clear from the meaning of status and role that status is a post, while role is the work done in accordance with that post. Statuses are cultural, while roles are behavioral. Role and status are not necessarily interdependent. Status can exist without role, while role cannot exist in the absence of status. For example, a high official can be a white collar criminal. His criminal role is not in accordance with his status. Also, role can be performed without achieving status. Status can be determined on many bases. Role is determined only on the basis of traditional post or social value. Status is achieved by a person from birth. Sometimes it is also achieved by his own efforts. For example, roles like appointment to higher posts in terms of respect, honour, prestige etc. are the tasks or behaviours that a person performs. Statuses create social structure, while roles do not create social structure.

3.4 THE CONCEPT OF RELATIONSHIP

Relationship is a concept which appears in oral or written conversations in which two or more persons interact with short-term, long-term, permanent or temporary common interests and feelings. Being social and emotional, human beings influence their relations with others, their growth and development. Along with this, their overall adjustment also comes under its purview. 'Social' refers to those persons who live in groups and are conscious of their group. Aristotle considered man as a social animal. Giddings called it the consciousness of equality.

Many scholars have considered sociology and social work as important. By social relations we mean the relations between two or more persons who are aware of each other and who are doing some work for each other. Feeling for each other is called the mental aspect of social relations. Social relations can never exist in the absence of this awareness. It is not necessary that relations be sweet and cooperative,

they can be negative or stressful too. Social work studies both these types of relations.

Social relations are found in situations in which two or more persons or groups participate in mutual interaction. Social relations can be of three types- first, between person and person, second, between person and group and third, between one group and another group. Relationships of husband-wife, brother-sister, father-son are examples of the first category. The relationship of students with teachers is an example of the second category. The relationship of one team with another team or one political party with another political party is an example of the third category. Biestek has mentioned these elements of relationship-purposeful expression of feelings, controlled emotional sharing, acceptance, individualization, indecisive attitude, self-determination and confidentiality.

In social sciences including social work, an attempt is made to understand the relationships found between man-man, man-group and group-group, whether they are direct or indirect, organized or unorganized, conscious or unconscious, cooperative or hostile. The prominent German sociologist Max Weber has defined social relation in these words, "The term social relation will be used for the behaviour of several actors in so far as it is meaningful, the action of each is done keeping in mind the other and is contextualized in the same sense."

In this definition, Weber has described social relation as the behaviour of many actors which has meaningful content and in which every action is done keeping in mind other persons. This means that social relation is the meaningful actions of more than one actor which they do in an interactive context. According to Weber, for a social relation it is necessary that at least at a minimum level, the action of every person is in the mutual context of the actions of others. The nature of social relation can be temporary or permanent. It is also important that the symbolic meaning of a social relation can also change.

MacIver and Page have considered social relations to be the main basis of human behaviour. Society is formed from these. Whatever a man does, he relates it to other humans, which leads to the formation of social relations. According to them, social relations cannot be formed unless there is social awareness. Social relations arise only where social beings behave with each other in ways accepted by the society. This explanation of MacIver and Page is quite similar to the explanation of Max Weber.

MacIver and Page have described the scope of social relations as extremely wide. Social relations are as varied as the society is complex. Voter to candidate, parent to child, servant to master, friend to friend are some examples of social relations. Economic, political, personal, impersonal, friendly, hostile etc. are all forms of social relations. The existence of society depends on social relations.

NOTE

NOTE

Mainly the following relationships are studied in social work-

1. Mutual relations of family members and the changes taking place in them,
2. Study of disruptive elements (such as family tension, divorce, broken families, juvenile delinquency etc.) and relationships,
3. Study of cultural life and relations between different cultural groups,
4. Study of the forms of social relations, and
5. Study of specific types of relationships.

The mutual relations of individuals and their mutual dependence are called society. The development of social relations is essential and inevitable due to the following circumstances

1. Being a social animal, a person has to live to fulfill his needs and this leads to the development of social relations.
2. A person establishes relations with other members of the society to satisfy his various tendencies.
3. An individual is connected with the community members through familial, economic, religious, political, social and legal relations.
4. Every individual has a status in society and plays a role accordingly. People in different situations try to fulfil the needs of society through division of labour.

3.5 CONCEPT OF NEEDS

Generally 'desire' and 'need' are used in the same sense but the meaning of the word is different. Only some desires that arise in a person's mind later take the form of needs. Desires are nurtured by emotions. In the realities of the physical world, innumerable desires are freely born in a person's mind. In reality, only those desires are accepted as 'needs' which are in accordance with the material resources available to him. When he has the appropriate resources at the time, that desire is considered as a need of the person. The person's behaviour is motivated only to fulfil these needs. If the needs are not fulfilled, then disappointment, emotional agony and frustration develop in the person. Many times, they even go on agitating to fulfil them.

Karl Marx has considered humans as 'creatures of need' who feel pain in the process of fulfilling their needs and learning. These needs can be physical and moral or spiritual and intellectual. In the process of fulfilling the needs, many other new needs develop in front of humans. Need is that desire of a person for the fulfillment of which he has sufficient resources and he is ready to use those resources for the fulfilment of that desire. Thus, those desires are accepted as 'needs' for the fulfilment of which a person has the resources and is also ready to fulfill them himself. According to Smith and Peterson, "Need is that

desire to achieve something, for which a person has the ability to fulfill and for which the person is ready." In this sense, ability and readiness are the two main elements of need. A desire that produces an effect is called need.

Therefore, it can be said that we can consider all those desires as the needs of a person for which the person has the appropriate means to fulfill them and at the same time the person himself is ready to use the appropriate means to fulfill those desires. This meaning of need can also be clarified through an example. Suppose, a person has a desire in his mind to have a motor car. In its initial form, it will be just a wish. If the person does not have enough money to buy a motor car and maintain it, then this desire of his will be considered only a wish or a wish born out of imagination. We can never accept it as a 'need'. If the person has enough money, then this desire of his can take the form of a need. Now it has to be seen whether that person is completely ready to spend so much money on a motor car or not. If a person thinks that buying a car and spending on petrol etc. is unnecessary, then his desire to buy a car will not be considered a necessity. On the contrary, if a person is completely ready to buy a motor car, then this desire of his can be accepted as his need. It is necessary to make it clear here that almost all needs are relative; that is, needs also keep changing along with the circumstances of the person. Similarly, the need of one person may be useless or a mere imaginary wish for another person.

3.6 CHARACTERISTICS OF HUMAN NEEDS

The needs of a person play an important role in the development of his personality. The main characteristics of human nature are as follows:

1. Unlimited nature- Man's needs are infinite and unlimited, they are Cannot fulfil it. Man is surrounded by needs from birth to death. From the moment a child is born, he needs mother's milk and clothes. As the child grows up, his needs also increase. Even when a man is on the verge of death, he needs medicines.

2. Ability to arise again and again. Needs arise again and again in the life of every human being. It means that a person can satisfy a need only for some time. For example, he eats food when he feels like it, but he cannot eat food all his life. He can satisfy his hunger for a while, but after a few hours he will feel hungry again and so he will eat again. In this way, needs arise again and again and man tries to fulfill them again and again.

3. Element of competition- All needs are not of the same nature, they are competitive. The need for a balanced diet is greater than a beautiful dress. The need for a car is less than the need for a hair. Due to limited income, every family has to choose the most essential needs to fulfil

NOTE

their needs, hence the most important need is always the most important need. Such needs are called basic or primary needs.

4. Division of requirement into many parts- There are many needs in one requirement. For example- when we construct a building, as soon as the construction of the building is completed, many needs appear before us. For example- various items are required for the decoration of the building.

5. Complementary nature- Needs complement each other. It is essential to fulfill one need to fulfill one or two other needs. For example- Petrol is also needed along with a car.

6. Ability to turn into a habit :When needs are repeatedly satisfied, they turn into habits. Man becomes used to their fulfillment. Such habits cause him pain. For example, initially many people drink alcohol or smoke cigarettes for fun, their hobby turns into a habit.

7. Needs increase with the growth of knowledge- In ancient times when man was there, his needs were very limited; but as his knowledge and resources increased, his needs also increased. Today in the age of science, as a person gets information about services, his needs also increase.

8. Motivational Capacity- To understand the reasons behind the different behaviours of an organism, it is necessary to understand its needs, because it is the needs that motivate it to move in a specific direction the need for another person

5. Study of specific types of relationships.

The mutual relations of individuals and their mutual dependence are called society. The development of social relations is essential and inevitable due to the following circumstances

1 Being a social animal, a person has to live to fulfill his needs and this leads to the development of social relations.

2. A person establishes relations with other members of the society to satisfy his various tendencies.

3. An individual is connected with the community members through familial, economic, religious, political, social and legal relations.

4. Every individual has a status in society and plays a role accordingly. People in different situations try to fulfil the needs of society through division of labour.

One has to live together and this leads to the development of social relations.

A person forms relationships with other members of society to fulfil his various desires.

5 Every person has his own status in society and according to that he tries to fulfil the needs of the society by dividing people of different circumstances.

NOTE

3.7 CLASSIFICATION OF HUMAN NEEDS

All living beings including humans have similar needs like air for breathing, water for drinking, eating food, defecation, maintaining stability in body temperature, fulfilment of sexual desire, self-defense and shelter (home). In the absence of fulfilment of these needs, it will become difficult for a living being to survive. These innate needs are called primary needs. Apart from this, there are some other acquired needs that make the life of a living being easy, but life is possible even in their absence. These needs are called secondary needs. Needs like getting love or appreciation from others, studying in a good educational institution, getting a high-ranking job, building a luxurious house, buying a scooter or a car are secondary needs, in the absence of which a person's life is possible, but in the absence of resources, life cannot be so easy with their supply.

It would be a mistake to assume from the classification of needs as primary and secondary that primary needs are stronger and secondary needs are comparatively weaker. For example, the desire to get appreciation from others can be so strong in a person that in his pursuit he may lose his health and come close to death. In such a situation, secondary needs take precedence and primary needs get obstructed. In a sense, secondary needs can become more important than primary needs. For example, people are seen committing suicide when their reputation is tarnished or their wealth is snatched away. Such people find life meaningless without respect or wealth and they even commit suicide.

Although man fulfills all his needs through his personal efforts, but society and state also provide him with ample help in this task. Both these institutions provide him with those important means through which he satisfies his various needs. For example, society and state establish many industrial and commercial institutions, by working in which a person earns money to fulfill his various physical needs. Similarly, he establishes mutual relations for the fulfillment of his social needs and also establishes relations between different sections of the society.

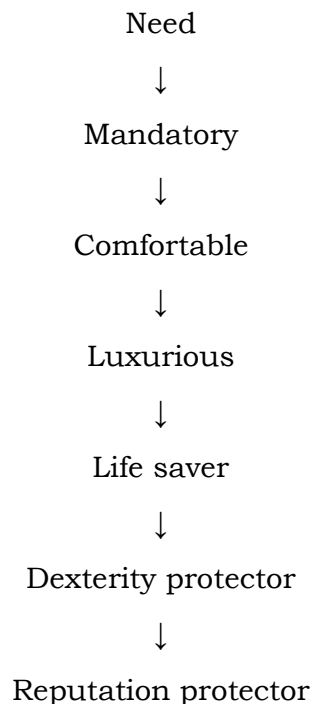
His education, housing, entertainment and many other needs are fulfilled only with the help of others. In this way we see that as an individual man is directly or indirectly dependent on society and the state for the fulfillment of his needs.

NOTE

The main objective of human life is to fulfill his needs properly. If even after proper efforts, the basic needs of a person are not fulfilled, then it can have an adverse effect on the life and personality of the person. In this situation, sometimes the person considers the society responsible for his poor condition. When this belief becomes strong, some people become anti-social. For example, if a person is not able to maintain himself and his family even after working hard, then in this situation there is a possibility that the person may become anti-social and get involved in activities like theft, robbery etc.

If we discuss the main needs in the context of family, then it can be said that the main needs of the family are- adequate and balanced food, proper income, proper housing, arrangement of education for children, health care and medical facilities, need for entertainment, care of children, need for love, affection and cooperative relations among family members and need for family income and communication. For the proper fulfillment of all these needs, the person and the family make joint efforts. Some needs are fulfilled by physical means like money etc. For this, the person and the family have to make economic efforts. Apart from this, some needs are fulfilled by physical, mental and emotional efforts. The family is the center for fulfilling most of the needs of the person.

Penson has presented the following classification of needs-



Essential (necessary) needs are those basic needs of a human being without which his life is not possible. Food, clothing and shelter are the main ones among them. In their absence, not only the efficiency of a person is affected but he also does not get social prestige. These essential needs can be divided into three sub-categories- life-saving

NOTE

needs (needs related to the protection of life; such as food, clothing and shelter), efficiency-protecting needs (needs related to maintaining efficiency; such as nutritious food, seasonal clothing, airy house, education, medical care etc.) and prestige-protecting needs (needs related to maintaining prestige, such as hospitality to guests, marriage, following the accepted traditions at the time of birth or death etc.).

Comfort needs make human life easy and provide him happiness and satisfaction. Well, good furniture in the house, fans, TV, fridge, gas stove, cooker etc. are the main examples of comfort needs. In the absence of these, human life is possible but not comfortable.

Luxurious needs are those which make a person feel prestigious but do not increase his efficiency. Scholars like Ally have called the satisfaction of useless needs as luxury. Luxurious houses, costly furniture, diamonds and jewels, servants, foreign or big cars, extravagant spending on alcohol and food during marriages etc. are related to luxury. Luxurious needs can be harmful as well as harmless. Consumption of alcohol, hashish etc. can be harmful, while precious jewelry or a lot of immovable property can be a means of security in times of crisis.

Many sociologists have also classified needs, the name of which is prominent. He has classified the following needs

1. Need for affection and social security This need is very strong from childhood because the child not only wants love from the family members but also complete happiness is made easy for him. This is not only necessary for the child but all the elders, women and men also need protection and they get satisfaction by fulfilling this need.

2. Need for praise- Praise is related to the satisfaction of a person's comfort. It is such a feeling of respect for which a person expects satisfaction from his family, friends, community and members of society.

3. Need for solution of problem- It is necessary to have self-control when any kind of problem arises. If a child faces any problem, he expects its solution from the family. The solution of the problem arising in the family is expected from the community and society. If the problem is solved easily, then the person is saved from a life of struggle.

4. Need for new experience- In the rapidly changing modern age, new inventions and things are coming out every day. A person feels the need for new experience to adjust with them. This makes his adjustment with the changed environment possible. The above needs are social and emotional needs related to personality development. In these, economic needs are ignored for the protection of human life, so many social scientists have divided the needs into the following three categories-

1. Physical needs - Physical needs are of three types- physical needs, the fulfillment of which makes the growth, development and security of

NOTE

the body possible (such as food, air, clothes, shelter etc.), comfortable needs, which make a person's life comfortable (such as a luxurious bungalow, vehicle, TV, refrigerator, gas stove etc.) and sexual needs, which are the main needs of the body and whose dissatisfaction can hinder the development of personality.

2. Social needs- Being a social being, the needs of a person are called social needs. Love, affection, appreciation, prestige etc. are such needs.

3. Self-reliance related needs: These needs are related to making the child self-reliant. This is a strong need in the young generation whose fulfillment can create frustration in them.

It is a fact verified from a practical point of view that every person experiences numerous needs in his life and also makes various efforts to fulfill them. If any need of a person is not strong, then the activity of the person also decreases. Maslow has divided the needs into real needs, esteem-related needs, love and relationship-related needs, security-related needs and psychological needs. The level of real needs is an extraordinary level in which the person tries to achieve goals, personal growth and his abilities. This is the point at which the person tries to become fully functional. Esteem-related needs are related to the ego of the person, the nature of needs related to love and establishing relationships is social. Family is formed to fulfill this need. The need to be protected from dangers and to live in a safe area is more in children. Psychological needs are related to the body, if not fulfilled, the person may die. Maslow has clarified the stratification found in needs in the following way-

1. Self Actualization Needs (Full Inner Power)

2 Esteem Needs (self-respect, personal competence, autonomy)

3 Love and Belongingness Needs (Love, Friendship, Companionship)

4 Safety Needs (safety, protection from harm)

5. Psychological Needs (food, sleep, motivation, activity)

3.7.1 Rules for the origin of needs

The main rules related to the origin of human needs can be described as follows:

1. Physical structure- Needs are experienced on the basis of physical structure. There is a difference between the needs of humans and animals. If there is a physical difference between humans, then there will be a difference in their needs. For example, a blind man does not need glasses, whereas a healthy man may need glasses. Similarly, a lame man needs crutches, but a healthy man does not. Hence, it is clear that physical structure is also an important factor in determining physical needs.

NOTE

2. Economic status The economic status of a person also plays a special role in the origin of his needs. If the economic status of a person is not good, then in that case the needs of the person remain limited. In such a situation, the person finds it difficult to fulfill his basic or primary needs. On the contrary, if the economic status of a person is good and he gets extra money, then definitely the needs of the person increase. That is, new needs start arising every day.

3. Habits- Many needs depend on habits. A person with a habit of smoking cigarettes needs cigarettes. On the contrary, a person who does not have the habit of smoking cigarettes has no need for cigarettes. Habit has a great impact on needs. A person steals only when there is a need and it turns into a habit. Hence, there is a deep relationship between need and habit.

4. Culture- Many needs depend on culture. The needs of humans are determined on the basis of the rules and customs of the society. Needs are experienced on the basis of food, lifestyle. The people concerned have to follow the culture of the society. If a person goes against the rules of the society, he will be insulted. Hence, needs are related to culture.

5. Environment- Environment also has a deep impact on the needs of a person. The person feels the same needs as the environment in which he lives. For example- a quilt is useful to cover the body in winters, but the same quilt is useless in summers. Hence, environment also has an impact on the needs.

6. Attitude towards life A person's philosophy of life also affects his needs. The needs of a person with a materialistic outlook are quite different from the needs of a person with a spiritual outlook.

7. Trends and customs - Social trends and customs also determine human needs. Many people buy many things which are only for fashion.

8. Show-off and imitation- The tendency to show off is a natural tendency of man. A person does many things just for the sake of showing off. In this way, showing off is also an important factor that influences us. It is often seen or heard that a certain neighbor has bought a color TV, so we will also buy one. The children of a certain family study in a convent, so our children will also study in a convent. In this way, many needs are determined by the feeling of imitation.

3.7.2 Importance of needs in human life

Needs are of utmost importance in a person's life. In fact, needs play an important role in the flow of a person's life. The smooth functioning of life is actually through the needs of a person. A person continuously experiences various needs, determines the priority of the felt needs and makes efforts as much as possible to fulfill the immediate needs. He fulfills his needs through proper efforts. Through this process, by fulfilling his needs, a person gets a kind of happiness and satisfaction.

NOTE

Along with this, the person includes some other desires in the category of needs and makes efforts to fulfill them. In this way, the life of a person keeps moving forward. Clarifying the importance of needs, it has been said that "needs are born for the existence and happiness of life."

Generally, every person tries to fulfill various desires and related needs in his life to the best of his ability. With his efforts, some or most of the needs are fulfilled by the person and some needs remain unfulfilled or the effort to achieve them is abandoned. In these circumstances, life goes on as usual. In contrast, in the lives of some people, as a result of some circumstances and reasons, most of their desires and needs are not fulfilled. Desires are awakened in the minds of such people and they also try to fulfill the related needs as much as possible, but even after continuous efforts, they do not get the desired success. In this situation, they get disappointed and stop trying. This state of disappointment is called Bhagnasha or frustration.

Check Your Progress 3.1

1. What do you understand by essential necessity?

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

2. Explain the law of origin of necessity?

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

3.9 SUMMARY

Every person has his own social status. Status gives a sense of rights. Every position has specific qualifications required. The person's conduct and awareness is approved in the role.

Relationship is a concept that is expressed through verbal and written conversations. Many desires of a person take the form of needs for which a person has sufficient resources to fulfill them.

3.10 GLOSSARY

- **Advocate:** A professional social work role focused on speaking, pleading, or bargaining on behalf of clients or disenfranchised groups to secure entitlements, services, or structural rights.

NOTE

- **Broker:** A core practice role centered on assessing client needs and linking them directly with appropriate community resources, agencies, and social services.
- **Countertransference:** Unconscious emotional reactions, biases, or projections experienced by a social worker toward a client, often triggered by the worker's own unresolved past personal experiences.
- **Empathy:** The ability to perceive, understand, and feel another person's emotional perspective accurately while maintaining professional boundaries and objectivity.
- **Enabler:** A practitioner role aimed at helping clients articulate problems, identify solutions, and build personal capacities to resolve issues independently.
- **Essential Necessity:** Fundamental biological, psychological, and social conditions required for an individual to maintain human dignity, survival, and healthy social functioning.
- **Law of Origin of Necessity:** The principle stating that human needs originate from a gap or imbalance between personal capacities and environmental demands or resource accessibility.
- **Rapport:** A state of harmonious, trusting, and respectful mutual connection established between worker and client to facilitate effective intervention.
- **Self-Awareness:** The continuous self-reflective practice of recognizing one's own personal values, emotional triggers, cultural biases, and power dynamics to ensure objective practice.
- **Transference:** An unconscious process in which a client projects feelings, attitudes, and expectations from past significant personal relationships onto the social worker.

3.10 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress 3.1

1. **Essential Necessity:** Refers to the fundamental physical, emotional, and social conditions required for an individual to maintain human dignity, physical wellbeing, and healthy social functioning.
2. **Law of Origin of Necessity:** Explains that necessity stems from a discrepancy between personal needs/capacities and environmental conditions or resource accessibility, driving the need for social work support and systemic intervention.

NOTE

3.11 SUGGESTED READINGS – OER

Sr. No.	Title	URL	QR Code
1.	Social Work - An Introduction	http://books.aisectonline.com/User/UnitUrls?unitId=7165	

3.12 REFERENCES

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3.13 EXERCISE

Part 1

A. Multiple Choice Questions (MCQs)

- Which role is a social worker performing when connecting a client to healthcare or housing agencies?
 - Educator
 - Broker
 - Counselor
 - Researcher
- The projection of a client's unconscious feelings or expectations onto the social worker is termed:
 - Countertransference
 - Empathy
 - Transference
 - Sympathy
- Active listening, interviewing, and problem-assessment are classified as:
 - Administrative tasks
 - Fundamental practice skills
 - Secondary values
 - Historical perspectives

NOTE

4. A worker advocating for policy change on behalf of a marginalized community is operating at which practice level?
 - a) Micro level b) Mezzo level
 - c) Macro level d) Individual level
5. What distinguishes *empathy* from *sympathy* in professional practice?
 - a) Empathy involves taking on the client's emotional suffering completely.
 - b) Empathy involves understanding the client's emotional experience while maintaining objectivity.
 - c) Sympathy is a required professional principle, whereas empathy is personal.
 - d) Empathy requires agreeing with every decision the client makes.

Answers with Explanations:

1. **b) Broker** – The broker role centers on linking clients directly with existing community resources and services.
2. **c) Transference** – Transference occurs when clients unconsciously redirect feelings and expectations from past personal relationships onto the worker.
3. **b) Fundamental practice skills** – Core technical skills required to effectively engage, assess, and assist clients.
4. **c) Macro level** – Interventions targeting legislation, systemic policies, or community-wide advocacy operate at the macro level.
5. **b) Empathy involves understanding the client's emotional experience while maintaining objectivity** – Empathy requires understanding the client's perspective deeply while keeping professional boundaries intact.

Part 2

B. Small Answer Type Questions

1. Differentiate between the *Advocate* and *Enabler* roles of a social worker.
2. What is *countertransference*, and how can a social worker manage it effectively?
3. Briefly list three personal competencies essential for maintaining professional boundaries.

C. Long Answer Type Question (200 words)

1. Discuss the key components that build a purposeful, trusting, and professional worker-client relationship.

NOTE

2. Explain the significance of self-awareness and cultural competence in social work practice.

Part 3

D. Long Answer Type Question (300 words)

1. Detail the primary and secondary roles assumed by social workers across micro, mezzo, and macro practice settings, providing practical examples for each role.
2. Critically analyze how boundary dynamics (such as empathy, transference, and countertransference) impact the outcomes of professional social work interventions.



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SLM FEEDBACK FORM

PROGRAMME : _____

COURSE : _____

BLOCK : _____

UNIT : _____

Dear Student,

While studying the units of this block, you may have found certain portions of the text difficult to comprehend. We wish to know your difficulties and suggestions, in order to improve the course. Therefore, we request you to fill up and send us the following questionnaire, which pertains to this block. If you find the space provided insufficient, kindly use a separate sheet.

Please mail to aisectcontent@aisect.org/ for online submission please scan QR code:

Questionnaire

1. **Name** : _____

2. **Enrolment No.** :

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3. **How many hours did you need for studying the units?** :

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4. **Please give your reactions to the following items based on your reading of the block:**

Items	Excellent	Very Good	Good	Poor	Give specific Examples (If poor)
Presentation Quality					
Language and Style					
Illustrations					
Used (diagrams, tables, etc.)					
Conceptual Clarity					
Check Your Progress Questions					
Suggested Readings - OER					

5. **Any other comments:**

BLOCK – II	SOCIAL WELFARE AND PROFESSIONAL CONCEPTS	63-110
Unit - 4	Meaning of the Concept, Social Welfare And Self-Sufficiency	65
Unit – 5	Concet Of Empathy, Ego & Spirituality	79
Unit - 6	Voluntary Organizations	93



Block II transitions from introductory foundations to the nuanced professional concepts, psychological mechanisms, and organizational structures that drive modern social welfare. Unit 4 unpacks the broader meaning of social welfare, heavily emphasizing the ultimate professional goal of fostering self-sufficiency among individuals, groups, and communities to prevent prolonged systemic dependency. Unit 5 takes a deeply psychological and holistic approach to the practitioner's toolkit, examining the critical necessity of empathy, the functioning and management of the ego, and the increasingly recognized role of spirituality in holistic social work practice. Unit 6 bridges the gap between individual clinical practice and larger organizational mechanisms by introducing the concept and operational structure of voluntary organizations. By the end of this block, learners will thoroughly understand the vital intersection of a client's internal psychological state and the external welfare frameworks required to facilitate sustainable social functioning.

UNIT-4

MEANING OF THE CONCEPT, SOCIAL WELFARE AND SELF- SUFFICIENCY

NOTE

STRUCTURE

- 4.1 Introduction**
- 4.2 Objective**
- 4.3 Meaning of concept**
- 4.4 social welfare**
- 4.5 Social Planning and Social Welfare**
- 4.6 Social Welfare in India**
- 4.7 Priorities for Social Welfare**
- 4.8 Labor Welfare in India**
- 4.9 Difference between social welfare and social work**
- 4.10 Social Service**
- 4.11 Summary**
- 4.12 Glossary**
- 4.13 Answers to Check Your Progress**
- 4.14 Suggested Readings - OER**
- 4.15 References**
- 4.16 Exercise**

4.1 INTRODUCTION

Social work is the newest profession among other professions, therefore it is natural to have confusion about its meaning, characteristics and limitations. The ancient meaning of social work given by the common man is that social work has emerged as a result of Christian and humanitarian tendencies. Officials of welfare related government try to give a professional definition of social work based on the current confusions.

4.2 OBJECTIVE

After studying this unit, you should be able to:

- **Define** the concept of social welfare and identify its core characteristics in modern society.

NOTE

- **Distinguish** between residual (emergency/charity) and institutional (rights-based) models of social welfare.
- **Explain** the concept of self-sufficiency and its importance as an ultimate goal in social work intervention.
- **Analyze** the dynamic relationship between providing state-sponsored social welfare and promoting individual or community self-reliance.
- **Examine** the specific roles social workers play in transitioning clients from welfare dependency to self-sufficiency.

4.2 MEANING OF THE CONCEPT

Four elements have been considered important in scientific study, investigation or research- paradigms, concepts, propositions and theories. Only social work or There is complete equality not only in social divisions. There is a system of making people understand the solution. What is the meaning of Jagadhant?

Concepts are found in every subject and they are used to formulate a problem and to solve it. Concept is a construct which is used by a researcher to organize data and to find out the relationships among them. It is an emotional or practical form of some observed phenomenon i.e. concept does not reveal itself but helps in understanding it. With the help of these abstract concepts i.e. concepts, every subject tries to explain its thing. Many concepts are used in social work. Among these, understanding, social fair, social reform, social development, social security, role, needs, empathy etc. are important. Like all other sciences, in social work these concepts are used in a specific sense.

In social work, many concepts (also called concepts, understanding or concept) are used to express social reality. The terminology of that subject is formed from these. For example, society, social group, community, social welfare, social service, social reform, voluntary organization, human rights etc. are concepts. It is essential to understand these concepts clearly for the basic knowledge of the subject. In natural sciences, each concept is used in a specific sense, whereas it is not so in social work. In social sciences, the same concept is used in various senses, the result of which is that often an attempt is made to question the 'scientific nature' of these sciences. The concepts used in social sciences are not definitive but of sensitizing nature.

The main reason for the uncertainty of various concepts in all social sciences including social work is that these concepts are also used in common spoken language, that is why there is a difference between systematic knowledge of social work and general intellectual knowledge. Not only this, general English-Hindi dictionaries are also used to know the meaning of specific concepts. The concepts used in social work and

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other social sciences have a different meaning from their general or dictionary meaning. For example, the dictionary meaning of the word 'theory' is 'opposite to practice' or 'impractical', that is why it is often said that what is appropriate in theory is not necessarily appropriate in practice. In social work, theory does not mean opposite to practice at all. When we talk about the principles of social work, we mean those values and beliefs which are the basis of social work.

4.3 SOCIAL WELFARE

Generally, social welfare is also called as 'social work', 'social service' or 'social security', which creates confusion about its meaning. Every society is troubled with some problem or the other. The effort to solve those problems of the society and provide maximum facilities to the backward classes of the society is generally called social welfare. Thus, social welfare means protecting the interests of the weaker sections of the society, raising their socio-economic level and providing various types of facilities for their welfare. It was said in the Third Five Year Plan that social welfare programmes express the concern of the community regarding the welfare of many suffering sections of the society and these programmes emphasize the importance of national development. Durgabai Deshmukh has clarified the meaning of social welfare and has written, "Social welfare is a specialised work done for the benefit of the weak and suffering sections of the population. It specially includes services for the welfare of women, children, handicapped, mentally challenged people and socially suffering people."

From this, three dimensions of social welfare become clear-

- 1 Social welfare refers to organised and planned programmes,
- 2 It is related to protecting the interests of the weaker sections and uplifting them by providing them various facilities, and
3. Efforts are made to save human resources from being destroyed, to preserve them and to utilise the weaker sections.

In a broad sense, social welfare includes all those organised activities which are done for human welfare, i.e. they help in raising the standard of living of the human group and improving their health. The Planning Commission has tried to clarify the difference between social service and welfare service. Social service means those services which are given to the society by the state, while welfare services are those which are not given to the entire society but to the lower classes and helpless people.

Social welfare means all those collective efforts which solve the problems of the weaker and backward classes of the society and provide them with facilities which can benefit the maximum number of people in the society. Social welfare means those facilities given to the people

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of backward, weak and exploited classes of the society by getting which they can be successful in developing their personality.

4.4 SOCIAL PLANNING AND SOCIAL WELFARE

'Social planning' and 'social welfare' are two different concepts. Social planning is a broad concept whose one objective is social welfare. Hence, social welfare is a part of social planning. Many times the question is raised whether planning is necessary for social welfare in a society like India? Certainly, the answer to this can be given as 'no'. In fact, planning is even more important in a developing country like India. The reason for this is that India still has a long way to go to fulfill the essential needs of the citizens and bring equality among them. After independence, the main goal of the Indian government was to develop the country as a new and powerful nation. For this, it was necessary to set such goals through which the minimum needs of the citizens could be fulfilled as much as possible. India resolved to establish a socialist society by adopting a democratic system of governance. Accordingly, efforts were started to bring equality among the citizens in economic, social and political terms and to create a social system that provides security to all.

Social planning in India has been helpful in agricultural and industrial development as well as in rural reconstruction. It is also considered very important from the point of view of social welfare. This planning has been and still is related mainly to the welfare of the disabled, social security, welfare of scheduled castes and tribes, welfare of minorities, women and child welfare, assistance and rehabilitation and welfare of pensioners.

4.5 SOCIAL WELFARE IN INDIA

The Government of India has launched many social welfare programmes. In fact, our Constitution has a provision to make India a welfare state. To achieve this goal, the Central and State Governments have given great priority to welfare work after independence. Earlier, welfare programmes focused on some basic services like curing diseases and rehabilitating people. Today, the aim of these programmes is to provide preventive, curative and rehabilitative services to the handicapped, the elderly, the malnourished and the Scheduled Castes and Tribes, and other weak and backward classes of the society. Following are some of the works done by the Government of India in the direction of social welfare:

1. Welfare of the disabled There are about one crore twenty lakh disabled people in our country which include blind, deaf and dumb, physically handicapped, mentally retarded, cerebral palsy and leprosy patients. The Ministry of Welfare has implemented several programmes for their identification, treatment, education and training and

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rehabilitation. For this, four national institutes have been opened in Dehradun, Mumbai, Kolkata and Hyderabad. These help the disabled in education, training, vocational guidance, counselling, rehabilitation and research. Special attention is being paid to providing scholarships for education, assistive devices and equipment for employment to the disabled. The government has also established a 'National Disabled Welfare Fund'. A 'National Disabled Welfare Council' has also been established to formulate policies regarding the disabled in the country and to advise in making programmes.

2. Social Security- Today there are many family and social problems in India. Juvenile delinquency, drug addiction, alcoholism, crime, immoral trade of women and girls are examples of these. To control these problems of personal and social degradation, the government has taken steps related to social security. The main ones among them are as follows-

(i) Juvenile delinquency control: For this purpose, the Juvenile Justice Act was passed in 1986. It was implemented on 2 October 1987. In this Act, special attention has been paid to the care, protection, treatment, development and rehabilitation of juvenile delinquents. Supervisory homes, special homes and children's homes have also been established. It was amended in 2000.

(ii) Services for Children Special programmes are being run for the care and protection of abandoned, neglected, unwanted and destitute children. Its objective is to provide food, shelter, clothing, medical facilities, education, pre-vocational training and vocational training etc. to these children.

(iii) Prison Welfare Rehabilitation homes have been set up to improve the condition of prisoners, to counsel and guide them and to rehabilitate offenders for living in society. Special attention is also being given to probation and related measures.

(iv) Prevention of beggary Measures to prevent beggary are being made effective. Special laws have been made against luring, maiming or kidnapping children for begging.

(v) Prohibition and Drug Abuse Various programmes have been formulated to enforce prohibition. Special attention is being paid to aspects such as identification of drug abusers, special services for them, treatment, awareness against them, education and their rehabilitation. A high level committee has been constituted to formulate a coordinated policy on prevention of drug abuse.

Under this, financial assistance is given to the services run to generate employment opportunities for the elderly.

3. Welfare of Scheduled Castes and Scheduled Tribes- The population of Scheduled Castes and Scheduled Tribes in India is about one-fourth. The government has taken several steps for the welfare of

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some other backward classes, nomadic and semi-nomadic communities and Scheduled Castes and Tribes. The Untouchability Offences Act, 1955 and the Protection of Civil Rights Act, 1955 are important steps taken in this direction. Efforts are being made to raise their socio-economic status and solve their problems through various schemes like representation in the legislature, reservation in services, scholarships for education, hostel scheme for girls, education and related schemes for candidates of Scheduled Castes and Tribes, book bank scheme for students etc. The Twenty-Point Programme also pays special attention to their development.

4. Welfare of minority people- In the Indian Constitution, special attention has been given to the protection of the interests of religious and linguistic minorities. There are separate commissions for both types of minorities. In 1983, a special minority cell was established. The government has taken special steps to prevent communal violence, promote communal harmony, fulfill their educational needs, recruitment in services (especially central and state police services) etc. to ensure their welfare. This is another effort in this direction.

4. Special attention has been given to the welfare and protection of the interests of the minority people. There are separate commissions for minorities in the country. The establishment of a special minority cell in 1983 to promote the welfare of minorities, to meet their educational needs and to take special steps to ensure their recruitment in the services (especially the Central and State Police Services) is another progress in this direction.

5. Women and Child Welfare Women and Child Welfare is an important part of the overall human resource development of women and children. Since 1985, a separate department for women and child development has been created in the Ministry of Human Resource Development. The main objective of the work of this department is to ensure the welfare of women and women, especially the weaker sections of the society, through integrated development programmes. This department has two bureaus - Nutrition and Child Development, and Women Welfare and Housing. The Nutrition and Child Development Department accredits child welfare and widow workers. This department also formulates the overall policy of child development. Apart from this, it is also responsible for coordination in child disability programmes. The Department of Women Welfare and Development is responsible for establishing coordination in the programmes of women welfare and development in the country. This department also implements some activities of women welfare and economic development. 'Integrated Child Development Services' have been specially created for the welfare of children up to six years of age and pregnant and lactating women. Under the 'Children's Outpatients', special services are provided to children up to five years of age of working and sick women. Under the nutrition program started in 1970-71, supplementary nutrition is being provided

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to children below six years of age and pregnant women in slums, tribal and backward areas of cities. A new supplementary nutrition program has also been started in 1986. A National Children's Fund has been established in 1979, the International Child Development Year, under the Charitable Foundation Act, 1980. India also gets assistance for child welfare from the United Nations Children's Fund.

Plans have been made to construct and expand hostels for women employees. Training centres, employment and income generating productive units have been opened for rehabilitation of victimised women. Women training and employment programmes have been made effective. Various development programmes have been started for women. Socio-economic programmes for women and adult education courses have also been prepared. Educational activities are being emphasized to prevent atrocities on women. Besides short-term boarding houses for women and girls, Mahila Mandals, Vocational Training Centres, Rehabilitation Centres, Controlled Women Houses etc. have been established for women welfare. Legislative measures include Equal Remuneration Act, 1976; Child Marriage Restraint Amendment Act, 1978; Factories (Amendment) Act, 1976. The law made in 1956 for suppression of immoral traffic of women and girls was amended in 1978 and 1986, which is now known as Immoral Traffic (Prevention) Act, 1986, making it effective, Dowry Prohibition Act, 1961; Dowry Prohibition (Amendment) Act 1986, Indecent Representation of Women (Prohibition) Act, 1984 etc. are such major measures which play an important role in protecting women.

6. Relief and rehabilitation scheme has been provided. Such scheme is implemented by the house. The work of rehabilitation of BP Indian men and women has been completed. But this expenditure is made keeping in view only their welfare.

Apart from the above mentioned social welfare programmes, a 'Department of Beneficiaries' was also opened in 1995. It covers all the employees of the Central Government. Equalised pension has been implemented from January 1986. In this, attention is being paid to social welfare programmes.

4.7 PRIORITIES FOR SOCIAL WELFARE

In India, social planning has been used to develop the country and ensure social welfare. Panchayati Raj has been reorganized and schemes like community development have been started. In fact, the government has made it its goal to establish a socialist society for which democratic political progress has been made. Non-governmental efforts like Bhu-Yan, Dham Daan and Sarvodaya have also helped in taking steps towards achieving this goal.

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In the Five Year Plans emphasis has been given towards social work, especially the welfare of the backward classes.

In India, the Social Welfare Department was established in 1966 and the Central Social Welfare Board was formed which pays special attention to the following things

- 1 general welfare,
- 2 child welfare,
- 3 Caring for orphan children
- 4 Major programmes for the rehabilitation of beggars, juvenile delinquents and other such persons
- 5 International Child Education Fund
- 6 The promotion of education for the handicapped,
7. Moral emancipation of women and abolition of prostitution
8. social security work,
- 9 Prohibition of alcohol,
10. education to rural women, and

Among the works done for social welfare by the Government of India, prohibition of liquor, prevention of immoral trade, reformation of juvenile offenders, reformation of beggars, social welfare in prisons, assistance to displaced persons and rehabilitation, welfare of physically and mentally unfit persons, development of maternity and child welfare institutions and various schemes started for the welfare of backward classes are particularly noteworthy.

Continuous efforts are being made to move towards the goal of socialism by passing various social acts. Five-year plans have played an important role in social and economic planning and planned social change. Therefore, we can definitely say that planned social change is the first step in India.

And the Mine Workers (Conditions of Employment) Act, 1966, 1970 etc. have been passed. Mine Safety Organization has also been established in 1986 for the safety of mine workers. Special steps have been taken so that

Apart from the above welfare works, today a lot of emphasis is being laid on the training of workers and employment research, vocational teachers. Migration Act, 1983 has been made to regulate the migration of Indian citizens for employment abroad. Efforts are being made to sign man-power agreements in the countries demanding workers to secure the rights of migrants.

4.9 DIFFERENCE BETWEEN SOCIAL WELFARE AND SOCIAL WORK

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The terms social welfare and social work are often used as synonyms. The difference between these terms can be made only after a detailed study. But even professional social workers do not usually make a distinction between these terms. The Social Welfare Department of the United Nations says, "The field of social welfare has not yet achieved certainty and uniformity and therefore a clear definition is not given. This reality is also reflected in the confusion about what qualified workers and their training mean. The boundaries of the field of social work in any country have not been determined beyond false criticism and debate."

There are two main reasons for this confusion-

1. In every country, social work has emerged as a dynamic activity and has been equally influenced by social, economic, political and cultural trends; hence its definite meaning has remained only to face the new situations.

2. The term social welfare is not only used to describe specific actions, but is also used in place of 'social policy'.

According to Friedlander, social welfare is an organized group of social services and institutions through which efforts are made to ensure health and a satisfactory standard of living for individuals. Its aim is to improve the personal and social relations of an individual through which individuals use their powers to increase their welfare in a timely manner. In contrast, social work is a professional service, the basis of which is scientific knowledge and human relations, which helps individuals to achieve independence and personal satisfaction either alone or in a group. Generally, this service is provided either by a social institution or by any other similar organization. The meaning of the term social welfare is broader than professional social work.

4.10 SOCIAL SERVICE

Social service is a very broad concept. Defining social service, Harry M. Cassedy writes that, "Those organized works which are directly related to customs or traditions and which work for the protection and development of human resources are social service." These include social service, social assistance, social insurance, child welfare, reform of criminals, mental health, public health, education, entertainment, safety of workers and home and residential work. Social service is a broader concept than social welfare. Mrs. Durgabai Deshmukh has said in this context that, "The meaning of social welfare is different from ordinary social service like education, health etc. In the specific work of social welfare, apart from helping and benefiting the weaker sections of

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the society, services for children, women, handicapped, mentally retarded persons and other similar persons are also included." She further said that, "Social welfare results

and social work was a process used to achieve progress. Social workers were people who work for social welfare through social work. If the process is well understood, the skills used can be analysed, information can be collected and presented more carefully in the main and related areas with the necessary contextual background, and contacts with social policy makers, social planners, social administrators, professional and non-specialist social workers can be made, the quality of social welfare services will improve and the dissemination of social welfare programmes and services will become more practical and efficient." Social work and social welfare include public welfare, agricultural assistance, rehabilitation, flood control, labour laws, etc. Thus, social service is not concerned only with individuals, groups or communities in trouble, so case work is not used in it.

The main objective of social work is to help people who are suffering from problems and want to avail social work institutions/organisations. Case work includes those institutions which clearly declare that they are doing social work through case work. Not all of them are social work institutions. For example, public relief agencies can be said to be social work institutions because they provide a particular level of services to all those people who have certain qualifications or abilities. Their work is not to rehabilitate a person in difficulty in the economic field. It is true that there is some place for social work in these independent institutions. The place of case work in social work is important not only because it helps in gathering information but also because it helps the clients in getting help in the organization and in using values. The work which is undoubtedly social work is mainly in the field of case work and to some extent in the field of group work. In this regard, those aspects like organization, research and knowledge are also included which help in individual and group work in some form or the other. The work which comes under this work establishes the same kind of relationship with the person suffering from social or economic crisis.

CHECK YOUR PROGRESS 4.1

1. What is the fundamental difference between the residual and institutional models of social welfare?

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2. How does the concept of self-sufficiency align with the ultimate goal of professional social work?

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4.9 SUMMARY

Concept is used for problem formulation and solution. Concept is helpful in understanding the event. Social welfare is the work done for the weak, suffering and problematic people, so that they can be successful in developing their personality. The subject area of social welfare is very wide. Social welfare is used as a social policy whereas the area of social work is away from condemnation and debate. In social work, support of organization, administration and groups is also received.

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4.10 GLOSSARY

- **Concept** - A concept is a logical construction which is an abstract form of an observed phenomenon, i.e. a concept is not a phenomenon itself but helps in understanding it (phenomenon).
- **Social Welfare**- All those activities which help in raising the standard of living of individuals or human groups come under the definition of social welfare.
- **Social service**: Those organized activities which are directly related to traditions or centuries and which work for the protection and progress of humanity are called social service.

4.13 ANSWERS TO CHECK YOUR PROGRESS

1. The **residual model** views social welfare as a temporary, emergency safety net provided only when normal structures (family, market) fail, often carrying a social stigma. In contrast, the **institutional model** treats welfare as a normalized, first-line function of modern society and a fundamental citizen right (e.g., universal public education, national healthcare) without any associated stigma.
2. **Self-sufficiency** refers to the ability of individuals or communities to meet their own basic needs and manage life challenges independently. It aligns with the ultimate goal of professional social work because practitioners do not aim to create long-term dependency on welfare systems. Instead, they act as catalysts—building client capacity, teaching coping skills, and removing systemic barriers—so clients can eventually function autonomously.

NOTE**4.14 SUGGESTED READINGS – OER**

Sr. No.	Title	URL	QR Code
1.	Social Work - An Introduction	http://books.aisectonline.com/User/UnitUrls?unitId=7166	

4.15 REFERENCES

- Lingdren, H.C., An Introduction to Social Psychology, New Delhi: Wiley Eastern Limited, 1973.
- Linton, R., Readings in Social Psychology, Englewood Cliffs, NJ: Prentice-Hall, 1936.
- MacIver, R.M. & Page, Society: An Introductory Analysis, New York: Holt Rinehart & Wintson

4.16 EXERCISE**Part 1****A. Multiple Choice Questions (MCQs)**

- Which of the following best defines "social welfare" in the context of a modern state?
 - Unplanned charitable donations given by individuals
 - Organized systems of services and institutions designed to help individuals attain a satisfactory standard of living
 - A punitive system for those who refuse to work
 - Informal safety nets provided exclusively by extended families
- The primary goal of incorporating self-sufficiency into social work intervention is to:
 - Deny financial assistance to clients
 - Ensure clients remain permanently connected to social agencies
 - Empower clients to independently manage their own needs and life challenges
 - Shift the burden of care entirely to the private sector
- A welfare system that provides universal public education to all citizens without requiring a test of poverty is an example of:
 - Residual welfare

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- b) Institutional welfare
- c) Emergency charity
- d) Voluntary philanthropy
- 4. What is the "welfare paradox" often addressed by professional social workers?
 - a) Welfare systems are too cheap to maintain
 - b) Poorly designed welfare assistance can inadvertently create long-term dependency instead of independence
 - c) Only the wealthy benefit from social welfare
 - d) Social welfare is unnecessary in developing nations
- 5. Which of the following is a characteristic of the *residual* approach to social welfare?
 - a) It is viewed as a universal human right
 - b) It is integrated into the primary structure of society
 - c) It is provided only after a person's personal resources and family support have been completely exhausted
 - d) It prevents problems before they occur

Answers with Explanations:

1. **b) Organized systems of services and institutions designed to help individuals attain a satisfactory standard of living** – Social welfare is a formal, organized societal mechanism aimed at ensuring population well-being.
2. **c) Empower clients to independently manage their own needs and life challenges** – Social work interventions aim to build capacity and resilience, moving clients away from systemic dependency.
3. **b) Institutional welfare** – Institutional welfare is provided universally as a standard societal function and citizen right, without the stigma of poverty tests.
4. **b) Poorly designed welfare assistance can inadvertently create long-term dependency instead of independence** – Social workers must carefully design interventions to build self-reliance rather than trapping clients in a cycle of receiving aid.
5. **c) It is provided only after a person's personal resources and family support have been completely exhausted** – Residual welfare acts strictly as a last-resort safety net for those in acute crisis.

B. Small answer type questions

1. Define the concept of a "Welfare State."

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2. Briefly explain the concept of self-sufficiency in the context of community development.
3. List three common services that fall under the scope of organized social welfare.

Part 2

C. Long answer type question (200 words)

1. Discuss the transition of social welfare from traditional, stigma-associated charity to the modern institutional rights-based model.
2. Explain the dynamic relationship between providing state-sponsored social welfare and fostering individual self-sufficiency. How can welfare programs support rather than hinder self-reliance?

Part 3

D. Long answer type question (300 words)

1. Critically evaluate the residual and institutional models of social welfare. Provide practical examples of each model and discuss which approach is more effective for long-term national development.
2. Detail the specific roles a professional social worker plays in transitioning a marginalized individual or family from a state of welfare dependency to full self-sufficiency. Include references to capacity building, resource linking, and psychological empowerment.

UNIT 5

CONCEPT OF EMPATHY, EGO & SPIRITUALITY

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STRUCTURE

- 5.1 Introduction**
- 5.2 Objective**
- 5.3 Meaning of Empathy**
- 5.4 Role of empathy in social work**
- 5.5 Concept of ego power**
- 5.6 meaning of ego power**
- 5.7 ROLE OF EGO POWER IN SOCIAL WORK**
- 5.8 Spirituality and Social Work**
- 5.9 Objectives and functions of social work**
- 5.10 Summary**
- 5.11 Glossary**
- 5.12 Answers to Check Your Progress**
- 5.13 Suggested Readings - OER**
- 5.14 References**
- 5.15 Exercise**

5.1 INTRODUCTION

Desires and needs have special importance in a person's life. In fact, life is to experience needs motivated by desires, to make proper efforts to fulfill the needs and to actually fulfill the needs. If there are no desires and needs in a person's life, then life becomes dull, unenthusiastic and meaningless. By fulfilling the needs, the person experiences a special kind of satisfaction and happiness. On the contrary, if most of the needs of a person are not fulfilled, then the person gradually becomes disappointed, dissatisfied and frustrated, the result of which is reflected in the form of ruins. Social work is helpful in understanding human needs, the obstacles in the way of achieving them and the ways to achieve them. This subject can be made more popular by understanding the basic concepts of social work.

NOTE**5.2 OBJECTIVE**

After studying this unit, you should be able to:

- **Define** the concepts of empathy, ego, and spirituality within the context of professional social work practice.
- **Distinguish** between empathy and sympathy, and explain how empathy fosters a therapeutic worker-client alliance.
- **Analyze** the psychological concept of the ego, including the importance of "ego strength" and common defense mechanisms in client coping.
- **Differentiate** spirituality from organized religion and recognize its role in holistic assessment and meaning-making.
- **Examine** how integrating empathy, ego-support, and spiritual awareness enhances client resilience and self-reliance.

5.2 MEANING OF EMPATHY

As is clear from the word itself, it is related to feeling for someone else. How this word originated is not completely clear. On one hand, it is believed that the English word 'Empathy' has originated from the Proc. word 'Empatheia' which means physical affection or partiality, on the other hand, it is also mentioned in the literature that the word 'empathy' is found in the 1880s by the German psychologist Theodore Lipps, using the German word Einfühlung which means the experiences of someone else. Understanding empathy in an emotional form is an English translation of the German word.

In the social work definition dictionary, two meanings of empathy have been given - first, imaginary or mental projection of one's experiences, thoughts and feelings etc. onto a work of art or natural object and second, understanding another person's feelings, sorrows or situation without being told. Although this does not make the meaning of empathy very clear, we can also call it a person's projection of his experiences onto another person. It is considered the power of entering into another's personality and imaginatively experiencing his feelings. Thus, the art of a person recognizing and understanding another person's personality, feelings and motivations is called empathy. In a way, it is like 'putting oneself in another's shoes'.

Empathy is often confused with sympathy, but these two are different concepts. Sympathy means understanding or experiencing the pain of another person, while empathy means sharing in the pain of another person. If a person says that I am very sad at the death of your loved one, then this is an example of sympathy. On the contrary, if a person says that I can feel how sad you are at the death of your loved one, then this is an example of empathy. Sympathy can also result in helping the

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poor or an unfortunate person, while empathy has nothing to do with this type of help.

'Empathy' is quite similar to the word 'Verstehen' used by Weber. Verstehen is a German word for which there is no suitable word in English and Hindi languages. It is a method in which a person puts himself in someone else's place and tries to understand the reality from his point of view. In this, the researcher puts himself in the position of the subject performing the action and tries to understand his actions explanatorily. In the words of C. H. Cooley, "Verstehen is a method of study by which a researcher, through contact and communication, participates in the thoughts and feelings of the person performing the action (subject) and brings himself into his mental state in such a way that a particular behavior can be understood in relation to his thoughts and meanings." In other words, it can be said that Verstehen is the method by which people give meaning to the social world around them and try to assess and evaluate this world through a 'first-person perspective'. It is an interpretive method of understanding reality.

Empathy is divided into three categories- cognitive empathy, reactive empathy, and parallel empathy. Cognitive empathy is important in gaining knowledge about the external group, understanding the worldview of its members and learning their cultural traditions, ideals, values, attitudes, norms, etc. This empathy is more helpful in changing the prejudices found in the group. This is not easily understandable.

The development of emotions involves inversions which make the individuals develop a sense of belonging to the group which they go on to form their attitudes about the members of their group.

5.4 ROLE OF EMPATHY IN SOCIAL WORK

Empathy can be adopted as the ability to communicate and the art of reconciling feelings. From this point of view, empathy is an important concept. Through this, not only the experiences and circumstances of other people can be understood, but their solutions can also be found. Empathy is a powerful means of reducing the gap between experience and thought. Many studies have also shown that there is a gap, that is why multicultural educational programs emphasize empathy to a greater or lesser extent. Empathy helps in building and maintaining working relationships. It is believed that empathy and trust are the means of understanding, communicating and building relationships effectively. Empathy is also considered essential in solving problems. With this, people's complaints can be understood better.

Social work is related to helping the poor and the deprived. If a social worker has the ability to empathize, he can understand the problems of the poor and the underprivileged better and can also suggest useful measures for their solution. It is believed that if empathy is developed in all the people in our country, many problems will be solved

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automatically. Through empathy, we can understand the pain and suffering of the poor, the deprived, the Dalits and people of other such classes very well and can not only sympathize with them but also help them in improving their socio-economic condition.

5.5 CONCEPT OF EGO POWER

Ego is that part of the brain through which a person maintains his mental balance. There are many such instincts in a person which try to become conscious to be satisfied. But ego prevents them from doing so because they do not get social acceptance. According to the psychological theory of personality propounded by Freud, the psychological equipment of the brain needs some mental energy to work, think, experience and remember. This mental energy is provided by some instinct or motivation. This mental energy received by the brain is reflected in human activities.

Humans have many basic instincts which play an important role in determining human behaviour. Thus, psychological determinism accepts the importance of unconscious desires in determining human behaviour. The countless desires, motivations and conflicts that occur in the unconscious mind affect the actual behaviour of a person. Freud has divided the mind into three parts – unconscious, subconscious and conscious. A large part of the human brain is in the unconscious state in which unfulfilled desires, which can be painful for the conscious mind, remain suppressed. These suppressed desires have an important place in determining human behaviour.

There is a constant struggle between the conscious, subconscious and unconscious. Freud's theory believes that the unconscious is always dynamic and mental energy has to be used somewhere. Although unconscious conflicts are resolved through conscious and subconscious mind.

Such things are appreciated by Miki ji. The madness of the person is the only thing that can be found in the mind of the person. For this, those values can be used by the person who has developed the concept of humanistic psychology on the basis of peace of mind.

5.6 MEANING OF EGO POWER

The brain is structured in its three parts- Id, Ego and Super-Ego. Id gives birth to all the desires of a person. It has no relation with reality. Ego is explained as 'growth beyond self'. It is conscious and hence closely related to reality. It is the super-ego that makes the id and ego aware about morality, ideals and religion. There is a conflict between the id, ego and super-ego. How a person will behave in a situation will depend on who will be victorious in this conflict.

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According to the psychological theory of personality propounded by Freud, ego strength is the ability of a person to effectively deal with the demands related to id, super-ego and reality. People who have weak ego strength succumb to these demands, while people with strong ego strength are more unyielding and rigid towards these demands. Ego strength helps us to maintain emotional stability and cope with internal and external tensions. This strength helps in maintaining balance in our moral and idealistic paradigms.

5.7 ROLE OF EGO POWER IN SOCIAL WORK

As a result of the growing interest in personality development and psychotherapy, the concepts of 'ego strength' and 'ego weakness' have become very popular. Ego strength is the ability of a person to control his impulses and try to control his environment. In other words, it can be said that ego strength is the ability of a person to maintain emotional balance in order to obtain the gratification that he will get later. On the basis of ego strength, a person is able to maintain good mental health. This is possible due to several properties of the ego. These properties include the ability to feel pain or loss,

dissatisfaction, shame or guilt, the ability to forget those who have tried to harm the ego instead of getting angry, the ability to accept alternatives and to postpone rewards for some time, the ability to achieve goals, openness to adapt, playfulness and brilliance and strength in the activities of life are important. In the event of failure of ego power, the person starts using irrational and unnecessary protective measures for his protection. Through such tactics, the person tries to make his behavior logical and considers the stimuli rejected by the society as correct. He uses the strategies of projection, regression, rejection, substitution, reaction formation etc. to protect the ego in the best possible way.

The social worker differentiates between the adaptations accepted by the people and the adaptations made through irrational defensive measures. He evaluates their ego strength and evaluates the present situations from their point of view. The worker obtains information about the strengths, thought processes, perceptions, attitudes etc. of the people by studying and diagnosing the functioning and functionality of the ego. On the basis of this knowledge, it becomes easier for him to decide the treatment process.

The powers found in personality have three functions- satisfactory expression of life forces, implementation of voluntary or automatic restriction system and organization and administration system (which works to establish balance and establish control between what a person wants and what he can do). According to Freud, ego is indicative of those powers of personality by which a person maintains his mental

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balance, while super-ego is indicative of those powers of personality which apply control to behave according to social norms.

The role of the ego is most important because it helps to perceive reality and maintain balance between the id and the superego. According to Davison, "The ego represents the consciously functioning part of the personality and communicates with others." According to Friedlander, "The concept of the ego refers to the internal forces that constantly try to balance the individual's various and sometimes conflicting needs and values with each other and with the demands of the larger world."

The ego thinks about the consequences, evaluates the situations that have not happened and determines the solution. The following are the main functions of the ego-

1. Perception (correct/misperceived),
2. Hasty decisions after careful thinking (logical/irrational),
3. Reality testing (focus on the real situation or with the help of imagination),
4. Self-determination (real, exaggerated/disorganized),
- Control over 5 instincts (too little or too much),
6. Action organization (systematic/impractical),
7. Thoughts (rational/irrational) and
8. Use of protective measures (extent and type).

Knowledge of ego and assessment of ego strength is essential for understanding the person and helping him. Individual social worker tries to know the real causes of the problem of the people and the efforts made by them to solve it and also to get to know about the past functioning. If he finds out that the people have had experiences of disrupted perception in their past life, he helps in assessing the problem.

As the ego has not been used properly and he has failed in resolving the common problems, he comes to the conclusion that the ego power of people is weak and he tries to purify it.

5.8 SPIRITUALITY AND SOCIAL WORK

The word spiritual is an adjective of the word 'Adhyatmik'. The social meaning of the word 'Adhyatmik' is 'Adhi Atma' which means that which is surrounded by the soul. In Indian philosophy, the soul is considered synonymous with food, life, mind, science and happiness. In religious texts, the words Chit, Adhyatmik, Spirituality are always present. These words indicate vague and ghost-related things, whose existence people have started doubting. But these words have a definite meaning. This meaning is neither related to ghosts nor to mysterious things. These

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words indicate things of supreme importance. Chit is not a different thing from the mind, just looking at the mind from the point of view of value is Chit. Santayana has said that living by keeping the ideal in front is spirituality. The meaning of spirituality and its relation with Dharma-Mimamsa has been best expressed by Drake in these words-

That attitude of the heart and will by which man pays attention to the highest things.

And one rises above the superficial aspects and sudden events of life and is ready to live a life with inner peace and tranquility. We call it spirituality in its inner form, when it pervades the external forms and institutions and spreads throughout the society, then we call it religion.

Thus, religion loses its character of being a mystical, doctrinal and divine statement and becomes a spontaneous response of the soul in need. It is not something whose 'truth' we have to question and seek arguments and proofs for. It is based on the recognition of higher values and a kind of spontaneous sympathy and longing for them. Traditionally, religion accepted spirituality as an integral aspect of religious experience and hence many scholars today use spirituality as a synonym for religion. The wave of secularization in the world has given a broader meaning to spirituality. It refers to the ultimate or immaterial reality in which a person tries to find the values and meanings by which he lives his life. This develops his inner life and he feels connected to the larger reality. Spirituality is experienced as a source of inspiration or being in life. This includes belief in immaterial realities or experiences of the immanent or transcendent nature of the world. According to Canda, social workers in modern society need to be culturally and spiritually sensitive. He has emphasized on adopting a spiritually-sensitive approach for social work related services. The use of spirituality in the same work is in many ways related to spiritual awareness in social workers, individuals and communities, that is why today there is a greater demand for such workers who are trained in both spirituality and social work. Spirituality inspires a sense of mutual responsibility. A spiritually sensitive social worker understands the conditions of human existence and the changes taking place in them and hence he is not confused by conflicting ideas. They are more helpful in promoting the code of conduct of mutual benefit and social justice. They are not only socially active, but are also able to work in harmony with the processes of social change.

5.9 OBJECTIVES AND FUNCTIONS OF SOCIAL WORK

Social work is the study of society as it exists today, in which an attempt is made to understand how we have reached this stage and what form the society will take in the future. Therefore, as members of society, it becomes essential for us to understand ourselves as well as the world scenario. Social workers help people to understand themselves and

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build a society in which there will be more equality instead of poverty and greed. From this, it can be inferred that there is a great diversity in the goals and functions of social work. Its goals and functions are divided into the following five categories.

Therapeutic function Under these functions, therapeutic functions are included according to the nature of the problem so that the person or group affected by the problem can be treated. For example, medical services, health services, psychiatric and mental health related services and services for disabled and healthy persons are therapeutic services. The objective of the therapeutic functions of social work is to eliminate social problems and to reform the people affected by them. Trained social workers are required for this function who can understand the problem and provide appropriate treatment. The treatment of the client's problem is generally done in two ways - first, by modifying the environment of the client by the individual social worker and second, by bringing about change in the client himself through individual social work interview. In the first, an attempt is made to reduce the external influences of the client or to provide those means which can bring about a change in his lifestyle. In the second, an attempt is made to reduce the worries and powerlessness of the client through supportive treatment.

2. Correctional and rehabilitation functions These functions include correctional and rehabilitation functions related to social work. Rehabilitation services and programmes can be included. For example, prison reform services, probation and remission, employment training for prisoners, rehabilitation of prisoners after release, etc. are included in this category. Similarly, most scholars are now of the opinion that it is the criminal and not the crime that is important, so they believe in the rehabilitation of the criminal. The reformatory theory of punishment made from this point of view is not a very old theory. According to this theory, prison reform programmes have been made in which an attempt is made to make the criminal a good citizen in every way so that he is not destroyed, but continues to work as a responsible person in the society. This is the true appeal and moral approach of punishment. Sethna says that the criminal should be made to know that the punishment has actually been given to him rightly because reform can happen only when the criminal himself accepts it with his heart and mind. Social circumstances play an important role in making a person a criminal and that is why reformatory scholars accept that the responsibility of reforming and rehabilitating the criminal also lies with the society. Under correctional services Prevention work like employment, prostitution, alcoholism and drug addiction are called medical reform services. Rehabilitation of the addicted is a social work of this category.

3. Support function- To provide special facilities to the backward and other sections of the society. It tries to bring them at par with other

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sections of the society by improving their socio-economic status. In this support programmes, provision of reserved seats for scheduled castes and tribes in Lok Sabha and state legislatures, reservation facilities in services, establishment of welfare and advisory agencies, formation of parliamentary committee for the implementation of constitutional protections, providing grants to non-governmental voluntary organisations working among scheduled tribes, providing special facilities for education and training to scheduled tribes, special provision for the development of scheduled castes and tribes in the five-year plans, establishment of advisory board under the chairmanship of Union Minister of State for Welfare regarding women and children of scheduled castes and tribes etc. are being given priority.

4. Preventive function- There is a famous saying that 'Prevention is better than cure', that is why those works are included in these works which do not develop endogenous conditions. Social policies, social acts, various educational programmes related to creating public awareness, various types of welfare programmes and various types of social reform services are considered to be the preventive functions of social work. The theory of punishment for the prevention of crime considers the true objective of punishment to be the prevention of crime from society. 'Crime prevention' is a broad concept which includes the reformation and rehabilitation of the criminal on one hand and prevention of new crimes on the other. The proponents of this view are of the opinion that punishment is a part of the comprehensive program of crime prevention. Punishment should be given in such a way that the criminal is treated and reformed, he repents his misdeed and he is rehabilitated in the society, so that other people also get inspired not to commit crime.

5. Developmental and promotional functions: These include various types of economic development programmes, such as increasing the rate of productivity, increasing national income and per capita income, equitable distribution of economic benefits, protecting the interests of consumers, etc., and many social upliftment programmes include drinking water, nutritious food, health services, education and training services, employment services, entertainment services. Actually, being a practical subject, the aim of social work is also to develop society and uplift people.

CHECK YOUR PROGRESS 5.1

1. How does empathy differ from sympathy in a professional helping relationship?

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2. What is meant by "ego strength" in social work assessment?

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3. Why is it important for a social worker to distinguish between spirituality and religion?

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5.9 SUMMARY

Empathy means to enter into the personality of another person imaginatively and understand his experiences, problems and his social status. There are three categories of empathy: cognitive empathy, reactive empathy and parallel empathy. Through empathy, the experiences and circumstances of other people can be recognized in social work.

Ego gives birth to all the desires of a person and they have no relation with reality. A person controls his impulses through ego power. Social work has four goals, therapeutic, reformatory support and developmental goals.

5.10 GLOSSARY

- **Empathy** The art of recognizing and understanding the personality, feelings and motivations of another person is called empathy.
- **Ego Strength** Ego strength is the ability of an individual to effectively deal with the demands of the id, superego and reality.
- **Spirituality** is that attitude of the heart and will power by which a man pays attention towards the supreme things and rises above the superficial aspects and sudden events of life and is ready to live his life with inner peace and tranquility.

5.12 ANSWERS TO CHECK YOUR PROGRESS

ANSWERS TO CHECK YOUR PROGRESS 5.1

1. **Empathy** is the ability to cognitively and emotionally understand the client's experience from their perspective ("feeling with") while maintaining strict professional boundaries and objectivity. **Sympathy**, on the other hand, involves feeling pity or sorrow for the client ("feeling for"), which can blur professional boundaries, strip the client of agency, and lead to worker burnout.
2. **Ego strength** refers to an individual's psychological capacity to maintain emotional stability, tolerate frustration, and

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realistically cope with internal stress and external environmental challenges without resorting to maladaptive defense mechanisms or collapsing into crisis.

3. Distinguishing the two is crucial because **religion** refers to formal, institutionalized belief systems and rituals, while **spirituality** is a broader, deeply personal search for meaning, purpose, and connection. A client may be highly spiritual (drawing strength from nature or personal philosophy) without adhering to any organized religion. Recognizing this allows the worker to tap into the client's true coping resources.

5.13 SUGGESTED READINGS – OER

Sr. No.	Title	URL	QR Code
1.	Social Work - An Introduction	http://books.aisectonline.com/User/UnitUrls?unitId=7167	

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5.15 EXERCISE

Part 1

A. Multiple Choice Questions (MCQs)

1. In social work, the ability to accurately perceive a client's internal frame of reference and emotional state without losing one's own objectivity is called:
 - a) Sympathy b) Transference
 - c) Empathy d) Projection
2. According to psycho-social theory, the "Ego" primarily functions to:
 - a) Mediate between primitive drives (Id), moral constraints (Superego), and external reality
 - b) Erase all traumatic memories automatically
 - c) Force the client to conform to societal religious standards
 - d) Maximize impulsive pleasure-seeking behaviors
3. Which of the following best describes a client with high "ego strength"?
 - a) They constantly rely on the social worker to make decisions
 - b) They can effectively manage stress, adapt to reality, and solve problems
 - c) They display an arrogant and dismissive attitude toward others
 - d) They completely detach from their emotions during a crisis
4. When assessing a client's resources, "spirituality" is best understood as:
 - a) Regular attendance at a formal place of worship
 - b) Strict adherence to dogmatic religious texts
 - c) The personal search for meaning, purpose, and interconnectedness in life
 - d) A superstitious belief that prevents scientific medical treatment
5. A client unconsciously redirecting unacceptable feelings or impulses onto someone else is using a defense mechanism known as:
 - a) Sublimation b) Empathy
 - c) Projection d) Rationalization

Answers with Explanations:

1. **c) Empathy** – Empathy involves deeply understanding the client's experience while safely maintaining professional detachment, which is essential for effective intervention.
2. **a) Mediate between primitive drives (Id), moral constraints (Superego), and external reality** – The ego acts as the rational, executive part of the personality that balances internal desires with the demands of the real world.
3. **b) They can effectively manage stress, adapt to reality, and solve problems** – High ego strength indicates psychological resilience and the functional capacity to navigate life's challenges adaptively.
4. **c) The personal search for meaning, purpose, and interconnectedness in life** – Spirituality in social work is viewed as a broad, holistic resource for coping and resilience, distinct from formal religious affiliation.
5. **c) Projection** – Projection is an ego defense mechanism where individuals attribute their own unacceptable thoughts or feelings to another person to reduce internal anxiety.

B. Small answer type questions

1. Define "empathy" in your own words and explain its role in building rapport.
2. List three common ego defense mechanisms clients might use when facing acute distress.
3. Briefly explain how a client's spiritual beliefs can be utilized as a strength in the helping process.

Part 2

C. Long answer type question (200 words)

1. Discuss the critical differences between empathy and sympathy. Explain why practicing sympathy can be detrimental to the professional worker-client relationship and client empowerment.
2. Explain the concept of the "Ego" in psycho-social practice. How does a social worker assess and help build a client's ego strength?

Part 3

D. Long answer type question (300 words)

1. Critically analyze the role of spirituality in social work practice. Discuss how distinguishing spirituality from organized religion allows social workers to perform more inclusive, culturally

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competent assessments and utilize meaning-making as a tool for client resilience.

2. Integrate the concepts of empathy, ego, and spirituality. Discuss how a social worker can use empathetic listening to uncover a client's spiritual strengths, thereby bolstering their ego strength and capacity for self-sufficiency during a crisis.

UNIT 6

VOLUNTARY ORGANIZATIONS

NOTE

STRUCTURE

- 6.1 Introduction
- 6.2 Objectives
- 6.3 Organization Concept
- 6.4 Types of organization
- 6.5 Meaning of voluntary organizations
- 6.6 Role of voluntary organizations
- 6.7 Evaluation of Voluntary Organizations
- 6.8 Summary
- 6.9 Glossary
- 6.10 Answers to Check Your Progress
- 6.11 Suggested Readings - OER
- 6.12 References
- 6.13 Exercise

6.1 INTRODUCTION

At present, the nature of almost all the nations of the world has become welfare oriented. The concept of welfare nation has greatly expanded the scope of work of the state. The number of laws is constantly increasing. The responsibility of properly implementing these laws falls on the executive. In this perspective, the role of public servants (bureaucrats) in administration becomes even more important. At present, it is the responsibility of the state to formulate new policies, programs and schemes for the welfare and development of the poor and backward classes of the society, children, women etc. To fulfill this responsibility, the government requires a very large number of public servants.

6.2 OBJECTIVE

After studying this unit, you should be able to:

- **Define** the meaning, essential characteristics, and scope of voluntary organizations in social work.
- **Trace** the historical evolution of voluntary action in India from pre-independence philanthropy to modern non-governmental organizations (NGOs).

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- **Differentiate** between various types of voluntary bodies, including Community-Based Organizations (CBOs), NGOs, and Civil Society Organizations (CSOs).
- **Analyze** the operational, financial, and regulatory challenges faced by voluntary organizations in contemporary practice.
- **Evaluate** the dynamic partnership and interface between state-led welfare schemes and voluntary agencies.

6.3 CONCEPT OF ORGANIZATION

The word organisation is used in two ways. In the dynamic sense it means the process of accomplishment and in the spatial sense it means the doing of an organisation. Organisation is a thought in which two stages of achieving objectives are arranged in a hierarchy in such a way that the benefits of de-individuation and standardisation can be availed. The words 'organisation' and 'social organisation' seem so complex, and it is equally difficult to define them because these words have been used in many different ways. Therefore, it has become a difficult task to express its meaning in definite words. Many analysts take the meaning of social organisation to be the fabric of social relations and general attitudes which we call social structure (fabric of social forces) and culture (generally learned behaviour and lack of attitudes). Another problem in giving the meaning of organisation and social organisation in definite words is that the analysts have used these words for the macro i.e. the entire social system and micro i.e. small group.

An organization, in domestic terms, is a collection or a set up formed to achieve certain goals but it is different from an organization because it is not temporary like an organization but has some degree of continuity. An organization has certain characteristics which differentiate it from a committee even if it is defined as a group formed to achieve a goal. An organization has certain boundaries. In them, a system of beliefs (he has power, position and communication system) motivates different people to work for achieving common goals. According to Richard H. Hall, "An organization is a group of relatively fixed boundaries, positions of authority, communication systems and membership integration systems, which maintains its existence on the basis of relative continuity in the environment and is engaged in such activities which are related to some goal or set of goals." According to Amitai Etzioni, "Organizations are social units (or human groups) which are created and recreated consciously for the attainment of definite goals." According to Richard W. Scott, "Organizations can be defined as groups which are formed to achieve definite goals on the basis of relative continuity."

From the above discussion it becomes clear that organisation is a social unit, a group or collection of individuals which is formed after careful thought to achieve a specific goal or multiple goals. Organisation has to

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be continuously organised to achieve the goal. Etzioni has clarified that social classes, tribes, religious groups, friend circles and family etc. are not examples of organisations, but corporations, armies, schools, hospitals, churches and prisons etc. are some examples of organisations. Unlike social groups, organisations have more control over their nature and destiny.

The word organisation has been used many times as a synonym for the words 'bureaucracy', 'formal organisation', 'complex organisation', 'modern organisation' and 'institution' and hence the task of defining the word organisation in simple terms has become difficult. Organisation and bureaucracy cannot be considered synonymous because firstly for a common citizen the word bureaucracy is negative and does not seem to be very meaningful, whereas organisation is a neutral word and secondly many organisations differ from bureaucracy in its technical meaning. For example- in a hospital there is no single centre for decision making, whereas bureaucracy must have such a centre as per the definition, hence Etzioni has considered organisation to be more appropriate.

Some scholars have made the word organization more complex by adding adjectives like 'complex', 'large scale', 'formal' before it. Peter M. Blau and Richard Scott have tried to clarify that because formal organizations are generally larger and more complex, they have been termed as 'large' or 'complex' organizations. Also, because some organizations can be informal, it is not always appropriate to use the adjective formal with the organization. Apart from this, there is a lot of variation in the size and complexity of organizations

Therefore, there is so much tolerance with them that modern Pakkal organization means modernity. They are also different from each other in the degree of formality of the organization, therefore Rinnai Hall has said that the word organization is more appropriate. If the word social organization is used then its path becomes more wide.

Many times, the word Sansthan (organization) is used for organization. It is said that he is organizing a certain activity. Those who say that Sharana (organization) is a completely different word because it includes culturally defined recognized corporations and behavior. For example, marriage and property are examples of institutions. Therefore, Sansthan (organization) and Sangathan cannot be used as synonymous words.

There are some characteristics of an organisation which differentiate it from other forms of people such as class, friends, and others. The main characteristics of an organisation are as follows:

Goal Directed Group: It is a group or association of individuals formed to achieve one or more goals.

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2. In spite of being a means to achieve the target, the organisation is not temporary, rather its basis expands to some extent, hence it is different from the organisation committee.

3. A consciously planned organisation consciously plans its goals or objectives to be achieved, i.e. its functioning is based on complete planning. Etzioni says, "The division of power, power, responsibility and division of power are not accidental or patterned by tradition but are deliberately planned to increase the probability of achieving goals."

4. Power Centres To continuously evaluate the role of each organisation and to improve its efficiency and to maintain control over the organisation, one or more power centres work to provide direction to the organisation in order to achieve organisational goals.

5. Replacement of employees There is a system of replacement of employees in every organization, that is, inefficient and unskilled employees can be removed, their services can be terminated or their work can be handed over to other persons. There is a system of transfer and promotion of employees in the organization.

6. Degree of stability Every organization has substructures whose main function is to help maintain the organization. Some degree of stability is achieved in the organization through substructures.

7. Formal role model Formal role model is found in the organization in which roles get specialized due to division of labour. This formal role model actually helps in getting rid of tradition, personal loyalty and charisma in the organization.

8. Ideology Every organisation has its own ideology which helps in determining the system i.e. the beliefs of the organisation and regulating the power structure.

9. Changing nature - Despite some degree of continuity and stability in the organization, there are some system-maintaining arrangements in it which keep the activities of the organization adjusted to the changing environment.

10. The name is fixed and there is a written list of it. Not only the purpose of every organization is fixed, but its name is also fixed and who are its members. In modern organizations, the members are written in a written list.

From the definitions and characteristics of organization, it becomes absolutely clear that organization is not a social group because every social group is not necessarily organized and at the same time it is also not necessary that a social group is formed only formally for the purpose of achieving some goal.

6.4 TYPES OF ORGANIZATIONS

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Classification is the study of the entire society in which natural division is found. Many attempts have been made to study the organization and in these, organizations are divided into major categories on various bases. Different scholars have classified organizations mainly on the following basis:

6.4.1 Classification of Katz and Cahn

On the basis of Catts and Caines, functional classification of organizations has been presented. It means what function the organization is performing as a sub-system of society. On the basis of functions, organizations have been divided into four categories-

Production Organisation: This category includes those organisations which are related to production of capital, providing services to the general public, etc.

Sustainability Organizations - The purpose of these organizations is to socialize different types of people to other organizations or society. Schools and churches are examples of organizations in this category.

3. **Conforming Organizations** - The aim of these organizations is to develop a favorable environment in people to play various roles for other organizations or society. Family, school and church are included in this category because they develop conformity in behavior.

4. **Political organization** - The purpose of these organizations is to distribute resources, maintain coordination and control. State is a political organization.

6.4.2 Blau and Scott Classification

Blau and Scott have classified organisations into four categories based on the benefits of their existence.

1. **Mutual Benefit Societies** – This category includes those organisations in which the main benefit of the activities of the organisation goes to the members only, such as labour committees, state, church and co-operatives, etc.

2. **Business Institutes:** The main benefit of these organizations goes to the owner of the organization. Some examples of this type of organization are comprehensive organizations, canteens, banks etc.

3. **Service Organization** The aim of these organizations is to benefit the visitors. Private and public hospitals, government schools and universities etc. are examples of this category of organizations.

4. **Public welfare organization-** These organizations benefit the general public. Halls, high stations, education, television, stations etc. are examples of this category of organization.

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6.4.3 Etzioni's Classification

Etzioni has classified organisations on the basis of compliance structure i.e. on the basis of how the centre of power gets compliance from the subordinate workers. He has divided organisations into three categories on the basis of three types of compliance

Coercive Organizations - Organizations in which the basis of compliance is force or power, i.e. in which work is done on the basis of physical or material power or by imposing restrictions on activities or by threatening it. Coercive centers are examples of this type of organization.

2. Utilitarian organisations based on reward distribution: In these organisations compliance is achieved through control and distribution of material resources and rewards. Doctors and health committees are examples of this type of organisation.

3. Normative Organization - In these organizations, compliance is based on the distribution of symbolic rewards. Churches and universities are examples of this type of organization.

6.4.4 Ackoff's Classification

Ackoff divided organisations into four categories based on the relationship between the system or organisation and its parts

1. Political Organizations There is similarity in the behavior of the members of these organizations. Army units and prisons are such organizations.

2. Heterogeneous Organizations This category includes those organizations whose members are heterogeneous. Various political parties, business organizations are examples of this category.

3. A centralized organization - There is only one center of power in this. Corporations and military units are examples of this.

4. Multi-Central Organizations These organizations are based on multiple centers of power. Multinational corporations and coalition governments are examples of this category of organizations.

Rothlisberg and Dixon have divided organisations into two categories on the basis of formality, formal organisations and informal organisations. Formal organisations are those organisations in which the basis of division of labour is the rules of the organisation, whereas in informal organisations, primary relations are important and a person attains a certain status on the basis of personal relations. Etzioni has also mentioned formal organisations in his book 'Modern Organisation'. According to Etzioni, "Technically, formal organisations can be defined as those organisations in which the division of work and power among organisational positions is done by rules defined by the management to guide the behaviour of the members." Formal organisations are not

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guided by written rules but are organised by social values, traditions or sentiments and personal relations are informally differentiated. In fact, formal and informal organisations

Some elements of formal organization are found in informal and informal organizations. The theory of human relations of the Gans also gives importance to emotional, unplanned and irrational elements in the organizational behavior of informal organizations and the basis of participation is also emotions. Voluntary organizations and non-governmental organizations are considered to be the main ones in such organizations.

6.5 MEANING OF VOLUNTARY ORGANISATION

Voluntary organisation (institution) means that organisation of volunteers which is formed to fulfil some aim and takes membership. In this every volunteer discharges his duties and responsibilities voluntarily. Voluntary organisation is one whose main focus is to focus its activities for social benefit in all forms and not to earn any kind of profit and distribute it among its members. Volunteers involved in the organisation voluntarily help needy people with their available needs and resources. It is mainly controlled by the voluntary agencies without any government control. Such organisations mostly do not have salaried employees.

In the words of David. L. Sills, "Voluntary organisation is a group of persons organized on the basis of voluntary membership without state control for the furtherance of some common interest of its members." Voluntary organisations also have their own formal organisation and the volunteers know who are its office bearers and in what form the money is to be spent. Although more than two persons can form a voluntary organisation at any time, yet there are some formal rules for the formation of these organisations.

It is necessary for the directors of voluntary organizations to first submit the name of the organization. It is also necessary for them to make a by-laws of their organization in the name of this organization. In this by-law, detailed information is presented about the organization, objectives, service area, programs and financial status of the organization. After that this by-law is registered in the office of the Sub-Registrar (Chits and Funds) working in every district. To form and register an organization, it is necessary to have at least 11 (eleven) members, out of which 7 members form the executive committee which is responsible for completing all the tasks of the organization.

Voluntary organisations have the following main characteristics-

1. Autonomy from the State,
2. Self-governance through a board of unpaid trustees,

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3. Registered or un-registered,
- 4 Membership that is neither inherited nor prescribed,
5. Cooperation among volunteers who are members
6. Aid from philanthropy,
7. Work in multiple fields,
8. Engaged in programmes based on social welfare,
- 9 Capable of making plans and programmes by their own.
10. More closer to common people,
- 11 And-member benefit servicementeni,
- 12 Eastward Facing Profit

Volunteer protests can be doubled

There are some such organizations

There are some such voluntary organizations which receive grants in addition to themselves.

In India, grants are received from these voluntary organizations such as welfare, health, human resources departments etc. Voluntary organizations carry out their work through this grant. Organizations that want to get government grants, it is necessary for them to complete various programs in three years through their own resources and submit the value sheet of the last three years to the ministerial department. Along with this, the organization also has to submit its report of three years to the concerned department.

6.5.1 Reasons for giving voluntary organisations the responsibility for running the services

India has a long tradition of voluntary work for common good. After independence, the government tried to implement development programmes itself. In later years, the government started using voluntary organisations as a medium to implement them. In the five-year plans also, emphasis was laid on involving voluntary organisations in development programmes. As a result of this, a large number of voluntary organisations developed in India. At present, the government has made arrangements for voluntary organisations to fulfil their social welfare related responsibilities. The government also gives grants to voluntary organisations to complete these works.

The following are the main reasons for providing responsibilities related to social service to voluntary organizations:

1. Informal organization Voluntary organizations are generally informal organizations, they do not have to follow the formalities like government departments. Their style of working is different from government departments.

NOTE

2. Close contact with the general public Voluntary organisations have very close relations with the general public

And there is contact. They know the local problems very well. They can easily find out which program can be run successfully in which area.

There are many relations with the cooperation of local people to complete the development works. Their cooperation is received in large amount which has a special significance.

4. Convenience in collecting funds. Funds can also be collected for programs in voluntary organizations as they are continuously involved in special works.

3 Development of good qualities in citizens is the root level. By fulfilling the administrative responsibilities at the grassroots level, the people there develop the qualities of becoming good citizens. They develop a tendency to fulfill their responsibilities towards the society and the people, which strengthens the democratic process in a civilized society.

6.6 ROLE OF VOLUNTARY ORGANISATIONS

Voluntary organizations help in improving and increasing the services desired by the community. Such organizations also help the group or community in developing their capabilities. Also, the members of voluntary organizations work on the basis of professional ethics and enable people to help themselves. To fulfill this objective, voluntary organizations also emphasize on public participation in their programs. Considering their importance, the government includes them in programs related to social service.

Voluntary organisations have to be ready to take on the responsibility of completing those services which were earlier performed by administrative departments. Hence, to fulfill this responsibility, more efficiency, knowledge and intellectual capacity is required. Voluntary organisations need to play a different role from the government departments. Hence, according to the present circumstances, they will have to change the ways of working by the bureaucracy and will have to start new methods and experiments in the operation of services so that they can fulfill the needs of the public. Instead of paying more attention to the number of benefited persons, these organisations have to see how many persons' needs can be fulfilled properly. Services related to education, training of vocational education, nutritious food, health and entertainment etc. should be completed on the basis of active participation of the persons in such a way that in future they themselves are able to complete these services and by providing training to other persons, they can also be benefited. In this way, a big chain can be formed from small links.

In the present times, the role of NGOs can also be in eliminating antisocial tendencies from the society. It is believed that a child is not

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antisocial from childhood, rather a distorted family environment, neighbourhood and place of work in the society etc. motivates the youth to move away from the path of principles and values and follow the antisocial path. Hence, in these circumstances, it is the responsibility of NGOs to fill the minds and hearts of the youth with social values and beliefs so that they can become civilized and cultured citizens of the nation and can provide their active and constructive cooperation in the upliftment and welfare of the nation. This service provided by NGOs will be of an excellent type because through this, the welfare and development of the society will be done in a new way.

At present, all the governments of the world are emphasizing on good governance. Under this, a lot of importance is being given to the accountability of bureaucracy and bringing transparency in administration. Voluntary organizations can also play an important role in achieving this type of governance. These organizations can collect information and deliver it to the general public and can also monitor government programs. Voluntary organizations can successfully conduct public awareness programs. In India, many voluntary organizations have played an important role in programs of environmental development, pollution control, health, women and child development, adult and informal education etc.

6.7 EVALUATION OF VOLUNTARY ORGANISATIONS

Voluntary organisations can be evaluated on the basis of their merits and demerits. Their main merits can be explained as follows.

Lack of legal formalities: Voluntary organisations can do social service in a better way as they have very few legal formalities.

2. Availability of resources and manpower Voluntary organisations have resources, group of workers due to which they can run the projects well.

3. Proper knowledge of service areas The people who are served by voluntary organizations are actually deserving of service, they need the help of these organizations very much. These are powerful means to fulfill their needs.

4. Getting public support: Voluntary organizations easily get active support from the public because they remain in close contact with the general public.

5. Interest in public welfare programmes: Many such works have been completed by many voluntary organisations which were very difficult to be completed by government institutions (departments). Voluntary organisations have played an important role in protecting the environment, development of children and women, and spreading public awareness. Many voluntary organisations provide scholarships to students. Along with training, financial assistance is also provided to poor and helpless women.

NOTE

Keeping in mind the spirit of service in voluntary organisations, at present governments are ready to hand over many types of programmes to voluntary organisations. Society has received a lot of benefits from the services provided by voluntary organisations. However, voluntary organisations also have many drawbacks.

Which can be explained as follows-

1. Creation of evils like departments. At present, voluntary organisations are not made equivalent to government departments.

They have started receiving grants from other ministries. In this situation, they have started working under the control of government departments due to which their role of working independently is gradually getting limited and the same kind of evils have started emerging in them as are seen in the employees of government departments.

2. Use of unethical means and competition among various NGOs to obtain grants

And they have also started using unethical means to obtain grants. This type of role of voluntary organizations has given rise to corruption. Now voluntary organizations have also forgotten the spirit of service and have become busy in accumulating money.

3. Misuse of grant money Administrative officers take advantage of the situation while giving grant to voluntary organizations

They try to make the people do the work and in return they try to make them fulfill their selfish motives. In this way public money is wasted and misused. With the connivance of administrative officers and voluntary organizations, many projects and programs are completed only on paper and the general public does not get any benefit from it.

4. Deadlock Situation It has also been observed that there is a conflict between the authoritarian behaviour of bureaucracy and the humanitarian approach of voluntary organisations which negatively affects the service rendered to the people.

It is clear from the above discussion that at present voluntary organisations have an important role in completing the tasks of social welfare and development, but at the same time there should be such a system that the government may and pour after

At present, NGOs are facing many problems. First they have to spend time and money in preparing the project file and then they have to visit the department to which the file is sent for grant, before this they have to pass through many stages. Crossing these stages is beyond the capability of NGOs and at some stage or the other the file falls prey to red tape and dies. Thus the efforts made by NGOs go in vain. Apart from this, the organizations have to visit the concerned offices continuously

NOTE

to get the registrations renewed and have to pay bribes to get the renewal done.

There should also be limited control of the NGO on them. This control is necessary so that the organizations complete their work efficiently and economically keeping the view of humanity in mind. Control is also required to maintain transparency and accountability in the work of the organization. A board should also be formed which evaluates the work done by the NGOs and encourages the organizations providing good service and blacklists the organizations involved in corruption and immorality and terminates their grants.

CHECK YOUR PROGRESS 6.1

1. What are the defining characteristics of a voluntary organization?

.....
.....

2. What are the key operational and financial challenges faced by voluntary agencies in India today?

.....
.....

6.7 SUMMARY

An organization is a collection that is formed to achieve certain goals. The goals of an organization are fixed. There is continuity in them. An organization has its own fixed name. There are many types of organizations. Such as based on work, based on profit, based on compliance, based on relations.

Voluntary organizations are those which are formed to achieve a goal. Many such organizations are also formal. Voluntary organizations have an important role in society. Transparency is essential in such organizations.

6.8 GLOSSARY

- **Organization** Organization is a collection or set of people created to achieve specific goals
- **Voluntary Organization (Institution)** Voluntary organization means an organization of volunteers which is formed to fulfill some goal.

6.10 ANSWERS TO CHECK YOUR PROGRESS

1. A **voluntary organization** is a self-governing, non-profit, non-governmental entity created voluntarily by citizens to pursue social, human rights, or welfare goals. Its defining characteristics include: self-motivation (driven by voluntary initiative rather

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than state mandate), non-profit orientation (surplus funds are reinvested into the cause rather than distributed as dividends), formal or informal legal structure, independence from direct state control, and commitment to public welfare.

- The primary challenges include: **financial instability** (heavy dependency on fluctuating government grants, corporate social responsibility [CSR] funds, or foreign aid), **regulatory and legal burdens** (stringent compliance rules under acts like FCRA and taxation statutes), **human resource constraints** (high staff turnover due to non-competitive pay compared to corporate sectors), and **loss of autonomy** (risk of mission drift when aligning priorities strictly with donor mandates).

6.11 SUGGESTED READINGS – OER

Sr. No.	Title	URL	QR Code
1.	Social Work - An Introduction	http://books.aisectonline.com/User/UnitUrls?unitId=7168	

6.12 REFERENCES

- Chowdhry, D. P. (1990). *Voluntary Social Welfare Development in India*. M.D. Publications.
- Garain, S. (1998). *Organizational Effectiveness of NGOs*. University Book House.
- Kulkarni, P. D. (1979). *Voluntary Action in Social Welfare*. Association of Schools of Social Work in India.

6.13 EXERCISE

Part 1

A. Multiple Choice Questions (MCQs)

- Voluntary organizations are primarily distinguished from government agencies by their: a) Execution of statutory police powers b) Self-governing, non-profit, and autonomous nature c) Sole reliance on tax collection for revenue d) Mandatory military structure
- In the Indian context, the legal registration of a voluntary organization or NGO is commonly undertaken under which of the following acts? a) Societies Registration Act, 1860 or Indian

NOTE

Trusts Act, 1882 b) Indian Penal Code, 1860 c) Factory Act, 1948
d) Reserve Bank of India Act, 1934

3. Community-Based Organizations (CBOs) operate primarily at which level of social work intervention? a) International policy advocacy b) Grassroots/Micro level within specific local communities c) National legislative bodies d) Corporate boardrooms
4. The regulation of foreign funding to voluntary organizations in India is governed by which legislation? a) Foreign Contribution (Regulation) Act (FCRA) b) Right to Education (RTE) Act c) Consumer Protection Act d) National Rural Employment Guarantee Act
5. Which era saw a significant surge in grassroots voluntary action and constructive work guided by Gandhian philosophy in India? a) Ancient Vedic Era b) Pre-Independence Indian National Movement c) Post-2020 Digital Era d) Colonial Era prior to 1857

Answers with Explanations:

1. **b) Self-governing, non-profit, and autonomous nature** – Voluntary organizations are independent entities initiated by citizens without state compulsion and operate on a non-profit basis.
2. **a) Societies Registration Act, 1860 or Indian Trusts Act, 1882** – Most voluntary agencies in India obtain legal personality by registering under the Societies Registration Act, Indian Trusts Act, or Section 8 of the Companies Act.
3. **b) Grassroots/Micro level within specific local communities** – CBOs are localized groups formed by community members themselves to address immediate neighborhood issues.
4. **a) Foreign Contribution (Regulation) Act (FCRA)** – FCRA regulates the receipt and utilization of foreign donations by individuals and associations to ensure national interest compliance.
5. **b) Pre-Independence Indian National Movement** – Mahatma Gandhi's "Constructive Programme" mobilized mass voluntary action focused on rural self-reliance, cottage industries, and social reform.

B. Small answer type questions

1. Define a "Non-Governmental Organization" (NGO) and state its core purpose.
2. What was the impact of Mahatma Gandhi's *Constructive Programme* on voluntary action in India?

3. Differentiate between a Voluntary Organization and a Community-Based Organization (CBO).

NOTE**Part 2****C. Long answer type question (200 words)**

1. Explain the historical development of voluntary organizations in post-independence India, highlighting the transition from relief-oriented work to rights-based advocacy.
2. Discuss the interface between the government and voluntary agencies in implementing social welfare programs. What are the benefits and tensions in this relationship?

Part 3**D. Long answer type question (300 words)**

1. Critically examine the role of voluntary organizations in nation-building, social welfare delivery, and democratic empowerment in India. Provide examples across rural development, health, and education sectors.
2. Analyze the major financial, administrative, and regulatory challenges confronting contemporary voluntary agencies in India. Suggest measures to strengthen their governance, transparency, and sustainability.



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SLM FEEDBACK FORM

PROGRAMME : _____

COURSE : _____

BLOCK : _____

UNIT : _____

Dear Student,

While studying the units of this block, you may have found certain portions of the text difficult to comprehend. We wish to know your difficulties and suggestions, in order to improve the course. Therefore, we request you to fill up and send us the following questionnaire, which pertains to this block. If you find the space provided insufficient, kindly use a separate sheet.

Please mail to aisectcontent@aisect.org/ for online submission please scan QR code:

Questionnaire

1. Name : _____

2. Enrolment No. :

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3. How many hours did you need for studying the units? :

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4. Please give your reactions to the following items based on your reading of the block:

Items	Excellent	Very Good	Good	Poor	Give specific Examples (If poor)
Presentation Quality					
Language and Style					
Illustrations					
Used (diagrams, tables, etc.)					
Conceptual Clarity					
Check Your Progress Questions					
Suggested Readings - OER					

5. Any other comments:

BLOCK – III	NON-GOVERNMENTAL ORGANISATIONS AND HUMAN RIGHTS	111-160
Unit -7	Ngo (Non-Governmental Organization)	113
Unit -8	Human Rights	129
Unit – 9	Human Right in India	143



Block III explores the crucial relationship between civil society institutions and the advocacy and protection of fundamental human liberties. Unit 7 provides an in-depth examination of Non-Governmental Organizations (NGOs), detailing their formation, administrative dynamics, and their indispensable role in mobilizing grassroots change and delivering essential social services. Unit 8 broadens the learner's perspective to a global scale, introducing the universal principles of Human Rights and demonstrating their intrinsic, inseparable connection to the core ethics of professional social work. Unit 9 then narrows this focus directly to the Indian context, exploring the specific constitutional, legal, and social landscape of Human Rights in India. It highlights the domestic mechanisms for legal protection and addresses the contemporary rights-based challenges faced by marginalized demographics. This block thoroughly equips students to operate within the NGO sector and advocate strongly for rights-based approaches to development.

UNIT 7

NGO (NON-GOVERNMENTAL ORGANIZATION)

NOTE

STRUCTURE

- 7.1 Introduction
- 7.2 Objective
- 7.3 Meaning of NGO
- 7.4 Classification and Types of NGOs
- 7.5 Role and Functions of NGOs in Social Development
- 7.6 Evaluation of NGOs
- 7.7 Five Year Plans and Non-Governmental Organisations
- 7.8 Democracy and non-governmental organizations
- 7.9 Summary
- 7.10 Glossary
- 7.11 Check Your Progress
- 7.12 Answers to Check Your Progress
- 7.13 Suggested Readings - OER
- 7.14 References
- 7.15 Exercise

7.1 INTRODUCTION:

NGO (Non-Governmental Organization) is a nonprofit, voluntary group that operates independently of government structures. NGOs are established to address social, cultural, environmental, or humanitarian issues and work for the public good. They often serve as advocates, implementers of programs, or watchdogs on various matters affecting society. Modern democratic states have to perform many functions, therefore the state alone cannot do everything for the upliftment of these weaker sections. To fulfil this objective, the state takes the help of many voluntary and non-governmental organisations. The state provides them financial grants to fulfil their responsibilities towards these weaker sections so that they can uplift them socio-economically to the best of their ability in accordance with government policies. There are some voluntary and non-governmental organisations which do remarkable work for the protection and welfare of the weaker sections of the society with their own resources without taking financial assistance from the government. In this unit, the concept of non-governmental organisation, its various aspects and their role in social work have been discussed.

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7.2 OBJECTIVE

After studying this unit, you will be able to:

- Define the term NGO and explain its purpose.
- Identify the key characteristics that distinguish NGOs from other types of organizations.
- Explain the role of NGOs in addressing social, economic, and environmental issues.
- Provide examples of various types of NGOs and their areas of focus (e.g., education, healthcare, human rights).
- Analyze how NGOs are funded and sustained, including their challenges and opportunities.
- Discuss the impact of NGOs on local, national, and global communities.
- Evaluate the effectiveness of NGOs in achieving their stated goals and missions.
- Propose ways to engage with or support NGOs as part of civic responsibility.

7.3 MEANING OF NGO

Non-governmental organisations refer to those organisations which are formed by the people and intellectuals inspired by the spirit of service to the society and whose aim is to formulate programmes for the upliftment and development of the backward classes of the society and to implement these programmes by getting full participation of the local people. The number of voluntary organisations in India is continuously increasing. It is estimated that their number in India is about 20 lakhs. In Russia this number is about 30 lakhs. The number of international non-governmental organisations is 40,000. These organisations are playing an important role in the field of social welfare. Non-governmental organisations, as is clear from its name, are not formed by the government. Most of the non-governmental organisations are formed to help the government in the upliftment and welfare work of the backward classes of the society. Despite not being governmental, the government provides grants to many such organisations so that they can help the government in achieving their goals. It is also believed that NGOs provide a strong foundation to any democratic society. An attempt is made to assess the development of different nations on the basis of the number of NGOs.

Industrial development forced governments to consider limiting their role and promoting the role of non-governmental organisations in development work. An NGO is a legally constituted organisation which is self-reliant and not linked to the government. Even if an NGO depends wholly or partially on government grants, it still retains its 'non-

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governmental' status in the sense that no government representative can be its member. The term NGO is generally used for organisations which strive to fulfil larger social objectives. In this sense, NGOs are not political organisations. For example, political parties are not non-governmental organisations. NGOs are also known as 'civil society organisations' and by many other names. Prominent among these names are Independent sector, Grassroots organizations, Trans national social movement organizations, Private voluntary organizations, Self-help organizations, Non-state actors etc. There is no doubt that the objective of non-governmental organizations is to implement government or non-governmental programs by formulating programs for the welfare and development of the backward classes of the society and by getting full participation of the local people.

The process of formation of NGOs

Non-governmental organisations also have their own formal organisation. There are some formal rules for the formation of these organisations. It is necessary for the directors of non-governmental organisations to first present the name of their organisation. It is also necessary for them to make their own by-laws in the name of this organisation. In this by-law, detailed information is presented about the organisation, objectives, service area, programmes and financial status of the organisation. After that this by-law is registered in the office of the sub-registrar working in every district. To form an organisation, it is necessary to have at least eleven (11) members, out of which 7 members form the executive committee which is responsible for completing all the works of the organisation. These members represent the civil society who are connected by common interests to solve the specific problems of the people. Generally, a non-governmental organisation has the following five basic objectives-

1. General body,
2. Managing/executive committee,
3. Office bearers,
4. Legal advisor
5. Purchasing committee

The general assembly includes all the members who are registered in that NGO as per its constitution. It is an important part of the NGO which works to formulate policies, manage financial resources, elect office bearers and executive members, approve the annual budget, appoint an auditor and prepare an annual plan of work. The management committee is selected in the general assembly as per the provisions of the constitution of the NGO. This committee executes the daily work of the NGO. Its tenure is fixed and it is answerable to the general assembly for its work. Office bearers are selected to conduct the activities of the NGO and achieve its goals because it is not possible to

NOTE

call the general assembly again and again. These office bearers include the Deputy Vice President, Secretary/General Secretary, Joint/Assistant Secretary, Treasurer (Treasurer) and Auditor. In most of the NGOs, a legal advisor is also appointed who is either a member of this organization or can also be an outsider. It is responsible for looking after all the legal aspects and aspects of the organization. The work of the purchase committee is to purchase those items as per the rules which are considered essential for the organization to fulfill its goals. Non-governmental organizations can be divided into two parts-

1. There are some non-government organisations which complete their plans and programmes with their own resources.
2. There are some non-governmental organisations which, in addition to their own resources, receive grants from various departments and ministries. In India, these non-governmental organisations receive grants from the Central Social Welfare Board and other ministries such as Social Welfare, Health, Human Resource Development and Labour etc. These non-governmental organisations implement their programmes through this grant. It is necessary for those organisations which want to receive grants from the government to complete various developmental and public welfare related programmes through their own resources in the first year and submit the balance sheet of the last three years to the concerned department. Apart from this, the organisation also has to submit its progress report of three years to the concerned department.

7.4 CLASSIFICATION AND TYPES OF NGOS

An attempt has been made to classify NGOs on the basis of direction setting and level of cooperation. From the viewpoint of direction setting, NGOs are divided into the following categories-

1. Charitable organizations,
2. Service organizations,
3. Participatory organizations, and
4. Empowering organizations

Charitable or philanthropic organizations are mainly imbued with religious sentiments and try to do philanthropic work inspired by these sentiments. Service organizations provide services to the weaker sections either by themselves or with government grants, while participatory organizations try to increase people's participation against problems or in favor or against an issue. Empowerment organizations try to provide such facilities to the people that can help them move towards self-reliance, which is a prerequisite for their empowerment.

On the basis of level of cooperation, NGOs can be of the following four types

NOTE

1. Community-based organisations
2. City-wide organizations,
3. National organizations,
4. International organizations

Community-based organization focuses on the community, primarily the community, and the individuals in the community provide support. Mass organizations work in cities, national organizations work in entire nations, and international organizations work all over the world. The United Nations has many non-governmental organizations that help in implementing the policies of the United Nations all over the world.

In the World Bank's terminology, NGOs are divided into two categories - operational organizations and advocacy organizations. The main function of operational organizations is to formulate and implement development-oriented plans. These plans may be aid-oriented versus development-oriented or such organizations focus on daily or participatory work. They are also classified as religious and secular or public and private organizations. Operational organizations may be community-based or national or international. The main purpose of advocacy organizations is to support or promote a cause. In contrast to the plan management of operational organizations, advocacy organizations use communication tools to raise awareness and knowledge or even organize active events.

The legal form of NGOs varies according to the laws and customs of different countries. However, there are the following four major families of NGOs:

1. Unincorporated and voluntary association,
2. Trusts, charities and foundations,
3. companies which are not just for profit
4. Entities that are created by specific non-governmental organizations or non-profit laws formed or registered under special NGO or Non-profit laws)

7.4.1 Reasons for giving importance to NGOs

At present, the government has made arrangements for the non-governmental organizations to fulfill their social welfare related responsibilities. Grants are also given to the government and non-governmental organizations to fulfill these responsibilities. The following are the main reasons for providing these responsibilities-

Non-governmental organisations are generally informal organisations, they do not have to follow the formalities like government departments. Their working style is different from that of government departments.

NOTE

Non-governmental organisations have very close relations and contacts with the common people. They are well aware of the local problems. They can easily find out which programme can be run successfully in which area.

The workers of non-governmental organisations are related to the same area where development related works are to be completed. Hence these people get a lot of support from the people there and the chances of success of the Ziraro programme increase.

Non-governmental organisations can also collect funds for programmes from local people as they remain in constant touch with programmes in specific areas.

At the surface level, by fulfilling the administrative duties of NGOs, the people there develop the qualities of becoming good citizens, they develop a sense of fulfilling their duties towards the nation and society which works to strengthen the democratic process in a civilized society.

7.5 ROLE AND FUNCTIONS OF NGOS IN SOCIAL DEVELOPMENT

Non-governmental organisations have to be ready to take on the responsibility of completing those services which were earlier completed by the administrative departments. Hence, to fulfill this responsibility, more efficiency, knowledge and intellectual capacity is required. Non-governmental organisations need to play a different kind of role from the government departments. Hence, according to the present time, they will have to change the ways of working through bureaucracy and will have to start new methods and experiments in the operation of services so that they can fulfill the needs of the public. Instead of paying more attention to the number of people benefited, these organisations have to see how many people's needs can be fulfilled. Services related to education, training of vocational education, nutritious food, health and entertainment etc. should be provided on the basis of active participation of people in such a way that in future they themselves are able to complete these services and other people can also be benefited by providing them training. In this way, a big chain can be formed from small links.

In present times, the role of NGOs can also be to eliminate antisocial tendencies from the society. It is believed that a child is not antisocial from childhood, rather a distorted family environment, neighbourhood and place of work in the society motivates the youth to move away from the path of principles and values and follow an antisocial path. Hence, in these circumstances, it is the responsibility of NGOs to fill the mind and heart of the youth with social values and beliefs so that they can become civilized and cultured citizens of the nation and play their active and constructive role in the upliftment and welfare of the nation. This

NOTE

service done by the government organizations will be an excellent type of service. In what way will welfare and development take place? This service will be an excellent type of service. This service will be a new form of society.

At present, all the governments of the world are emphasizing on good governance. Under this, a lot of importance is being given to the accountability of bureaucracy and bringing transparency in administration. To accomplish this type of governance,

Non-governmental organisations can also play an important role in this. These organisations can collect information and make it available to the general public and can also monitor government programmes. Non-governmental organisations can successfully run public awareness programmes. In India, many non-governmental organisations have played an important role in programmes related to environmental development, pollution control, health, women and child development, adult and informal education etc. This is why the government considers these organisations to be very important today.

7.6 EVALUATION OF NGOS

Although NGOs play a very important role in social work, they also have some drawbacks which prevent them from achieving their goals. That is why NGOs are evaluated on the basis of their merits and demerits. The merits of NGOs can be expressed as follows:

1. Social service can be done better by non-governmental organisations because there are very few legal formalities involved in them.
- 2 NGOs have resources and a group of workers so they can run the projects well.
- 3.The people served by NGOs are actually the ones who deserve to be served,

They need the support of these organizations very much. These are powerful means to fulfill their needs.

- 4.Non-governmental organisations easily get active cooperation from the public because they remain in close contact with the general public.
5. Many such tasks have been completed by many NGOs which were very difficult to be completed by government institutions (departments). NGOs have played an important role in protecting the environment, development of children and women, and raising public awareness. Many NGOs provide scholarships to students. Along with training, financial assistance is also provided to poor and helpless women.

Keeping in mind the spirit of service in NGOs, at present, governments are ready to hand over various types of programs to NGOs. Society has received many benefits through NGOs.

NOTE

- The defects inherent in non-governmental organisations can be expressed as follows:

At present, non-governmental organisations have started receiving grants from government departments or ministries. In this situation, they have started working under the control of government departments, due to which their role of working independently is gradually getting limited and the same kind of evils have started emerging in them as are seen in the employees of government departments.

There is competition among various NGOs to get grants and they have also started using unethical means to get grants. This type of role of NGOs has given rise to corruption. Now NGOs have also forgotten the spirit of service and have become busy in accumulating money.

Administrative officers try to oblige non-governmental organisations while giving them grants and in return they try to get their selfish interests fulfilled from them. In this way public money is wasted and misused. With the connivance of administrative officers and non-governmental organisations, many projects and programmes are completed only on paper and the common people do not get any benefit from it.

It has also been observed that there is conflict between the authoritarian behaviour of bureaucrats and the humanitarian approach of non-profit organisations which negatively affects the service rendered to the people.

From the above discussion it is clear that at present non-governmental organisations have an important role in completing the works of social welfare and development, but at the same time there should be such a system that the government maintains limited control over them. This control is necessary so that the organisation completes its works efficiently and economically keeping the view of humanity in mind. Control is also required to maintain transparency and accountability in the work of the organisation. A board should also be formed which evaluates the work done by non-governmental organisations and encourages the organisations providing excellent services and the organisations involved in corruption and immorality should be blacklisted and their grants should be terminated.

At present, NGOs are facing many problems. First they have to spend time and money in preparing the project file and then they have to visit the department to which the file is sent for grant, before this also it has to pass through many stages. Crossing these stages is beyond the capacity of NGOs and at some stage or the other the file falls prey to red-tapeism and dies. Hence the efforts made by the NGOs go in vain. Apart from this, the organizations have to make frequent visits to the concerned offices to get the registrations renewed and also have to pay bribes to get the renewal done.

7.7 FIVE YEAR PLANS AND NON-GOVERNMENTAL ORGANISATIONS

NOTE

The Planning Commission, established by the Indian National Congress in 1938, was the first to recognize the role of development work by non-governmental organizations. The then Congress President Subhash Chandra Bose accepted that if India has to adopt a planned economy like the Soviet Union, then there is a great need for the development of non-governmental organizations to achieve a strong economy in India. After independence, progress was also made in this direction, but from the first five-year plan to the fifth five-year plan, progress was made at a slow pace in this work. Through the sixth and seventh plans, non-governmental organizations were given an institutional form and their participation in development was ensured.

When the Balwant Rai Mehta Committee, formed for the first time in 1957, gave the formula of a three-tier organization for the Panchayati Raj system, it accepted that at present there are different types of community

The tasks must also be completed by doing their homework. By providing board,

In implementing development plans, NGOs were considered important because if a person takes all the work of his local area on his own, then the pace of development will increase. In this way, Mitti made alternative arrangements for the development work done by the state through these organisations.

In 1966, the Committee on Deep Relations also stressed the role of NGOs in motivating the community participation and support in the local development circles. Through these organizations, it is easy to contact local people and gather their support. As a result of the efforts of these committees, in the last days of the 1960s, NGOs established a significant influence in the development process, which was initially expected from Indian politicians. In this way, the role of NGOs was determined as a medium to complete the developmental program funded by the state. The report of the Ashok Mehta Committee formed in 1978 made it clear that NGOs have an important contribution in rural development. Ashok Mehta has been of great opinion regarding NGOs. In 1978, the Committee ended all those ideas which propounded that the role of NGOs is limited only to welfare activities and charitable works.

In the First Five Year Plan, NGOs were appreciated for their work in areas where state aid was not received. After independence, the national leaders who took power from the British rule realized that NGOs can play an important role in the development of rural areas. Many schemes or programs were made by NGOs for poverty alleviation in rural areas.

NOTE

Many revolutionary changes took place in rural areas through their efforts.

In the Third Five Year Plan, some changes were made regarding non-governmental organisations. In this plan, it was emphasized that only through the efforts of properly organized non-governmental organisations, those people can be helped who have been neglected till now. In this plan, for the first time, the importance of non-governmental organisations was assessed for policy purposes. Through the Third Plan, it was realized that the development related work done by the state in the social and economic development of India is incomplete, along with the state, the positive role of non-governmental organisations should also be accepted. Through this plan, development was accepted as a concept in the plan and more importance was given to the participation of people in the work of development.

The following measures were suggested to achieve the social and economic objective to get the money which is provided through various government programmes

The following measures were suggested to achieve the social and economic objective:

- 1.To provide information to the State regarding difficulties which are hampering the benefits provided through various Government programmes.
2. To provide information regarding irregularities arising in the implementation of government programmes.
3. Motivating people of the local community to fulfill the needs of a particular community in addition to the programs set by the government so that they can fulfill their needs from local sources only.

In the Sixth Plan it was accepted that non-governmental organisations are an integral part of developmental programmes and important work can be done by them in the following areas-

- 1 By creating energy organizations at the block level to develop sustainable sources of energy.
2. Important role of non-governmental organisations in family welfare, health and nutrition, education and other community development programmes.
3. Water management and land conservation.
4. Creation of social welfare programmes for the weaker sections.
- 5.Implimentation of Minimum Needs Programmes.
6. To make efforts for prevention of disastrous incidents like Baad, Pakyat etc.

NOTE

7.To create programmes for ecological development and species development.

8. To provide information on aspects related to environmental protection.

Thus, the Sixth Five Year Plan reduced the role of the state in carrying out development related programmes and brought it to the periphery. In this plan, all those areas were determined in which NGOs can play an active and positive role. Where the Sixth Plan determined the areas for NGOs, the Seventh Five Year Plan gave it legal recognition and made some rules for their formation. In this plan, NGOs were termed as 'eyes and ears of the beneficiaries'. The following rules were made for the formation of rural NGOs by the Seventh Five Year Plan-

1. The organization should have a legal form.
- 2.It should be established in rural areas and they should have at least three years of experience.
3. Based on its broad objectives, there should be programmes related to fulfilling social and economic needs in which the interests of the weaker sections should be given special attention. Its objective should not be to gain profit.
- 4 The right to participate in its activities should be available to all citizens of India without any discrimination on the basis of caste, religion, race etc.
- 5.These organisations have the required qualifications, knowledge, professional skills for planning and implementation of programmes. And there must be organizational intelligence.
- 6.Its office bearers should not be associated with any political parties.
7. NGOs should also declare that they will use only constitutional or non-violent means to carry out rural development programmes.
- 8.These organisations will work on the basis of secular and democratic principles.

9. These organizations are based on secular and democratic principles.

Thus, the Seventh Five Year Plan tried to officially recognise NGOs and also accepted that the government should provide adequate funds to NGOs to carry out rural development tasks. But the plan limited the scope of work of NGOs as these organizations would be provided financial assistance only in those areas which would be determined by the government. Thus, this situation undermined the very basis on which several steps were taken in the Eighth, Ninth and Tenth Five Year Plans to ensure the role of NGOs in the development of NGOs and to expand the scope of work of the already functioning organizations. The amount of financial grants to NGOs working for the weaker sections of the society was increased. In the Tenth Plan, special financial

NOTE

assistance was provided to those NGOs which work for projects like residential schools for scheduled castes, hostels, medical units, computer training units and stenography and typing training units, kindergartens/ crèches, libraries, audio-visual units. This grant is generally up to 90 per cent of the total approved cost of the project and the remaining 10 per cent is borne by the organizations receiving financial assistance. Priority has also been given in grants to NGOs working for rehabilitation of handicapped and destitute children. In the Eleventh Five Year Plan currently underway, the government is providing a lot of grants to NGOs for social work.

7.8 DEMOCRACY AND NON-GOVERNMENTAL ORGANIZATIONS

Every governmental organisation emerges through the democratic process and it is an ineffective means of providing work. In present times, non-governmental organisations are becoming very important. Hence, as the role of non-governmental organisations has changed, their form has also changed considerably. Most of the non-governmental organisations are related to the services and programmes which are created for the upliftment of the weaker sections of the society living at the lowest level. The reason for the continuous increase in the number of such organisations at present is that it is not possible for the government to provide services to all sections of the society without any discrimination on the basis of caste, religion, community, sex and race. The government wants to limit its role in these services. Due to the failure of the state in socio-economic upliftment of the people of the lower strata of the society through the democratic process, the number of non-governmental organisations is continuously increasing for the purpose of carrying out development works.

Two types of views are put forward in relation to the evaluation of the role of NGOs in development. The first type of views is related to countering the development directed by the state, as a result of which the major role of the work has shifted from the institutions nurtured by the Government of India to those various socio-political institutions which work outside the formal structures of governance. The second type of views is related to the change in the role of those Panchayati Raj institutions working at the surface level whose importance was constantly decreasing due to various political reasons. The public attraction towards Panchayati institutions has decreased, as a result of which their role in strengthening and strengthening the democratic process has started weakening. In the Eighth Five Year Plan, the situation was seriously considered and it was concluded that, "There is a need to give development the form of a mass movement. People's participation and initiative play an important role in the entire process of development. Achievements in various fields of education and literacy, health, family planning, land conservation and improvement,

NOTE

minor irrigation, water management, tree plantation, harvesting, dairy and fisheries can be achieved only by making non-governmental organizations responsible towards the community."

In order to give concrete shape to the idea of the Eighth Five Year Plan, Panchayati Raj Institutions were made more powerful, more responsible and more efficient in 1993. In this amendment bill, the 10th amendment was made to the public participation in the units of local self-government. Panchayats were given the feeling that they would be given the responsibility of development for the social and economic development of the grassroots level. In these changing contexts, the creation of non-governmental programmes was also considered. It was felt that the role of non-governmental organisations could also be important in providing support to the work of Panchayati institutions. The reason for such a change in the situation was to reduce the process of political and administrative direction so that Panchayati institutions could be strengthened through public participation. This was necessary to strengthen the Panchayati Raj institutions so that they could win the trust and support of the local people. The role of non-governmental organisations becomes very important in completing this task. All the steps taken today to implement this system will remain limited to paperwork unless the cooperation and capacity of non-governmental organisations are used. Hence, non-governmental organisations can perform the following two types of tasks-

1. These organisations transform the demands of the people at the grassroots level into specific policy directives, which are then implemented by the state through NGOs at the grassroots level.
2. These organizations help in maintaining the environment created as a result of continuous feedback from the public.

In this way, the role of non-governmental organisations can be very important in strengthening the process of developmental planning at the local level. Through these organisations, those welfare schemes can be made and implemented which the state has failed to fulfill. Hence, the role of these organisations can be very important in increasing public participation necessary for the democratic process. Non-governmental organisations (NGOs) do not have complete freedom to decide their programmes, because they decide their programmes only on the basis of the programmes decided by the institutions providing financial assistance. Nevertheless, in the democratic process, the government and the non-governmental organisations have equal role and equal responsibility in giving concrete shape to the development programmes.

7.9 SUMMARY

Non-governmental organisations are those which are formed by intellectuals for social service. These organisations are not connected to

NOTE

the government. NGOs have to register themselves in every district. There are four types of NGOs- altruistic, service, participation and empowerment. In these organisations, instead of earning profit, the emphasis is on fulfilling the needs of the society. These organisations easily get public support. Non-governmental organisations play an active role in the democratic system of governance

7.10 GLOSSARY

Check your progress 7.1

1. Which rules were made in the Sixth Five Year Plan?

.....

2. What are the two types of work NGOs can perform?

.....

7.11 SUGGESTED READINGS – OER

Sr. No.	Title	URL	QR Code
1.	Social Work - An Introduction	http://books.aisectonline.com/User/UnitUrls?unitId=7169	

7.12 BIBIOGRAPHY

1. Suggested books

- Clark, John, Democratizing Development: The Role of Voluntary Organizations, London: Earthscan Publications, 1991.
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- Stillman, Grant B., Global Standard NGOs, Geneva: Lulu, 2007.

- World Bank, How the World Bank Works with Nongovernmental Organizations,
- Washington: World Bank, 1990.

NOTE**7.13 REFERENCE**

Sample Reference:

- A full reference list should be included.
- For books: Surname, Initials (Year of Publication), Title, Publisher, Place of Publication.
- Crow, L.D. and Crow (1973), A., Educational Psychology, Eurasia Publishing House, New Delhi. (Times New Roman, 10 pt., left aligned, hanging indent 0.5 cm).
- For chapters in edited books: Surname, Initials (Year), "Title", in Editor's Name, Initials (Ed.), Title, Publisher, Place, Pages.
- Guthrie, E.R. (1942), "Conditioning: A theory of learning in terms of stimulus, response and association" in N. B. Henry (Ed.), The Forty-first Year Book of the National Society for the Study of Education, Part II. The Psychology of Learning, University of Chicago Press, Chicago, p.30 (Times New Roman, 10 pt., left aligned, hanging indent 0.5 cm)

7.13 EXERCISE**A. Multiple Choice Questions**

1. When is World NGO Day observed annually?

- A. January 27th
- B. February 27th
- C. March 27th
- D. April 27th Answer: B. February 27th

2. What is the purpose of World NGO Day?

- A. To recognize the contributions of NGOs
- B. To raise awareness of the important role of NGOs
- C. To encourage people to support the work of NGOs
- D. All of the above Answer: D. All of the above

3. What are NGOs?

- A. Organizations that are independent of government control and operate for the public's benefit
- B. Organizations that are controlled by the government
- C. Organizations that are focused only on profit

NOTE

D. Organizations that operate illegally Answer: A. Organizations that are independent of government control and operate for the public's benefit

4. Which of the following is NOT a purpose of World NGO Day?

- A. Building partnerships among NGOs
- B. Recognizing the challenges facing governments
- C. Encouraging support for the work of NGOs
- D. Raising awareness of the important role of NGOs Answer: B.

Answers with Explanations:

- 1. B) Explain the functions of a NGO.
- 2. C) Describe meaning and building process of of NGO.
- 3. B) Explain merits and demerits of a NGO.

B. Small answer type question

- 1. Meaning of NGO
- 2. Meaning of Democracy
- 3. What are Five Year Plans.

Part 2

C. Long answer type question (answer in 200 words)

- 1. Write the relation of democracy and social work.
- 2. Explain relation between social work and NGO.
- 3. What are the importance of NGO in society.

Part 3

D. Long answer type question (answer in 300 words)

- 1. What is the meaning and Functions of a Non Government Organization.
- 2. which two types of programme performed by a NGO.
- 3. Describe the role of Five Year Plans in contest of NGO.

UNIT 8

HUMAN RIGHTS

NOTE

STRUCTURE

8.1 Introduction

8.2 Objective

8.2 What are human rights?

8.3 Narrative of Human Rights

8.4 Discourse on Human Rights West versus Third World

8.5 Indivisibility and interdependence of human rights

8.9 Summary

8.10 Glossary

8.11 Answers to Check Your Progress

8.12 Suggested Readings - OER

8.13 References

8.14 Exercise

8.1 INTRODUCTION

The entire human race is suffering from exploitation, tyranny, oppression and terrorism, therefore protection of human rights has become an important challenge in all countries today. It is believed that human rights originated with human development because without them neither he could live with dignity nor he could develop civilization and culture. But with this, the process of suppression of human rights started and powerful people and groups maintained their dominance by exploiting others. The form of such dominance has been changing in the last 5,000 years. As a result of this, the need for human rights was felt.

8.2 OBJECTIVE

After studying this unit, you should be able to:

- **Define** the concept, characteristics, and inherent nature of Human Rights.
- **Trace** the historical evolution of human rights, with specific emphasis on the Universal Declaration of Human Rights (UDHR).
- **Classify** human rights into distinct generations (civil/political, economic/social/cultural, and collective/developmental rights).

NOTE

- **Analyze** the constitutional and institutional framework for human rights protection in India, including the role of the National Human Rights Commission (NHRC).
- **Evaluate** the intrinsic relationship between human rights and professional social work, recognizing social work as a human rights profession.

8.3 WHAT ARE HUMAN RIGHTS?

Rights are such necessities of human social life, in the absence of which a human can neither develop his personality nor do any useful work for the society. Without rights, Human life is like that of an animal. Hence, rights are also a condition of human life and are very essential for the existence of their essence. The state also tries to provide various facilities to the people according to their personality. The name of the state eco is rights.

Human rights were first declared by the American and French nations. After that, important rights of humans were accepted by the world community. In 1941, in the US Congress, US President Roosevelt supported providing four independent rights to humans-

1. Right to freedom of speech and expression,
- 2 Right to freedom of religion and belief,
- 3 Right to freedom from want, and
4. Right to freedom from fear.

These four rights are essential for the independent development of human personality and should be available to all people in the world under all circumstances. Starting from the Atlantic Charter to many conferences before the end of the Second World War, the Allied nations emphasized on various human rights and basic freedoms. Along with the establishment of the International Organization in 1944 to maintain world peace and security, it was also said that some basic objectives should be accepted to promote human rights. When the declaration of the United Nations was prepared in 1945 after the Second World War, the requirements of human rights and basic freedoms were also widely accepted.

Human rights are certain rights that are vested in every person by virtue of his/her being a human. These rights are equally available to all human beings. Do all persons have equal human rights? This is a question in whose answer it is necessary to keep three things in mind- first, some rights are so fundamental that it is not possible to grant them. For example, slavery. No nation today can give or justify the right to slavery. Second, different nations can recognize certain rights provided they have signed an international treaty for this. If they have not, then they cannot be forced to grant the rights. Third, human rights

NOTE

are not a static or fixed concept. It keeps on developing or changing continuously. It is like a seed which develops slowly after being sown.

For the purpose of the Protection of Human Rights Act, the word 'human rights' is very important. In fact, this word is the central point of this entire Act. The meaning of human rights can be clarified as follows-

"Human rights include rights relating to life, liberty, equality and dignity of a person which are guaranteed by the Constitution or contained in international covenants and are enforceable by the courts of India."

This definition of human rights is very comprehensive and detailed. It includes the rights related to life, freedom, equality and personal dignity contained in international covenants and conventions and guaranteed by the Indian Constitution. Its basic objective is to keep human life and its dignity intact.

The following provisions regarding human rights were made in the Charter of the United Nations:

The Preamble of the Charter of the United Nations states, "Faith is reaffirmed in the fundamental rights of man, in the dignity and worth of the human person and in the equal rights of men and women."

2 According to Article I of the Charter, "The purpose of the United Nations is to promote respect for human rights and to foster and promote the exercise of fundamental rights without distinction as to race, sex, language or religion."

Part 13 states: "The General Assembly shall assist in the enjoyment of human rights and fundamental freedoms by all, without distinction of race, sex, language or religion."

4 Promote human rights and fundamental freedoms for all without restriction."

According to Article 30 of the Charter, all member nations will provide their cooperation to the United Nations for the protection of human rights and human freedoms."

Article 62 of the Charter provides that "The Economic and Social Council shall promote respect for and observance of fundamental freedoms for all."

Thus, special emphasis has been laid on the protection of human rights in articles 55, 56 and 62 of the United Nations. Under the Parties, the United Nations has the right to promote human rights but not to take any action. From this point of view, the facilities that the state provides to its citizens are rights for the individual. These rights are of utmost importance for maintaining world peace and security.

NOTE

8.4 NARRATIVE OF HUMAN RIGHTS

To ensure the attainment and observance of human rights, the United Nations appointed the 'Human Rights Commission' and entrusted it with the responsibility of preparing the basic principles of human rights. After about three years of hard work, the 'Human Rights Commission' prepared the draft of the 'Universal Declaration of Human Rights'. On 10 December 1948, the United Nations General Assembly accepted this draft with some amendments and on the same day the Universal Declaration of Human Rights was issued. There are 30 sections in this declaration. Under these sections, the following provisions have been given regarding human rights-

1. According to Section 1- "All human beings are born free and equal in rights and dignity. They have conscience and intelligence, therefore every human being should behave fraternally towards others.

2. According to Section 2- "Every human being is entitled to enjoy all the rights and freedoms set forth in this Declaration without regard to caste, race, sex, language, religion, political or communal origin, birth or other basis. Furthermore, no discrimination shall be made on the basis of political status with respect to any place or country to which he belongs, whether that country is independent, a protectorate, a sovereign state or otherwise limited in any respect."

3. According to section 3- "Every human being has the right to life, liberty and security."

4. According to section 4 "No person shall be held in slavery or servitude. Slavery shall be universally prohibited."

5. According to Section 5- "No person shall be subjected to any inhuman punishment or cruel or degrading treatment."

6. According to section 6- "Every person shall have the right everywhere to be protected under the law

To be considered a person."

7. According to Section 7 - "All persons shall be equal before the law and all shall be entitled to the protection of law without any discrimination."

8. According to Article 8- "Every person shall have the right to get protection from the national courts against actions which violate the fundamental rights granted by the Constitution or by law."

According to Article 9 every person has equal right to get further amendments."

According to the rules, who is given full opportunity to prove his/her candidature?

The woman in question shall not be interfered with in the ratio of twelve to twelve nor shall her husband

NOTE

According to Article 13 "Every person shall have the right to his liberty."

According to Section 14- "Every person has the right to take refuge and live happily in any country to escape necessary suffering or humiliation."

According to Section 15- "Every person shall have the right to nationality."

According to Section 16- "Adult women and men, irrespective of caste, nationality or religion, have the right to marry and establish a family. They have equal rights to marry, to have marital life and to divorce their marriage."

According to Section 17- "Every person has the right to own property either alone or jointly with others."

According to section 18- "Every person has the right to freedom of thought, feeling and religion"

According to Section 19, "Every person has the freedom to express his opinions and ideas."

According to Section 20- "Every person has the freedom to assemble peacefully."

According to Article 21- "Everyone has the right to take part in the administration of his country through freely elected representatives."

According to Section 22, "Every person shall have the right to social security."

Article 23 says, "Every person has the right to work, to choose his or her own occupation, to have decent working conditions and to avoid unemployment."

According to Section 24 "Everyone has the right to rest and leisure."

According to Section 25- "Every person has the right to maintain an adequate standard of living."

Article 26 says, "Every person has the right to education. The aim of education shall be to promote the full development of human personality and respect for human rights and fundamental freedom."

According to Section 27 "Every person has cultural rights. Every person can participate in cultural activities without any discrimination and can benefit from his talents."

According to Article 28, "Everyone is entitled to such social and international order in which it is possible to fully realise the rights and freedoms set forth in this Declaration."

According to Section 29- "Every person has certain duties towards society whose observance is the only way to ensure free and complete development of his personality."

NOTE

30. Article 30 states that nothing in this Declaration shall be construed as a mandate to any group of States or any individual to perform or carry out any act which would violate any one of the rights and freedoms set forth in this Declaration.

The Universal Declaration of Human Rights was widely welcomed across the world. It was called the 'Magna Carta of the entire human society' and some scholars called it the 'Stone of Humanism'. Charles Malik has written, "This declaration is not just a proposal but is a part of the United Nations." But on the other hand, there are many scholars who do not accept the declaration of human rights as a draft which is a representation of exploitation, tyranny, oppression and internal conflicts in various countries. It is not a legally binding agreement, but it is certainly an important draft."

In order to make the human rights mentioned in the charter practical, the United Nations has also established the following:

1. Traditions related to caste, religion and culture.
2. Tradition of giving political rights to women (1950)
- 3 Abolition of slavery (1955)
4. Prohibition of forced labour (1957)

The 'Human Rights Commission' of the United Nations has also created three formats and powers for human rights-

1. Draft Covenant on Economic, Social and Cultural Rights (1952)
- 2 Draft Covenant on Civil and Political Rights (1952)
3. Alternative Arrangement of Contract on Political Rights (1966)

The purpose of these covenants is to protect human rights.

But the United Nations is a body that tries to prevent human rights violations on the basis of reports from different countries and abroad. Every year, this Human Rights Commission discusses matters related to the protection of minorities and prevention of deprivation and suggests measures to prevent them. Whenever the human rights situation in a country is considered to be very serious, the commission tries to resolve it on the basis of investigation. It has been seen that due to the changing circumstances, the investigation process takes years. Such that the Human Rights Commission is not prone to brokering

Even after this, no action is taken against them. For example, the question of the Israeli-occupied Palestinian territories is in the year 1068 of the Commission. There are other cases of this. The same is that by issuing the law, the Israeli government has done nothing except violating the human rights on a large scale. There are 33 member countries which torture and crush the opponents. Due to this, thousands of innocent people have been killed in the continuous terror in Kashmir.

NOTE

The Human Rights Commission has ignored thousands of complaints so far. Iran, China, Indonesia have killed thousands of people due to political animosity. These countries are violating human rights. In this context, Amnesty International's Human Rights Report has been published. In this report, it has been said that big governments and people related to different political ideologies keep violating human rights. In the annual report of 1995, human rights violations have been done in 150 countries of the world. In this, a total of 141 countries of the world including all the South Asian countries have been accused of violating human rights. In the report of Amnesty, the National Human Rights Commission of India has been praised. The picture of human rights violations in America presented in the report of Amnesty for the year 1994-95 is very disappointing. America preaches protection of human rights to other countries of the world, but in its own country, it has neither been able to stop the police from committing atrocities nor has it been able to remove the provisions violating human rights from its laws. The condition of prisoners in American jails has been described as pitiable and calls for improvement. Amnesty says that in many states in America, death penalty is given for a very large number of crimes, whereas in other countries such harsh punishment is not given for those crimes. Racist discrimination has not ended there even today.

In May 2004, pictures were released by the media of Iraqi prisoners being stripped, humiliated and tortured to break their morale. The real face of the American regime, which is the flag bearer of human rights all over the world, has been completely exposed by this extremely inhuman act in which hunting dogs were also set on these prisoners. These news spread a wave of anger all over the world, especially in America. The regular soldiers of a civilized, polite, cultured country which is proud of its democratic traditions and which is the flag bearer of human rights all over the world, committed such a heinous crime that agitated the American people themselves and which forced President Bush to apologize before the world for this entire episode.

Britain, a major partner of the US-led coalition forces, initially pretended to be unaware of the whole episode, but when it was revealed that British soldiers were also not behind in torturing Iraqi prisoners, Prime Minister Tony Blair was forced to apologize. Britain also admitted that it was aware of the mistreatment of Iraqi prisoners even before May. Meanwhile, Amnesty International also exposed the atrocities being committed by Britain on Iraqi prisoners and civilized citizens, shattering its claim of being a 'decent' country. A report of the International Committee of the Red Cross, Geneva, has considered the treatment meted out to Iraqi prisoners as the height of torture. According to the report, more than ten thousand Iraqis were imprisoned in ten prisons of Iraq, who were mistreated in the same manner as in the Abu Ghraib prison.

NOTE

8.5 DISCOURSE ON HUMAN RIGHTS: WEST VERSUS THIRD WORLD

The concept of human rights developed over a long period of history. This concept developed as a tool to prevent arbitrary use of power. Initially, it was applicable only within the boundaries of states; there was no system to implement it at the international level. Even within states, it was applicable to the rights of the upper classes.

It took a long time for the concept of rights to develop in all people irrespective of class and race. The famous Magna Carta of the 13th century was an agreement between the king and the feudal lords but it also contained some such clauses which were applicable to the common people also. A more elaborate concept of human rights was presented by the British revolutionaries when after deposing and killing Charles in 1689, they described the minimum rights of the citizens in the Bill of Rights.

After about a century, in 1776, American revolutionaries included human rights in the slavery of the British rule. Shortly after this, French revolutionaries removed the Monarchy and said that humans are born free and equal. Their rights are equal and any political group confirms human rights like 'liberty, property, security and opposition to oppression'. Thus, the concept of human rights has always been a revolutionary concept.

The best example of an international effort to protect human rights is probably the movement to abolish slavery. Many countries took measures to end the slave trade (this is different from the abolition of slavery). This was started in the 19th century by Britain, Denmark and France. Later in 1833, the British Parliament passed a bill to abolish slavery in all British territories. After this, similar measures were taken in other countries and international agreements were made to end slavery and slave trade.

Human rights are protected by the state. The states of America and Western Europe are very powerful. Hence, they are fully capable of protecting the human rights available to the citizens. In fact, human rights are granted by the state and the state itself guarantees them. In Third World countries, the state is not as powerful as in Western countries, hence it is neither able to fully protect human rights nor is it able to become a tool for their effective protection. Many scholars are of the opinion that in a country like India, the lack of control of the government over the entire state is the main reason for its weakness. For example, in the areas affected by Naxalism, it seems that along with the state government, there is another parallel government which is more effective in these areas.

The culture of respect for human rights has not fully developed in India. In fact, there is no suitable social, economic and cultural background

NOTE

for human rights here, that is why human rights are being violated at various levels. It is true that in India there is a constitutional guarantee of dignity of the individual and many legal provisions are available to provide justice to the people, however, no matter how much commitment the powerful class of India expresses towards human rights on paper or in speeches, this commitment is very less visible in real life. News of violation of the rights of the common people by the ruling class and the state machinery almost fearlessly is often read in daily newspapers. The idea that a person affected by a disease like AIDS, a criminal or an accused can also be viewed with sympathy or should be viewed with sympathy has not yet become popular in the third world countries. But, dissatisfaction towards the violence done with the agitators definitely remains. It appears that the human rights movement in the Third World will become widespread only when the advocates of human rights not only raise their voices against repression and tyranny but also fight for the economic, political and social rights of the neglected people.

8.5 INDIVISIBILITY AND INTERDEPENDENCE OF HUMAN RIGHTS

All human rights are indivisible and interdependent. The rights of a person are equal in all matters. Their rights are independent and independent. Every person has an equal standard of living and everyone has the right to reside and move within the boundaries of the state without any discrimination by law.

These human rights of equality and freedom are also linked to the economic, social and cultural background of the individual. All people have the right to self-determination through which they determine their social and cultural status and achieve their economic, social and cultural development. They have the right to participate in cultural life, to reap the benefits of scientific progress and its experiments, and to benefit from the protection of moral and material interests arising from their literary or artistic works. Every person has the right to an adequate standard of living for himself and his family, including adequate food, clothing and housing and to continuous improvement in the living conditions. The State is expected to take appropriate steps to ensure the implementation of this right.

Similarly, civil and political rights are linked to other human rights. For example, every human being has a natural right to life. This right will be protected through law. Death penalty will not be given for crimes committed by children below 18 years of age nor will this punishment be implemented on pregnant women. No citizen will be tortured, cruel or inhuman treatment will be done. No one will be forced or compelled to do compulsory labour. All such civil rights are linked to freedom. If a person is a victim of any kind of discrimination on the basis of race,

NOTE

colour or ethnic origin in the context of his fundamental rights and freedoms, then he will be provided effective remedy and protection.

The right against discrimination against women is an integral and inseparable part of the rights to liberty and equality. Discrimination against women or denying them the same rights as men is fundamentally unjust and a crime against human dignity. Therefore, appropriate steps will be taken to eliminate all laws, customs, rules and practices that discriminate against women. Appropriate measures will be taken to create public opinion and channelize national sentiments in the direction of eliminating all kinds of practices and practices based on the idea of considering women as inferior. During marriage and at the time of divorce, women will have the same rights as men. In the case of children, the rights and duties of parents will be equal. In all matters, children will have the highest priority. Appropriate measures will be taken, including measures to prevent all forms of trafficking of women and girls and prostitution.

The right against genocide, the rights of minorities, foreigners and refugees are closely linked to the rights of equality, liberty and fraternity. The right to employment policy, children and social development are also linked to other rights. For example, social development.

It is accepted that equitable distribution of national income and wealth among all the members of the society is the basis of all social progress and hence it should be the first priority of every state and government.

CHECK YOUR PROGRESS 8.1

1. What is the Universal Declaration of Human Rights (UDHR), and why is it significant?

.....
.....

2. How are human rights and social work interconnected?

.....
.....

8.9 SUMMARY

Human rights are the needs of a human being without which a human being cannot develop fully. These are the rights that a man or woman gets by virtue of being a human being. To facilitate human rights, the United Nations appointed a Human Rights Commission through which rules for human rights were made. Protection of human rights is done by the state.

NOTE

India does not have a suitable social and economic background for human rights. All the women, men and children of the country are given these rights for their all-round development.

8.10 GLOSSARY

- **Civil and Political Rights (First Generation):** Rights that protect individuals' freedom from infringement by governments, social organizations, and private individuals (e.g., right to life, freedom of speech, voting rights).
- **Economic, Social, and Cultural Rights (Second Generation):** Rights guaranteeing equal conditions and treatment, essential for human dignity and the free development of personality (e.g., right to education, right to work, right to health).
- **Human Rights:** Inherent, universal, indivisible, and inalienable rights belonging to all human beings, regardless of nationality, sex, national or ethnic origin, color, religion, language, or any other status.
- **Inalienable:** A characteristic of human rights meaning they cannot be taken away, given up, or legally denied by any state or authority.
- **National Human Rights Commission (NHRC):** A statutory public body constituted in India in 1993 under the Protection of Human Rights Act, responsible for the promotion and protection of human rights in the country.
- **Social Justice:** The equitable distribution of wealth, opportunities, and privileges within a society, functioning as a core operational framework for human rights in social work.
- **Universal Declaration of Human Rights (UDHR):** The foundational international document adopted by the UN in 1948 that outlines the fundamental rights universally applicable to all human beings.

8.11 ANSWERS TO CHECK YOUR PROGRESS

1. The **Universal Declaration of Human Rights (UDHR)** is a milestone document adopted by the United Nations General Assembly on December 10, 1948. It is significant because it was the first global expression of rights to which all human beings are inherently entitled, establishing a common standard of achievement for all peoples and nations, irrespective of race, religion, gender, or nationality.
2. **Human rights and social work** are interconnected because the primary mission of social work—promoting social justice, human dignity, and empowerment—is fundamentally based on human

NOTE

rights principles. The International Federation of Social Workers (IFSW) recognizes social work as a human rights profession. Social workers act as defenders of these rights by advocating for vulnerable populations, fighting systemic oppression, and ensuring equitable access to resources.

8.12 SUGGESTED READINGS – OER

Sr. No.	Title	URL	QR Code
1.	Social Work - An Introduction		

8.13 REFERENCES

- Ife, J. (2012). *Human Rights and Social Work: Towards Rights-Based Practice*. Cambridge University Press.
- Reichert, E. (2003). *Social Work and Human Rights: A Foundation for Policy and Practice*. Columbia University Press.
- United Nations. (1948). *Universal Declaration of Human Rights*. UN General Assembly.

8.14 EXERCISE

Part 1

A. Multiple Choice Questions (MCQs)

- On which date was the Universal Declaration of Human Rights (UDHR) adopted by the United Nations?
 - August 15, 1947
 - December 10, 1948
 - January 26, 1950
 - October 24, 1945
- Which of the following best describes the "inalienable" nature of human rights?
 - They are granted by the government and can be revoked.
 - They must be purchased or earned through good behavior.
 - They cannot be taken away or voluntarily given up.
 - They apply only to citizens of developed countries.
- The right to education, the right to work, and the right to an adequate standard of living are classified as:
 - First-generation rights (Civil and Political)

NOTE

- b) Second-generation rights (Economic, Social, and Cultural)
 - c) Third-generation rights (Solidarity and Developmental)
 - d) Conditional rights
4. In India, which statutory body is primarily responsible for investigating human rights violations?
- a) The Reserve Bank of India (RBI)
 - b) The Election Commission of India
 - c) The National Human Rights Commission (NHRC)
 - d) The Finance Commission
5. How does professional social work view human rights?
- a) As a separate legal field irrelevant to daily social work practice.
 - b) As a set of principles only applicable in international conflict zones.
 - c) As the foundational ethical framework guiding all social work interventions.
 - d) As a barrier to providing clinical therapy.

Answers with Explanations:

1. **b) December 10, 1948** – The UN General Assembly adopted the UDHR on this date, which is now celebrated globally as Human Rights Day.
2. **c) They cannot be taken away or voluntarily given up** – Human rights are intrinsic to human existence and cannot be legitimately stripped away by any state or individual.
3. **b) Second-generation rights (Economic, Social, and Cultural)** – These rights relate to the socio-economic conditions necessary for a life of dignity and were heavily emphasized in post-WWII welfare frameworks.
4. **c) The National Human Rights Commission (NHRC)** – Established in 1993, the NHRC acts as the watchdog for human rights protection in India.
5. **c) As the foundational ethical framework guiding all social work interventions** – The International Federation of Social Workers explicitly defines social work as a human rights profession, integrating these rights into everyday practice.

B. Small answer type questions

1. Define the term "Human Rights."
2. Name the three "generations" of human rights.

NOTE

3. State two core functions of the National Human Rights Commission (NHRC) in India.

Part 2

C. Long answer type question (200 words)

1. Discuss the significance of the Universal Declaration of Human Rights (UDHR). How did its adoption change the global approach to human dignity and state sovereignty?
2. Explain the difference between First-Generation (Civil and Political) and Second-Generation (Economic, Social, and Cultural) human rights, providing examples of each.

Part 3

D. Long answer type question (300 words)

1. Critically analyze the relationship between professional social work and human rights. How does a "rights-based approach" to social work differ from a traditional "needs-based" or "charity" approach in empowering marginalized communities?
2. Discuss the institutional framework for the protection of human rights in India. Evaluate the role, powers, and limitations of the National Human Rights Commission (NHRC) in addressing human rights violations, and suggest how social workers can collaborate with such institutions.

UNIT 9

HUMAN RIGHT IN INDIA

NOTE

STRUCTURE

9.1 Introduction

9.2 Objective

9.2 The situation of human rights in India and some related issues

9.3. National Human Rights Commission, Human rights court

9.4 Human Rights Court

9.5 Human Rights and Social Work

9.6 Summary

9.7 Glossary

9.8 Answers to Check Your Progress

9.9 Suggested Readings - OER

9.10 References

9.11 Exercise

9.1 INTRODUCTION

Magna Carta, Bill of Rights and Human Rights Declaration were issued for the protection of human rights but the common people have not benefited much from them. The right to live with dignity still remains a mirage. International organizations have played an important role in the protection of human rights. International organization means an organization whose membership is not limited to one state but is spread across many states and whose objective is to establish an institutional system with the intention of obtaining international cooperation for human security, welfare and development. Human Rights Day is celebrated all over the world on 10 December. On 10 December 1948, the United Nations General Assembly adopted and declared the Universal Declaration of Human Rights. The concept of human rights has evolved over a long period of history to prevent the arbitrary use of power. The United Nations has done valuable work in the protection and promotion of human rights.

9.2 OBJECTIVE

After studying this unit, you should be able to:

- **Identify** the Fundamental Rights and Directive Principles of State Policy (DPSP) enshrined in the Indian Constitution that protect human rights.

NOTE

- **Explain** the provisions and significance of the Protection of Human Rights Act, 1993.
- **Examine** the specific human rights challenges faced by vulnerable groups in India, including Dalits, Adivasis, women, and children.
- **Analyze** the role of Public Interest Litigation (PIL) as a tool for securing social justice and protecting collective rights.
- **Evaluate** the critical role of professional social workers in defending human rights and facilitating access to justice in the Indian context.

9.3 SITUATION OF HUMAN RIGHTS IN INDIA AND SOME ISSUES RELATED TO IT

India has appointed a Human Rights Commission at the national level in accordance with the declaration of the United Nations and along with this, Human Rights Commission has also been established in the states so that human rights can be protected.

In order to ensure that the human rights are not violated, the Parliament in the 44th Republic Year of India passed the 'Protection of Human Rights Act 1993' (Act No. 10 of 1994, 1994) which aims to make various provisions for the formation of National Human Rights Commission, State Human Rights Commission and Human Rights Courts for more permanent protection of human rights and for matters connected therewith or incidental thereto.

The definition of human rights is given in Section 2 of this Act. Human rights include life, liberty, equality and personal dignity as enshrined in the International Convention and guaranteed by the Indian Constitution and protection of its dignity. This Act has 8 chapters. Chapter 1 gives the basic information of the Act and defines various words. Chapter 2 contains detailed description of the formation of the National Human Rights Commission, appointment of the Chairman and members, their powers, discharge of functions by them and their service conditions etc. Chapter 3 deals with the functions and powers of the Commission. Chapter 4 mentions the process of investigation of complaints and the steps to be taken after investigation. Chapter 5 deals with the State Human Rights Commission. Chapter 6 mentions the provisions of Human Rights Courts. Chapter 7 deals with finance, accounts and audit. The last chapter 8 is titled 'Miscellaneous' in which the scope of the Human Rights Commission, powers of making rules by the Central Government and the State Government etc. have been mentioned.

9.3 NATIONAL HUMAN RIGHTS COMMISSION

NOTE

For the successful implementation of the provisions of the Protection of Human Rights Act and to bring its objective to fruition, provision has been made for the formation of a National Human Rights Commission in Section 3 of the Act. It has been mentioned in this section that the Government of India shall constitute an institution known as the National Human Rights Commission to exercise the powers conferred on it under this Act and to perform the functions assigned to it. Under Section 3(1) of this Act, the Central Government has constituted the National Human Rights Commission. The headquarters of the Commission is located in Delhi. But its offices can be established at other places with the prior approval of the Government. According to Section 3(5), the office of the Commission in Delhi is located at Sardar Patel Bhawan, Sansad Marg. The Commission will have a Chairman. Only a person who has been the Chief Justice of the Supreme Court will be eligible to become the Chairman. Former Chief Justice of the Supreme Court Ranganath Mishra was appointed as the first Chairman of the Commission. The current Chairman is former Chief Justice of the Supreme Court K.G. Balakrishnan.

The Commission will have the following seven members-

1. A sitting or outgoing judge of the Supreme Court,
2. The present or outgoing Chief Justice of the High Court,
3. Two members shall be appointed from among persons who have knowledge or practical experience of matters relating to human rights, and
4. There shall be three ex officio members (Chairmen of the following Commissions)-
 - (i) National Commission for Minorities,
 - (a) The National Commission for Scheduled Castes and Scheduled Tribes, and
 - (ii) National Commission for Women. Sub-section (2) and (3) of section 3

Section 3(4) of the Act provides for the appointment of a Secretary General of the Commission. The Secretary General shall be the chief executive officer of the Commission and shall exercise and perform all such powers and functions as may be assigned or delegated to him. Section 4 of the Act provides for the appointment of the Chairperson and Members. The power to appoint the Chairperson and Members is vested in the President because they are appointed only by a written and stamped current but not by a written complaint. He can make such appointments with the consent of the committee constituted for the

NOTE

same. And the committee proposing the names of the members consists of the following members.

- (a) Prime Minister
- (b) Chapter of Lok Sabha member
- (g) Home Minister of the Government of India member
- (p) Leader of the Opposition in Lok Sabha member
- (e) Leader of the Opposition in the Rajya Sabha member
- (f) Deputy Chairman of Rajya Sabha member

Provisions for removal of the Chairman or Member of the Commission are mentioned in Section 5 of the Act. The powers related to this are also vested in the President. Write the following reasons for the removal of the Chairman or Member of the Commission may be removed

- 1 He has been adjudged an insolvent, or
- 2 He is engaged during his term in any paid employment outside the duties of his office, or
- 3. He is unfit to continue in his office by reason of infirmity of mind or body, or
- 4 He is of unsound mind and has been declared so by a competent court, or
- 3. He has been convicted of any offence which, in the opinion of the President, involves moral turpitude and has been sentenced to imprisonment.

Section 6 of the Act mentions the term of office of the Chairman and members. The term of office of the Chairman and members will be five years from the date of their assuming office or till they attain the age of 70 years, whichever is earlier. Two things are noteworthy in this arrangement-

- 1 In the first place, the term of office of the Chairperson and Members shall be five years, but
- 2. No person shall be able to hold the office of Chairperson or Member after he has attained the age of 70 years even if he has not completed five years in office.

In other words, it can be said that the age limit of 70 years is the Laxman Rekha for the Chairman and Member to remain in office. If the age of 70 years is not completed, then the Chairman or Member can remain in his post for full five years.

According to the provision made under Section 6(2), a person can be reappointed as a member, i.e. any person can be appointed as a member multiple time. But here also the age limit will be the same, i.e. the reappointed person will also not be able to continue in the post after

NOTE

completing the age of 70 years. It is worth mentioning here that the provision of reappointment is only for members, not for the Chairman. No person can be appointed to the post of Chairman again after being the Chairman once.

Section 6(2) provides that no person shall be eligible for employment under the Government of India or any State Government after he ceases to be the Chairman or a Member of the Commission. That is to say, no person shall be eligible for appointment to any post under the Central or a State Government after he retires from the post of Chairman or a Member.

Section 10 provides three types of provisions regarding the procedure of the Commission:

1 The Commission shall meet at such time and place as the Chairman may deem fit,

2 The Commission shall regulate its own procedure, and

3. All orders and decisions of the Commission shall be authenticated by the Secretary-General or the Chairman of the Commission by such officer as may be authorized in this behalf.

As Section 3(5) states: The headquarter of the Commission shall be at Delhi, but its offices may be established at other places with the prior permission of the Central Government. In the same sequence, Section 10 provides that the Chairman shall have the jurisdiction to determine the place and time of meetings of the Commission.

The functions of the Commission are mentioned in Section 12 of the Act. The following functions of the Commission are mentioned in it-

1 On a complaint made by the aggrieved person or any other person. To inquire on its own initiative-

(1) violation of human rights or abetment of the same, and

(a) Negligence on the part of the public servant in preventing such contravention.

2. To intervene in a case pending in any court regarding violation of human rights,

3 To inspect, under the control of the State Government, any prison or institution in which persons are detained or kept for the purpose of treatment, reformation or protection and to study the living conditions of such persons, under informing the State Government.

4. To review the safeguards provided for the protection of human rights in the Constitution or any other law and to make suggestions for their effective implementation,

5. To review terrorist acts which impede the enjoyment of human rights and make suggestions for their remedy,

NOTE

6. To study international articles and treaties related to human rights and give suggestions for their effective implementation,
7. To conduct and encourage research in the field of human rights,
8. To make various sections of the society aware of human rights and to create awareness about the safeguards available for the protection of human rights through publications, media, seminars etc.,
9. To encourage the efforts of non-governmental organisations (voluntary organisations) working in the field of human rights, and
10. To perform or take such other actions as may be necessary for the promotion of human rights.

In this way, all those works which are related to human rights in some way or the other come under the purview of the Human Rights Commission. In fact, the work of the Human Rights Commission is not only to protect human rights but also to create awareness among the general public about human rights and to encourage the organizations working in this field.

For the purpose of investigation, the Commission has been empowered to exercise all the powers of a civil court under the Code of Civil Procedure, 1908 while trying a suit in respect of the following matters:

1. To summon, compel the attendance of and examine witnesses,
 2. Disclosure and submission of documents,
 3. Receiving evidence on affidavits,
 4. Requisitioning any public record or copy thereof from any Court or office
3. All orders and decisions of the Commission shall be authenticated by the Secretary-General or the Chairman of the Commission by such officer as may be authorized in this behalf.

As Section 3(5) states: The headquarter of the Commission shall be at Delhi, but its offices may be established at other places with the prior permission of the Central Government. In the same sequence, Section 10 provides that the Chairman shall have the jurisdiction to determine the place and time of meetings of the Commission.

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- (1) violation of human rights or abetment of the same, and
 - (a) Negligence on the part of the public servant in preventing such contravention.

NOTE

2. To intervene in a case pending in any court regarding violation of human right².

3 To inspect, under the control of the State Government, any prison or institution in which persons are detained or kept for the purpose of treatment, reformation or protection and to study the living conditions of such persons, under informing the State Government.

4. To review the safeguards provided for the protection of human rights in the Constitution or any other law and to make suggestions for their effective implementation,

S. To review terrorist acts which impede the enjoyment of human rights and make suggestions for their remedy,

6. To study international articles and treaties related to human rights and give suggestions for their effective implementation,

7. To conduct and encourage research in the field of human rights,

8. To make various sections of the society aware of human rights and to create awareness about the safeguards available for the protection of human rights through publications, media, seminars etc.,

9. To encourage the efforts of non-governmental organisations (voluntary organisations) working in the field of human rights,

10. To perform or take such other actions as may be necessary for the promotion of human rights.

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1. To summon, compel the attendance of and examine witnesses,
2. Disclosure and submission of documents,
3. Receiving evidence on affidavits,
4. Requisitioning any public record or copy thereof from any Court or office

The State Government shall cause the annual and special reports of the Character Commission to be presented to each House of Parliament or the State Legislature along with a memorandum of its decision on the recommendations of the Commission and any action proposed to be taken on those recommendations.

NOTE

Under Section 43(1) of the Act, a power of attorney may be issued, but Section 43(2) stipulates that if such a notification is issued, then the action under the Ordinance shall remain in force.

From the above sections of the Act, it is clear that the objective of the Human Rights Commission is not only to recommend punishment for the guilty persons but also to provide immediate relief to the victims. This is also true in the context of India. In India, most of the cases are such in which the victims need immediate relief, such as cases of harassment of women (rape, kidnapping, abduction, outraging the modesty of women, dowry harassment etc.), cases of exploitation and atrocities against the people of Scheduled Caste, Scheduled Tribe and backward castes etc.

9.3.1 State Human Rights Commission

Section 21 of the Act provides for the formation of State Human Rights Commissions for the States. Such a Commission shall be constituted by the concerned State Government and shall be known as the "Human Rights Commission". (Name of State)

The Commission will have the following members-

1. A Chairman (only a person who has been the Chief Justice of a High Court).

2. Four members.

Of these four members of the Commission, one shall be a person who is or has been a Judge of the High Court; another shall be a person who is or has been a District Judge in that State; and the other two shall be persons who have knowledge or practical experience of matters relating to human rights. The Commission shall also have a Secretary who shall be called the 'Chief Executive Officer'. He shall exercise such powers and discharge such duties as may be assigned or delegated to him. The headquarters of the Commission shall be at such place as may be specified by the State Government by notification.

Section 21(5) defines the jurisdiction of the commission. According to this, the State Commission can investigate such cases related to violation of human rights which are mentioned in List II and III of the Seventh Schedule of the Constitution. But the State Commission cannot investigate any such case which has already reached the national level.

Commission or any other commission established by law. As far as Jammu and Kashmir State Human Rights Commission is concerned, it can investigate such cases and also award punishment.

Specified in List O of the Seventh Schedule to the Constitution and applicable to the State of Jammu and Kashmir, and

2. Other subjects on which the State Legislature has the mandate to make laws.

NOTE

Thus it is clear that the jurisdiction of the State Human Rights Commissions has also been limited to the subjects mentioned in List 11 and 11 of the Seventh Schedule of the Constitution.

Section 22 of the Act provides for the appointment of the chairman and members of the commission. According to this, the appointment of the chairman and members is done by a writ signed by the governor and sealed by him, but the governor will make such appointments on the recommendation of a committee.

The following persons will be included in this committee-

(a) Chief Minister

(chairman)

(b) Speaker of the Legislative Assembly

(member)

(c) Home Minister of the State

(member)

(d) Leader of the Opposition in the Legislative Assembly

(member)

If there is a Legislative Council in a state, then the Chairman of that Council and the Leader of the Opposition in the Council will also be members of the Committee.

Section 22(2) of the Act provides that the appointment of a Chairperson or a Member of the Commission shall not be invalid merely on the ground of the existence of a vacancy in any post in the Committee.

Section 23 of the Act is very important. It provides for the removal of the Chairman or Member of the State Commission from his post. This section is divided into two parts-

Under sub-section (1), the President may remove the Chairperson or any Member of the Commission from his office on the following grounds-

1. He has been adjudged as insolvent, or
2. He is engaged during his tenure in any paid employment outside the duties of his office, or
- 3 is unfit to continue in his office by reason of infirmity of mind or body, or
4. He is of unsound mind and has been so declared by a competent court, or
5. He has been convicted of any offence which, in the opinion of the President, involves moral turpitude and has been sentenced to imprisonment.

NOTE

Under the provisions of sub-section (2), the Chairman or any member of the State Commission may be removed by order of the President, on a reference to the Supreme Court, after the Supreme Court, on an inquiry conducted in accordance with the procedure prescribed in that behalf, reports that the Chairman or such other member is guilty of misbehaviour or incapacity. In other words, if the Chairman or any member of the State Commission is found guilty of misbehaviour or incapacity during his tenure or is found incapable of discharging the duties of his office, he may be removed from office by the President.

The term of office of the Chairperson and Members shall be five years from the date on which they assume office or till they attain the age of 70 years, whichever is earlier.

Two things become clear from this situation-

- 1 The term of office shall initially be five years, but
- 2 He has not yet completed five years since he took office.

There is a limit of 10 years for the Chairman and Member to remain in office. The age limit is not reached but the Chairman or Member can remain in his post for full five years.

As per the provision prescribed in Section 24(2), a person can be reappointed as a member i.e. any person can be appointed as a member of the State Commission more than once. But here the age limit will apply i.e. the reappointed person will also cease to hold office after attaining the age of 70 years.

The age limit of 70 years will be applicable for deputation and reappointment of these Pradhans. The provision of reappointment is only for members. Not for chapters. No person can be appointed to the post of Devag Adhyaksha if he has been the Adhyaksha once.

According to the provision mentioned in Section 24(3) of the Act, no Chairman or Member of the Commission shall be eligible to be employed under the Union Government or the State Government after he ceases to be the Chairman or Member, i.e. he shall not be able to be appointed to any post under the Central or State Government after he retires from the post of Chairman or Member. In fact, this provision has been made so that the Chairman and Members can discharge their official duties with independence and impartiality.

In case the post of Chairman becomes vacant or he goes on leave etc., two types of alternative arrangements have been made in Section 25, which are as follows

If the post of Chairman of the Commission becomes vacant due to any of the following reasons

1. From Death
- (2) By resignation, or

NOTE

(a) for any other reason,

The Governor may, by notification, authorise any member to act as Chairman until a new Chairman is appointed.

2 If the Chairman of the Commission is unable to discharge his duties due to any of the following reasons:

6) Reasons for absence,

(5) on account of leave, or

(a) for any other reason,

The Governor may, by notification, authorise any member to perform the functions of the Chairman until the Chairman assumes his charge.

Section 25 thus provides an alternative arrangement for the discharge of the official duties of the Chairman in such circumstances when

L The president dies, y

2 The Chairman resigns, or

3. The Chairman goes on leave, or

4 The Chairman is absent, or

5. The post of Chairman becomes vacant due to any other reason, or

The Chairman becomes unable to discharge his official duties due to any other reason.

The functions and powers of the State Human Rights Commission will be the same as those of the National Human Rights Commission. Sections 9, 10, 12, 13, 14, 15, 16, 17 and 18 of the National Human Rights Commission and their provisions will also apply to the State Human Rights Commission.

9.4 HUMAN RIGHTS COURT

Section 30 of the Act provides for the establishment of Human Rights Courts. According to this provision, for speedy trial of crimes arising out of violation of human rights, the State may, by notification with the consent of the Chief Justice of the Supreme Court, specify one Sessions Court for each district as Human Rights Court. If a Sessions Court already has the status of a Human Rights Court or under any other law, there is no need to specify such a Court by issuing a notification for such crimes arising out of violation of human rights.

It is clear from the provisions of Section 30 of the Act that there should be a Human Rights Court in every district-

1 Such Court may be a separate Special Court, or

2 The Court of Session itself may be designated as a human rights court.

NOTE

1. Section 31 provides for the appointment of Special Public Prosecutors to plead cases on behalf of the state in Human Rights Courts. The State Government may issue a notification and appoint Special Public Prosecutors for each Human Rights Court- appoint a person as Public Prosecutor; or Can appoint someone as Special Public Prosecutor.

2 An advocate who has experience of practising as an advocate for at least seven years shall be eligible for appointment as Public Prosecutor.

9.4.1 Real situation of human rights in India

There is no doubt that the Universal Declaration of Human Rights is a remarkable achievement of the United Nations, but as far as the question of protection of human rights is concerned, this declaration has proved to be mere idealism. There are still considerable difficulties in putting it into practice. Many nations have signed the Universal Declaration of Human Rights, but have not yet ratified it to make it practical. There is no provision to force even those nations that have ratified it to implement the rights. In fact, these rights are merely standards of morality, the acceptance of which depends entirely on the will of the state. If a state behaves contrary to the provisions of this declaration, then it cannot be forced to provide these rights to its citizens by interfering in any way. There is certainly a provision that if a state severely suppresses human rights, then it can be condemned in the General Assembly and a policy of economic and political boycott can be adopted against it, but this system has also not proved to be very effective. The civilized countries of the world have also failed to protect human rights. Forget about underdeveloped countries, even today there are some civilized countries where the governments are depriving their citizens of these rights. 'Amnesty International' keeps publishing its reports on human rights violations in various countries from time to time. Its 2009 report says that

1. Human rights are being violated in most of the countries of the world. Bosnia, Guinea, South Africa, Ethiopia

2. The United Nations and many other organizations and institutions have tried to suppress the human rights violations in Jammu and Kashmir. The cases of human rights violations by the security forces are still making headlines in the newspapers.

3. Despite the right to freedom of speech in the Indian Constitution, India ranks last in the world in freedom of press. Despite this, today many television channels are highlighting cases of violation of human rights, corruption and misuse of power.

4. Despite being illegal in India, human trafficking is worth 8 billion dollars. It is estimated that every year 10,000 women and children from Nepal and 20,000 to 25,000 women and children from Bangladesh are involved in this illegal trade in India.

NOTE

5. The communal riots that occur from time to time in various states of India have not ended. There is a lot of loss of life and property in these.

6. Atrocities on Dalits, Scheduled Castes and Scheduled Tribes are continuing and no effective control has been put on them. Domestic violence and abuse against women is increasing continuously instead of decreasing.

7. The system of bonded labour and child labour are still prevalent and have not been abolished despite legal provisions.

The state of human rights in India can be gauged from these selected incidents. The National Human Rights Commission has now itself taken cognizance of many cases of human rights violation and has started taking appropriate action. This has improved the situation to some extent, but a lot still remains to be done in this direction. Along with the government, non-governmental organizations, voluntary organizations and social workers can also play an important role in the protection of human rights.

2 Some issues related to human rights in India

During the period 1994-95, the Commission's attention was focused on civil liberties in India. In this regard, the Commission paid special attention to the following subjects/crimes:

1. Terrorist and Disruptive Activities (Prevention) Act,
2. Human rights in areas of conflict and terrorism,
3. Systematic reforms: police,
4. Systematic reform: prisons and other centres of detention, and Custodial death, rape and torture.

The Commission reviewed the laws and the implementation of human rights treaties and other international treaties and made a number of recommendations, some of which are given below:

1. The Commission prayed and recommended that the Terrorist and Disruptive Activities (Prevention) Act, 1987 (TADA) be repealed.
2. The Commission recommended that India should accede to and become a party to the 1984 Convention against Torture and other forms of Cruel, Inhuman or Degrading Treatment or Punishment.
3. The Commission observed that India has become party to human rights conventions such as International Covenant on Civil and Political Rights, Convention on the Suppression and Punishment of the Crime of Racial Discrimination, 1973, Convention on the Elimination of All Forms of Racial Discrimination, 1965, Convention on All Forms of Discrimination against Women, 1979 and Convention on the Rights of the Child, 1989. After ratifying these treaties, India has an obligation to send periodic reports to the relevant treaty bodies but in some cases the

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reports were not sent on time and in some cases they need to be sent immediately. 3.

4. The Commission recommended that appropriate legislation should be made for compulsory primary education and necessary funding sources should be made available for this purpose.

5. The Commission recommended that the provisions of Child Labour (Prohibition and Regulation) Rights be strengthened. Apart from the above recommendations, the Commission turned its attention to human rights literacy and awareness. After the annual report of 1994-95, the Commission has submitted four more reports. In 1995-96, the Commission received 10,195 complaints and in 1996-97 it received 20,514 complaints. Thus, as compared to 1993-94 when the Commission received only 496 reports, the number of complaints has increased more than 20 times since then. Some credit for this goes to the Commission's human rights literacy and awareness programme. In the last two years, the Commission has done a variety of works related to human rights. In the last two reports the Commission has recommended that the Protection of Human Rights Act, 1993, in particular Articles 2(1)(g), 2(1)(g), 11(1)(b) and 11(2) of Article 32 be amended to remove ambiguities therein. The Commission also recommended that the Indian Prison Act be reviewed and a new all India Prison Manual be framed, reforming the prison system; launching a mass human rights movement; literacy and awareness through television and radio; improving the status of women; improving the status of the Scheduled Castes and Scheduled Tribes; and rectifying ancient social evils through a massive programme of social reawakening.

According to the 2008 report on human rights, the major issues related to human rights in India are as follows:

Arbitrary or unlawful deprivation of life.

Disappearance,

Torture and other cruel, inhuman, or degrading treatment or punishment.

Arbitrary arrest or detention.

Denial of fair public trial.

Arbitrary interference with privacy, family, home, or correspondence,

Use of excessive force other abuses in internal conflicts.

8 Freedom of speech and press,

9 Freedom of peaceful assembly and association,

Freedom of religion.

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11 Freedom of movement, internally displaced persons, protection of refugees, and stateless persons.

12. Discrimination, societal abuses, and trafficking in persons

13. Workers rights

The National Human Rights Commission has made a commendable contribution in the field of human rights, especially civil liberties. For example, the role of the Commission in preventing custodial deaths, rape and torture has been very praiseworthy. In a letter issued by the Commission to District Magistrates and Superintendents of Police, it was instructed that information should be sent to the Commission within 24 hours of the incident of death or torture in custody. The said instructions are a kind of warning to the police officers that if they misuse their powers or commit excesses, they can be punished for it. Apart from this, the National Human Rights Commission took action in some cases of deaths in police custody in such a way that people's trust in the Commission has increased. Despite the above contribution, it has to be accepted that the Commission lacks discipline and it cannot take direct action. It can only give recommendations and it depends on the government whether it accepts the recommendation or not. This situation is not satisfactory. In a country where the government can hesitate or make excuses in implementing the report of the Joint Parliamentary Committee in the case of bank fraud, the recommendations of the National Human Rights Commission are not sufficient and the government can avoid implementing them at any time by giving political or other reasons. Therefore, the truth is that the powers given to the Commission under Section 18 after completion of its investigation are not adequate. There is a lot of force in the criticism that the Commission lacks sanctions. It can only give recommendations and its recommendations are not binding on the government.

It is also noteworthy that although the Commission cannot give decisions like a court and neither its decisions or directions or recommendations can be enforced like the decisions of a court, it also does not seem right to say that the National Human Rights Commission is a weak body. Its chairman is a former Chief Justice of India and its members are judges of the Supreme Court and Chief Justices of High Courts etc.; therefore, the government and the people look upon it with respect and its recommendations are generally respected. It is a legal autonomous body or institution and it has received power under the Act of Parliament. Hence, the Central or State governments will have to think many times while accepting and implementing its recommendations. It is also noteworthy that under Article 18 (6), the Commission is mandated to publish the report of the investigation along with the government's comments or proposed action. Such a report, when published, generates strong public opinion. Obviously, a

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democratic government like India has to respect the said public opinion. Therefore, generally the government is forced to take action by accepting the report and recommendations of the commission.

9.5 HUMAN RIGHTS AND SOCIAL WORK

The Universal Declaration of Human Rights was adopted by the General Assembly as a standard to be applied to all individuals and all nations. Initially, serious doubts were expressed about the practical aspects of this Declaration. Among those who expressed doubts were those who accepted the fundamental importance of human rights. The General Assembly and other organs of the United Nations have repeatedly applied the principles contained in the Declaration and have acted accordingly. The General Assembly has not been prevented from intervening or attempting to intervene in cases where human rights have been openly violated by resorting to the principle of competition, domestic jurisdiction, etc.

In India, human rights have been included in the part of Fundamental Rights and Directive Principles of State Policy by the Constitution. The best way for democracy supporters and humanists to celebrate Human Rights Day in today's India is to explain the Fundamental Rights and Directive Principles to the people and gather support for their implementation. Therefore, the protection and promotion of human rights is the main task of all humanists. Social work is also very useful for fulfilling this objective. Social work can play an important role in the protection of human rights and promotion of social justice. Social work creates the necessary public opinion for the formulation of progressive social policies and social acts. Not only this, social work has an important role in providing the required facts, ensuring the provision of appropriate services, making people aware of their rights and organizing people for the protection of human rights. The role of social work in effectively implementing the policies, laws, schemes and programs related to the protection of human rights cannot be denied.

CHECK YOUR PROGRESS 9.1

1. Which part of the Indian Constitution is often described as the "Magna Carta of India" regarding human rights?

.....

2. What was the primary purpose of enacting the Protection of Human Rights Act, 1993?

.....

9.6 SUMMARY

Human Rights Commission was established to protect human rights in India. The headquarters of Human Rights Commission is in Delhi but its offices are established in other places. All those commissions which are related to human come under Human Rights Commission. The work of this commission is to create awareness among the general public about their rights. Government can intervene in case of violation of human rights. Government can intervene in case of violation of human rights through social work. Awareness can be created among the general public for human rights through social work. Through this, laws, planning programs can be implemented effectively.

9.7 GLOSSARY

Human Rights - Human rights are those specific rights that are granted to a man or woman as a human being. All humans have these rights equally without any discrimination.

United Nations - United Nations is an international organization that maintains international peace and security.

Bonded labour - Bonded labour is the labour that a person has to do in lieu of not being able to repay his debt. Often it continues from generation to generation.

Child Labour - Child labour is labour performed by children below a certain age (usually 14 years) in farms, factories or other establishments.

Slavery - Slavery is a practice in which a person is bought or sold like a commodity. The slave is completely controlled by his master and he does not get any kind of rights.

Domestic Violence - Domestic violence refers to violence against women within the home.

9.8 ANSWERS TO CHECK YOUR PROGRESS

1. **Part III of the Indian Constitution** (Articles 12 to 35) is often referred to as the Magna Carta of India. It guarantees fundamental human rights, known as Fundamental Rights, to all citizens (and in some cases, non-citizens), protecting them from arbitrary state action and ensuring equality, freedom, and the right to constitutional remedies.
2. The primary purpose of the **Protection of Human Rights Act, 1993** was to provide a statutory framework for the better protection of human rights in the country. It mandated the establishment of the National Human Rights Commission (NHRC) at the central level, State Human Rights Commissions

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(SHRC) at the state level, and specialized Human Rights Courts at the district level to ensure speedy investigations and redressal of human rights violations.

9.9 SUGGESTED READINGS – OER

Sr. No.	Title	URL	QR Code
1.	Social Work - An Introduction		

9.10 REFERENCES

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9.11 EXERCISE

Part 1

A. Multiple Choice Questions (MCQs)

- Which Article of the Indian Constitution guarantees the "Right to Life and Personal Liberty"?
a) Article 14 b) Article 17 c) Article 21 d) Article 32
- The abolition of "Untouchability" and the prohibition of its practice in any form is enshrined in:
a) Article 15 b) Article 17 c) Article 19 d) Article 24
- While Fundamental Rights are justifiable in a court of law, which constitutional provisions serve as non-justifiable guidelines for state policy regarding social and economic rights?
a) Fundamental Duties b) Preamble c) Directive Principles of State Policy (DPSP) d) The Concurrent List
- Public Interest Litigation (PIL) was introduced in the Indian judicial system primarily to:

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- a) Increase the financial revenue of the Supreme Court b) Allow the state to sue private corporations c) Enable ordinary citizens and social workers to seek justice on behalf of marginalized groups who cannot approach the court themselves d) Prevent international NGOs from operating in India
5. Under the Protection of Human Rights Act, 1993, the Chairperson of the National Human Rights Commission (NHRC) must be:
- a) A retired Chief Justice of India or a Judge of the Supreme Court b) The Prime Minister of India c) A senior social worker d) The President of India

Answers with Explanations:

1. **c) Article 21** – Article 21 states that no person shall be deprived of his life or personal liberty except according to a procedure established by law, forming the bedrock of human rights jurisprudence in India.
2. **b) Article 17** – Article 17 specifically abolishes untouchability, making its practice a punishable offense, directly addressing a historical human rights violation in India.
3. **c) Directive Principles of State Policy (DPSP)** – Found in Part IV, DPSPs embody second-generation economic and social rights, directing the state to secure a social order for the promotion of citizen welfare.
4. **c) Enable ordinary citizens and social workers to seek justice on behalf of marginalized groups** – PIL relaxed the traditional rule of *locus standi*, allowing social-minded individuals or organizations to file cases on behalf of those whose rights are violated.
5. **a) A retired Chief Justice of India or a Judge of the Supreme Court** – The Act mandates high judicial standing for the NHRC chairperson to ensure independence, authority, and impartiality in investigating human rights abuses.

B. Small answer type questions

1. Explain the significance of Article 32 (Right to Constitutional Remedies) of the Indian Constitution.
2. Define Public Interest Litigation (PIL) and mention its relevance to social work.
3. List any two human rights challenges specifically faced by women in contemporary India.

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Part 2

C. Long answer type question (200 words)

1. Distinguish between Fundamental Rights (Part III) and Directive Principles of State Policy (Part IV) in the Indian Constitution. How do they complement each other in protecting human rights?
2. Briefly outline the constitution, powers, and functions of the National Human Rights Commission (NHRC) as established by the Protection of Human Rights Act, 1993.

Part 3

D. Long answer type question (300 words)

1. Critically examine the human rights landscape for marginalized and vulnerable communities (such as Dalits, Adivasis, and religious minorities) in India. Despite constitutional guarantees, what systemic barriers prevent these groups from fully realizing their rights?
2. Discuss the intersection of judicial activism and professional social work in India. Detail how tools like Public Interest Litigation (PIL) and statutory bodies like State Human Rights Commissions empower social workers to act as advocates for systemic change.



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SLM FEEDBACK FORM

PROGRAMME : _____

COURSE : _____

BLOCK : _____

UNIT : _____

Dear Student,

While studying the units of this block, you may have found certain portions of the text difficult to comprehend. We wish to know your difficulties and suggestions, in order to improve the course. Therefore, we request you to fill up and send us the following questionnaire, which pertains to this block. If you find the space provided insufficient, kindly use a separate sheet.

Please mail to aisectcontent@aisect.org/ for online submission please scan QR code:

Questionnaire

1. Name : _____

2. Enrolment No. :

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3. How many hours did you need for studying the units? :

--

4. Please give your reactions to the following items based on your reading of the block:

Items	Excellent	Very Good	Good	Poor	Give specific Examples (If poor)
Presentation Quality					
Language and Style					
Illustrations					
Used (diagrams, tables, etc.)					
Conceptual Clarity					
Check Your Progress Questions					
Suggested Readings - OER					

5. Any other comments:

BLOCK – IV	SOCIAL REFORM, DEVELOPMENT AND SOCIAL LEGISLATION	161-256
Unit -10	Welfare State, Social Legislation & Social Work	163
Unit -11	Social Reform, Development and Safety	185
Unit -12	Social Reform	193
Unit -13	Social Movement and Social Reform Movements	211
Unit -14	Gandhian Reconstruction and Socialism	225



Block IV focuses on macro-level interventions, thoroughly exploring how systemic societal change is achieved through state policy, legal frameworks, and collective mass mobilization. Unit 10 introduces the overarching concept of the welfare state and the vital role of social legislation in codifying social work goals into enforceable law. Units 11 and 12 dive into the history and mechanics of social reform, broad social development, and institutional safety nets, illustrating how structural societal evils are dismantled to protect vulnerable populations. Unit 13 examines the sociological dynamics of collective action, charting the development, stages, and impact of various social movements and historical social reform movements. Finally, Unit 14 grounds these macro concepts in indigenous political and social philosophies by exploring Gandhian reconstruction—including concepts like Sarvodaya and Trusteeship—alongside the principles of Socialism. This block empowers learners to navigate and influence the broader socio-economic environment through policy advocacy and systemic reform.

UNIT 10

WELFARE STATE, SOCIAL LEGISLATION & SOCIAL WORK

NOTE

STRUCTURE

- 10.1 Objective**
- 10.2 Introduction**
- 10.3 Concept of The State**
- 10.4 Concept of Welfare State**
- 10.5 Emergence of The Idea of Welfare State**
- 10.6 Salient FEATURES OF WELFARE STATE**
- 10.7 Main Functions and Problems of Welfare State**
- 10.8 Welfare State and Social Work**
- 10.9 Social Welfare AND Social Legislation**
- 10.10 Social Legislation in India**
- 10.11 Summary**
- 10.12 Glossary**
- 10.13 Answers TO Check Your Progress**
- 10.14 Suggested Readings - OER**
- 10.15 References**
- 10.16 Exercise**

10.1 INTRODUCTION

Political institutions are studied in political science. Since sociology studies the values of all, therefore, political institutions are also studied under it. Political institutions are very important institutions for social life. Political institutions are related to law and social control is done through them only. Every person wants to do as per his wish and if all the people start doing this, then the social order will be destroyed. Political institutions have been important in all the ages to maintain peace and control and it is still important today. A person fulfills many of his needs through political institutions. The responsibility of maintaining order, progress and peace in the society lies on political institutions and committees only.

According to Bottomore, political institutions are related to the distribution of power in society. In this context, Weber's view about the state is that the state is a human community which has the monopoly

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of the legal use of physical force within a certain geographical boundary and which successfully enforces this right. Thus, the state is an important agency of social control whose functions are carried out by law. The state is not the entire society but is only an institution of the society.

At present, the greatness of a state is not only tested by its power, but it is also seen to what extent the state is beneficial to the public. At present, the idea of a welfare state is becoming increasingly popular and states with all types of governance systems are trying to make themselves beneficial to the public according to their respective circumstances. At present, there is no nation in the world that does not feel proud to be called a welfare state.

10.2 OBJECTIVE

- Define the concept of a "Welfare State" and identify its core characteristics.
- Explain how the Indian Constitution mandates and supports the functioning of a welfare state.
- Analyze the meaning, need, and scope of social legislation as a tool for social justice and reform.
- Identify key social legislations in India enacted to protect vulnerable populations (e.g., women, children, marginalized castes).
- Evaluate the crucial role of professional social workers in legal advocacy, generating legal awareness, and bridging the gap between social legislation and the community.

10.3 CONCEPT OF THE STATE

From a sociological point of view, the state is an institution that is related to the distribution of power and the monopoly of its use. State means a group of people that is organized by law within a certain geographical area. Fairchild has clarified its meaning by writing that, "The state is that institution, aspect or medium of society that has the power and authority to use force, that is, which can enforce control by force. This power can be used to control the members of the society as well as against other societies."

According to MacIver, "State is a body which is governed by law and which has the supreme authority to maintain social order in a definite geographical area." According to Max Weber, "State is such an association which has the monopoly of legitimate use of violence and which cannot be defined in any other way." Gillin and Gillin have defined the state in these words, "We call the sovereign political organization of people residing in a definite geographical area as State."

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Similarly, according to Gisbert, "State is the last court of appeal in legal and political matters. Hence, it is sovereign and in a sense absolute, although both these privileges must be legally relative." In the words of Garmer, "A state is a community of a few or a majority of people who reside permanently in a definite part of a territory, who are partially or fully independent of the control of external power and in which such an independent government exists whose orders are obeyed by the majority of the citizens by nature."

From the above discussion it becomes clear that the state is a political organization created by humans. This political organization has a definite geographical area. There is a system of governance or government to run the state, which is the institutional aspect of the state. The state has its own sovereignty. It is very important for the members of that state to follow all the rules of the state. If a person does not follow it, then the state takes action against its members.

On the basis of sovereignty, the government has the right to punish. Rossacek has rightly written that, "In the context of the whole society, the state is a committee of people which is formed for political purposes." He also emphasizes that, "Because all the power of the government lies in the hands of the people and some use it. Therefore, without the institution of government, the concept of state has no reality."

Thus, from a sociological point of view, the state is an institution that is different from other institutions. This institution has power as well as the right to use that power. On this basis, the state can force every citizen to accept its opinion. Scholars who consider the state to be a committee also agree that the institutional form of this committee is the laws and systems of the state.

Today, behavioural political scientists and sociologists consider it more appropriate to call the state a 'political system'. This word is more appropriate than the state (nation or government) because it is not only used in the legal and institutional sense but it also includes political actions and processes. According to Almond, "The political system works for integration and adaptation internally and in comparison with other societies through the threat of use of all partial physical force or its actual use." He has considered the justified use of force within a territory as an essential characteristic of a political system. Along with this, by using the words 'complete' and 'partial' along with physical force in his definition, he has also included those political systems in his definition in which there is doubt about the amount of legitimacy of the use of force (such as totalitarian system) or in which there is a possibility of the existence of more than one legitimate system (such as non-western systems).

The following are the four main characteristics of a state or political system. These are also called the building blocks of a state-

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1. Use of legitimate force or legitimate compulsion.
2. Comprehensiveness,
3. Interdependence, and
4. Existence of boundaries

Almond and Easton have considered the use of legitimate force, through which the political system integrates the entire society, as an important characteristic of the state. Comprehensiveness means that the state also includes formal and informal government institutions and political beliefs and the actions of citizens as individuals and groups. Interdependence means the dependence of different parts of the state on each other so that change or imbalance in one part affects other parts as well. Its fourth characteristic is the existence of boundaries, that is, boundary division between the state and the environment is possible. In other words, there are some parameters on the basis of which political functions can be separated from economic, social or cultural functions.

10.4 CONCEPT OF WELFARE STATE

Generally, we understand by welfare state that a state which works for public welfare is called welfare state, but this alone does not explain the real nature of welfare state. To understand the nature of welfare state properly, we have to evaluate welfare in social perspective. In the context of welfare state, by welfare we mean to make arrangements for fulfillment of the basic needs of the person by ending the inequality of opportunity of the person from political, economic and social point of view. The objective of this system is not to serve the interests of any particular community, particular class or any particular section of the society, rather its objective is to serve some essential interests of all sections of the public.

According to Abraham, the power of society is used to bring about economic change through politics and justice. According to Jawaharlal Nehru, providing equal opportunities to all is the basic factor of welfare for raising the standard of living. According to Garner, they are helpful in developing various aspects of human beings.

It is because of the presence of economic interests that human welfare cannot be complete by just one pursuit of interests. Therefore, it is done by all those who have social, moral, economic and intellectual interests. All these types of interests cannot be achieved only through government efforts, it is also necessary for the law to have that feeling of sociality among the people, due to which people start considering it their responsibility to work for each other.

10.5 EMERGENCE OF THE IDEA OF WELFARE STATE

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The state is basically a means of welfare and its form is welfare oriented. This idea has actually always been the rule. But in the modern times, the meaning in which this concept is used, in that a form of the state has been imagined which is based on the imagination of a social system free of exploitation and free of equality. The emergence of the concept of welfare state is actually the result of some major trends of the modern era which are based on the following:

1. Reaction against Individualism In the 19th century, the individualist ideology criticized the functions of the state.

The policy of Laissez Faire was made very narrow. They recognized the concept of negative functions of the state and limited its functions to the functions of a police state. The result of this was that competition became dominant in every sphere of life of an individual. The result of the prevalence of the Laissez Faire policy was that the dominance of capitalists was established in the economic sphere of trade and art and skill. They exploited the dependent workers to the hilt. As a result of this situation, on the one hand a very rich class was born in the society and on the other hand a very poor working class was born. In such a situation, dissatisfaction arose towards this system, which was expressed by scholars like John Ruskin, Carlyle and William Godwin. These ideas strengthened the concept of a welfare state.

2. Reaction against capitalist economy The voice raised against the exploitation of workers by capitalists became stronger and in many parts of the world this ideology started gaining ground that the credit for all types of production related to art, craftsmanship, trade and agriculture goes to countless workers, who are actually the owners of factories, businesses and farms. Therefore, whatever is produced should be used by countless workers and not by these few owners. Thinkers held the then government system responsible for this type of exploitative system and to change the then social system, it was considered necessary that the capitalist form of the state should be changed and made welfare oriented.

3. Rise of Scientific Socialist or Marxist Ideology and its reaction on Democratic States- The real doers of production are the workers, hence the benefit of production should go to the workers and not to the capitalists. On the basis of this ideology Marx propounded Scientific Socialism. Under Socialism, tireless efforts were made to establish such a system under which there is economic security for all and which is based on classlessness. People felt that communism is an ideology which has a magical effect on the poor, exploited and socially and economically weaker sections. This proposed In such a situation, the common man could feel that all the political, social and economic

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sections of the country are equal partners in the joys and sorrows of collective life and that there is proper arrangement for the security of all his political, social and economic sections. Hence, the democrats expressed their resolve to achieve the same objective in their peaceful democratic way, which the communists had achieved from the revolutionary totalitarian class. Through this incident, the idea of a welfare state was presented to us in a modern form.

4. Rise of Evolutionary Socialism Instead of violent revolution, socialist objectives can also be achieved through class cooperation, democracy and constitutional reform. This ideology arose in opposition to Marxism in those countries which were committed to a democratic way of life. The supporters of evolutionary socialism propounded the fact that the democratic system or use of the state can be used to improve the condition of those classes which are backward. In their view, this work can be done by making the state welfare.

5. Expansion of the right to vote and democracy: By the end of the 18th century, wherever democracy existed,

The right to vote was very limited. Hence, a large section of the people had no participation in governance and it was also possible that the state could ignore the interests of the backward classes. But from 1932 AD, the right to vote was extended in Britain through the Reform Acts and after that in the 20th century, the right to vote was made wider in many developing countries including India. When most of the people got representation in governance, it was not possible to ignore their interests. As a result, it became necessary for the state to make itself welfare oriented to improve the condition of the backward classes so that the people could get the necessary facilities not only in the political field but also in the economic and social field and democracy could become real. As a result of the above mentioned tendencies, at present most of the states of the world are working by accepting the idea of welfare system. These states include states with all forms of governance.

10.6 MAIN FEATURES OF WELFARE STATE

The main features of a welfare state are as follows:

1. Economic security A welfare state should first of all make arrangements for the economic security of the individual because without economic welfare, political welfare has no value. Experience shows that whatever be the form of governance, political power is mostly concentrated in the hands of those who are economically powerful. To keep political power vested in the common people, it is necessary that it makes arrangements for the attainment of minimum economic level for all its people. Economic security means the following:

(1) Attainment of minimum standard of living- Man must get such remuneration in return of his work that he can attain minimum

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economic standard through it. Croucher is of the view that, "Sufficient food should be arranged for the citizens as a right to maintain their form. They should be free from worries about minimum standard of living in terms of housing, goods etc. They should get completely equal opportunity for education and they should be equally protected from unemployment, disease and miseries of old age." Welfare state is based on Bentham's concept of "Maximum happiness of more people".

(ii) Employment to all people-People who have the physical and mental capacity to do proper work must be given some kind of work by the state according to their ability, otherwise they will face financial problems. The state should give unemployment allowance to the unemployed and there should also be a provision of unemployment insurance for them.

(ii) Establishment of maximum equality Complete equality of wealth and income is neither possible nor desirable. Hence, efforts should be made to ensure that there is not too much difference between the minimum and maximum age levels of individuals.

(iii) Establishment of maximum equality - Complete equality of wealth and income is neither possible nor desirable. Hence, efforts should be made to ensure that there is not too much difference between the minimum and maximum age levels of individuals.

There should be. No person can exploit another person on the basis of his strong economic status.

(iv) Controlled economic freedom-Instead of absolute economic freedom, the members of the welfare state should become accustomed to living a life of controlled economic freedom.

2. Political Security - It is very important for a welfare state to make arrangements for the political security of the individual so that the individual himself, by actively participating in the welfare activities of the state, proves helpful in increasing the interpretative capacity of general security. This means that although in the interest of the public, he should bring himself under the general will by keeping most of his conduct in accordance with it, yet he should have the freedom to provide his cooperation in the formation of that general will through expression of views, propaganda and legal opposition. Although the pursuit of public welfare can be done even in a fascist or communist state and in communist states like Russia or communist China, welfare related works are being carried out with widespread welfare, yet it has to be accepted that there the individual has to sacrifice his political freedom and personality extensively on the altar of economic security.

(i) Civil liberties - To achieve the goal of political security, there should be an environment of civil liberty. Citizens should have the freedom to express their views and form political parties, otherwise welfare cannot be achieved and without welfare, a welfare state will be like a body without a soul.

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(ii) Democratic governance - Under monarchy, dictatorship or oligarchy, a person is unable to perform political duties on the basis of his discretion. In a welfare state, the pursuit of a person's political interests is also considered the same as the pursuit of economic interests. Therefore, only a state with a democratic system of governance can be a welfare state.

3. Increase in the functions of the state The theory of welfare state is based on the concept that the state should perform all those functions which lead to all-round development of various aspects of human life. In such a state, the number of laws increases a lot. As the number of laws increases, the area of the state will increase. In the words of Hobson, "Work should be done as a doctor, nurse, teacher, businessman, producer, insurance company agent, house builder, railway controller and hundreds of other forms."

4. Spirit of international cooperation Welfare state is concerned only with the interests of its particular state

It is not limited to the national interests but is related to the interests of the entire humanity. Its nature is not national but international. Scientific progress and the development of political consciousness have brought all the countries of the world very close to each other. As a result, a single state cannot live its life happily amidst the present troubled humanity.

5. Feeling of welfare The task of a welfare state is not only to develop a feeling of welfare but it is also its main responsibility. Under a welfare state, there is an integral relationship between society and the state. In this, the interest of one person is the interest of another person. Therefore, for the success of a welfare state, a feeling of community should be developed among the citizens of the country.

10.7 MAIN FUNCTIONS AND PROBLEMS OF WELFARE STATE

The traditional ideology has been to divide the functions of the state into two categories – compulsory and optional. It has also been believed that compulsory functions are necessary for the state to maintain its existence, optional functions are in the interest of the people of the state, but their implementation by the state depends on the special circumstances of that time and the attitude of the government. The main functions of a welfare state are as follows

1. Arrangement for controlling the mutual relations of individuals and the relations between the state and individuals- The state controls the mutual relations of individuals, the state makes laws. It implements them with the help of police and courts. In the present times, it has become necessary to regulate the relations between individuals and the state. This work is also performed by the state.

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2. Internal order and security from foreign attacks- If the state does not have the capability to protect its land and society from foreign attacks and does not assure the safety of people's lives by establishing internal peace and order, then it does not deserve to be called a good state. Thus, this task is the most important.

(6) To accomplish this task the State provides army and police.

(ii) Provides efficient administrative system and justice.

(ii) Imposes taxes on citizens to meet the expenditure related to those works.

3. Work related to economic security It is a universally accepted belief that all those people who are physically and mentally capable of working, must be provided some kind of work by the state according to their ability. Similarly, for those people who are unable to do any kind of work due to some reason or for whom the state cannot provide work, the state should make arrangements for 'subsistence allowance'. Although complete equality of income cannot be established in a welfare state, but as far as possible there should not be much difference between the minimum and maximum level of income of people. Equality of income should be such that no person can exploit another on the basis of his wealth.

4. Regulation of agriculture, industry and trade. The duties of a welfare state can be fulfilled only by a state which is economically prosperous. The state should be prosperous. Such a state should regulate and develop agriculture, industry and trade. The state should perform the following functions:

(i) Arrangement of issue-framing,

(ii) a system of standard measures and weights,

(iii) regulation of professions,

(iv) Provision of fiscal assistance to farmers,

(v) Construction of canals,

(vi) Opening of godowns for seed distribution and agricultural reforms,

(vi) Protection of natural resources and property such as forests, and

(vii) Balance between agriculture and industries.

5. Social Reform: The state should take measures to eliminate traditional social evils like alcoholism, untouchability, caste system etc.

6. Public security related works- The welfare state should do public works related to the provision of transport, communication, radio, means of electricity, banks, scientific means of agriculture etc. Although the state receives fees for these facilities, but the importance of these facilities is such that a person cannot arrange these means for himself.

NOTE

The Recreational Facilities - To plan healthy entertainment facilities for the public, first of all the recreational facilities like public swimming pools, cinema halls, theatres, radio, television etc. should be planned.

8. Education and health related work - Welfare state should arrange all the facilities for the people which are necessary for the development of their personality. State should establish educational institutions. Education up to a certain level is declared compulsory and free by the state. State arranges for industrial and technical education and establishes medical homes and maternity homes etc. which can be used by common people free of cost.

9. Raising the standard of living of the people- Such arrangements should be made by the welfare state that the citizens must get adequate food, clothing, housing, education and general health facilities to keep themselves healthy. The state should try to raise the standard of living of the citizens progressively.

10. Functions in the International Field – The welfare state should adopt the path of goodwill and cooperation with as many states as possible in the international field instead of war.

11. Provision of civil liberties: The state should provide freedom of expression, assembly, organisation etc. to all its citizens.

In the above discussion, important functions of the welfare state have been listed. In fact, the welfare state has so many responsibilities that it is not possible to prepare a list of all the duties. There is no consensus on where the state's interference in a person's life should begin and where it should end.

At present, the basis of the existence of the state is how much it is serving the citizens. The state wants to work inspired by the spirit of public welfare, but some such problems arise in front of them as a result of which they are not able to do welfare work completely. Some of such major problems are described as follows-

1. Lack of financial resources-Ample financial resources are required to provide maximum welfare services to the citizens. The financial condition of most states is currently weak, hence they are unable to implement welfare schemes efficiently. This is the reason why states are unable to provide abundant help to the citizens even if they want to.

2. Problem of bureaucracy- Most of the work of the welfare state is done by government employees. Bureaucrats are responsible for making many important public welfare schemes unsuccessful. In the absence of committed bureaucracy, the pace of the welfare state slows down.

3. The problem of ideological conflict: From the ideological point of view, the concept of welfare state is a mixture of individualism and socialism. It is very difficult to establish coordination between both the ideologies and follow a balanced middle path.

10.8 WELFARE STATE AND SOCIAL WORK

NOTE

From the point of view of social work, the welfare state is considered the best because its main objective is to work for the people inspired by the spirit of welfare. Generally, the welfare state is such an ideal model in which the state considers the comprehensive and universal welfare of the people as its responsibility, that is why sometimes it is translated as 'welfare provided by the state'. In America, the state is called a welfare state in this sense. There are many welfare states in which the work of social security given to the citizens is done jointly by the state and voluntary organizations or the state transfers such work to voluntary organizations. Whatever be the form of the welfare state, it definitely emphasizes on social work.

The aim of social work is to help the downtrodden, the deprived and the needy. This is also the aim of the welfare state. For example, the three main elements of the British welfare state are guarantee of minimum standard (including minimum income), social security in case of insecurity and availability of services at a good level. Thus, the welfare state is a concept in which the government plays a decisive role in increasing the economic and social welfare of the citizens. In this, emphasis is laid on equality of opportunity, equitable distribution of wealth and public responsibility towards those who are unable to live a good life. This is the same aim which is also of social work.

Not only this, like social work, the activities of modern welfare states are of two types - in the form of cash payments of old age pension or unemployment allowance and in the form of guarantee of providing health facilities. In the first type of activities, the state uses its resources to a large extent for those who are in need. For this, an attempt is also made to control the bureaucracy in order to identify the needy and reduce fraud. This model of welfare state is largely of America. In this, there is a high possibility of fraud by the bureaucracy and the lack of correct identification of the needy. The second model is that the bureaucracy should not be involved in welfare work and an attempt should be made to provide the benefits of welfare schemes to all citizens equally. This requires more resources and ultimately the burden falls on the citizens. Since all citizens get some facility or the other, the second model is also considered beneficial. But this model is not suitable for developing countries. For a developing country like India, the responsibility of social work lies with both the public and private sectors, hence in India the private sector is also being included in social service.

10.9 SOCIAL WELFARE AND SOCIAL LEGISLATION

Social welfare is a specialised work done for the benefit of the weaker and suffering sections of the population. It specially includes the

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services done for the welfare of women, children, handicapped, mentally challenged people and socially suffering people. The state not only tries to provide special facilities to these sections, but also makes social legislations (Acts) to provide social security to the weaker sections. It is believed that social legislations will provide them social security so that they can do their work well. For example, the Civil Rights Protection Act, Scheduled Castes and Tribes (Prevention of Atrocities Act), Persons with Disabilities Act, Infant Milk Substitutes, Breastfeeding Bottles and Infant Food (Production, Supply and Distribution) Act, Maternity Benefit Act, Minimum Wages Act, Domestic Violence and Protection of Women Act etc. aim to provide social security to the concerned parties.

Another importance of social legislations from the viewpoint of social welfare is that they are used to eliminate the evils prevalent in the society. For example, the Sati Pratha Prohibition Act was passed in 1929 to end the practice of Sati in India

an act was passed which is now known as the Rati Bhaga (Prevention) Act 1987 (1998). This act has been successful in ending the practice of Sati. Child marriage is a practice and to end it, the Child Marriage Restraint Act was passed in 1929 which is now known as the Child Marriage Restraint Act 2006 (enacted in January 2007). This act did not end the practice of child marriage but it was successful in curbing it. There are some such acts which will be passed and implemented but 1856 is one such act.

If it were possible only through legislations, then legislations could be made overnight and with their implementation, the evil practices would have ended with the effect of time. This is not the case in Dhata. For the success of any legislation, it is necessary to have a healthy public opinion in its favour. In the absence of public opinion, neither the public accepts the legislations nor the legislations are able to solve the problem automatically.

Comprehension question

- 1 What are the main problems of the welfare state?
2. What are the main functions of the welfare state?

10.10 SOCIAL LEGISLATION IN INDIA

Every society has some ideal rules to regulate the behaviour of people which we can divide into many categories. For example, various types of laws are ideal rules in a way. Some acts or laws or ideal rules are made for social reform or to eliminate various evils found in the society. We call these acts or laws social legislation. Therefore, social legislation is directly related to social reform.

In fact, there are continuous changes in the society and due to this some customs and traditions, which were once considered appropriate,

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become bad practices. To run the society smoothly, it is necessary to control them and the laws made for this purpose are called social legislation. Therefore, the laws made by the state with the aim of solving immediate social problems and preventing social disintegration are called social legislation. Mainly there are two objectives behind the creation of these rules - first, immediate objective (to curb social evils and to improve and do welfare of the society) and second, future objective (to prevent future disintegration of the society). Social legislation is not a corrective step taken by individual effort or a group, rather it is a sure and well-organized step taken by the state power, which is mandatory for the members of that society to follow.

10.9.1 Meaning and Definitions of Social Legislation

In simple words, it can be said that social legislation is the rules made by the state with the objective of removing social evils, preventing social disintegration and creating conditions conducive to social reform. In other words, it can be said that the legislation, which aims to change or reorganize the society, comes under the category of social legislation. According to the Government of India, "The legislation made to bridge the gap between the current law and the needs of the society is called social legislation."

R. N. Saxena has written about social legislation that, "The purpose of social legislation and law is to provide protection to those groups of society and to improve their social and economic condition who cannot achieve a good standard of living and health for themselves due to gender and race differences, physical and mental defects and economic inferiority." Thus, social legislation includes social reform, social change, solution of social problems etc. In fact, social legislation is related to removing social evils, bringing planned changes through social reform, removing social problems and giving protection to those groups in the society who are backward due to socio-economic reasons. Laws made with the aim of establishing social justice or providing a more rational basis to social institutions are called social legislation. Social legislation is mainly made with the inspiration of consciousness and new social standards. Social legislation basically considers law as a means of social change.

Generally, the marriage related laws prevalent in present India can be divided into two categories- first, the social laws of the British rule and second, the social laws made after independence. The main social laws related to marriage are as follows-

10.9.2 Social Legislation of the British Period

The number of social legislations of this period is very less, because the British rule has been indifferent towards social reform. The policy of the British has been to interfere as little as possible in the social system of India. The source of inspiration for the social legislations of this period has been the reformers of Indian society themselves, because the

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British rule did not make any major effort on its own. The main achievement of the efforts of this period was that through them a direction of reform was decided and a strong background was prepared on the basis of which efforts were made to reform every aspect in independent India and social legislations related to them were made. The main legislations of the British period are as follows-

1. Sati Pratha Prohibition Act, 1829 Sati Pratha has been prevalent in Indian society for a long time. Due to the arrival of Muslims in India, this practice was made more stringent and hence this practice reached its peak. Its rules became more stringent in Hindu society, so much so that becoming Sati, which was earlier done voluntarily, was made compulsory, that is, the widow had to become Sati with her husband without her consent. Sometimes helpless women were given intoxicants and burnt in the funeral pyre of their husband in an unconscious state and if someone tried to escape from the flames of the pyre, she had to become a victim of sticks and spears. This was an inhuman atrocity on women, to end which Raja Ram Mohan Roy tried and as a result of his efforts, the above mentioned law was implemented in 1829 AD. Its main clause was that "If any person directly or indirectly inspires or instigates or helps any widow woman to become Sati, then it will be legally considered a punishable offense." Now, due to the influence of law and public opinion created by reformers, this practice has completely ended.

2. Hindu Widow Remarriage Act, 1856 After the abolition of the Sati system, the problem of widow remarriage became even more serious. In medieval Indian society, there was no strict ban on the remarriage of widows.

There was a ban. Widows had to face many types of inferiority and problems due to which their life became like hell. This prohibition was mainly prevalent in the upper castes. In this, they were victims of two types of disabilities (a) they could not remarry and (b) they had no right over the property of the deceased husband. Because widows lived in a joint family, they did not have any facility for division of property. This act is mainly related to the first disability. The attention of the British government was drawn to this problem through the Indian reformers and reform institutions of the time. Among them, Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar, the leaders of 'Arya Samaj' and 'Brahma Samaj' are notable. As a result of these efforts, to solve this problem, the British government passed the Hindu Widow Remarriage Act in 1856 AD and through this, Hindu widows got the legal right to remarry and the obstacles in remarriage were removed. Its main provisions are as follows.

- (1) If the husband of a woman is dead, her remarriage shall be valid,
- (a) The child born from this remarriage will be completely legitimate,
- (i) If the widow is a minor at the time of remarriage and has not had sexual intercourse with her previous husband, she must obtain the

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permission of her father, elder brother, grandfather or any other close male relative for remarriage,

(iv) If the widow is an adult and has had sexual relations with her former husband, her consent alone is sufficient for remarriage,

(v) A remarried widow shall have no right over the property of her husband unless the husband makes a clear and specific mention in his will, and

(vi) If she has got full rights over the property of her deceased husband as per the will and agreement with other members of the family, then she will continue to have rights over it even after remarriage, i.e. in this context, remarriage will not have any effect on her right. Although the Hindu Widow Remarriage Act was passed in 1856 (i.e., it has been 139-40 years since it was passed), yet widow remarriage remains a problem today because public opinion has not been prepared in its favour.

3. Divorce Act for people converted to Christianity, 1866 This Act provides for divorce to those people who had converted to Christianity for any reason and wanted to leave their spouse on the basis of their conversion. After divorce, they were free to remarry.

4. Special Marriage Act, 1872, 1923, 1954- This law was first implemented in 1872 AD and its purpose was to abolish religious restrictions on marriage. On this basis, people who do not believe in any religion were given the freedom to marry each other. It was amended in 1923 AD through which inter-caste and inter-religious marriages were also approved. In 1954 AD, this law was passed afresh, which completely cancels the earlier laws of 1872 AD and 1923 AD. This Act applies to all Indian citizens and its purpose is to recognize marital relations of different religions. Under this, any Hindu, Muslim, Sikh, Christian man and woman can marry each other, that is, there is no restriction on marriage on the basis of religion. In this law, the principle of monogamy has been adopted and some conditions of marriage have been prescribed which are as follows-

(i) at the time of the marriage neither party has a spouse living,

(ii) The groom must be at least 21 years of age at the time of marriage, and

(iii) The relationship of the bride and groom falls under the list of prohibited relationships.

(iv) There shall be no bar to marriage on the basis of caste and religion;

(v) If the marriage is taking place at a place which is outside the purview of this law, then the person should be a citizen and resident. It also elaborates the provision of both the parties can divorce, but at the time of divorce, three years of marriage should have passed and both should have been living separately for the last one year.

NOTE

5. Child Marriage Restraint Act, 1929 With the arrival of Muslims in our society, the practice of child marriage became prevalent and the society had to suffer many serious consequences of this. Question: The attention of all the reformers was drawn towards this. The credit for drawing the attention of the government towards this evil practice goes to Raja Ram Mohan Roy and Ishwar Chandra Vidyasagar. Due to their efforts, the British government passed the first law in 1860, in which the minimum age of the girl at the time of marriage was fixed at ten years. In this context, the second law was made in 1891, in which the age of the girl was fixed at 12 years. Due to the efforts of Raga Saheb Harvilas Gar, the 'Child Marriage Restraint Act' was passed in 1929, which is also known as the 'Sharda Act'. This law came into force on April 1, 1930 and has been accepted in this form in independent India as well. In this Act, child marriage has been considered a punishable offence and the age of marriage has been fixed at 18 years for boys and 15 years for girls.

6. Hindu Women's Right to Property Act, 1937- This Act is considered an important Act with a view to improving the economic condition of Hindu women. Till 1937, widows in Indian society did not have any property rights unless the husband specifically mentioned it in the will. In this way, livelihood became a problem for those widows who did not remarry and often the deceased husband was not able to make any arrangement for it during his lifetime. In this way, to remove the inability of a Hindu widow to have rights in the property of her deceased husband, this important Act was passed in 1937. On this basis, important rights have been given to a Hindu woman over her husband's property. Its main sections are as follows-

(6) In families under the Dayabhaga system of succession, if the husband dies intestate, his widow will receive a share equal to that of the sons,

(ii) In other rules also (Mitakshara family) the widow woman or women shall be able to get a share equal to that of each living son,

(iii) if the married son dies before the father, the daughter-in-law will inherit her husband's share, and

(iv) The inheritance is limited, that is, she can use the property during her lifetime, but she cannot give it to anyone, sell it or mortgage it, except for performing religious duties (such as charity, etc.).

10.9.3 Social legislations made after independence

India became independent in 1947 and the national leaders intensified their efforts to establish a welfare state. In independent India, many laws affecting Hindu marriage and family have been passed, the main ones of which are :

Hindu Marriage Act, 1955 - This Act is very clear in its tone. Before this, marriages among Hindus were governed by many types of laws, which

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were very complex and vague. The objective of the Hindu Marriage Act, 1955 is to amend the rules of Hindu marriage and to make a detailed and codified Act. This Act defines Hindu religion in a very broad sense and it is also applicable to people of Hindu, Jain and Sikh religions. It applies to all the sects of Hindu religion as well as Buddhist religion on 18 May 1955, except the state of Jammu and Kashmir, in the whole of India and along with it the previous laws made in this regard have been revoked. This Act can be divided mainly into four sub-sections - (a) Conditions of marriage, (b) Judicial separation, (c) Divorce and (d) Other things. The subtle provisions of all the parts have also been expressed.

2. Hindu Succession Act, 1956- This Act provides Hindu wives with extensive rights over property. Prior to this, two property distribution systems were prevalent in Hindu families- Dayabhaga and Mitakshara. But with the passing of this Act, the previous laws have been abolished and the limited rights of wives regarding property have also become quite extensive. Under this Act, the rules of Dayabhaga and Mitakshara related to succession have been abolished and a uniform law has been made for all Hindus. The limited rights of women have been abolished and they have also been given full rights. Women have been given rights over family property in all three forms – daughter, mother and wife. In this, the daughter has got the same share as the sons in the father's property, the mother has got a share in the son's property equal to his wife and children and the woman has got full rights over the deceased husband's property.

3. Hindu Minority and Guardianship Act, 1956- Before and during the British rule, our country was divided into many princely states and every princely state had different laws regarding minority and guardianship. This law makes arrangements for minors and their relations in the following manner-

- (i) a minor is one who is below 18 years of age,
- (ii) The father shall naturally be the first guardian, and the mother the second,
- (iii) the guardian of a married minor girl shall be her husband,
- (iv) the natural guardian of an illegitimate child shall be the mother and then the father,
- (v) The mother shall have the right along with the father to appoint a guardian of the minor child by a will,
- (vi) guardians other than the appropriate type of guardian shall be appointed by the Courts,
- (vii) A person shall cease to be a guardian on conversion of religion, becoming a Sanyasi or a Vanaprasthi,
- (viii) The provision of guardians by relation (paternal uncle, paternal uncle, grandfather, maternal uncle, maternal grandfather etc.) other than natural guardians is abolished by this Act,

NOTE

(ix) The guardian cannot mortgage, sell, gift or lease the property of the minor for a period exceeding five years without the permission of the court. If this is done, the court may cancel it on the request of the minor, and

(x) Section 13 of the Act provides that the welfare of the minor shall be the primary consideration before the Court in regard to the appointment of a guardian by the Court.

4. Hindu Adoption and Maintenance Act, 1956- This Act is related to providing the right of adoption and maintenance in Hindu society. It includes the right to food, clothing, living, education, medical facilities and marriage expenses of unmarried persons. It can be divided into two parts- (a) adoption and (b) maintenance. Under the adoption law, any adult and sound minded person can adopt a child with the consent of his wife (if the wife has not renounced the world or religion or has been declared insane by the court).

Any person can adopt a boy or a girl (if the marriage has not been declared legal). The relation of the adopted boy or girl with his/her birth parents and family ends from the date of adoption and he/she is entitled to the property of the adopter. Under the maintenance law, it is the legal duty of every Hindu to maintain his/her wife, minor children, unmarried girls and old parents, whether he/she has property or not. Now a person is bound to maintain old or sick parents and children (both son and daughter) and wife. In 1946, the 'Separate Residence and Maintenance Act for Hindu Married Persons' was passed in which a detailed discussion has been done for fixing the amount of maintenance. This law of 1956 accepts it in the same form. Regarding the children, the responsibility for maintenance is of those who are entitled to the property of the deceased.

5. Dowry Prohibition Act, 1961 Dowry has been an important issue from the nineteenth century till today.

It remains a social problem. Indian social reformers, various organizations and other social service organizations have raised their voice against dowry from time to time. During the British rule, no act could be passed to stop it; but after independence, in 1961, the government presented the 'Dowry Prevention Bill' before the Lok Sabha and Rajya Sabha. There were some differences in both the houses on some sections of this bill. Therefore, a joint meeting of both the houses was called on 9 May 1961. It was decided in this that gifts given on the occasion of marriage will not be considered dowry, but fixing any fixed gifts or the amount of gifts while finalizing the marriage is a crime and will be punishable and whatever gifts or items are given in violation of this rule will be considered the property (trust property) of the wife, which will be received by her or her heirs. This bill received the President's assent on 22 May 1961 and was implemented all over India from 1 July 1961. This law mainly prohibits demanding and giving

dowry and provides for punishment for those who do so. If someone takes or gives dowry or helps in taking or giving dowry, he is a criminal and can be fined five thousand rupees and imprisoned for six months or given both.

The Central Government also passed the 'Dowry Prohibition (Amendment) Act' in 1984, which was implemented on 2 October 1985. According to this amendment, the amount of fine has been made ten thousand rupees and the period of punishment has been made two years. It was again amended in 1986 and the amount of fine was made fifteen thousand rupees and the period of punishment was five years. Also, it was made a non-bailable offence. Through this Act, dowry deaths were included in the 'Indian Penal Code' and the punishment for this crime can be from seven years to life imprisonment.

10.9.4 Impact of Social Legislations

Social legislations have had the greatest impact on Hindu social organization. Its impact can be divided into three categories-

1. Effect on the family Social laws have significantly affected the Hindu family and according to some scholars, these have led to instability in the family. Marriage has become a social contract rather than a union of many births which can be broken at any time. The position of the man in the family, especially the position of the head, has been greatly affected by these. The position of the Hindu wife has definitely improved and due to the right to property, her importance in the family has increased. The wife has got the right to divorce, which reduces her exploitation. Widow remarriage is also gradually getting recognition. Her condition is no longer as deplorable as before and the end of child marriages is also bringing about a change in the structure of the family.

2. Effect on Hindu marriage - Social laws have affected Hindu marriage so much that the entire Hindu social organization has changed. The main effects of social laws on Hindu marriage are as follows-

6) Monogamy is prevalent among Hindus and today polygamy (polyandry or polyandry) is a crime in many ways.

(a) Child marriages have almost ended.

(a) The religious aspect of Hindu marriage has weakened and it has come to be considered a social agreement.

(iv) Inter-caste and inter-religious marriages have been legally recognised.

(2) Sampinda relationships have been clearly defined (up to five generations on the father's side and three generations on the mother's side).

(vi) The wife also has the legal right to divorce.

(vii) Widow remarriage has been recognised.

NOTE

NOTE

(vi) The divorce rate has increased.

3. General impact on Hindu society Social laws have not only affected the institutions of family and marriage, but the entire Hindu social organization has been affected by them. The following are their main impacts on Hindu society:

(i) Their most important impact has been that today men and women have acquired equal rights (property, adoption, divorce etc.) and women are no longer mere slaves of men.

(i) Men's dominance has ended in every sphere of life. Today women have equal rights not only in the family but also in other aspects of life. Even in politics women are not behind men.

(ii) The practice of polygamy has ended in Hindu society and the status of women has improved.

(iv) Child marriages have completely ended and late marriages have started due to women's education and more job opportunities in cities. This has affected the size of Hindu families.

(v) Women and men have got equal rights of guardianship because now both the parents are guardians of the children.

(vi) The condition of widows has improved and the prohibition of remarriage is also gradually ending. Due to the right to property, not only the condition of widows has improved, but the general condition of Hindu women has also improved.

(vii) The instability in the Hindu family has increased and thus its foundation has been seriously damaged

(viii) Untouchability has been eliminated to a large extent, though the caste system still remains a serious problem.

(ix) As a result of these legislations, all barriers like caste, religion, sect etc. in marriage have now completely disappeared.

10.11 SUMMARY

In every society there are some such evil practices which even the administration cannot correct. To correct such evil practices, social reforms are done. Sahaj Sular does not bring about change in the whole society but it removes the evil practices spread in the society.

After independence, many religious and social reform movements took place in India which removed the narrow-mindedness and narrow-mindedness prevalent in human society. Only the people go for social work while social reforms remove social evils.

Through social development, society moves towards advancement and its organizations become progressive. Social development is divided into different areas of society.

Social security protects the members of an organisation from sudden calamities. The importance of social security has existed in India since ancient times.

NOTE**10.12 GLOSSARY**

- We call a sovereign political organisation of people residing in a particular geographical area a state.
- **Welfare State** Welfare state means a state in which the power is deliberately used to change the general economic system in such a way that the maximum fair and just distribution of wealth can be ensured.
- **Social Legislation:** Legislation made to bridge the gap between the current law and the needs of the society is called social legislation.

10.13 SUGGESTED READINGS – OER

Sr. No.	Title	URL	QR Code
1.	Social Work - An Introduction		

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10.15 PRACTICE QUESTION

Long answer question

- 1 What is a welfare state? Explain its main features.
2. Explain the meaning of welfare state and discuss its functions.

NOTE

3. What is social legislation? Review the major social legislations of the British period.

4. Write the definition of social legislation. Mention the major social legislations passed in India after independence.

Short answer questions

1. Write a note on the impact of social legislations in India.

2 Write short notes on the following-

(a) Concept of state

Social Work-An Introduction

(b) Problems of welfare state

(c) The impact of social legislation on Hindu society.

objective question

1

What are the main features of a welfare state?

(a) five

(b) six

(c) seven

(d) eight

Answer , (a)

UNIT-11

SOCIAL REFORM

NOTE

STRUCTURE

11.1 Introduction

11.2 Objective

11.3 Social Reforms

11.4 Meaning and Definition of Social Reform

11.5 Social Reforms in India

11.6 Difference between Social Work and Social Reform

11.7 Summary

11.8 Glossary

11.9 Suggested Readings

11.10 References

11.11 Exercise

11.1 INTRODUCTION

Theoreticians limit the scope of social work by institutionalizing and professionalizing it. Scientists working in the field of social work try to give its empirical definition. These definitions not only create confusion about the term social work, but also make it difficult to differentiate it from words like 'social welfare', 'social service', 'social reform'. In fact, the scope of social service is so vast that it includes social welfare, social service, social reform, social development, social security, etc.

11.2 OBJECTIVE

After studying this unit, you should be able to:

- Understand the concept, meaning, and necessity of social reform.
- Identify the major social evils and the historical context of 19th-century social reform in India.
- Clearly differentiate between professional social work and broader social reform movements.

NOTE

11.2 SOCIAL REFORMS

Another concept similar to social work is that of social reform. Every society has some evils. These evils are not only accepted by traditions, but often an attempt is made to justify them from a religious point of view. That is why the roots of these evils are so deep that it is very difficult to change or eliminate them. For example, there are many social evils in Indian society. The government has made strict laws to remove them, but these still exist in Indian society. Till now, no governmental and non-governmental efforts have been made to remove these evils. It is believed that social evils can be removed through social reform. Efforts are made in an organized manner and for this, social reform movements may also be required. Unlike reform, no movement is required for social work because its purpose is to enable groups and communities to solve their problems. Child marriage, dowry system.

11.3 MEANING AND DEFINITION OF SOCIAL REFORM

Social reform means removing the evils prevalent in the society, so it is not easy to remove them. Collective efforts are required for this, so that the ways which try to justify the evils can be changed. That is why collective movements are usually run for social reform. The objective of these movements is to get special and special facilities for the upliftment of general or specific (generally lower and Dalit) social groups for the reform of any social evil. Such movements are in open form and try to create a special type of public opinion by forming voluntary organizations. The objective of reform movements is not to change the entire network, but to change any one part of it (which is not considered good or is related to the evil).

11.4 SOCIAL REFORMS IN INDIA

After the freedom struggle of 1857, a wave of religious and social reforms came in India. Earlier, due to the increasing influence of Christianity, the followers of Hinduism not only started feeling powerless, but problems like idol worship, Sati system, prohibition of widow remarriage, untouchability, child marriage etc. had also weakened the Hindu society. That is why the 19th century emerged as the period of Indian renaissance. With the expansion of western education, Indians got the opportunity to study western science, literature and history. This removed narrowness from their minds and their outlook became broad and wide. Various western writers made Indians aware of the greatness of their ancient civilization and culture

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through the praise of ancient Indian culture, literature and art, as a result of which many reformers, saints and scholars discussed the true nature of Hinduism and raised their voice to remove religious and social evils.

The following are the important facts related to the social and religious reform movement in India:

1. Raja Ram Mohan Roy is called the 'Father of Indian Renaissance'. He is also called the prophet of Indian nationalism and the father of modern India. Raja Ram Mohan Roy established 'Vedanta College' in Calcutta and 'Hindu College' along with David Hare. Raja Ram Mohan Roy established 'Brahma Samaj' in Calcutta in 1828 AD, whose main objective was to end caste discrimination prevalent in the society, end untouchability, practice of child marriage and end superstition and conservatism. In 1866 AD, Keshav Chandra Sen again made the Brahmo Samaj movement an effective tool of healthy social reform movement. Keshav Chandra Sen established Brahmo Vidyalaya and Sangeet Sabha and published a magazine called 'Indian Mirror'.

2. Ishwarchandra Vidyasagar has an important place in social and religious reform movements. Apart from being a great scholar of Sanskrit, he was fully aware of the best elements of Western thinking. Ishwarchandra Vidyasagar had an important contribution in passing the Widow Remarriage Act in 1856.

3. The work of religious reform in Maharashtra was done by Paramhara Mandali which was established in 1840 AD and whose objective was to oppose the caste system and idol worship.

4. Atmaram Pandurang founded the Prarthana Samaj in Bombay. Atmaram Pandurang and Mahadev Govind Ranade started the work of social reform in Maharashtra through the Prarthana Samaj.

5. Arya Samaj was founded by Swami Dayanand Saraswati in 1875 in Bombay. The real name of Dayanand Saraswati was Mulshankar. Dayanand Saraswati gave the slogan 'Back to Vedas' to Indians.

6. Ramakrishna Mission was established by Swami Vivekananda in 1897. This mission was named after Ramakrishna Paramhansa. Swami Vivekananda's real name was Narendra Dutt. Vivekananda participated in the World Parliament of Religions in Chicago (America) in 1893.

7. The Theosophical Society was founded in New York (USA) in 1875 by Madam Blavatsky and American Colonel H.S. Olcott. The headquarters of the Theosophical Society in India was established in Adyar near

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Madras in 1886. The credit for making the Theosophical Society popular and successful in India goes to Mrs. Annie Besant.

8. Muhammadan Literary Society, established in 1863 in Calcutta, has an important contribution in the Muslim reform movement. This society inspired Indian Muslims to adopt western education and modern outlook. Muslim Nav Yuvak Mandal was formed under the leadership of Syed Ahmed Barelvi. He was also the leader of the Wahabi movement. The main center of the Wahabi movement was Patna. Muslim Literary Society, established in 1863 by Khan Bahadur Abdul Latif of Calcutta, opened many schools and colleges for Muslim students. The Ahmadiya movement was also a notable Muslim movement started in the nineteenth century, whose founder was Mirza Ghulam Ahmed. The 'Aligarh Movement' was started by Sir Syed Ahmed Khan. Under his leadership, his followers established the first Muslim Anglo Oriental College in Aligarh, which later became Aligarh Muslim University.

It is clear from the above discussion that social reform is related to eliminating social evils or providing special privileges and facilities to specific (generally low and downtrodden) social groups for their upliftment. Social reform is possible only through collective efforts. Since in social work also an attempt is made to develop the ability to establish constructive relations through collective actions, hence confusion arises between this and social reform.

11.5 DIFFERENCE BETWEEN SOCIAL WORK AND SOCIAL REFORM

Social work and social reform are two different concepts. In social work, special services are provided to problematic individuals, groups or communities so that they can become capable of solving their own problems. Case work is mainly used in this. Social work is mainly done in social institutions, departments or related organizations such as hospitals, courts, schools, reform homes, prisons etc. No collective effort or movement is required for this. It is certain that the workers who work in these departments must have knowledge of social welfare administration. Social welfare administration is a process of converting social policy into social services.

The aim of social work is not to remove social evils but to provide professional services to deprived or problematic individuals, groups or communities so that they can solve their problems themselves. These services are provided by social workers. However, the reform of deprived and weaker sections is a part of the subject area of social work. The aim of social reform is to change the life order of the entire community, while

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the aim of social work is to fulfill the needs of individuals and groups within the existing paradigms.

Social reforms are generally carried out under the leadership of a leader.

11.6 SUMMARY

Social laws are for social reform. Social laws are made to curb the evil practices of the society. These laws affect family, marriage, every function of the society and the individual. Social reform means eliminating social evils or providing special facilities to specific social groups for their upliftment, and is achieved through collective movements rather than the case-by-case, service-oriented approach of social work.

11.7 GLOSSARY

- **Social Reform:** Collective, organized efforts and movements aimed at eradicating deep-rooted societal evils and changing specific parts of the social system to uplift marginalized groups.
- **Social Work:** A professional service providing targeted assistance (such as case work) to enable problematic individuals, groups, or communities to solve their own problems within the existing social paradigm.
- **Indian Renaissance:** A period of intellectual awakening in 19th-century India characterized by a wave of religious and social reforms to eliminate practices like untouchability, the Sati system, and child marriage.

11.9 SUGGESTED READINGS - OER

Sr. No.	Title	URL	QR Code
1.	Social Work - An Introduction		

11.10 REFERENCES

- Friedlander, W. A. (1955). *Introduction to Social Welfare*. New York: Prentice-Hall Inc.

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- Desai, A. R. (1966). *Social Background of Indian Nationalism*. Bombay: Popular Prakashan.
- Heimsath, C. H. (1964). *Indian Nationalism and Hindu Social Reform*. Princeton University Press.

11.11 EXERCISE

Part 1

A. Multiple Choice Questions (MCQs)

1. Who is known as the 'Father of Indian Renaissance'?
a) Swami Vivekananda b) Raja Ram Mohan Roy
c) Ishwarchandra Vidyasagar d) Swami Dayanand Saraswati
2. What is the primary objective of social work as compared to social reform?
a) To completely change the life order of the entire community
b) To lead collective movements against social evils
c) To provide professional services to individuals or groups to solve their own problems
d) To reform laws affecting marriage and family
3. In which year was the Brahma Samaj established in Calcutta?
a) 1840 b) 1856
c) 1828 d) 1875
4. Who founded the Arya Samaj and gave the slogan 'Back to Vedas'?
a) Atmaram Pandurang
b) Swami Dayanand Saraswati
c) Sir Syed Ahmed Khan
d) Annie Besant
5. Which of the following is cited as a deep-rooted social evil requiring social reform in Indian society?
a) Industrialization
b) Western education
c) Professionalization of services
d) Child marriage and the dowry system

NOTE**Answers with Explanations:**

1. **b) Raja Ram Mohan Roy** - He is called the 'Father of Indian Renaissance' because of his pivotal role in establishing the Brahma Samaj in 1828 to eradicate untouchability, child marriage, and superstition.
2. **c) To provide professional services to individuals or groups to solve their own problems** - Social work focuses on enabling problematic individuals or groups to resolve their issues within existing paradigms, often using case work, whereas social reform aims to change the entire community's life order.
3. **c) 1828** - Raja Ram Mohan Roy established the Brahma Samaj in Calcutta in 1828 AD with the main objective of ending caste discrimination and superstition.
4. **b) Swami Dayanand Saraswati** - He founded the Arya Samaj in 1875 and popularized the slogan 'Back to Vedas' as a foundational philosophy for social and religious reform.
5. **d) Child marriage and the dowry system** - These are primary examples of deep-rooted evils in Indian society that persist despite strict laws, requiring organized social reform movements to change public opinion and eliminate them.

B. Small answer type question

1. What is the fundamental meaning and objective of social reform?
2. How did the expansion of western education influence the Indian renaissance in the 19th century?
3. Mention the specific contributions of Ishwarchandra Vidyasagar and Swami Vivekananda to Indian social reform.

Part 2**C. Long answer type question (200 words)**

1. Discuss the concept of social reform and explain why collective movements are generally required to eradicate deep-rooted social evils. Support your answer with examples of social evils present in Indian society.
2. Briefly describe the major social and religious reform movements in India after the 1857 freedom struggle. Highlight the foundational organizations formed in Maharashtra and their key leaders.

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Part 3

D. Long answer type question (300 words)

1. Critically analyze the differences between social work and social reform. In your answer, clearly distinguish their objectives, target groups, required efforts (e.g., case work vs. collective movements), and operational frameworks. Explain why institutionalizing and professionalizing social work makes it fundamentally different from reforming a society.
2. "The 19th century emerged as the period of Indian renaissance." Elaborate on this statement in detail. Discuss the socio-cultural conditions and the influence of Christianity and western science that led to this awakening. Detail the various movements initiated by both Hindu and Muslim reformers to restructure society, eliminate religious evils, and revive cultural pride.

UNIT-12

SOCIAL DEVELOPMENT AND SAFETY

NOTE

STRUCTURE

12.1 Introduction

12.2 Objective

12.3 Social Development

12.4 Different Aspects or Areas of Social Development

12.5 Factors Helpful in Social Development

12.6 Social Security

12.7 Summary

12.8 Glossary

12.9 Answers to Check Your Progress

12.10 Suggested Readings — OER

12.11 References

12.12 Exercise

12.1 INTRODUCTION

Just as social reform is frequently used interchangeably with social work, so too are social development and social security. Yet each has a distinct scope, set of indicators, and relationship to the discipline of social work. This unit examines social development first, followed by social security, and concludes by situating both alongside social work.

12.2 OBJECTIVE

After studying this unit, you should be able to:

- Define the concept, characteristics, and key indicators of social development.
- Identify the various dimensions and operational areas of social development within modern societies.
- Analyze the key factors that facilitate or hinder social development.
- Explain the concept of social security and examine various legal frameworks in India, including social insurance and social assistance schemes (such as the Employees' State Insurance Act, Employees' Provident Fund, and Maternity Benefit Act).

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12.3 SOCIAL DEVELOPMENT

Social development is a form of social change in which there is growth in interaction and progress towards an advanced direction. Development is a change that takes place in an advanced direction. According to Ponsioen, "Development is a word with a proper meaning for change. It is related to the growth that is already present in something." According to Hayes, "Social development means the development of a good outlook towards life and a good inner consciousness and some basic moral principles by the members of the society." According to Ginsberg, "Communities develop to fulfill the common needs and aspirations of their members." Thus, it is clear that development means that form of social change in which the society moves forward in an advanced direction so that the needs and aspirations of the general public can be fulfilled. It has various dimensions, of which economic, political and ecological dimensions are the main ones.

12.3.1 Salient Features of Social Development

The main features of social development are as follows:

1. Increase in human knowledge — An important characteristic of social development is the increase in human knowledge because when the knowledge of most of the members of a society increases, then the society develops.
2. Increase in human control over natural forces — The second characteristic of social development is the increase in human control over natural forces. When a person is no longer a slave of nature but gains control over it through technological inventions, society develops.
3. The main role of external elements — Unlike evolution, external elements play a major role in social development. Adaptation, geographical environment, abundance of minerals etc. are helpful in development. These are external elements.
4. Holistic development of human powers — Social development is not merely economic development but it is holistic development of human powers because it takes into account all aspects of life and all areas of society.
5. Lack of universality — There is a lack of universality in social development because, on one hand, its pace is not uniform and on the other hand, unfavourable conditions sometimes obstruct development.

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6. Based on science and technology — Social development is based on science and technology. As a result, division of labour increases, means of communication also increase and the number of institutions and committees also increases.

12.3.2 Indicators of Social Development

The main indicators of social development are as follows:

1. Economic Planning — Another indicator of social development is economic planning. It is a universal fact that social development is not possible without economic development.

2. Social Planning — Social development is considered to be the result of social planning. If social planning is emphasized in a society, then we consider it as the root cause of social development.

3. Health of citizens — An important indicator of social development is that more and more citizens are physically and mentally healthy. The health of citizens (public health) can be measured by the increase in average life expectancy.

4. Social equality — Equal opportunities for progress in all groups and classes of society are also considered an indicator of social development. If the society is moving towards social equality, then it can be said that its social development is taking place.

5. Equal opportunity in education — Education is the main agency of social development. For development, it is necessary to provide equal opportunity in education to all citizens. If different classes in a society have unequal opportunity in education, then it hinders social development. Education opens many such paths for the students which makes their progress possible.

6. Standard of living — Standard of living is also considered an indicator of social development. If the standard of living of the citizens of a country is high and their minimum needs are easily fulfilled, then it can be called a developed country.

7. Public security and welfare — If there is no public system for public security and welfare in the country, then the country cannot develop on the basis of welfare of a few people. Dependency makes a person crippled and selfless. Therefore, social security and welfare are essential for social development.

8. Increase in the number of organisations and institutions — The more voluntary organisations there are in a country, the more developed it is considered from the social point of view. In the modern era, non-

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governmental organisations have played an important role in development, that is why the development of voluntary organisations is considered an indicator of social development. Similarly, increase in the number of institutions is also an indicator of social development. Institutions play an important role in providing stability to the social structure.

9. Freedom — Freedom is also considered an important indicator of social development. Freedom to think, take initiative and mold oneself in any form according to one's wish is an indicator of social development. The more freedom the citizens have, the greater is the possibility of social development.

10. Reciprocity — The increase in reciprocity among different individuals and groups is said to be an indicator of social development. In the absence of reciprocity, development plans are obstructed and their benefits do not reach the people and groups for whom they are made.

12.4 DIFFERENT ASPECTS OR AREAS OF SOCIAL DEVELOPMENT

Man is a social animal and all his activities take place in society. In reality, man is dependent on man and society on man. At the time of birth, man is in a completely helpless state but gradually social qualities develop in man through the process of socialization with the help of other men. Social development plays a major role in the socialization of man and many scholars believe that the personality of man will be as per the social environment he gets. Therefore, it can be said that the most appropriate measure of economic development is social development. Social development is a vast multi-faceted area. Its major aspects are as follows:

1. Development of social relations,
2. Development of social institutions,
3. Cultural development,
4. Economic development,
5. Political development,
6. Industrial and technological development,
7. Development of personality, and
8. Overall social development.

12.5 FACTORS HELPFUL IN SOCIAL DEVELOPMENT

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The process of social development does not function in the same way in all societies. In fact, many factors help in this, the main ones of which are as follows:

1. Abundance of economic resources — Economic conditions play an important role in determining social development. Economic resources like equality of opportunities, high standard of living, abundance of minerals etc. are helpful factors in social development and in their absence social development gets blocked.
2. Favourable geographical environment — Favourable geographical environment is also necessary for social development. Good climate, fertile land, adequate means of irrigation etc. are such favourable conditions which accelerate the pace of social development.
3. Government policy — Government policy can also help in social development or can hinder the pace of development. If the government makes more practical plans and implements them honestly then development is sure to happen.
4. Treatment of social diseases (evils) — Social development in any society is not possible unless the diseases prevalent in it are treated; the all-round development of the society is not possible without curing diseases like unemployment, poverty, crime, child abuse, corruption etc.
5. Social mobility — Another factor that helps in social development is social mobility. If a person gets opportunities for mobility on the basis of his qualities and abilities, then the speed of development increases. Lack of mobility makes the society stagnant and immobile.

Apart from the above factors, it is also important to have awareness for development among the public because if there is no desire for development, then all efforts are futile. Sometimes expansion of education also helps because the public becomes more aware of development. Hence public cooperation and education can also be considered as supporting factors in social development.

12.5.1 Factors Impeding Social Development

The following are the main factors that obstruct or hinder social development:

1. Unfavourable geographical conditions,
2. Lack of abundant resources,

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3. Religious superstition prevalent among the public,
4. People's indifference towards development,
5. Autocracy of the ruling class and lack of government efforts,
6. Selfishness and individualism, and
7. Prevalence of social problems like casteism, racism, communalism, corruption, unemployment and poverty.

12.5.2 Difference between Social Development and Social Work

Social development and social work are not the same. The aim of social work is not to develop the entire society but to provide help and services only to those people who are suffering from various problems or are deprived. Social development is a broader concept than social work. The factors that promote or hinder social development are quite different from the factors that affect social work. Social development depends to a large extent on government policies, while social work is based on social welfare and religious beliefs. Since both try to fulfill the needs and aspirations of the general public, it is natural for them to have a close relationship. However, it is not appropriate to consider both as one.

12.6 SOCIAL SECURITY

Social security is a security which is a collective effort by the society through a suitable organisation to provide a desired minimum standard of living against accidental events such as illness, unemployment, accidents, industrial diseases, maternity, old age, death of breadwinner in the family etc. which damage the working capacity of its members and degrade their standard of living. Social security is a dynamic concept. Its form and area keep changing with the passage of time. Every society arranges social security for its members according to its strength. Hence, in some countries, social security means only income related security, whereas in other countries, it includes the entire area of income security, health and welfare security and in some countries, housing arrangements are also included in it.

12.6.1 Meaning and Definitions of Social Security

Social security means protection of the members of an organization or the employees of an enterprise from accidental calamities. Social security is becoming an essential feature of modern welfare states. According to the International Labour Organization, "Social security is the protection which society provides through special organizations against the dangers which attack its members." According to Maurice

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Stack, "Social security is the protection which society provides through special organizations against the dangers which attack its members."

By security we understand the programmes of protection by the society against those unforeseen calamities of modern life against which the individual is not expected to protect himself and his family through his own ability and foresight, such as illness, unemployment, old age, dependency, industrial accidents, disability etc. According to Sir William Beveridge, "Social security is an attack on five evils, namely, need, disease, ignorance, filth and unemployment." Thus it is clear that social security means providing help in protecting the members against unforeseen calamities.

12.6.2 Elements of Social Security

Under the aegis of the International Labour Organisation, the 26th conference was held in Philadelphia in 1944 and the 34th conference was held in New York in 1951. The following three essential elements of social security were determined in these conferences:

1. Preventive — (i) Proper provision of medical care, and (ii) Providing additional assistance to workers who have a large number of dependents.
2. To make arrangements for social security through the Constitution, and
3. To make public and partially administrative arrangements for social security.

The following three elements are essential for the social security of the entire country:

1. Preventive or curative treatment should be provided in case of involuntary loss of full or partial income from work, or arrangement should be made to provide additional income to those workers who have a large number of dependents.
2. Arrangement through Constitution — There should be a provision for giving some rights to individuals on the basis of the Constitution. Along with this, some responsibilities should also be assigned to public or independent organizations in financial terms.
3. Administration — Social security should be administered by public and independent associations. Thus, all those schemes which fulfill the above mentioned three conditions come under the national social security system. In the present era, with the emergence of the idea of the welfare state, it has expanded to all sections of society.

NOTE

While making a code plan for social security, the following things should be kept in mind:

1. Employment security.
2. Safety in relation to proper working conditions.
3. Security of fulfillment of minimum requirements in times of unemployment.
4. Facility of family insurance in case of accident.
5. Facility to receive pension or income after retirement.
6. Arrangements for use of health facilities.
7. Facilities for self-improvement and entertainment.

Due to social security, a person gets freedom from his personal problems. He is a member of the society and if he is assured that the complete responsibility of his security is with the society then he will try to do his work with devotion.

12.6.3 Difference between Social Security and Social Work

Social security and social work are two different concepts. The objective of social security is to compensate the injured person, to try for his rehabilitation and to make necessary arrangements for the relief of the dangers faced by him. Measures like social insurance, social assistance and social service are adopted for this type of security. There are two stages of a human being when he has to depend on others and needs social security — childhood and old age. Apart from these two stages, he is surrounded by many types of difficulties in his domestic life. Security is considered essential to get rid of these difficulties. Social security increases national production, helps in protecting manpower, makes social life safe and pleasant, helps orphan children to continue their education, keeps life secure in case of unemployment or job loss, and increases national prosperity. It is also essential from the point of view of social and national duty, and can protect human values and rights.

According to Maurice Stack, social security means those programs given by the society which provide support in times of sudden disasters such as illness, unemployment, old age, and industrial accident — disabilities that a person may never anticipate and that leave him unable to fulfil his and his family's needs. This type of general security is achieved through public assistance, social security, health prevention activities and welfare services, which form a large and important part of the welfare sector in many countries.

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Unlike social security, social work is a limited concept because it is related to providing professional service to a problematic or deprived person, group or community. In this, neither is emphasis laid on giving help in a particular situation, nor is any effort made to increase the prosperity of the entire nation. The powerful medium of social security is the government, whereas social service can be provided by government, semi-government and non-government voluntary organizations. The form of administration of both is different, and there is also a difference in the beliefs and principles of both. Nevertheless, social security is also included under the broader scope of social work.

12.6.4 Social Security in India

The social security system in India is very ancient. The description of the social security system is found in ancient texts. Shukracharya adopted this system in the sixth century before Christ. Kautilya described various rules of social security in Shukr-Niti in the fourth century before Christ. Shukracharya wrote that laborers should get rest during the day, that if they get injured while working they should be given compensation, and he also made rules of holidays permanent. In case of death while working, the dependent of the deceased should get one-eighth of the salary of the service period per year as compensation, and Shukracharya also instructed that one-eighth of the salary per year should be given to the laborer as a reward — what can be called an early bonus system. According to Shukracharya, if a servant or employee has served for 40 years, he is entitled to receive half of the salary as pension. Kautilya made similar rules.

Some acts were made for social security during British rule, but these acts were of little use at that time — most workers were poor and uneducated, so they could not understand the laws, and their situation was not such that they could sue wealthy industrialists. An important contribution of British rule is the Labour Compensation Act, passed in 1923. In ancient times, the system of social security was the joint family, sometimes supplemented by state assistance, but there was no definite legislation. Some members of society also arranged for social security in the form of personal insurance.

Along with the development of industrialization in India, the need for social security was felt. At the conference of Labour Ministers of India in 1938, it was decided that a large social security scheme should be prepared for the health of workers. The Royal Commission of Labour also suggested connecting workers with the villages, as this helps in reducing the pressure on wages.

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In the present era, some acts related to social security have been made in India, the main ones of which are as follows:

1. Workmen's Compensation Act, 1923

The present age is a scientific and mechanised age, so the lives of industrial workers are always at some risk. To protect workers, the Workmen's Compensation Act, 1923 was passed and implemented in July 1924. Amendments have been made in this Act in 1926, 1929, 1933, 1937, 1938, 1939, 1942, 1946, 1959, 1962 and 1976. This Act applies to railways, factories, plantations, mines, machine-driven vehicles and construction works where 10 or more workers with power, or 50 or more workers without power, are employed. It does not include employees who work in offices, are in security forces, or earn a salary above a specified threshold. Prior to 1922, no special efforts ensured compensation for injured workers; a worker or his dependents had to file a case in court, and the right to compensation existed only if the accident happened during and because of work. In the case of Gauri Kikar vs Radhakrishna Cotton Mill, a thread stitcher who went to another department and was injured there was denied compensation because the court ruled he had gone to interfere in another department's work.

The Compensation Act is enforced by the Labour Compensation Commissioner under the state, and is applicable across India except Jammu and Kashmir. If a worker is injured in an accident while working, the employer must compensate him; if the injury is expected to heal within seven days, the worker is at fault, and death does not occur, the employer is not bound to pay compensation. The amount of compensation depends on the type of injury and the worker's monthly wages, decided by the court where the worker is not at fault. This Act benefits both employers and workers: workers are confident of compensation in case of accident, and employers know in advance the compensation amounts specified in the Act's schedules.

2. Employees Provident Fund Act, 1952

This Act was implemented in 1952 and its coverage expanded steadily — from about 2.9 million workers in 12,000 institutions across 64 industries in 1961, to 5.3 million workers in 43,000 institutions across 119 industries by September 1968, and 156 industries from 30 June 1979. An amendment in 1960 extended it to institutions employing 20 or more people, and to workers who have been employed for more than three years. Employees who have worked continuously for at least 240 days in a year, within specified wage limits, must contribute; smaller cooperative institutions are exempt. The worker contributes a

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percentage of salary and the employer matches it, with a higher rate applying to certain industries. A special revolving fund established in 1960 helps institutions unable to pay full or partial provident fund dues to retiring members. The Act has since been further expanded.

The Act is administered by a Central Commissioner and State Commissioners, with the country divided into regional offices and inspectors ensuring implementation, across all of India except Jammu and Kashmir. Insurance facility was added to the Provident Fund from August 1976, giving heirs an additional amount on an employee's death equal to the average provident fund balance of the last three years (subject to a minimum). Family pension was added from March 1971, with members contributing a share of wages matched by industrialists and the Central Government.

3. Coal Mines Provident Fund Scheme

This scheme is applicable to coal mines across India (except Jammu and Kashmir) under the Coal Mines Provident Fund and Bonus Scheme Act, 1948. Both employer and worker contribute a percentage of the total salary, with the employee able to contribute more if desired. The scheme provides advance grants for building houses, buying shares of consumer cooperative societies, etc., and was amended in January 1973 to link bonus to the number of days an employee remains present. By the end of 1976, employees of hundreds of coal mines across the country were benefiting from this scheme.

4. Death Relief Fund

A death relief fund was established in January 1963, providing financial assistance to the deceased employees of non-exempt institutions and their heirs, for members whose salary at the time of death was below a specified threshold.

5. Maternity Benefit

This was a commendable measure for the security of women workers. Maternity benefit — leave before and after childbirth and other facilities — has been arranged for women workers across the states. A woman cannot be removed from her job during the delivery period or made to do hard work, and leave is given for breastfeeding until the child is 15 months old. The Maternity Benefit Act was accepted by the state in 1929, and to bring uniformity, the central Maternity Benefit Act of 1961 was passed with various state-specific provisions — for example, requirements for crèches where a threshold number of women work, provisions for leave in several states, and additional paid leave for illness during delivery in some states. Administration lies with State

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Government Factory Inspectors, the Chief Inspector of Mines for mines, and the Mine Welfare Commissioner for coal mines.

6. Employees' State Insurance Act, 1948

This Act provides for social security and health insurance for workers across India, except Jammu and Kashmir. It initially applied to industries with a minimum number of employees using power, within specified wage limits, later expanded, and about 20 lakh industrial workers benefit from this law. State governments have the right, with central government approval, to extend it to industrial, commercial, agricultural and other institutions in their state.

Administration is handled by the Employees' State Insurance Corporation, a government board with representatives of the central and state governments, employers and workers, managed by a permanent committee with equal representation for workers and owners. An Employees' State Insurance Fund, financed by contributions from workers, owners, and the central and state governments, supports the scheme. Additional facilities provided under this Act include:

- (i) Sickness assistance — Cash assistance is given to insured persons on falling sick, for a limited number of days each year, at roughly half of daily wages, with extended assistance for conditions like tuberculosis, leprosy, cancer or mental illness.
- (ii) Maternity Benefit — Assistance is provided to women workers during delivery for a set number of weeks before and after childbirth, along with related medical facilities during pregnancy.
- (iii) Disability Benefit — If a worker becomes unfit to work due to a workplace accident or occupational disease, disability benefit is given by the Board as per the Workmen's Compensation Rules.
- (iv) Benefits for dependents of workers — If an insured worker dies while working, assistance is provided to dependents (widow, children, or other dependents in the absence of these) as an annual stipend, decided by the Employees' Insurance Court, along with a fixed amount for last rites.
- (v) Benefits related to medicine and treatment — The insured person and family members are entitled to medical treatment through dispensaries, hospitals and doctors established under the law, including mobile dispensaries able to reach the homes of the sick.

Check Your Progress

1. What is the key difference between social insurance and social assistance?

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2. State the primary objective of the Employees' State Insurance (ESI) Act, 1948.

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NOTE**12.7 SUMMARY**

Welfare states are those in which a person can be fully developed politically, economically and socially. The main function of a welfare state is to raise the standard of living of all by providing equal opportunities to them. In a welfare state, all individuals are provided economic security and political security.

Social development is the advancement of society along economic, political and ecological dimensions, measured through indicators such as economic planning, health, education, equality and freedom.

Social security complements this by protecting individuals against life's unforeseen calamities illness, unemployment, old age, industrial accidents through a framework of preventive, constitutional and administrative measures, given concrete form in India through Acts such as the Workmen's Compensation

Act, 1923, the Employees Provident Fund Act, 1952, and the Employees' State Insurance Act, 1948.

12.8 GLOSSARY

- **Social Development:** A progressive, holistic process of structural, economic, and institutional change aimed at enhancing the well-being, equality, and overall quality of life for all citizens.
- **Social Security:** Measures provided by society and the state to protect workers and vulnerable populations against economic and social distress caused by sickness, maternity, employment injury, invalidity, old age, or unemployment.
- **Social Insurance:** A contributory social security scheme funded through payments by employees, employers, and state subsidies

NOTE

to provide financial and medical benefits during contingent life events (e.g., ESI, EPF).

- **Social Assistance:** Non-contributory, tax-funded aid and benefits provided directly by the state to underprivileged, destitute, or vulnerable groups without requiring previous contributions.
- **Human Development Index (HDI):** A composite statistic measuring average achievement in key dimensions of human development, including health (life expectancy), education (literacy rate), and standard of living (per capita income).

12.9 ANSWERS TO CHECK YOUR PROGRESS

1. Social development refers to a continuous, planned process of improving social structures, institutions, and overall human well-being, ensuring equitable distribution of resources and opportunities across society.
2. Literacy rate/educational attainment and life expectancy/access to healthcare facilities.

12.10 SUGGESTED READINGS — OER

Sr. No.	Title	URL	QR Code
1.	Social Work - An Introduction		

12.11 REFERENCES

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12.12 EXERCISE

NOTE

Part 1

A. Multiple Choice Questions (MCQs)

1. Which of the following best defines social development?
 - a) Rapid expansion of heavy industries only
 - b) Qualitative improvement in social structures, equality, and human well-being
 - c) Provision of emergency relief during temporary economic crises
 - d) Purely individual-level psychological therapy
2. Which mechanism of social security requires regular financial contributions from both employees and employers?
 - a) Social Assistance b) Philanthropic Charity
 - c) Social Insurance d) Public Welfare Grants
3. In which year was the Employees' State Insurance (ESI) Act enacted in India?
 - a) 1948 b) 1952
 - c) 1961 d) 1972
4. Which of the following is a non-contributory social security benefit funded through tax revenues?
 - a) Employees' Provident Fund (EPF)
 - b) Employees' State Insurance (ESI)
 - c) Old-Age Pension for destitute citizens (Social Assistance)
 - d) Contributory Pension Scheme
5. What is a key factor that negatively impacts or impedes social development in a region?
 - a) High literacy rate
 - b) Gender inequality and severe social stratification
 - c) Efficient public healthcare infrastructure
 - d) Decentralized local governance

Answers with Explanations:

NOTE

1. **b) Qualitative improvement in social structures, equality, and human well-being** - Social development focuses on comprehensive structural changes that enhance human well-being, equitable opportunities, and social institutions, rather than focusing solely on economic growth.
2. **c) Social Insurance** - Social insurance relies on a pooled contributory principle where employees, employers, and sometimes the government contribute funds to protect against specific contingencies like sickness or disability.
3. **a) 1948** - The Employees' State Insurance Act was enacted in 1948 as one of the first major statutory social security measures for organized sector industrial workers in independent India.
4. **c) Old-Age Pension for destitute citizens (Social Assistance)** - Social assistance schemes are fully funded by the state to support destitute or vulnerable individuals without demanding prior contributions from beneficiaries.
5. **b) Gender inequality and severe social stratification** - Discriminatory social barriers and extreme inequality restrict access to education, economic opportunities, and health, directly retarding the social development process.

B. Small answer type question

1. Define 'Social Security' and distinguish between its two primary forms.
2. What are the key social indicators used to evaluate a nation's level of social development?
3. Briefly outline the primary objectives of the Employees' Provident Fund (EPF) Act.
4. Name three major factors that actively promote and facilitate social development.

Part 2

C. Long answer type question (200 words)

1. Discuss the concept of Social Development and elaborate on its key features and primary areas of intervention in developing nations like India.
2. Explain the necessity of social security mechanisms in modern industrial societies. Differentiate clearly between social

insurance and social assistance with suitable statutory examples.

NOTE

Part 3

D. Long answer type question (300 words)

1. Examine the major statutory social security measures implemented in India for organized sector workers. Detail the provisions, benefits, and operational structure of key legislations such as the Employees' State Insurance (ESI) Act, Employees' Provident Fund (EPF) Act, and the Maternity Benefit Act.
2. "Economic growth alone does not guarantee Social Development." Critically analyze this statement. Discuss the major social, political, and institutional factors that support or hinder social development, and explain why human welfare must be prioritized alongside industrial expansion.

NOTE

UNIT-13

SOCIAL MOVEMENT AND SOCIAL REFORM MOVEMENTS

NOTE

STRUCTURE

- 13.1 Introduction**
- 13.2 Objective**
- 13.3 The Concept of Social Movement**
- 13.4 Nature of Social Movements**
- 13.5 Stages of Development of Social Movements**
- 13.6 Social Reform Movement in India**
- 13.7 Summary**
- 13.8 Glossary**
- 13.9 Answers to Check Your Progress**
- 13.10 Suggested Readings — OER**
- 13.11 References**
- 13.12 Exercise**

13.1 INTRODUCTION

One of the various forms of social change is social movement. The interest of social scientists (especially sociologists and social workers) in the study of social movements is a modern phenomenon. The main reason for this is that the study of social movements has been considered the domain of history, hence this task was left to historians. In the last two-three decades, interest in the study of social movements has increased considerably in developed and developing countries. In fact, today no social science can ignore the study of social movements.

13.2 OBJECTIVE

After studying this unit, you should be able to:

- Define the concept of a social movement and understand its core ideology and collective nature.
- Distinguish the nature of social movements from formal institutions, committees, and pressure groups.
- Identify and describe the distinct stages of development in a social movement (such as restlessness, solidarity, morale, ideology, and operational tactics).

NOTE

- Evaluate the major historical social reform movements in India, including the Brahmo Samaj, Arya Samaj, Theosophical Society, Ramakrishna Mission, and key Muslim reform movements.

13.3 THE CONCEPT OF SOCIAL MOVEMENT

The words 'movement' and 'social movement' have been used in a very broad sense because sometimes any kind of collective behaviour is termed a movement — a movement being a sequence of continuous efforts made by individuals to move towards a particular social goal. If we accept this definition, then it becomes a difficult problem in sociology to separate social movement from any other kind of collective behaviour. Therefore, sociologists have defined the term social movement in more specific words. According to Blumer, "Social movement is a collective effort to bring about a change in the society or its members or to oppose it." According to Merrill and Eldredge, "Social movements are efforts made more or less consciously to bring about changes in traditions." According to Rose, social movements promote an informal organization of a large number of people to achieve social goals, modifying or transforming the dominant cultural complexes, institutions or specific classes of a society through collective effort. Similarly, according to Cameron, "Social movements occur when a large number of people band together to change some part of the existing culture or social system or to establish another in its place."

On the basis of various definitions of social movement, it can be said that it is an organized effort to bring about change in the social structure or system, or to oppose it, which is based on a common ideology. According to Blumer, ideology plays a very important role in the life of a social movement. This is appropriate because, from a sociological point of view, a social movement involves both events, actions and interactions related to ideology, and a goal of socio-cultural change.

Some characteristics of social movements become clear from these definitions, the main ones of which are as follows:

1. A form of social change — A social movement is a form of social change because its aim is usually to bring about changes in the social system or to oppose such changes. The people participating in it are aware of its goals.

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2. Collective action or effort — Social movement is based on collective action or effort, that is, in this the members have to make continuous efforts to achieve the goal. A single person cannot start a movement.
3. Definite goal — Social movements are not aimless; they have a clear goal which is known to the people supporting it, and they are connected with each other due to this common goal.
4. Organization — Organization is a must in every social movement. In fact, no movement can start without organization. It is possible that in its initial stages the movement may not be very organized, but as it gains momentum, the amount of organization in it also increases. This organization can be in both informal and formal forms.
5. Continuous process — Most movements do not develop suddenly, but despite being vague in the beginning, they become completely clear in the later stages. Therefore, it takes a lot of time for social movements to develop, that is, the movements continue to exist for a long time.
6. Ideology — Behind every movement there is some kind of ideology. In fact, ideology is an important part of a social movement. It is because of this general ideology that a movement is considered right and supported by its followers.
7. Crisis or problem — Every movement starts as a result of some crisis or problem. The reason for most movements is the current situation which the agitators want to change. If there is no crisis or problematic situation, then it is not possible to even think about the development of the movement.
8. Actionable position — Every movement also has an actionable aspect which is decided by the agitators. This can be in the form of organising meetings, observing protest days, putting up and distributing pamphlets and posters, or taking more extreme action such as stopping buses or trains, staging sit-ins in public places, or damaging public property. Most movements have some form of actionable tactic.

13.4 NATURE OF SOCIAL MOVEMENTS

There is a difference of opinion among scholars about the nature of social movement, because some people consider it a form of social change while some consider it a field of collective behaviour. If some scholars emphasize its idealistic aspect, others talk about its structural and psychological aspect. Sometimes movements are considered a part of voluntary organization. Due to relating them to various types of fields, it becomes difficult to discuss their nature.

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While explaining the nature of social movements, Horton and Hunt have emphasized the following three things:

1. Social movements are not institutions — Despite being related to collective behaviour, there is a difference in the nature of social movements and institutions. Institutions have stability and are considered essential and valuable for the continuity of society, while movements are temporary in nature because they end after achieving their objective and often oppose institutions. Therefore, they should be understood as different from social institutions.

2. Social movements are not committees — Despite similarity in objectives and temporary nature, social movements differ from committees on the basis of their specific ideology, development, organization and working method. A movement has a specific ideology, while a committee does not. A committee is formally constituted, while a movement can have informal organization and sometimes movements are unorganized. A committee fulfills its objectives only through methods approved by society, while movements sometimes adopt anti-social actions. Hence movements are not committees.

3. Social movement is not a pressure or interest group — Although a social movement can work as a pressure group or interest group, it is not always necessary. Pressure and interest groups work only for the fulfillment of their own interests, but the objective of movements can be public interest or the change of prevailing norms and values. Therefore, a movement is not simply a pressure or interest group, though today it cannot be said that movements are always in the public interest, since some movements are now linked to political parties and may serve narrower interests.

13.5 STAGES OF DEVELOPMENT OF SOCIAL MOVEMENTS

Social movements typically pass through several identifiable stages as they develop:

1. Unrest or restlessness — The earliest stage involves a diffuse sense of dissatisfaction among a section of people, without a clearly defined direction.

2. Development of a definite spirit — In this second stage, a definite spirit and principles are formed regarding the movement. This feeling of union is essential to bring the agitators closer to each other.

3. Development of morale — In the third stage, the morale of the agitators becomes more firm and determined. If supporters develop the

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feeling that the objective of the movement is sacred and that injustice will be removed by it, the success of the movement is almost certain.

4. Creation of ideology — In this fourth stage, a definite ideology is created for the continuity of the movement, developed by leaders or intellectuals supporting the movement, which soon gains wide support. Ideology plays an important role in a social movement — if it lacks the ability to influence the agitators, the movement cannot play any important role.

5. Development of operational tactics — After the development of ideology, useful tactics are discussed to operationalise the movement, and an attempt is made to reach consensus on alternative tactics for different situations. It is not necessary that the tactics of one country, state or movement will help another. We also call this the stage of formalisation and institutionalisation.

13.6 SOCIAL REFORM MOVEMENT IN INDIA

At the time of entering the 19th century, Indian society was going through a very bad state. The Mughal Empire had almost ended. Seven hundred years of Muslim rule and 150 years of British rule had brought Hindus to a state of degradation, and they were suffering from an inferiority complex, having forgotten much of their ancient cultural heritage. In the social sphere, evils like untouchability, child marriage and Sati Pratha were encouraging social disintegration, so much so that the period came to be called the 'Dark Age'. During British rule, the influence of Christianity started spreading rapidly, and the ridicule directed at Hindu religion and society by some Christian preachers challenged Indian leaders and spurred them to reform Indian religion and society. At the same time, western thinkers like Sir William Jones and Max Muller started giving detailed and often admiring accounts of Indian culture, and English education and western literature also pushed Indians to reconsider and reform their traditions.

Fortunately, Raja Ram Mohan Roy was born at this time, and he took up the revival of Indian religion, society and culture along with many other reforms. The Brahmo Samaj, Arya Samaj, Ramakrishna Mission and Theosophical Society established by great personalities of this era are why the 19th century is considered the era of renaissance in the history of India. Renaissance here means the tendency to revive the invaluable cultural heritage of the past lost in the dark age and to create life values according to it — welcoming religious and social reforms and sweeping a wave of new consciousness and awakening across India. The

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religious and social reform movements of the 19th century can be analysed as follows.

13.6.1 Raja Rammohan Roy and Brahmo Samaj

Born in 1772 in an aristocratic Brahmin family of Bengal, Raja Ram Mohan Roy's emergence in Indian history was like the 'Morning Star', because the spiritual beginning of political awakening and religious reform in modern India starts from his life and work. He had amazing power, dedication and determination, courageously breaking fundamentalist boundaries and sowing the seeds of freedom that gave new consciousness to national life. He was a scholar of many languages, the Vedas and Upanishads, and a critic of many religious practices. It was due to his efforts that Lord William Bentinck imposed a legal ban on the practice of Sati. Through his religious and social work, Raja Ram Mohan Roy created a mental awakening in Indian society that led it to abandon superstition and conservatism and move towards modernity — which is why he is called the father of modern India. He was not only a religious and social reformer but also a political thinker who awakened national consciousness among the people.

Raja Ram Mohan Roy founded the Brahmo Samaj in 1828, an organization of people who believe in one God. Its main social principles included ending caste discrimination, untouchability, child marriage, polygamy and child murder; encouraging widow remarriage; and ending superstition, conservatism and the practice of Sati. Due to these social principles, Brahmo Samaj is considered a social movement along with a religious movement. After Raja Ram Mohan Roy's death, its leadership passed to Maharishi Devendra Nath Thakur and then to Keshav Chandra Sen, who founded 'Veda Samaj' in Madras in 1864 and 'Prarthana Samaj' in Bombay in 1866, stressing brotherhood and kindness towards all living beings. Later, Mahadev Govind Ranade, Bhandarkar and Chandravarkar worked for social reform and education through these organizations.

13.6.2 Swami Dayanand Saraswati and Arya Samaj

Arya Samaj founder Swami Dayanand Saraswati was born in 1824 in a small village in Gujarat. He studied Sanskrit and Vedic literature deeply and took to sanyaas in his youth, travelling widely to propagate Vedic religion and culture. His great work is the Satyarth Prakash, and he gave the slogan 'Back to the Vedas'. He was a staunch opponent of idol worship and child marriage, denounced the varna system as practised in his time, opposed Brahmin monopoly over religious authority, and also raised the call of 'Swarajya'.

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Swami Dayanand founded the Arya Samaj in 1875. It is a distinctive reform sect within Hinduism and has played an important role in social reform movements among Hindus, remaining one of the most popular such organizations even today. According to Arya Samaj belief, the Vedas are the book of all knowledge, and reading, teaching and reciting them is the ultimate duty of all Aryans. Members of the Arya Samaj participated widely in the freedom movement. On the front of social reform, Arya Samaj undertook two important kinds of work: eradicating evil customs and superstitions, and constructive work for women's empowerment, the upliftment of lower castes and classes, and the spread of education.

Arya Samaj does not oppose any other religion; it is a reformist movement that grew within Hinduism, seeking to give Hinduism a purer form by eradicating religious superstitions and social evils and re-establishing an inclusive Vedic tradition. Its contributions to social reform include the eradication of casteism, the upliftment and education of widows, prohibition of child marriage and promotion of widow remarriage, help to the poor and destitute, promotion of indigenous goods, development of democratic institutions, promotion of national culture and the Hindi language, cow protection, refutation of idol worship, and exposure of hypocrisy among priests.

Scholars such as M. N. Srinivas have credited Arya Samaj with loosening the bonds of caste — in Punjab, for instance, it acted as an agent of Sanskritization among lower castes, extending to them knowledge and values earlier limited to twice-born castes. Beyond Punjab, it has also been strong in Rajasthan and Uttar Pradesh, and today is considered an international organization with a large base among the educated middle class, including many government employees. It has made a special contribution to education, establishing Dayanand Anglo Vedic schools and colleges across North and Western India. Jawaharlal Nehru observed that, from an internal point of view, Arya Samaj was a revolutionary and reformist movement, while also serving as a defensive organization against external religious attacks.

13.6.3 Mrs. Annie Besant and the Theosophical Society

The Theosophical Society also has an important place among social reform movements. It was founded by Madam Blavatsky and American Colonel Olcott, who came to India and established their main centre in the Madras province. Their public admiration for Hindu religion helped protect educated Indians from clerical misdirection and contributed to a revival of confidence in Hindu religion. Later, Mrs. Annie Besant became the Society's principal figure in India and played an important

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role in India's social and national awakening, declaring Hindu culture to be a living, valuable tradition rather than something merely of the past, and helping light the flame of renaissance across many regions of India. The movement also contributed significantly to popularising the Home Rule Movement and Swadeshi.

The Society opposed practices such as Sati and supported widow remarriage, and also contributed to spreading ideas of universal love, peace and humanity through the principle of Vasudhaiva Kutumbakam ('the world is one family'), a basic tenet of Indian culture. Though not fully successful as a movement of religious renaissance in its own right, it made a distinctive contribution to the broader reform current of the period, and the esteem in which its Western leaders held Indian philosophical tradition helped Indians regain self-confidence.

13.6.4 Ramakrishna Paramahansa and the Ramakrishna Mission

The Ramakrishna Mission is among the most powerful symbols of India's spiritual and cultural tradition, creating an awakening in religion and philosophy that fed into wider national consciousness. Its founder, Ramakrishna Paramhansa, was a deeply religious thinker from childhood who concluded, after study and contemplation, that all religions ultimately point to the same goal by different paths, and that service to humanity is service to God. He taught that a person should remain loyal to his own religion while respecting all others, giving Hindu society an ideal of deep spirituality combined with a liberal and integrated outlook, and spent his life serving the poor and the disabled.

His great disciple Swami Vivekananda popularised his teachings, laying great emphasis on social work and holding that knowledge without action is of little use. Like his master, Vivekananda affirmed the equality of religions and condemned narrow-mindedness in religious matters, drawing on the Vedanta tradition and condemning the caste system, empty ritual and superstition. He established the Ramakrishna Mission in 1896, with its central purpose in humanitarian and social service.

Swami Vivekananda also represented Hinduism at the World's Parliament of Religions in Chicago in 1893, urging representatives of all religions to rise above narrowness and communalism and to direct religion towards the welfare of mankind, leaving a deep impression of Indian culture on his audience. His message to his countrymen was to adopt Western values of equality, freedom and hard work while remaining rooted, inwardly, in Indian religious and cultural tradition. Ramakrishna Mission's monasteries have since been established across many parts of India, guided by the motto: "Arise, awake, and stop not till the goal is reached."

13.6.5 Muslim Reform Movement

Like Hinduism, the Muslim community in India had by the 19th century developed its own share of superstition and conservative practice, prompting several reform movements. In the first half of the nineteenth century, the Faraizi movement was started in Bengal under the leadership of Haji Shariatullah, seeking to make Muslims more aware of their religious duties; later, actions associated with his son Muhammad Mohsin, including encouraging farmers to withhold taxes, led the British government to suppress the movement.

Initially, Indian Muslims tended to keep their distance from Western education and culture, but attitudes began changing after 1857. The establishment of the Muhammadan Literary Society in Calcutta in 1863 is considered a first step in this direction, encouraging Indian Muslims to adopt Western education and modern outlooks and to engage with contemporary social issues.

Political awakening among Muslims is often traced to Shah Waliullah, who, alarmed by the decline of the Mughal Empire, propounded the idea of a worldwide Khilafat. Later, the Muslim Youth Association formed under Syed Ahmed Barelvi, alongside Maulvi Muhammad Islam Haji, led the Indian Wahabi movement, originally inspired by Muhammad Ibn Abdul Wahab of Arabia. This movement was conservative in outlook and opposed to Western civilization, and consequently achieved limited success. The Ahmadiya movement, founded under Mirza Ghulam Ahmed Qadiani, also opposed Western education, laid the foundation of the Qadiani sect, and was most influential in Punjab.

The Aligarh movement is considered the most important of the Muslim reform movements. Its founder, Sir Syed Ahmed Khan, contributed significantly to awakening Indian Muslims and is regarded as a great reformer of Muslim society, strongly supporting English education, foreign travel, and women's education. He established the Muslim Anglo Oriental College at Aligarh, which laid the foundation for Aligarh Muslim University, and worked, through the Aligarh movement, to reduce conservatism within Islam and incorporate new ideas. The Muslim Literary Society, established by Khan Bahadur Abdul Latif of Calcutta in 1863, also made a significant contribution to this current. Sir Syed Ahmed Khan was initially a strong supporter of Hindu-Muslim unity but later took more communal positions, discouraging Muslims from joining the Indian National Congress; the Muslim League was subsequently established as a parallel organization, and many historians regard it as a significant factor in the eventual partition of India.

NOTE

NOTE

The Hindu and Muslim social reform movements discussed above brought new consciousness to Indian life, taught the value of patriotism, worked to dislodge superstition, and helped prepare the ground for national awakening. Together, they contributed significantly to moving a largely conservative Indian society towards modernity, instilling both pride in indigenous culture and self-confidence in the face of colonial rule.

Check Your Progress

1. State the primary difference between a social movement and a pressure group.

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2. Name the initial stage of a social movement.

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13.7 SUMMARY

Social movement is one form of social change, distinguished from institutions, committees and mere pressure groups by its ideology, organization, definite goal and continuous collective effort. Social movements typically pass through stages of unrest, growing solidarity, rising morale, ideological formation and, finally, the development of concrete tactics. India's 19th-century social reform movements — the Brahmo Samaj, Arya Samaj, Theosophical Society, Ramakrishna Mission, and various Muslim reform movements — illustrate these features and collectively reshaped Indian religious and social life during the colonial period.

13.8 GLOSSARY

- **Social Movement:** A continuous, organized, and collective effort by a group of people to promote or resist change in society through sustained action and a shared ideology.
- **Collective Action:** Coordinated behavior by a group of people working together to achieve a common goal, particularly in advocating for structural or social reform.
- **Ideology:** A system of ideas, beliefs, and ideals that forms the foundation of a social movement, providing justification for its goals and guiding its operational tactics.

NOTE

- **Aligarh Movement:** A systemic socio-educational movement spearheaded by Sir Syed Ahmed Khan to promote modern western education and social reforms among Indian Muslims.
- **Ramakrishna Mission:** A philanthropic and spiritual organization established in 1897 by Swami Vivekananda, emphasizing social service, universal brotherhood, and humanitarian relief as a form of spiritual practice.

13.9 ANSWERS TO CHECK YOUR PROGRESS

- *Answer:* A social movement aims to bring about broad social change or structural reform through mass mobilization and sustained collective action, whereas a pressure group specifically seeks to influence government policy or administrative decisions without necessarily changing the broader social structure.
- *Answer:* The initial stage is 'Restlessness' or 'Social Unrest', where people feel dissatisfaction with the current socio-cultural or economic conditions.

13.10 SUGGESTED READINGS — OER

Sr. No.	Title	URL	QR Code
1.	Social Work - An Introduction		

13.11 REFERENCES

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NOTE

13.12 EXERCISE

Part 1

A. Multiple Choice Questions (MCQs)

1. Which of the following is considered an essential component of a social movement?
 - a) Spontaneous, short-lived mob behavior
 - b) A shared ideology and sustained collective action
 - c) Maintaining the status quo permanently
 - d) Relying strictly on individual case work
2. What is generally the first stage in the development of a social movement?
 - a) Formulation of operational tactics
 - b) Development of group morale
 - c) Social unrest and collective restlessness
 - d) Institutionalization of the movement
3. The Theosophical Society's headquarters in India was established in Adyar. Who popularized it extensively in India?
 - a) Raja Ram Mohan Roy
 - b) Syed Ahmed Barelvi
 - c) Mrs. Annie Besant
 - d) Swami Vivekananda
4. Which movement was initiated by Sir Syed Ahmed Khan?
 - a) Wahabi Movement
 - b) Ahmadiya Movement
 - c) Aligarh Movement
 - d) Deoband Movement
5. How does a social movement differ from a formal institution?
 - a) Institutions advocate for radical change, while movements maintain order
 - b) Movements are dynamic and aim for change, while institutions focus on stability and maintaining existing norms

- c) Movements are strictly government-funded
- d) There is no difference; the terms are synonymous

NOTE

Answers with Explanations:

1. **b) A shared ideology and sustained collective action** - Unlike temporary crowds, social movements require a guiding ideology and persistent, organized collective behavior to achieve their goals of social change.
2. **c) Social unrest and collective restlessness** - Movements are born out of dissatisfaction with existing conditions, leading to widespread restlessness before solidarity and ideologies take formal shape.
3. **c) Mrs. Annie Besant** - She played a pivotal role in popularizing the Theosophical Society in India after its headquarters was established in Adyar in 1886.
4. **c) Aligarh Movement** - Sir Syed Ahmed Khan initiated the Aligarh Movement to promote modern education and progressive social reforms within the Muslim community.
5. **b) Movements are dynamic and aim for change, while institutions focus on stability and maintaining existing norms** - Institutions represent established, structured ways of social life, whereas movements are collective efforts explicitly designed to challenge or reform those established ways.

B. Small answer type question

1. Define the concept of a 'Social Movement' briefly.
2. List the five stages of development of a social movement.
3. What was the primary focus of the Arya Samaj founded by Swami Dayanand Saraswati?
4. Differentiate briefly between a social movement and a committee.

Part 2

C. Long answer type question (200 words)

1. Describe the nature and key characteristics of social movements. How do they fundamentally differ from pressure groups and formal institutions?

NOTE

2. Outline the stages of development of a social movement. Explain how a movement transitions from a state of collective restlessness to adopting specific operational tactics.

Part 3

D. Long answer type question (300 words)

1. Discuss the major socio-religious reform movements that took place in India during the 19th century. Detail the establishment, ideology, and specific contributions of the Brahmo Samaj, Arya Samaj, and Ramakrishna Mission in eradicating social evils.
2. Analyze the role of reform movements in marginalized or minority communities in India, focusing specifically on the various Muslim Reform Movements. Discuss the leadership and objectives of the Aligarh Movement and how it impacted the educational and social landscape of the community.

UNIT-14

GANDHIAN RECONSTRUCTION AND SOCIALISM

NOTE

STRUCTURE

- 14.1 Introduction**
- 14.2 Objective**
- 14.3 Gandhi ji's Contribution to Social Reform**
- 14.4 Sarvodaya and Social Work**
- 14.5 Social Reform and Socialism**
- 14.6 Characteristics of Socialism**
- 14.7 Functions of the Socialist State**
- 14.8 Summary**
- 14.9 Glossary**
- 14.10 Answers to Check Your Progress**
- 14.11 Suggested Readings — OER**
- 14.12 References**
- 14.13 Exercise**

14.1 INTRODUCTION

Mahatma Gandhi occupies a distinctive place in the history of Indian social reform, combining political leadership with a comprehensive social and moral philosophy. His ideas gave rise, after independence, to the Sarvodaya and Gramdan movements associated with Acharya Vinoba Bhave and Jayaprakash Narayan. At the same time, socialism has often been viewed as an alternative, more structural route to social reform, aiming to eliminate economic inequality through state control of production and distribution. This unit considers Gandhiji's reforms, the Sarvodaya movement, and socialism in turn.

14.2 OBJECTIVE

After studying this unit, you should be able to:

- Understand Mahatma Gandhi's foundational contributions to social reform, including his philosophies of Truth, Ahimsa, and Satyagraha.
- Analyze the concept of Trusteeship and its role in minimizing economic inequalities.

NOTE

- Explain the principles of Sarvodaya and the significance of the Gramdan movement in rural social reconstruction.
- Define socialism, outline its core characteristics, and evaluate the primary economic and welfare functions of a socialist state.
- Compare Gandhian approaches to social change with socialist ideologies.

14.3 GANDHIJI'S CONTRIBUTION TO SOCIAL REFORM

Mahatma Gandhi also has an important contribution in bringing about social reform in India. He was not only a statesman but also a talented thinker with a multifaceted personality, presenting invaluable views on nearly all the contemporary social problems of his time and offering a practical path wherever his principles of truth and non-violence could be applied.

The full name of Mahatma Gandhi was Mohandas Karamchand Gandhi. He was born in 1869 at Porbandar. His father, Karamchand Gandhi, was the Diwan of Porbandar state, and his mother was a devout, kind and compassionate woman who deeply influenced his character. He was sent to a Gujarati school at age five and an English school at age ten; his father died when he was sixteen. After passing his matriculation examination, he attended Bhavnagar College but found little interest in his studies. In 1887, Gandhiji was sent to England to study for the bar; though initially drawn to English manners and dress, he soon reconsidered his way of life, and his study of an English translation of the Gita while in England strengthened his religious outlook considerably. In 1883, at the age of thirteen, Gandhiji had married Kasturba.

After qualifying as a barrister and returning to India in 1891, Gandhiji began practising law in Kathiawar but found little success, being modest and reserved by nature. In 1893 he travelled to South Africa in connection with a legal case for a wealthy Muslim businessman; although the case was settled, witnessing the discrimination faced by Indians there led him to remain in South Africa for about twenty years, where he entered public life through Satyagraha. Indians in South Africa faced severe discrimination — for instance, being barred from travelling in first-class compartments — and Gandhiji formed the Natal Indian Congress to contest such treatment, being imprisoned more than once and undertaking fasts, until the South African government eventually extended greater rights to Indians there. His novel method of Satyagraha soon brought him international recognition, and in England

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he met the Indian liberal leader Gopal Krishna Gokhale, who deeply influenced him.

Gandhiji returned to India in 1915 and travelled across the country to understand its conditions. In 1917, he established the Sabarmati Ashram near Ahmedabad, and in the same year led the Champaran Satyagraha to help farmers in Bihar, which achieved considerable success. Although he initially supported cooperation with the British during the First World War, the refusal of colonial self-government afterwards led him to launch the non-violent non-cooperation movement across India in 1920. In 1929, the Lahore Congress session set complete independence as the goal, and in 1930 Gandhiji undertook the Dandi march to break the salt law, reigniting the non-cooperation movement, which continued until 1934. During this period he also devoted considerable effort to village industries and the upliftment of Harijans.

On 8 August 1942, Gandhiji launched the Quit India Movement and was promptly arrested along with other Congress leaders, being released from jail in 1944 — around the time his wife Kasturba died, after which he devoted himself fully to constructive work. India achieved independence on 15 August 1947, but Gandhiji was deeply saddened by the partition of the country; rather than join the celebrations, he observed the day with fasting and spinning, and continued working for Hindu-Muslim unity and economic assistance to Pakistan even as many of his own followers opposed this stance. On 30 January 1948, he was assassinated by Nathuram Godse while on his way to an evening prayer meeting in Delhi.

14.3.1 Gandhi as the Propounder of Modern Social Reform in India

Gandhiji gave great importance to moral education, believing that a person could neither rise nor progress without it. According to Gandhiji, discovering and sacrificing oneself for the truth should be the basic aim of life; he accepted God as truth, holding that whatever fails the test of truth should be abandoned. The principles required to move closer to truth, in his view, included celibacy, non-possession and non-violence, and he held that those who sincerely pursue truth ultimately succeed — which is why he made truth the basis of Satyagraha.

Alongside truth, Gandhiji stressed the path of non-violence (ahimsa), which in its narrow sense means not fighting or using force on anyone, and in its broader sense means not hurting others in thought, word or deed, and living with love and without enmity towards anyone. According to Gandhiji, non-violence is not cowardice.

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Gandhiji's third guiding principle was Satyagraha, meaning insistence on truth. In his words, Satyagraha is the power of the soul and of austerity, in which victory over an opponent comes not by fighting the other but by one's own suffering. Gandhi first practised Satyagraha in South Africa; it is a moral means of persuading others to accept what is right, without wishing ill on or seeking to harm the opponent, and without noise, display or impatience. Through Satyagraha he achieved success both in South Africa and in freeing India from British rule, its main forms being non-cooperation, civil disobedience, strikes and fasting.

Gandhiji took the economic disparities of his time very seriously and sought a non-violent way to direct the wealth of the rich towards the welfare of the poor, which he termed the 'Theory of Trusteeship'. Rather than making the wealthy the outright owners of wealth, this principle asked them to see themselves as trustees or guardians of it — since wealth-production is a collective achievement, not the work of any one person, those who accumulate wealth beyond their needs should hold the surplus in trust for the public.

Gandhiji was deeply saddened by untouchability and the denial of basic human rights to those regarded as untouchable, insisting this practice had no religious basis and that all should be treated as brothers, without discrimination. He undertook substantial constructive work for the upliftment of Harijans and placed enormous importance on communal unity, believing that continued Hindu-Muslim conflict would prevent India's progress and constantly working towards reconciliation.

Gandhi ji held women in the highest regard, believing the subordinate status of Indian women was itself a form of violence, and that in mental ability women were in no way inferior to men. He encouraged women to step out of seclusion and participate as equals in the freedom struggle, viewing a wife not as a servant but as a life partner embodying the qualities of ahimsa — the capacity to love and to endure. He did not regard the practice of purdah favourably, believing that confinement within the home prevented women from understanding the realities of life or developing genuine strength of character, which he held must grow from within rather than be imposed or protected by seclusion. Gandhi ji was also strongly opposed to intoxicants such as opium, ganja, hashish and alcohol, regarding alcohol as more harmful than poison since it corrodes character as well as the body, and he supported prohibition.

Gandhiji regarded an idealised varna system, understood purely as a division of labour matching people to the work best suited to their

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abilities, as worth reviving, while explicitly rejecting the caste-based rigidities, untouchability, and discrimination that had grown up around it in practice, holding that no one is inherently superior or inferior by birth.

On the whole, Gandhiji can be regarded as a major social reformer and social thinker, whose ideas were practical, aimed at organizing and balancing the social system, and directed towards making human life happier and more peaceful.

14.4 SARVODAYA AND SOCIAL WORK

Sarvodaya means the rise of all, or the development and progress of all. It is the Gandhian ideal that all people of the world should be happy, honest and selfless, treating one another with respect. In its modern form, the idea of Sarvodaya took shape in Gandhiji's mind after he read Ruskin's book *Unto This Last*. Unlike many Western ideologies, Sarvodaya draws on the spiritual dimension of human nature and situates individual development within an ideal Indian ethical tradition.

The idea of establishing a Sarvodaya Samaj was conceived on the basis of Gandhiji's principles, with public service as its central aim, giving it a close relationship with social service. After Gandhiji's death, a decision was taken to build a programme of social service, not tied to any particular religion, through which national reconstruction could proceed. As a result, a Sarvodaya conference was organized in December 1949 under the chairmanship of Kaka Kalelkar, and the Sarvodaya Samaj was formally announced in 1950. Acharya Vinoba Bhave, who had been close to Gandhiji, is regarded as the main promoter of Sarvodaya, joined later by leaders such as Jayaprakash Narayan. Acharya Vinoba Bhave identified three main elements of Sarvodaya:

1. Clean thinking — In a Sarvodaya society, no power is meant to be primarily binding or dominant; only the discipline of right thinking governs the society.
2. Social welfare — All the power of the individual is directed towards the welfare of society, and society in turn provides every individual an equal opportunity for development.
3. Complete honesty — Honesty occupies a central place among the elements of Sarvodaya Samaj; every moral, social and economic action is expected to be grounded in complete honesty.

Sarvodaya Samaj is founded on the idea of a largely stateless or powerless society, in which representative party-based democracy is

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viewed with suspicion, since the party system is seen as contributing to the moral erosion of its members, and any form of oppressive or autocratic power is regarded as the enemy of an ideal society. Acharya Vinoba Bhave envisioned a government that is minimal in power and to whose plans people contribute voluntarily, while Jayaprakash Narayan described Sarvodaya Samaj as an automatic, self-controlled 'community society', regulated through cooperation and the will of all, without interference from any coercive power, and organized around the principle of contribution according to ability and distribution according to need.

The first stage of Sarvodaya society envisaged small, largely self-sufficient administrative units — villages of a few thousand people — functioning as simple units of representative self-governance, marked by cooperation, self-discipline and shared responsibility. The Bhoodan movement was launched as part of this vision, to address the problem of the landless.

Sarvodaya is regarded as a major means of bringing about social reform and social change, envisioning a non-violent, non-exploitative, casteless and classless society founded on cooperation, in which cultivators hold rights over agricultural land, industries are decentralized, and a cooperative rather than a purely competitive economy is established.

14.4.1 The Gramdan Movement

The inspiration for the Gramdan movement came from Gandhiji, Acharya Vinoba Bhave and Jayaprakash Narayan. Its main objective was the distribution of land — the basic unit of agrarian production — among landless people, and the establishment of a society free of exploitation, in which people could take decisions about their own affairs and power rested with the villages themselves. Gramdan represents a stage of the Bhoodan (land-gift) movement in which land is donated on a larger, village-wide scale rather than plot by plot; land donation has long been considered a sacred act in Indian tradition. The movement gathered momentum in 1952 and expanded further after Vinoba Bhave's padayatra (foot march) across the country. After independence, this decentralization effort ran alongside the reorganization of Panchayati Raj, both aiming to bring decision-making closer to a larger number of people.

The main objectives of the Gramdan movement were:

1. Distributing land received through Gramdan among landless people, and pursuing democratic decentralisation by securing the cooperation of the maximum number of people in decision-making.

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2. Eradicating untouchability and casteism.
3. Developing Khadi and village industries.
4. Providing primary education in the village.
5. Developing the spirit of self-help among rural people.
6. Making the village a self-reliant unit.

Vinoba ji held that, for this vision to succeed, the power of government would need to be decentralized and distributed among the villages, with each village functioning almost as a state in itself; in Gramdan villages, ideas of minority and majority were to carry less weight, since every person was expected to think and act on behalf of the community as a whole. Three interrelated ideas thus run through the Gramdan movement: the objectives of the individual and the group are treated as cooperative rather than opposed; political order can, in principle, be built without a heavy centralization of power; and the small scale of the community allows all its members to participate directly in decision-making.

Studies of Gramdan villages illustrate its varied local impact. In Orissa, the first Gramdan took place in Manpur village of Cuttack district on 30 January 1953, and the movement expanded considerably after Vinoba Bhavé's visit to the state in 1955, with Gramdan there associated with efforts at agricultural reconstruction — providing bullocks and other assets to farmers, organizing cooperative societies, and improving irrigation, rural industry, sanitation and health facilities. The sociologist T. K. Oommen studied three Gramdan villages in Rajasthan Idanpura, Sukpura and Bhudanpura — noting that assessing the movement's impact ideally requires comparing Gramdan villages with otherwise similar non-Gramdan villages, though differences in local power structures make such comparisons difficult in practice.

14.5 SOCIAL REFORM AND SOCIALISM

Socialism is often considered one of the important paths of social reform. In its modern form, socialism emerged in the 19th century, largely as a response to the conditions created by the industrial revolution, which produced sharp qualitative differences in social life under a capitalist order built on traditional liberal ideology. Socialist thought sought to establish the need and justification for a new ideology serving the interests of the working, or proletarian, class, aiming to liberate the exploited from economic domination. In this sense, socialism represents both a reaction against capitalist exploitation and

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the construction of an alternative social philosophy: under a socialist system of governance, the means of production, distribution and exchange fall under the jurisdiction of the state, which seeks to provide social and economic justice by reducing economic inequality and building a society free of exploitation and oppression. Socialist governance systems, in some form, continue to exist in a number of countries today, even though communist systems in particular have declined sharply since the late twentieth century.

14.5.1 Meaning and Definitions of Socialism

Socialism has been among the most important and popular theories of the modern era concerning the proper scope of state activity. It functions simultaneously as an ideal, a philosophy, a political movement and a practical economic programme, generally understood as an approach opposed to individualism and capitalism. Politically, socialism stands opposed to individualism, which treats the state as, at best, a necessary evil and gives maximum scope to free competition in economic and social life. Socialism, by contrast, seeks to make cooperation rather than competition the basis of social life, aiming to create, through collective effort, conditions in which all members of society can enjoy equal opportunity for a prosperous life and the free development of their capacities. In essence, socialism envisions a society with social control over the means of production and distribution, and the elimination of economic inequality.

The form socialism takes has never been fixed, evolving considerably according to time and circumstance — C. E. M. Joad observed that socialism resembles a hat whose shape has been distorted because everyone who wears it reshapes it a little. There are, correspondingly, numerous definitions of socialism. The Encyclopaedia Britannica describes socialism as a policy or principle aimed at achieving better distribution and production of wealth through central, democratic authority. According to Humphrey, socialism is a social system in which society as a whole owns the means of life and develops and uses them to increase general welfare. According to Sellers, it is a democratic movement aiming to establish an economic organization in society that provides maximum justice and freedom. According to Acharya Narendra Dev, the aim of socialism is to establish a classless society, with neither exploiter nor exploited, in which society functions as a collective organization founded on cooperation.

Taken together, these definitions suggest that socialism stands strongly opposed to capitalism and inequality, seeking to establish social control over the means of production, distribution and exchange, and to create

a social system in which individuals can live according to their own choices, free from material want, and can freely develop their personalities — a vision considered well suited to the goals of a welfare state.

14.6 CHARACTERISTICS OF SOCIALISM

There are many varieties of socialism, each with its own particular features, but the following characteristics are found in most:

1. Abolition of personal property — Most socialists hold that personal property should be abolished, since it is through personal property that capitalism, exploitation and economic inequality flourish, dividing society into exploiter and exploited classes. Socialist thought generally emphasizes freedom over mere independence in this regard; as Lambi put it, "Political freedom is useless without economic freedom."
2. Supremacy of community life — Socialists place society, the group and the state above the individual, treating individual interest as subordinate to social interest. As Roscher put it, socialism supports those tendencies that emphasize public welfare.
3. Equality — Socialism believes in a free society founded on the principle of equality among individuals, in which privileges are abolished and people are compensated according to their work. According to Savlik, the aim of every socialist principle is to establish the greatest possible equality in social conditions.
4. State's right over means of production — Socialist thinkers hold that the state should have primary control over the means of production — land, factories, mines and other productive assets — with personal gain losing much of its significance and fair treatment extended to workers, cooperation replacing competition.
5. End of personal competition — Under socialism, the spirit of personal competition is greatly reduced, with fair wages paid across trades and cooperation replacing competition as the organizing principle of economic life.
6. Planned production — In a socialist system, production takes place in a planned manner, with goods produced according to need rather than for profit alone.
7. Development of art and talent — Socialists argue that freedom from exploitation allows art, talent and self-reliance to flourish more fully.
8. Promotion of peace — Socialism aims at an economic order conducive to peace and cooperation, viewing individualistic, competitive

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economies as prone to generating the rivalries that lead to imperialism and war.

9. Restriction on wastage — Socialism seeks to reduce the wasteful expenditure on advertising and promotion characteristic of profit-driven capitalist production.

10. Opposition to capitalism — Ultimately, socialism defines itself in opposition to capitalism, holding that capitalism increases economic inequality and exploitation, generates class conflict domestically, and tends towards imperialism internationally.

14.6.1 Arguments in Favour of Socialism

1. Opposition to exploitation-based capitalism — Socialism opposes capitalism because it establishes a society founded on the exploitation of workers and resource-less classes, generating economic inequality that obstructs social progress.

2. A more genuinely democratic form — Where the economic system is concentrated in a few hands, inequality and exploitation follow, and democracy cannot fully succeed without economic equality; socialism is thus seen as a precondition for making democracy meaningful.

3. Prevention of wasteful expenditure — Capitalist competition drives heavy spending on advertising rather than production according to genuine need; socialism seeks to correct this by emphasizing cooperation over open competition.

4. A more just distribution — Where capitalism gives control over production and wealth mainly to capitalists, leaving the majority relatively poor, socialism seeks social control over production and wealth, making it, in this sense, a more just system.

5. Development of personality — Socialism holds that one of the objectives of the state is to enable the development of individual personality by providing religious, economic and political freedoms; as William Morris put it, individuals would be freer under socialism than before.

6. Establishment of a classless society — Socialist thinkers aim to establish a society in which no class is powerful enough to exploit others.

7. Greater naturalness — Socialists argue their system is more consistent with nature, which provides resources like air and water to all equally, and that similar equal claims should extend to land and the means of production.

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8. Greater scientific basis — Socialism is presented as more scientific than capitalism because it attends to the welfare of the entire population rather than the interests of a small capitalist class.

9. A practical remedy — Socialism is presented not merely as a theoretical ideology but as a practical response to existing economic inequality, offering concrete means to address the defects it identifies in economic life.

14.6.2 Arguments against Socialism

Critics have called socialism impractical, unscientific and stifling of individual initiative, raising a number of objections:

1. Tendency towards an autocratic state — Under socialism, the powers of the state expand so greatly that it risks becoming autocratic, encouraging centralization and bureaucratic control at the expense of individual freedom.

2. Overstating labour's role — The socialist claim that labour is the sole source of production is questioned, since capital, management and other factors are also necessary.

3. Psychological objections — Socialism's foundational assumption of equality among individuals is criticized as unrealistic, since people differ considerably in ability, diligence, and motivation to work for the collective good.

4. Decline in personal initiative — Without personal property as an incentive, critics argue, individuals' motivation and enthusiasm for work would decline, weakening self-reliance.

5. Practical difficulties — Nationalizing production and distribution places an enormous administrative burden on the state, which critics argue it cannot successfully discharge, risking declining production and growing bureaucracy.

6. Persistence of class division — Socialism is criticized for still dividing society into owners and workers with opposed interests, potentially generating fresh antagonism and unrest.

7. Association with revolutionary or violent methods — Some strands of socialism have relied on revolutionary or violent means to achieve their goals, which critics regard as inappropriate in a democratic era.

8. Impracticality of statelessness — Strands of socialism (such as syndicalism and anarchism) that envisage the complete dissolution of the state are criticized as equally impractical; just as an all-powerful

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state cannot deliver genuine socialism, neither can a stateless condition of anarchy.

9. Lack of decentralisation — Socialist thought tends to favour centralization over the decentralization of power, which critics see as running against modern democratic principles and, in the words of one critic, replacing freedom with "the rule of an elected master."

10. A narrow philosophy — Critics argue socialism concentrates too heavily on economic life at the expense of other dimensions of human experience, risking a degree of moral narrowing.

11. Contested views on family life — Some socialist writers have expressed views on marriage and family life that critics regard as inconsistent with widely held social values, treating marriage as, in the words of one such writer, more a business arrangement than a union of husband and wife.

Despite these criticisms, it remains true that many progressive movements worldwide continue to draw on socialist ideas, and socialism has spread, in varying forms, across many countries. Proponents argue that, compared with unregulated capitalism and individualism, socialism aims more directly at reducing exploitation and economic inequality in the pursuit of general happiness, peace and prosperity.

14.7 FUNCTIONS OF THE SOCIALIST STATE

Thinkers who favour the socialist path, like those who favour the welfare state, expect the state to regulate and coordinate a wide range of areas of human life, accepting state control over the means of production. The main functions envisaged for a socialist state can be considered from two broad perspectives.

14.7.1 The Revolutionary (Communist) View

1. Prevention and punishment of crime — It is the state's responsibility to protect the lives and property of citizens, recognizing equal rights before the law. In communist practice, however, this has sometimes extended to severe measures against political dissent as well as ordinary crime.

2. Judicial functions — Since the right to private property is very limited in communist countries, civil disputes are correspondingly limited, chiefly involving labour law, subsistence and inheritance matters; criminal cases have often included offences such as damage to public property or tax evasion. Courts in such systems are also expected to

help protect the broader socialist order, and private legal practice as understood elsewhere is generally not accepted.

3. Educational and cultural functions — The state exercises substantial control over cultural and religious life; while religious freedom may be recognized in principle, restrictions on religious gatherings are common in practice, and education is directed towards cultivating support for socialist principles alongside promoting technical education to support industrialization.

4. Welfare functions — Communist states have typically provided free education and scholarships, pensions and medical care in cases of illness, disability or accident, fixed working hours, and holiday homes, clinics and health centres for workers, along with efforts towards equal pay and facilities for women.

5. Economic functions — The state exercises comprehensive control over economic activity, running the economy through economic planning, accelerating industrialization, encouraging cooperatives, emphasizing nationalization, and paying close attention to worker discipline in pursuit of higher production.

14.7.2 The Evolutionary (Democratic Socialist) View

Evolutionary socialists conceive of the functions of the state along lines closer to a welfare state. The state controls the principal means of production and manages major industries, adopts a policy of nationalization for key sectors, takes responsibility for the maintenance and welfare of citizens, provides adequate means of employment, and arranges for public education and health. It also undertakes wider welfare functions such as reducing social and economic inequality, arranging for entertainment and recreation, and assisting the disabled and the elderly. As Garner observed, proponents of this view, unlike individualists who distrust the state, regard it as supreme and beneficial, expecting it to enhance the general, economic, intellectual and moral interests of the people.

Even under evolutionary socialism, however, the expanded scope of state activity tends to strengthen bureaucracy considerably, which can bring with it the familiar problems of red tape, inefficiency and corruption in administration — a tendency widely regarded as contributing to the decline of many socialist systems. Critics further argue that, where the state dominates both political and economic power, individual freedoms and rights can lose much of their practical significance, with Belloc warning that "the individual will become the

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slave of the state" under such conditions, and centralization tends to be encouraged over decentralization.

Despite these criticisms, the concept of the socialist state continues to carry considerable influence today, and public expectations of and confidence in socialist and welfare-oriented policies remain significant in many societies, since the underlying idea of a public welfare state rests on principles of social welfare that can also be accommodated within modern welfare states more broadly.

14.8 SUMMARY

Gandhiji made an enduring contribution to Indian social reform through his principles of truth, non-violence and Satyagraha, his theory of trusteeship, and his sustained efforts against untouchability and for communal unity and the upliftment of women. These ideas found organized expression after independence in the Sarvodaya and Gramdan movements associated with Vinoba Bhave and Jayaprakash Narayan, aimed at decentralization, land redistribution and rural self-reliance. Socialism, by contrast, approaches social reform through the state's control of production and distribution, aiming to eliminate economic inequality and exploitation; while it has attracted strong arguments both for and against, socialist and welfare-state ideas continue to shape public policy in many countries today.

Check Your Progress

1. What is the central idea behind Gandhi's theory of Trusteeship?

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2. Name the two foundational pillars of Gandhian social reform.

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14.8 GLOSSARY

- **Sarvodaya:** Translating to "universal uplift" or "progress of all," it is a social philosophy championed by Gandhi and Vinoba Bhave that envisions a society based on non-violence, moral integrity, and equitable welfare for every individual.
- **Satyagraha:** A method of non-violent resistance and truth-force developed by Gandhi, used as a moral weapon to fight against social, political, and economic injustice.

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- **Trusteeship:** A socio-economic philosophy where wealthy individuals are encouraged to hold their surplus wealth in trust, utilizing it for the welfare and upliftment of the marginalized sections of society rather than for personal luxury.
- **Socialism:** An economic and political system wherein the major means of production, distribution, and exchange are owned or regulated by the community or state to ensure an equitable distribution of wealth and eliminate class exploitation.
- **Gramdan:** Meaning "gift of the village," it was a movement initiated by Acharya Vinoba Bhave urging landowners to voluntarily surrender their land ownership to the village community for equitable redistribution and cooperative farming.

14.9 ANSWERS TO CHECK YOUR PROGRESS

- The central idea is that capitalists and wealthy individuals should act as 'trustees' of their surplus wealth, managing it not for selfish consumption, but for the broader welfare and economic upliftment of society.
- Truth (Satya) and Non-violence (Ahimsa).

14.10 SUGGESTED READINGS — OER

Sr. No.	Title	URL	QR Code
1.	Social Work - An Introduction		

14.11 REFERENCES

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14.12 EXERCISE

Part 1

A. Multiple Choice Questions (MCQs)

1. What is the literal meaning of the term 'Sarvodaya'?
 - a) State ownership of property
 - b) Progress and upliftment of all
 - c) Non-violent protest
 - d) Gift of land
2. Which movement was launched by Acharya Vinoba Bhave as a practical extension of Gandhian social reform?
 - a) Aligarh Movement
 - b) Satyagraha Movement
 - c) Bhoodan and Gramdan Movement
 - d) Brahmo Samaj
3. According to the Gandhian theory of Trusteeship, how should surplus wealth be managed?
 - a) Confiscated completely by the state government
 - b) Distributed exclusively among industrial workers
 - c) Kept entirely for the personal luxury of the industrialist
 - d) Held in trust by the wealthy for the welfare of society
4. Which of the following is a defining characteristic of Socialism?
 - a) Unregulated free-market capitalism
 - b) Collective or state regulation of the means of production
 - c) Promotion of private monopolies
 - d) Complete absence of government intervention
5. Which tool did Mahatma Gandhi consider essential for resisting social injustice without resorting to violence?
 - a) Satyagraha b) Armed rebellion
 - c) Imperialism d) Class warfare

Answers with Explanations:**NOTE**

1. **b) Progress and upliftment of all** - 'Sarvodaya' translates to universal uplift, reflecting Gandhi's vision of a society where the welfare of every single individual is ensured.
2. **c) Bhoodan and Gramdan Movement** - Vinoba Bhave launched these movements to address land inequality by urging landlords to voluntarily donate land to the landless, reflecting Sarvodaya principles.
3. **d) Held in trust by the wealthy for the welfare of society** - Gandhi believed that capitalists should not be forcefully stripped of wealth, but should undergo a moral transformation to act as trustees of their surplus wealth for public good.
4. **b) Collective or state regulation of the means of production** - Socialism aims to eliminate class exploitation by ensuring that the resources and production mechanisms of a society are socially or state-controlled.
5. **a) Satyagraha** - Gandhi developed Satyagraha (truth-force) as a method of non-violent resistance to fight deeply ingrained social and political injustices.

B. Small answer type question

1. Define the concept of 'Ahimsa' in the context of Gandhian social reform.
2. What was the ultimate objective of the Gramdan movement?
3. Briefly explain how Trusteeship serves as a middle path between capitalism and complete state socialism.
4. List two core functions of a modern socialist state.

Part 2**C. Long answer type question (200 words)**

1. Discuss Mahatma Gandhi's efforts and ideological approach toward the eradication of untouchability in India. How did he view the integration of marginalized communities into the mainstream?
2. Explain the basic characteristics of Socialism. How does a socialist framework attempt to resolve the issue of economic inequality compared to a capitalist framework?

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Part 3

D. Long answer type question (300 words)

1. Critically evaluate the Gandhian concept of 'Sarvodaya'. Discuss its foundational principles, its moral approach to social reconstruction, and its relevance in modern professional social work. How did the Bhoodan and Gramdan movements attempt to actualize the Sarvodaya philosophy at the grassroots level?
2. Compare and contrast Gandhian social reconstruction (focusing on Trusteeship and decentralization) with traditional state Socialism. Analyze their differing approaches regarding the use of state power, ownership of the means of production, the role of heavy industrialization, and the methods advocated to achieve an equitable, classless society.



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Dear Student,

While studying the units of this block, you may have found certain portions of the text difficult to comprehend. We wish to know your difficulties and suggestions, in order to improve the course. Therefore, we request you to fill up and send us the following questionnaire, which pertains to this block. If you find the space provided insufficient, kindly use a separate sheet.

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3. How many hours did you need for studying the units? :

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4. Please give your reactions to the following items based on your reading of the block:

Items	Excellent	Very Good	Good	Poor	Give specific Examples (If poor)
Presentation Quality					
Language and Style					
Illustrations					
Used (diagrams, tables, etc.)					
Conceptual Clarity					
Check Your Progress Questions					
Suggested Readings - OER					

5. Any other comments:
