

# **AN INTRODUCTION TO SOCIAL WORK**



**Suresh Sachdev  
Vibhor Jain**



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*Knowledge is Our Business*

**AN INTRODUCTION TO SOCIAL WORK**

*By Suresh Sachdev, Vibhor Jain*

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## CHAPTER 1

### AN EFFECTIVE SOCIAL WORKER

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#### **ABSTRACT:**

Social workers are impacted by circumstances that hinder the effectiveness of their actions when dealing with families whose children are temporarily taken into custody, even when there is an active social support system for families. The purpose of the essay is to identify the factors that prevent social workers from doing their jobs well when it comes to helping families whose children are temporarily in their care. The results of qualitative research indicate that the participants' understanding of social work efficacy is restricted to its constituent parts. Though the research subjects themselves do not employ such a word, one might obtain a broad definition of social work efficacy by combining these elements. The research findings show that the following micro level factors have a negative impact on the effectiveness of social workers' activities working with families whose children are temporarily in protective custody: a lack of parental motivation to seek changes, an unfavorable environment, and a negative attitude towards social risk families in the community. The social services system is a major element limiting social workers' ability to effectively work with families that are at risk for social harm. Effectiveness of social work is fundamentally constrained by poor management, restricted access to resources needed to restore family functions, and excessive workload for social workers.

#### **KEYWORDS:**

Effective Social Worker, Poor Management, Social Services System, Social Support System, Unfavorable Environment.

#### **INTRODUCTION**

With a focus on those who are weak, oppressed, and living in poverty, social work is both a practice-based profession and an academic field that prioritises human well-being. Social work works to address the basic and complicated needs of all individuals. The way that social work focuses on the individual and their surroundings sets it apart from other professions. Despite the fact that social work practise spans a wide range of sectors, the two main concentrations in the profession are clinical and macro. Both clinical and macro social workers have a variety of employment options, and they both have an impact on society, although in very different ways. Clinical social work is a term used to describe social work positions that focus on helping individuals also known as direct services. Working with clients is typically included in this, which may take place in a range of contexts such as community organisations, therapy, schools, children's and family services, and programmes and resources that provide assistance with housing and other needs [1], [2].

Macro social work emphasizes the large-scale efforts of advocacy, social justice, and public policy rather than the small-scale work of social work practise with individuals. Macro social workers advocate for reforms in social service programmes and social policies using their love of social justice and their understanding of social work theories and practise. Community organizers, policy analysts, and legislative advocates are common roles in macrosocial work.

## **DISCUSSION**

### **Qualities of an Effective Social Worker**

Characteristics are what set something or someone apart from others. They are the distinctive aspects or attributes of something or someone. Although there isn't a certain personality type that makes a better social worker than others, your profession may succeed more if your friends or family members exhibit any or all of the traits listed below.

#### **1. Moral**

Social workers frequently deal with situations where there is an ethical or legal component. One of the most crucial qualities for a social worker to possess is a strong ethical compass since it speaks to the fundamental principles of social work. To provide the finest service to their consumers, it is crucial that these professionals take the time to follow the correct procedures and make sure they are thorough.

The National Association of Social Workers has established a professional code of ethics that every social worker must adhere to. Social workers who uphold and protect the dignity of the human person conduct themselves with integrity, advance social justice, and serve their fellow human beings.

#### **2. Composite**

Social workers record their interactions, observations, notes, and every plan of action they create in a file that is kept for each client they meet. In order to manage their workload and the numerous cases they are managing at any given time, social workers need to be organised. These fundamental traits of social workers enable them to give each client they assist the greatest and most attentive care possible by being fully present with them.

#### **3. Compassion**

Good social workers have empathy, which is the capacity to comprehend and experience the sentiments of others. Reaching out and asking for help from a social worker can frequently be a humiliating experience for the person doing so. Social workers who show empathy to their clients' needs make them feel acknowledged and unjudged.

Because their customers believe they understand them and can relate to the things that are challenging for them, social workers who have a strong capacity for empathy will be able to establish close relationships with their clients. Empathy is at the core of social work, much like compassion, and is crucial for every successful professional.

#### **4. Reliable**

Every day, social workers deal with challenging and delicate situations. One of the most crucial character traits of social workers is a respectful attitude. To uphold appropriate professional



boundaries and uphold a code of ethics, respect is necessary. Being a professional and effective social worker requires respect for the client, their personal information, and their unique circumstances. It is essential for social workers to maintain an open mind because they frequently interact with different and frequently disadvantaged communities. Successful relationships rely heavily on mutual respect for their clients' cultures, ethnicities, religions, and philosophical ideas. A client is more inclined to look for the assistance they require elsewhere if they don't feel valued.

## **5. Inpatient**

Social work can be a laborious task at times. Results that you and your clients want to see frequently take time. In social work, patience is crucial, particularly when collaborating with other agencies and organizations to meet the needs of your client.

When working with clients, social workers must also possess remarkable patience. Clients may not always be forthright with the information you need to accomplish your job, particularly when they are navigating challenging situations. Maintaining your composure and sense of control can help you serve your clients with a calm, thoughtful, and level-headed attitude. Even in trying circumstances, being patient shows your clients that you are on their side, advocating for them.

## **6. Reliable and Credible**

The foundation of social work is relationships. It can be challenging to perform your job effectively if your boss and coworkers don't regard you as reliable or trustworthy. By paying attention to their clients' problems, telling them that they will work to find a workable solution, taking the initiative to get things done, and accompanying them along the way, social workers can show their clients that they have these qualities. These qualities will make it simpler for social work practitioners to develop and keep solid reciprocal connections with the clients they serve.

## **7. Enthusiastic**

Any job requires passion to be completed successfully, but the field of social work is particularly dependent upon it. Burnout in social workers is common due to the demanding and fast-paced nature of the work. Social workers are driven to give their all to each client and case out of passion for the work they perform and the impact they have on the lives of the people they assist.

If you are passionate about your work, your clients and coworkers will be able to tell. Having a passion for what you do drives individuals you work with to perform their duties to the best of their abilities and gives hope to those you assist. It's crucial to support your fellow social workers, and showing passion for what you do might inspire others to provide their best efforts.

## **8. Educated and Trained Professionally**

Effective social work needs formal education in the principles and methods of case management, as well as professional training. You must have at least a bachelor's degree in social work to start a job as a social worker. You can work in the field at entry-level roles with this degree. A Master of Social Work degree is necessary if you wish to take on more responsibilities and grow in your job. A master's degree enables you to delve further into your profession and work with clients on a more personal level to solve their requirements, whereas a bachelor's degree only gives you a basic understanding of the area and how to connect with clients.

## Good Social Workers Need These Skills

Skills are those that can typically be learned or educated in. For social workers, you should focus on developing two abilities in particular to make your work more pleasurable and less stressful on a daily basis.

### 1. Social Abilities

Simply said, you must get along with people well in order to be a competent social worker, regardless of their experiences or backgrounds. Strong interpersonal skills will enable you to connect with your consumers more deeply and comprehend their needs more effectively.

Consider the following queries to identify your interpersonal skills and potential areas for development.

1. Are you a perceptive individual?
2. Do you have a good sense of body language?
3. Can you listen well?
4. Are you the kind of person other people turn to for assistance?

### 2. Project Management and Planning

You will be in charge of scheduling visits, creating goals for your clients, and monitoring performance. You'll also need to have a firm grasp of business principles like managing your finances, budgeting, and marketing if you want to start your own practise. In addition to lowering your personal stress, managing your several conflicting priorities effectively as a social worker can make you more accessible and prepared to aid your clients when they need you. The knowledge, value, and skill bases of an effective social worker

There are many different ways that knowledge, values, and abilities are interpreted in the literature. For these reasons, the knowledge of a social worker consists of all that person understands that is distinct, systematized, and tested. The skills of a social worker are their abilities to apply their knowledge and values. A social worker's values are made up of their beliefs. According to some, in order to provide competent social work intervention in South Africa today, the following knowledge, values, and abilities are required:

The social work domain, which covers the nature, objectives, and setting for providing social work services;

1. The evolution of social work, its principles, and their ramifications;
2. The scales at which values are conveyed, with a focus on morals and ethics in the workplace;
3. Intercultural social work with a focus on interventions that are culturally sensitive;
4. Social work communication that focuses on proper forms of communication;
5. An approach to theory and practise that is based on the viewpoint of ecological systems theory;
6. Many strategies that practically handle demands and issues;
7. Involvement using a process for problem-solving;
8. Intervention strategies that fulfil the specified goals;
9. Intervention roles that specify the tasks the social worker has to carry out;

10. Intervention techniques that are accepted professional practises that are geared towards accomplishing social work objectives [3], [4].

### **The Spirit of a Successful Social Worker**

The Concise Oxford Dictionary defines "personality" as the unique traits or characteristics of an individual. Twenty personality traits have been identified for these reasons. However, in this case, the majority of human virtues would be appropriate. These twenty characteristics have been chosen in particular because of their applicability to the current welfare situation and how frequently they occurred in the majority of recent and pertinent literature. No claim is made that this is a comprehensive list of attributes representative of a competent social worker; rather, this is an attempt to convey an overall image of one. In this sense, it's crucial to remember the concept of competency from earlier in this chapter. It is crucial to keep in mind that the personality traits that are thought to be necessary to be an effective social worker can be learnt and developed, just as the knowledge base, value base, and skill base. As a result, this presents a challenge to all practitioners and students of social work.

### **Love for others**

For social work practitioners and students, a passion for people is typically the driving force for their involvement in intervention. Therefore, a social worker's liking and interest in people is a requirement.

### **Emotional adolescence**

Although it represents a complete developmental stage, emotional maturity is something that every social worker can aspire to. It indicates that a worker must, among other things, have a realistic perspective on reality, be able to work independently, deal with frustrations, control impulsive behavior, notice relevant elements, and take decisive action. An emotionally mature person may recognize and accept their human emotions. A person who possesses self-awareness is able to study, accept, and fix their own shortcomings as well as work through painful feelings.

Self-awareness suggests that the social worker is working to better understand himself or herself by being aware of personal needs, desires, and values. The employee makes an effort to regulate his or her emotions and actions, does not feel intimidated easily, and is at ease with themselves. The employee is conscious of their own unresolved conflicts and takes every effort to prevent them from negatively affecting others [5], [6].

### **Skills in interpersonal communication**

At all levels, communication must be continuously maintained. This indicates that communication must be respectful and appropriate. The ability to listen should be on par with the ability to speak, and the social worker needs to be conscious of how his or her looks and other non-verbal cues affect other people.

### **Empathetic comprehension**

Not everyone has the same ease of access to another person's realm of experiences. Empathic understanding entails the ability to think outside of your own perspective in order to think with another person. However, you must do this objectively to avoid assuming responsibility for other people's difficulties.

**Willing to learn**

If a social worker is not eager to learn, they will never be fully competent. This calls for a desire to learn more in order to provide better service. This is accomplished through personal growth. Basic intelligence is crucial, but it also depends on how willing an employee is to learn. I work from experience," "I have an intuitive touch," and "I don't like studying" are all common claims that signify a learning block that can substantially impair competency.

**Assertiveness**

It is more crucial than ever for social workers to interact with systems assertively. This has to do with how the employee behaves, communicates, and exerts themselves in front of others. This entails the ability of the employee to communicate, for instance, information, values, and abilities in such a way that the rights of all participants including the employee's rights are respected. This in no way implies cowardice or hostility.

**Perseverance**

Both domestically and globally, there is a propensity to demand more support from social workers while using fewer resources. The social worker must therefore be persistent because progress, development, and change can occasionally be difficult and gradual. Without reluctance, challenges must be accepted, and they should inspire the worker.

**Nine responsibilities**

Social workers operate largely independently as professionals. Both the community and the clients are owed a great deal of duty. The worker must be self-disciplined and foremost accountable to himself or herself in order to fulfil the aforementioned tasks. Specific professional responsibilities, such as upholding confidentiality and general ethics, are included in the social worker's duties. If the employee doesn't take basic obligations seriously, their professional standing will be severely jeopardized and could even be compared to the client system.

**Optimism**

The employee must be self-motivated and have a belief in change and development in order to influence and motivate others. Only through retaining a positive outlook on life will this be realised. A person who takes great joy in life's terrible experiences may find it difficult to help others progress. Therefore, having a hopeful outlook and the capacity to turn challenges into opportunities are required.

**Enthusiasm**

The social worker needs to be enthusiastic for intervention attempts to be taken seriously. This requires a strong desire, great attention, and "bubbly" zeal. A contagious and uplifting sense of humour is typically present along with this.

**Spontaneity**

The social worker should also show compassion. The use of procedures does not imply being unnatural and stiff.

Therefore, it is occasionally important to inspire change, growth, and development through the unplanned and unforced release of emotions during natural exchanges.

### **Goodwill**

Participating in the needs and difficulties of other people shouldn't be done out of obligation. The interaction with customers should be pleasant and authentic. If this is communicated verbally and nonverbally, connecting with others should be simple.

### **Open-hearted**

The social worker shouldn't be coy with the client system because doing so could damage the client's faith in them. It requires the worker to be able to reveal themselves and be a "familiar" person without making the client system uncomfortable [7], [8].

### **Sincerity**

The social worker must be honest in his or her acts and motives in order to be taken seriously by the client system. This calls on the employee to be sincere in how they communicate, ensuring consistency in their actions, words, and attitudes.

### **Creativity**

The social worker must be creative since it is frequently essential to create something from nothing or to improve and develop things. This calls for creativity throughout the intervention process and, in particular, the capacity to translate abstract ideas into concrete language.

### **Adaptable**

Due to the fact that social work involves seeking to effect change, the worker must be able to adjust to new situations and conditions. This suggests a simple change from one person and circumstance to another. Because of the nature of the work, social workers must constantly make decisions based on factual and impartial information. This entails making decisions and choices about moral concerns, tactics, procedures, etc.

### **Energetic**

The dynamics of social work demand that the worker be vivacious and energetic. Accordingly, the energy invested by the client system in change and development will be largely determined by the energy used by the worker to initiate change and growth.

### **Leadership capacity**

The worker in social work must continuously exercise leadership. The worker must be able to use all of the opportunities and levels of leadership at his or her disposal to persuade others of the advantages of intervention. This includes performing a range of intervention responsibilities, among other things. Even though this chapter concentrated on what a social worker must possess in order to be competent, it is mainly theoretical in nature, and undoubtedly much more could be said on the subject. The degree of achievement attained in practice serves as the true test of competency. In reference to this, Disraeli states in Fox that "Experience is the child of thought and thought is the child of action. Books cannot teach us about men [9], [10].

## CONCLUSION

One of the social work techniques in many different methods, social action attempts to create both a welfare and a development agenda. The social action helps the community members in a variety of ways, including by promoting good practises already present in the area, safeguarding valuable resources, improving their social and economic conditions, and assisting the political process in moving in the right directions. Additionally, social action eliminates unfair and illegal practises that are practises in the community as well as feelings and acts of prejudice in several fields. Giving the community members notice that the trainees were also practically using this social action method for the accomplishment of the community work process and for having a successful intervention in community work greatly assisted the trainee in having a successful intervention in the Lamchhip community field work experiences.

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## CHAPTER 2

### A BRIEF STUDY ON SOCIAL WORK POLICY AND HISTORY

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#### **ABSTRACT:**

This essay explains the need for social workers to practise social policy and the necessity of political action as a result. Professional social workers typically ignore the local situations relating to health, education, housing, employment, gender equality, and socioeconomic infrastructure in the majority of communities in the Asia Pacific area. Social workers must participate in policy practise in a variety of ways in order to make a difference in those communities and to uphold their own professional ideals and ethics. They might also want to reconsider the profession's neutral stance on politics and religion. It contends that social workers must comprehend and cooperate with regional politics and power systems in order to facilitate their crucial political engagement. Such a stance necessitates fresh thinking and changes to various elements of the region's social work education and practice.

#### **KEYWORDS:**

Social Work History, Social Work Practice, Social Work Profession, Social Work Organizations.

#### **INTRODUCTION**

The purpose of this essay is to explore social work practise, social policy, and the necessity for social workers to participate in politics. By "efforts to change policies in legislative, agency, and community settings, whether by establishing new policies, improving existing policies, or defeating other people's policy initiatives," Jansson defines policy practise. In order to change or amend policies that are unfair, oppressive, discriminatory, or unsuitable for people, policy practise essentially entails actively participating in and contributing to policy formulation and implementation. Policy evaluation can also result in the formulation of new policies, as well as the modification or improvement of existing ones. Policy practise sometimes entails and necessitates confronting and reforming individuals in positions who are repressive and discriminatory, despite having good policies, in addition to and beyond the creation, implementation, and evaluation of policies. It also suggests moving from a practise based on an individual (micro) to a practise based on a community or organization (macro). In order to improve the wellbeing of the individuals they interact with, social workers must engage in such activities as a fundamental component of their professional work. Since "social" precedes social work, social policy practise is necessary.

If social interaction is removed from employment, perhaps just individual client work will survive. The word "social" has a meaning that demands the application of social policy. Despite this obvious need and relevance, social policy practise is not carried out to the extent that is



required for the majority of social workers and social work schools that the author has observed. Although social welfare administration is regarded as one of the core methods of social work and many social work schools teach a social policy subject, even though it is known by different names in different places, it has not yet been fully integrated into the subject on social work theory and practise. Why does it frequently continue to be an island within social work education and training?

Four theoretical viewpoints can be conceptualized, notwithstanding the fact that there are no simple theoretical explanations for why the majority of social workers do not engage in policy practise. First, despite some modest attempts to break free from this influence (Malhotra, 2018), the Eurocentric/Western curriculum with its dominant focus on clinical practise has influenced social work curricula in many Asian countries. Although some nations need it for accreditation, community development and social policy are taught as part of the social work curriculum; yet, in practise, clinical practise predominates. Second, it appears that there is a culture that values and imitates Western ideas while disregarding local customs and advantages. The National Association of Professional Social Workers in India's (NAPSWI) Code of Ethics for Professional Social Workers in India is a recent example.

It refers to 17 western sources (National Association of Professional Social Workers in India [NAPSWI]), but it does not use locally produced content, such as the Declaration of Ethics for Professional Social Workers (see Tata Institute of Social Sciences [TISS]). The process of indigenization and locally relevant practise appear to have been impeded by this type of culture. Third, some practitioners initially experience difficulties when teaching social work in English to people who are fluent in their mother tongue but not in English. In some nations, social work is taught in the native tongue, but the instruction is insufficient or there is no reading material available. Fourth, some nations and cultures may have problems with the quality of education, which directly affects how well social workers are trained for the practise of public policy [1], [2]. The article outlines three primary arguments or justifications for social policy practise and political engagement, three ways to engage in policy practise, and three tactics to make it easier for social workers to engage in policy practise while keeping these justifications in mind.

## DISCUSSION

### Historical Social Work

A vintage image of a woman holding a peace flag Since the first social work course at Columbia University was taught in the summer of 1898, social workers have taken the lead in creating for-profit and nonprofit organisations to help those in need. Social workers continue to serve the needs of society and draw attention to the social issues facing our country. Due to early social workers who recognised suffering and injustice and took action, encouraging others in the process, Americans now enjoy many privileges. Because social workers stood up against abuse and neglect while working with families and institutions, many of the advantages we take for granted today were made possible. No matter a person's gender, colour, religion, or sexual orientation, their civil rights are guaranteed.

Workers benefit from Social Security, worker's compensation, disability benefits, and unemployment insurance. Humane care is now available for people with developmental difficulties and mental illnesses. Medicaid and Medicare provide access to healthcare for the



underprivileged, disabled, and elderly. The goal of society is to stop child abuse and neglect. Treatment for substance misuse and mental illness is becoming less stigmatised.

In 1998, the social work field commemorated its 100th anniversary. To mark the 100th anniversary of professional social work in the United States, several significant artefacts from all around the nation were donated to the Smithsonian Institution in that year. One of the first women to earn the Nobel Peace Prize, given in 1931, was social work pioneer Jane Addams. Addams was a committed community organiser and peace activist best known for founding settlement houses in Chicago for immigrants in the early 1900s. The first woman to serve in a U.S. president's cabinet was a social worker named Frances Perkins. Perkins wrote a large portion of the New Deal legislation in the 1940s while serving as President Franklin D. Roosevelt's secretary of labour.

Whitney M. Young, Jr., a social worker and pioneer in the civil rights movement, was the dean of the Atlanta School of Social Work before becoming the executive director of the National Urban League. In the late 1960s, he also held the position of NASW president. Time Magazine recognised Young, a well-known authority on racial relations in America, as a major influence on President Johnson's War on Poverty. Harry Hopkins (Works Progress Administration), Dorothy Height (National Council of Negro Women), and Jeanette Rankin (the first woman elected to the U.S. Congress) are a few more well-known social workers.

### **Oral history of social work**

Social work has a rich and lengthy past. The stories of our profession involve more than just social workers; they also involve the communities they support, the people they influence, and the laws they push. Our history and our tales are those of suffragists, family advocates, human rights fighters, social justice warriors, civil rights campaigners, and community leaders. This initiative was started by Story Corps in collaboration with the NASW New Jersey branch. The American Folklife Centre at the Library of Congress will preserve the oral histories.

### **Why Do Social Workers Need to Practise Policy?**

First, according to several social work codes of ethics, the social work profession's values, principles, and conceptualization of social work demand and require that social workers need to carefully and diligently engage in policy practise, not as a controlling me. The worldwide definition of social work, for instance, states that social work aims/hopes to bring about social change, social development, empowerment, and the emancipation of individuals by abiding by specific values and concepts, such as social justice, human rights, collective responsibility, and diversity. Additionally, social work entails working with people and their systems and draws knowledge from a variety of sources (International Federation of Social Workers/International Association of Schools of Social Work [IFSW/IASSW]).

The social work profession is dedicated to social change and political action on behalf of the poor, disadvantaged, and marginalized individuals, according to numerous national social work codes of conduct. As an illustration, the Australian Association of Social Workers' (AASW) code of ethics outlines the following commitments and goals: Working to attain human rights and social justice through social development, social and systemic change, advocacy, and the ethical conduct of research [3], [4].

Working to confront and correct inequity and injustice affecting the lives of clients, client groups, and socially disadvantaged individuals. In order to guarantee that everyone has equitable access to the resources, employment opportunities, and services they need to achieve their basic human needs, social workers should get involved in social and political activity. The National Association of Social Workers' 2017 Code of Ethics makes reference to social workers' ethical duty to participate in social and political action.

Social workers should take social and political action to ensure that everyone has equitable access to the opportunities, services, and resources they need to achieve their fundamental needs and grow to their full potential. Social workers should be aware of how politics affect their profession and should push for legislation and policy changes to better the social environment, address basic human needs, and advance social justice. (NASW's 2017 Code of Ethics). Social workers must practise social policy because of the high standards they set for themselves, their beliefs, and their agenda to work with people and structures. These social work goals and principles will only ever exist as documents to be read and copied in exams to get social work degrees without policy practise.

Second, policy practise approaches are necessary because to the type of requirements and difficulties in the communities in the Asia Pacific area, as well as their size and scope. The Asia Pacific region is very large in both terms of area and population, and up until this point, the majority of its residents have lived in rural areas or villages often referred to as "local-level communities" that lack essential amenities like clean water, adequate food, sanitary facilities, physical and social infrastructure, and housing. Poverty and unemployment continue to be the main problems in the area, despite the tremendous progress made through social development initiatives, the millennium development objectives, and the current sustainable development goals. South Asia is home to almost one-third of the world's impoverished (United Nations Statistical Division [UNSD]). Poverty, as we all know, contributes to a wide range of other problems. It is difficult to reach out to such local-level groups without the use of policy practise approaches developed by social workers and other professions, purely for logistical reasons.

The rapid population flow from rural to urban areas from the Asia-Pacific region is another significant dynamic feature. About half of the population in the area will live in cities, according to estimates. This trend of rural residents moving to cities will put tremendous strain on already strained urban infrastructure and increase demand for essential services. Large slum communities develop because, as in the past, the majority of the poor live in slum areas. Social workers are needed to practise social policy and use social development strategies in response to such emergent concerns. However, analyses of nearly a century's worth of social work education, training, and practise in the Asia Pacific area show clearly that most local-level communities continue to be disregarded and underserved with the existing training and practise methodologies.

Third, although vital on some levels, the existing strategy of case work or working with individuals, frequently from a therapeutic viewpoint, is frequently insufficient and inappropriate to address the mass- and macro-level challenges described under the second point, social work educators' participation in policy practise is modest and "does seem to be lower than the expectations conveyed in the statements of social work organisations and the professional discourse". Instead of addressing the underlying causes of problems and preventing them from occurring from a developmental viewpoint, the majority of current social work practise is

frequently criticized as Band-Aid work (Tomlinson, 1978), symptomatic, remedial, and curative. Social policy practise and political involvement by social workers fill a significant gap in the social work and social development agenda, which has been well developed by international professional bodies like the International Federation of Social Workers (IFSW), International Association of Schools of Social Work (IASSW), and Internships for Social Worker Development (ISWD) [5], [6]. Social workers should engage in policy practise and political engagement with due consideration for cultural contexts given social work's core values, commitment to human rights and social justice, current inadequacies in addressing the basic needs and issues of local-level communities, and the need to strike a balance between micro and macro practise. The following section goes into the methods and tools for doing this.

### **What Are Some Ways Social Workers Can Practise Policy?**

In-depth legislative advocacy, litigation, social action, and policy analysis are a few suggested techniques to policy practise, as previously stated. Additionally, Gal and Weiss-Gal have proposed five paths to policy practise: directly, indirectly, through networks of recruiters, academically in social work, in civil society, and "insider". Despite having such a wide range of options and approaches, policy practise frequently involves taking action at the highest levels of government or corporate bodies, or through protests that involve blockades, street protests, police presence/action, and violence and property damage. Although it is a legitimate kind of policy practise when appropriate, not all policy practise must involve or result in this strategy. It is crucial to recognize and comprehend that policy can be applied at several levels, from district, state/province, nation state, and international to local communities, councils, and groups. Depending on the practitioner's context, which may include the practitioner's being/self, position, power, resources (or access to them), organization, and other situational factors like local cultural contexts and triggering incidents, any level is significant and crucial from the perspective of policy practice [7], [8]. To encourage social workers to practise good policy, I have developed the three Ps model, which stands for "personal being," "people," and "paper." In other words, for social workers to effectively engage in policy practise, they must work with these three Ps. The following diagram illustrates these three Ps.

Social workers must first engage with themselves to strengthen their being in terms of their qualities, including character and virtues, before engaging in policy practise in accordance with various cultural settings. In essence, this implies enhancing the knowledge, abilities, and qualities of social workers. Developing qualities and attributes, such as courage, confidence, fortitude, interpersonal and public communication, passion for a cause, honesty, hope, love, compassion, and listening may be necessary for this. This may also entail critical introspection, self- and social awareness, overcoming fears and inhibitions, vices, and strengthening their commitment to social work values and principles, roles, and functions. Similarly, Jansson advises social workers to develop a vision, look for opportunities for policy practise, take reasonable risks, plan ahead, be adaptable, learn to be appropriately assertive and persistent, tolerate uncertainty, and integrate pragmatism with principles in order to become effective policy practitioners. Working for social justice, diversity, human rights, and responsibility is very different from understanding them. Part of the responsibility for this domain also falls on professional bodies, who are in charge of socializing practitioners in a way that encourages them to engage in policy practise. Consciously developing these virtues/qualities and motivational motivations (should) assist them in creating possibilities for policy practise as opposed to waiting for them to present themselves.

Second, social workers must interact with individuals at four different levels—community, bureaucracy, politics, and organization—in order to engage in policy practise, taking into account the cultural contexts at each level. Regrettably, the majority of social workers today are taught to acquire interpersonal communication skills at the client- (working with individuals or case work) and small group-levels (typically therapeutic), which they attempt to adopt and adapt at the other levels as well. Mobilising and organising people through awareness-raising procedures with a specific goal or task in mind is one of the crucial ways to interact with people on a community level. Making issues and having an agenda are frequent components of this. The objective or task may be gaining access to/implementing current policies and programmes or developing new ones pertinent to the needs and challenges of marginalized, disadvantaged, and vulnerable groups like children, women, the elderly, people with disabilities, young people without jobs, and other similar groups. Building community infrastructure, such as water, sewage, community centres, roads, and transportation may also be necessary, especially at the local level in the Asian context because, with a few notable exceptions, it has been neglected for a very long period.

**What can the social work profession and professional organisations do to foster the conditions necessary for social workers to implement policy?**

By addressing three key issues relating to the development of a social worker's being/self, taking a non-political and non-religious stance, and reviewing the current focus of the curriculum, the social work profession and professional bodies in the Asia Pacific region can, in my opinion, create favorable conditions for social workers' engagement in policy practise. To incorporate virtue-led social work practise, the profession may first need to review its code of ethics and ethical standards as well as the philosophical and theoretical foundations on which they were formed. This will require moving beyond the dominant influences of Kant and Bentham on social work codes of ethics to include Aristotelian virtues, Hebermas' communicative action and discourse, ethics of care, and faith and spirituality. With their faith, value orientation, virtue development, qualities, and drive, social workers (P1 in Figure 1) may be better able to participate in policy practise as a result of this new code of ethics. According to Gal and Weiss-Gal's research, social workers are motivated and personally involved in policy practise.

Second, it's critical to carefully alter the professions' apolitical and agnostic stance. On the one hand, social workers must adhere to a non-religious and apolitical code of conduct as part of their ethical position. Regardless of their own personal views and beliefs, they are expected to remain impartial and non-judgmental and not to align themselves or be partisan with any particular political or religious groups. Has this impartial stance led social workers to refrain from participating in the formulation of policy? On the other side, social workers are required to take part in political advocacy and social action in order to uphold their professional commitments to social justice and human rights. Politics and religion both play significant roles in determining how policies are implemented. Social workers must adopt a political stance when appropriate because policy practise is fundamentally a political activity, even though doing so may carry risks. Changing the profession's neutral stance may foster the conditions necessary for social workers to practise policy. In order to better engage in policy practise, social workers will benefit from gaining insight into local politics, community power dynamics, paternalism, and feudal inclinations. The social work profession has historically had a love-hate relationship with politics, at times being quite involved in lobbying and at other times being comparatively inactive. Ritter notes this. Many social work educators emphasise the importance of engaging in policy practise despite this seeming conflict [9], [10].

Third, the profession must drastically alter the way the curriculum is structured. How the curriculum has in social work programmes for more than a century been dominated by topics focused on psychodynamics, therapy, and counselling? Why are only these programmes approved as social work programmes and given accreditation? Why can't these be accredited as social work programmes since social and community development and policy practise are the main focuses of social work practise? A person can become a certified social worker if they primarily acquire the knowledge, abilities, and aptitude to work with individuals or therapeutic groups. Why can't one's knowledge, ability, and competency be accepted and accredited as social work if they are able to organize individuals and communities to fight for a cause, create a community center, form a social entrepreneurship organization, or argue for policy change? Why does such crucial practise continue to be included sporadically in the social work curriculum? Facilitating learning and teaching in regional languages is crucial, along with changing the curriculum to reflect various cultural situations. Additionally, creating reading material in local languages based on the knowledge, wisdom, and practises of the community may be helpful. In order to adequately train and prepare social workers to practise policy in the Asia Pacific region and beyond, radical thinking and change are required. This is due to the value-base of social work, the nature and severity of needs and issues in the region, and the inadequacy of the current practise approach.

## CONCLUSION

This article has covered the need for social workers to practise policy and, if required, get involved politically. It has also highlighted the obligation of the profession to foster a supportive environment for social workers and to confidently and courageously embrace policy practise. For social workers to engage in policy practise, three explanations have been provided: their value base, the extent and magnitude of the problems and how they are neglected in local communities, and the shortcomings of current practise approaches, though they are significant. Although the severity of problems in particular communities was not associated with social workers' participation in policy practise, there are ethical and normative imperatives—social justice, human rights, and responsibility—for not disregarding the problems and communities' long-term neglect. Social workers are encouraged to practise policy because of their increased professionalization and training. To strengthen virtues, qualities, and character in social workers so they can interact with people in communities, bureaucracy, politics, and organisations effectively and conduct impactful policy analysis, the three Ps model is presented in this article. Given the scope and gravity of problems and neglect at the local level, the social work profession and professional bodies at the national and international levels are challenged and held accountable to reexamine and revise their ethos and guiding principles, as well as their curriculum approaches, in creative ways so that social workers can fully engage in policy practise with tenacity, passion, commitment, and vision.

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## CHAPTER 3

### A BRIEF STUDY ON PRINCIPLES OF SOCIAL WORK

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#### ABSTRACT:

The goal of social work has always been to improve society as a whole in order to improve the wellbeing of people, families, and communities. There is currently a resurgence of interest in this crucial area of social work, not just in the "developing countries" of the global South but also in the global North. This ground-breaking work serves as an introduction to the subject. Social Development in Social Work answers queries like: How should social development be seen as a basic part of social work practice. Using specific examples drawn from practise all over the world. What role do politics, the economy, and the environment play in a developmental approach to social work? How could social growth in social work be enhanced by a comparative study of social welfare practises, programmes, and policies. How does social development impact both domestic and foreign social work. What abilities, know-how, and theoretical foundations do social workers need to work in this area. This book is a great resource for professors and students of social work who are interested in social development, international social work, social justice, social policy, and community social work. It makes the case that social development should be at the focus of current social work practise and theory.

#### KEYWORDS:

Community Social Work, Social Work Culture, Social Awareness, Social Work, Theoretical Foundations.

#### INTRODUCTION

The goal of the noble and active profession of social work is to enhance the wellbeing of people, families, and communities. Social work is fundamentally a calling based on compassion, empathy, and a steadfast commitment to social justice. The profession of social work's aim to build a more just, equitable, and inclusive society is shaped by a set of guiding principles that give expression to this commitment. The foundation of social work is the idea of service. It shows social workers' instinctive willingness to lend a hand to those in need. Social workers are driven by a constant desire to improve the lives of others. Through their commitment, they provide essential resources and support to people and communities with the ultimate goal of improving well-being and raising everyone's standard of living.

In the field of social work, social justice is a long-standing commitment rather than just a trendy phrase. Social workers are ardent proponents of justice, equality, and the eradication of injustice and prejudice in all of its manifestations. They fight relentlessly to guarantee that every person has equal access to opportunities, resources, and a voice in the decisions that influence their life as they work on the front lines of change [1], [2].

Social workers uphold the underlying conviction that each and every person is worthy of respect and worth. This philosophy emphasizes their dedication to appreciating and savouring the individuality of each person they serve. They fight for the rights, freedom, and self-determination of all people, making sure that their opinions are valued and heard. In order to effectively practise social work, genuine relationships must be created and nurtured. Social workers are aware that interpersonal relationships are the cornerstone of constructive transformation and personal development. They develop collaboration, trust, and empathy as key tools in their work because they understand that solid bonds are the conduits for empowerment and change.

The greatest ethical and integrity standards apply to social workers. They operate with unshakable honesty and transparency and uphold personal and professional boundaries. This dedication to integrity guarantees that the community's and clients' faith in the organisation is unwavering, establishing a setting where people may access assistance without worrying about rejection or betrayal. Social professionals are committed to ongoing personal development. They constantly attempt to improve their knowledge and abilities because they are lifelong learners. Their treatments are not only successful but also culturally sensitive, respecting the varied origins and experiences of their clients, because they keep up with evolving research, best practises, and cultural competence.

The defence and promotion of human rights are at the core of social work. Social workers are tenacious defenders of the rights of disadvantaged and vulnerable groups. They diligently work to destroy the structures that uphold injustice and inequality, acting as defenders of civil liberties and enabling people to exercise their rights and recover their agency. The foundation of social work practise is empowerment. The goal of social workers is to enable people and communities to take responsible action, build on their strengths, and speak up for themselves. They encourage self-sufficiency and resilience via empowerment, assisting individuals in escaping cycles of hardship and reliance [3], [4].

## DISCUSSION

### Principles of Social Work

Acceptance, individualization, self-determination, nonjudgmental attitude, confidentiality, purposeful expression of emotions, and regulation of emotional involvement are the top seven social work principles. Social workers are guided by these values as they engage with clients, enabling them to deliver efficient and moral services. The seven social work principles are statements of what to do and what not to do in order to get the best outcomes when practising social work. They act as a point of reference for experts conducting fieldwork. Principles are the development of ideas into comprehensible language for the purpose of doing a profession. For instance, the concept of self-determination reflects the importance of a person's worth and dignity, whether they are an individual, a group, or a community. The theories have stood the test of time and are supported by knowledge gained through both experience and research.

A principle is an expressed description of an observed regularity in relation to a specific class of objects. Principles, which are general norms or laws, notions, fundamental truths, and generally accepted ideas, are the means by which we transition from one situation to another. Social work is a factor; it controls how theory and practise are related to one another. Theories always aid in enhancing social interaction. The social work profession advocates for social change, resolving conflicts in interpersonal relationships, and empowering and liberating people to improve



wellbeing. Here, it intervenes at the places where people interact with their environment using theories about human behaviour and social systems. Social work is fundamentally based on social justice and human rights principles. It is a helping profession that uses both main and secondary ways to carry out its operations.

### **Social Work Principles**

1. Fundamental Acceptance
2. The Individualization Principle
3. Communication is a key component of determination.
4. The confidentiality principle
5. The Non-Judgmental Attitudes Rule
6. Control Principle Feelings Involved

#### **Acceptance Rule:**

The client and the social work practitioner must accept one another in order to provide the best results. Because the worker is supporting the client in overcoming his or her problematic condition, the client must accept the worker. In social work situations, the social worker may be approached directly by the client, designated by the agency, or recommended to the client by another person. The client may refuse to collaborate in the relationship in which the social work intervention is to be prepared unless they feel that the social worker has the capacity to understand their situation and is interested in helping them solve it. Any client stated doubt about the social worker's expertise creates significant barriers in the helping process.

The employee must similarly acknowledge the client as a person who has come to them for help because they are having a problem. The employee should accept the client for who he or she is, regardless of appearance or past. The employee's own experiences may make it difficult for them to accept the client. For instance, a professional who experienced abuse at the hands of their alcoholic father as a child may find it challenging to accept an alcoholic client who seeks assistance in healing his or her familial ties. The social worker shouldn't show the client disdain or apathy in this situation because of their early experiences of being mistreated by an alcoholic father they hated and rejected. The first stage in developing a positive working relationship with the aim of addressing the client's social dysfunction is mutual acceptance.

#### **The Individualization Principle:**

You may also want to read: What Is the Individualization Principle in Social Casework? A belief in the individual's individuality and intrinsic worth lies at the heart of social work practise. Each person has a unique ability to integrate and control their own forces in a way that is unique from everyone else. The social worker sees each client's problem as being distinct, and together they seek to discover the best solution for that client's particular problem situation. This idea serves as a reminder to the social worker that they are not interacting with a lesser or inanimate item while they are working with a client. The client should not be viewed as lacking in worth or dignity because they were unable to solve their situation on their own.

The community frequently responds to the customer in this way. The customer thus has a bad self-image and believes they are useless as people. The client is a person with dignity, worth, and respect, and given the right atmosphere and encouragement, he or she has the potential to leave his or her unfavourable situation with dignity and respect, the social worker should believe.

Additionally, the social worker should always remember that each client is different from other clients who are dealing with the same issue because every person responds and reacts to the same stimuli differently and enters or leaves different problem situations in a different way.

### **The Communication Principle:**

Social work requires constant communication between the social worker and the client. Verbal (spoken or written) or nonverbal (using gestures, signs, or actions to communicate a message) forms of communication are both possible. Ineffective communication is the root cause of the majority of interpersonal problems. In communication, a message is transmitted by the sender and received by the receiver. When the sentences and other symbols used and acted upon by the sender and receiver have the same meanings, then there is true communication. If the receiver understands the sender's message accurately or appropriately, communication is fluid.

However, there is a breakdown or misunderstanding in the communication process, leading to confusion and issues, if the receiver is unable to interpret the message (that the sender tries to deliver) accurately. When the sender is unable to express his or her feelings or what they wish to say, miscommunication happens. Distance, noise, temperament, attitudes, prior experiences, mental capacity, and other factors can all interfere with the seamless transmission of messages.

The client's verbal and nonverbal cues should be understood by the social worker. Since the client's and the worker's history and mental states may differ, communication is crucial in social work partnerships. The environment in which the dialogue takes place may occasionally shift, giving plenty of room for misunderstanding. As a result, the worker must take considerable care to make sure that he or she and the client are able to communicate effectively. The main responsibility of a social worker is to create a setting where the client can freely express their emotions. The environment is influenced by the client's confidence and trust in the worker as well as by the worker's acceptance of the client.

### **Confidentiality Principle:**

This idea provides a strong framework for how social work intervention should be used. It helps the establishment of a strong worker-client relationship. Informational support for the worker is essential in social work. Simple factual information to highly secret information might all fall under this category. A person could be reluctant to share precise details about their private lives with anyone unless they have complete faith in them. He or she must have faith that the employee won't abuse it to humiliate himself or herself or harm his or her reputation. In order to help a client in social work, all necessary information must be provided by the client. To make this happen, the client must have complete faith in the worker's ability to keep the client's information private and use it only for those objectives.

When trying to follow this directive, the employee runs into certain challenges. Should the confidential information be disclosed to other agency representatives involved in the case, as well as to other licenced social workers who might be able to help the worker resolve the client's problem? Second, as a responsible citizen, what should he do with some information about the client's unlawful activities that he could be required to give to an investigating agency whenever he is asked? In the first instance, the social worker might divulge the details for the client's benefit. The social worker will find it very challenging to withhold information in the latter instance because it was provided with a confidentiality guarantee.

**Self-Determination Principle:**

This approach emphasises the client's right to self-determination. Every person has the right to decide what is best for them and to use whatever means they see fit to get there. In other words, it highlights that the social worker shouldn't pressure the client into making choices or finding answers only because the client has asked for help. The client has unquestionably sought help from the social worker because he or she was unable to handle the matter on their own.

By encouraging and assisting the client in gaining accurate insights into his or her social surroundings, the social worker should help the client make good and respectable decisions. The client is therefore helped to not only reach his or her potential but also to feel self-reliant and like a person deserving of respect. Social responsibility, emotional maturity, and personality development are all traits that can only be acquired through social interaction.

**Nonjudgmental attitude principle is:**

According to the notion of a non-judgmental attitude, the social worker should approach the professional contact without bias. In other words, he or she shouldn't form any opinions on the client, whether favourable or unfavourable, deserved or not. He or she must be willing to help the client without being persuaded by others' opinions of the client or his or her situation. They must treat the customer as though he or she has come to them for assistance. Because both the employee and the customer are allowed to communicate their understanding of one another, this enables the worker to build a strong professional relationship. A nonjudgmental attitude does not, it must be emphasised, preclude making expert judgements about the problem scenario and the numerous remedies being considered.

**Controlled emotional involvement principle is:**

The idea of moderated emotional engagement shields social workers from being overly immersed in or overly objective in solving their clients' problems. Because they notice many similarities between the client's difficulty situation and other life experiences or with the client's personality, the worker in the first case could over-identify with the client. This could compromise the professional connection and assessments of the client's problem. By overindulging in the client's life, the worker can develop sympathy for the client, which might violate the client's right to independence and self-determination.

**Fundamental Acceptance**

A crucial tenant of social work is acceptance, which denotes a real comprehension of clients. The professional social worker must accept the client for who they are, according to this principle. Social workers who take on clients give them dignity and respect and treat them with humanity. Social workers establish an environment of mutual respect by showing real concern, listening with an open mind, and acknowledging others' points of view. Acceptance suggests that social workers welcome and comprehend the opinions of their clients. 6

Saying "yes" to an invitation is another definition of accepting. A client in a social work setting lets the worker into his life, his problem, his emotionally strained state, and his private affairs. According to the acceptance principle, a worker should accept others by expressing real concern, listening attentively, etc.

## The Individualization Principle

The customer of a social agency is unique as well as like every other person we have ever met. In many aspects, he is similar to all other people; in a little more constrained sense, he is similar to all other people of his generation, time period, or culture. However, as we progress from viewing him as merely a human being to viewing him as this specific human being, we discover that despite his overall resemblance to others, he is as distinctive as his fingerprint.<sup>7</sup>

According to the individualization principle, every client is different in the eyes of the employee. The client, as a person with a problem in his or her life, is known to us. He or she is a person with specific religious convictions, social standing, economic standing, and caste. Every client is not just an individual; each client is the person, and the worker must accept the client with all of his or her strengths and shortcomings.

Every person is different from the next and has special abilities. Social workers acknowledge and value the distinctive features and personal differences of their clients when they affirm their individuality. Instead of treating customers as "objects," "cases," or "yet another appointment," they treat them as human beings with rights and wants. Individualizing clients' needs allows social workers to transcend prejudice and bias, steer clear of categorization and stereotypes, and embrace diversity's possibilities.

They show that clients have the right "to be individual and to be regarded as this human being with personal differences, not just as this human being [5], [6].

## Self-Determination Principle

A noun called "determination" is derived from the verb "determine." The verb "to determine" means "to decide something."

The definition of determination according to the dictionary is "the process of deciding on or establishing a course of action." From these, it is clear that the phrase "self-determination" refers to the process of choosing or establishing a course of action by an individual, a community, or a state on its own, free from any outside pressure. Simply said, decisions made by an individual that are the outcome of their own needs and desires.

1. Self-determination is described as "a condition in which a person's behavior, or his or her thoughts and actions, come from his or her own wishes, desires, and decisions" in social work literature.
2. Self-determination as a philosophy is founded on the understanding of customers' "right and need to freedom in making their own choices and decisions." It is the duty of social workers to foster working relationships that allow for the exercise of choice.
3. Self-determination, put simply, is the absence of coercion or manipulation. To put it another way, self-determination refers to the liberty or freedom to make decisions.

This idea simply states that the employee won't impose his choices on the client. The client must make the final decision regarding which alternative is most suited; the social worker may only offer a variety of options. This is how social work operates: by offering options.

### **The Non-Judicial Attitude Principle**

Effective professional relationships are built on a foundation of nonjudgmental attitudes. The foundation of nonjudgmental attitudes is the idea that all people are deserving of respect and worth; non-judgmentalism assumes acceptance.

Each person has value and dignity. It is inherent. By nature, it is. Social workers are not to judge others as good or bad, worthy or worthless, dignified or undignified, etc., according to the nonjudgmental attitude principle. It means a non-blaming attitude and behavior rather than that social workers do not make decisions. Social workers don't hold the client responsible for not being able to solve his difficulties or for being the root of a specific issue. The employee continues to be impartial. Being impartial is how social work is done.

### **The confidentiality principle**

Social workers are required to respect the confidentiality of their clients' information, including their identity, conversations they have had with other people in the profession, the clients' records, and any professional opinions. Since clients frequently divulge private information to social workers, maintaining confidentiality or privacy is crucial for fostering trust, a crucial component of any successful working relationship.

### **Intentional Expression of Emotions**

People experience a variety of emotions, which are an essential aspect of human life. Clients must be given the chance to freely express their emotions. Social workers advise clients to express their emotions on purpose, even though it is not particularly wise to encourage clients to gush with sentiment or be uncontrollably wrapped up in anger or unpleasant feelings. The feelings that lie behind "just the facts" must be discovered by social workers by looking beyond the content of the data themselves. Social workers encourage clients to communicate both facts and feelings by listening intently, posing pertinent questions, and exhibiting tolerance and nonjudgmentalism.

Although a client's expression of feelings is preferred, it must be meaningful and serve a purpose in the process of finding answers. The goal can be to relieve stress or pressure in a way that frees the client to do positive or helpful acts. Feelings also show how well a client understands their issues because sometimes, the problems are feelings themselves. Some clients find that talking about their emotions with a sympathetic listener is a cathartic or purifying experience that helps them put their circumstances into perspective. Relations are strengthened when emotions are expressed. A more precise comprehension of the affective or emotional components of the situation is made possible by the purposeful expressing of sentiments, which also presents possibilities for demonstrating psychological support [7], [8].

### **The Non-Judicial Attitude Rule:**

According to the nonjudgmental attitude principle, the social worker should be impartial at the outset of every professional engagement. He shouldn't form an opinion on the client whether it be positive or negative, worthy or unworthy. He must treat the client as if they have come to him for assistance, and he must be eager to assist the client without being swayed by what others may think of the client or his circumstances. This makes it possible for the employee and the client to communicate freely and get closer.

**The controlled emotional involvement principle-**

This guideline directs social workers to avoid taking the client's difficult circumstance personally or being overly objective. Consequently, the social worker should keep a healthy emotional distance even while empathizing with the client. The social worker should convey their awareness of the client's challenging circumstances without coming across as sympathetic or indifferent.

**Systematic Methodology for Social Work Practise:**

Biology, ecology, and engineering have all benefited from the system approach. System theory encourages practitioners to view their clients and problems as a whole. Each component's behavior had an impact on the other parts of the system as a whole and on each other component in turn. Therefore, in order to effectively treat a problem, it was necessary to comprehend how other connected parts of the whole or system worked. Therefore, for the challenging youngster, his behaviour may be influenced by the actions of his peers, parents, and school. After conducting a system analysis, the practitioner may come to the conclusion that the best course of action for dealing with the client's challenging behaviour is actually to change the antisocial viewpoint of the local peer group rather than refer him to an educational psychologist.

**The individualization principle is:**

Effective social work practise is based on the individualization principle. Social work respects each person's individuality. Every person has a unique nature that sets them apart from one another. As far as we know, each person has a thumbprint that is distinctive. The social worker sees each client's problem as unique and works with the client to discover the best effective solution to their individual problem situation.

**Communication's guiding principle:**

Since communication is a two-way process, the majority of painful issues are actually communication-related. When there is poor or insufficient communication, issues arise either automatically or as a result of miscommunication. The social worker should be capable of understanding the message. Given that the client's and the worker's backgrounds and mental states may differ, effective communication is essential in social work relationships. Therefore, the social worker must do every effort to ensure that the client and he are properly communicating. The client should be given the freedom and comfort to share his ideas, feelings, and information.

**The confidentiality rule is:**

According to social work, clients have the right to their own personal information when receiving professional assistance from a social worker through a social agency. The guiding idea is that client information should be kept private and that only the client's consent should be obtained before consulting any other parties.

**The self-determination principle is:**

The client's right to self-determination is emphasized by the principle. Every customer has the freedom to select what is right for him and the means by which to realize it. In other words, even though the client has gone to the social worker for assistance, the social worker should not



impose decisions or solutions on the client. Therefore, the social worker should encourage and include the client to like decisions that are desirable and acceptable to him as well as help and guide him to develop insight into his social conditions in the correct perspective [9], [10].

## CONCLUSION

The goal of the profession of social work is to improve society. By empowering clients, families, or groups, it fosters wellbeing. They understand how complicated interactions and influences on people and their environment may be. It is applied using a knowledge basis offered by several human behaviour psychology theories. Theories explain certain habits and offer guidelines for action to stop harmful behaviour. Social workers work with individuals, families, or groups from various socioeconomic backgrounds. Their methods are founded on a broad framework for comprehending human behaviour that is provided by a number of theories and social work practise models. Practise and theories in social work complement each other and are interdependent; neither can dominate the other.

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## CHAPTER 4

### A BRIEF STUDY ON CROSS-CULTURED SOCIAL WORK

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#### **ABSTRACT:**

The controversial 2005 book *A Framework for Understanding Poverty* by Ruby Payne describes the framework of life in poverty using just one variable: economic status. The inadequacies of Payne's theory which shares the same ideology as the hotly debated "culture of poverty" theory are highlighted in this article. It also looks at a more moral and considerate strategy that service providers can use by using effective cross-cultural communication. This article focuses on Payne's oversimplification of both the causes and effects of poverty as well as the strategies that professionals might use to address the socioeconomic gap because similar theories have been heavily criticized for anthologizing the language and mores of people living in poverty. Last but not least, we acknowledge that Payne's framework has filled a gap among educators and other professionals, but we propose that this gap is largely due to the persistent racism and classism that still permeate our social institutions, including those of education. Therefore, in both our professional and personal lives, we try to offer a different perspective for people who operate across different cultural communities.

#### **KEYWORDS:**

Cultural Communities, Cross-Cultured Social Work, Payne's Oversimplification, Social Work, Payne's Framework.

#### **INTRODUCTION**

Payne eliminates the necessity of comprehending and appreciating cultural variations as a component of communication across socioeconomic and social bridges by neglecting the roles of race, gender, ethnicity, and social context. Cross-cultural communication as a professional skill is a wise alternative to Payne's sterile, constrained methodology because it fosters a deep and broad knowledge of and respect for the myriad values and norms of people from diverse social groups who work with and on behalf of the economically disadvantaged. Cross-cultural communication is an essential tool for the practise of social work. Despite its flaws, Payne's work has received widespread praise that extends beyond the teaching profession and into the social, medical, and legal areas. The book's popularity can be attributed to the need for a step-by-step guidebook, or pre-packaged guidance, among those who provide assistance to families and kids with little resources.

The majority of the children we support, however, do not fit Payne's hypothesis, as we have seen through ongoing observation, hands-on experience, and volunteer work with low-income children and their families (see discussion below). When one goes above the surface-level



elements of speech, mannerisms, and customs as purported features indicative of poverty and those specific qualities Payne identifies as in need of change, Payne's (2005) Framework comes apart. In accordance with the principles of ethical social work, the application of the cross-cultural communication paradigm can help to establish a good rapport and mutual respect between practitioner and client. Below, we discuss helpful implications for social work practise based on an examination of observations and results from work at a community-based organization in a Midwest university town, as well as a review of the significance and meaning of cross-cultural communication as a replacement for Payne's method [1], [2].

## DISCUSSION

### Review of Payne

Ruby Payne's manual for educating low-income kids does address a pressing subject, despite its use of constrictive generalisations. Since both educators and social service providers spend a lot of time working with this demographic, it is not surprising that such a sizable number would cling to the hope that there Evans Cross-Cultural Communication: Implications for Social Work Practise, explanation for comprehending those who live in poverty that was released by Western CEDAR. The culture of poverty thesis, which was first put forth by social theorist Oscar Lewis in 1966 but has since taken on a life of its own, is reflected in Payne's methodological approach to working with those living in poverty. Payne oversimplifies a problem that is both socially complicated and immensely intricate on a personal level by attempting to fit the various lives of all impoverished people into the same black-and-white philosophy.

For instance, research has shown that generational poverty, which is frequently linked to a culture of poverty, is the least prevalent kind of poverty because "only about one sixth of all poverty spells last eight or more years". Payne, however, contends that all individuals may be categorised into one of three groups: the poor, the middle class, or the affluent. The Framework also makes the sloppy assumption that all persons in poverty have weak roots, relocate frequently, have access to firearms, and live in chaotic, violent environments. Additionally, Payne makes sweeping generalisations when she claims that "...three of the hidden rules in poverty are the following: The noise level is high (the TV is always on and everyone may talk at once), the most important information is non-verbal, and one of an individual's main values to the group is an ability to entertain". According to Payne, these social standards or so-called values from the homes of individuals who live in poverty permeate the educational setting.

The following set of scenarios, presented by Payne, are meant to represent typical living circumstances for persons who are economically poor. In these instances, families are portrayed as being made up of promiscuous single mothers and absent fathers. From the perspective of social work, it is troubling that a set of ideas that are so obviously unfounded is so generally recognized as the gold standard for comprehending the breadth of people's life experiences. Social workers have a duty to examine, comprehend, and accept responsibility for their attitudes and beliefs towards any group or individual. They also have a duty to be culturally competent. As a result, social workers are morally obligated to oppose Framework since it treats the economically underprivileged as a socially and economically inferior class.

At first it is difficult to identify precisely what Payne's work lacks, but following closer inspection it is evident that the socioeconomic status variable is the only one taken into account in Payne's research [3], [4]. This narrow focus has a basic flaw because, according to other

studies, poverty is more often a result of other social issues, particularly race, rather than a result of a particular cultural "attitude". The link between poverty and these other social problems is complex, and Payne ignores the reality that "poverty interacts with almost all other social problems". Therefore, approaching practise with organisations or individuals solely based on one's level of wealth or money is not advised and practically impossible.

In general, Payne's work uses a single lens to define and explain the behaviour of a whole population and exanimate means to engage with children who are living in poverty, approaches that greatly undervalue the significance, value, and richness of the human experience. A professional service provider misses the chance to engage in culturally competent practise, which is regarded as respectful, empathetic, and which upholds the dignity of the individual, by viewing poverty as something that can be combated by teaching specific behaviours and standards that are deemed proper by a certain segment of the population. Cross-cultural communication presents chances to develop partnerships where the social worker and client can learn from each other and form deep connections, as opposed to eradicating one group's social practises by another group that has judged itself superior. Respectful and empathic conversation can promote mutual respect and trust between two people from different social backgrounds.

The Haven Community Centre is a multi-faceted organisation that not only helps the neighborhood's young people, but also the parents of the children who participate in its after-school programme. In the summer of 2003, Haven made its modest debut by moving into a small shopfront adjacent to the local laundromat. A resident approached the local university extension and city officials to ask for financial support and interest in an innovative programme to involve and improve the community. The president's request was prompted by the growing problem of gangs and teenage idleness in the community, as well as the failure of a new police substation in the area to procure a change. The program's resident, Ms. Johnson, a single mother of three, was able to compile the necessary funding.

Haven's programmes are meant to offer continuous education outside of the classroom. Haven is much more than just a nursery; it offers a setting where kids may unwind, mingle, take part in extracurricular activities and receive academic support. Early in the afternoon, when the center's doors are open to community adults, a typical day at Haven begins. On-site GED materials are available, and adults can use computers to complete job applications or work on employment-related skills (including reading, typing, and English language acquisition). After-school programmes like Girl Scouts, 4H, and homework help start as volunteers and students trickle in. Haven is described in the mission statement as a secure, vibrant, and culturally diverse learning environment [5], [6].

Haven mostly provides services to the nearby public housing apartment buildings. A varied group of local residents and professionals make up the organising and administrative bodies that oversee and manage Haven on a daily basis. In all honesty, the composition of the governing body is almost a complete contradiction to the neighbourhood. Many of the volunteers are college students from the nearby private and public universities, while others are also African Americans and white. Ms. Little, a young woman who interned at the centre before graduating from college and becoming the site coordinator, and Ms. Johnson, an African American lady who was once a resident of the neighbourhood, are two of the full-time employees that make up Haven's face. The advisory board for Haven is made up of people of the neighborhood, including

business professionals, governmental servants, university professors, retired seniors, and a few local mothers.

At least once every week during the autumn of 2007 was dedicated to observations for this report. It should be mentioned, though, that Haven has been the subject of more official observations ever since it opened. Students were required to integrate themselves into Haven as part of a Profession of Social Work course (created by the aforementioned first author), which was measured by ongoing programme development, participation in centre activities, grant writing, and face-to-face daily interactions with students, families, and/or staff members. Haven Community Centre was created to give pre-service social workers a demanding and energizing cultural experience while they were studying the ins and outs of the field. White, female, middle-class students who were primarily from suburban and small-town populations made comprised the class. The following is a reflection by Cowie (the co-author), a pre-service social work college student, on her course preparation, immersion, and first impressions on being hired as a social work intern at Haven:

1. It appeared as though I was entering Haven unprepared to engage with the neighborhood it serves. I was reading and debating the topics of poverty and public welfare, family issues, crime, issues in education, racism, and ethnocentrism in social work class.
2. I brought those theoretical ideas to Haven where I engaged with actual individuals who were impacted by those problems and learned how to interact with both children and adults in a way that was beneficial to both of us.
3. I was very anxious because this was going to be my first experience working closely with adults and students that were economically and racially different from me. Cross-Cultural Communication: Implications for Social Work Practise, by Evans Winter and Cowie.

They would attribute to me whatever stereotypes or assumptions they had about "white college kids" and discard me as one. Published by Western CEDAR, 2009. As it turned out, interacting with the kids offered me the ability to let go of labels, and at Haven, the kids were able to let go of stereotypes as well, so we could cooperate. After my first evening of volunteering, I realized I was embarking on a journey that would teach me a great deal about community outreach, communication, and interacting with people who have quite different life experiences than mine.

Cowie acknowledges in the reflection that she initially had her doubts about the field experience. Her own preconceived ideas about how the kids in Haven may respond to her as a White female college student were the main source of her anxiety. She generally thought that since she was a White woman with a good education, the children of colour would view her as an outsider. Her reflections also show that she entered the field placement with the expectation that there would be obvious distinctions between her and the pupils due to their racial and social classes. She continues, below, to explain how she handled her own internalized worry brought on by her perceptions of differences with the young people at Haven:

I might have eagerly read the pages of Framework if I had been familiar with Ruby Payne's writing before my first night at Haven, hoping to quickly become acquainted with the language and demeanour of the students and parents I would be working with, and more importantly, the reasons for their particular behaviours and beliefs. Fortunately, I simply went in expecting that the kids and I would not connect despite the stark differences in our economic circumstances, out of respect for the participants' and my own dignity. In actuality, I did initially feel alienated from the kids, but not just because of our disparate socioeconomic circumstances. The kids interacted

and spoke casually with one another while using direct, non-offensive body language. If Cowie had accepted the culture of poverty theory, or even allowed herself to automatically generalize that each of the children had "broken," "dysfunctional" homes based on their participation in a free, after-school programme and the location of their homes, I would have felt that they were much better at telling me "No" than I was at motivating them to work with me (Student reflection, Cowie).

She would have easily worked to intentionally become an "appropriate role model" of proper middle class behaviours had she adopted such a school of thought. I would have taken steps to correct them if they used a casual term or word that wasn't a part of my verbal vocabulary, as Cowie writes in the remark below. Assuming that they had not been instilled with such concepts or values in their dysfunctional households, I would have emphasised the value of their academic performance and public speaking in their future endeavours. After all, the culture of poverty, whose standards and values are ingrained in children from an early age, is what causes generational poverty [7], [8].

Cowie and the other students in Evans-Winters' Professional Social Work class studied the local demographics of the community served, listened to their African American female professor discuss her life (and research experiences) growing up in low-income, working-class neighbourhoods, and followed the profession's guiding principles instead of using a pre-established set of rules for interacting with Haven's participants.

Conversing with the professor is a good idea because the finest informants are those who have enough first-hand knowledge of the area to understand the social mores and customs of a particular ethnic group while also having enough life experience to recognize similarities and differences within a group (Hilton, 2007). Once more, Cowie discusses in the reflection that follows how the lack of a "how-to" manual aided in the development of her knowledge and skill set for not just interacting with a new community setting but also interacting with people of different racial, economic, and gender backgrounds:

I socialised with the other volunteers as I observed the kids start to arrive. I made the decision to strike up a conversation with the youngsters and see if they came to me first. Demarkus, a little student in the second grade, approached me with no hesitation. When I enquired about his family, I discovered that he was the oldest of three children, loved maths, and enjoyed reading. Later, I would meet Demarkus's mother, a tired-looking but devoted woman who managed to fit in occasional volunteer work at Haven between working, going to night classes, and raising three kids on her own. The more time I spent with Demarkus and the other participants, the more I could see that the gap that had been there was beginning to close.

Haven was selected as the best field experience location because it exposes incoming social workers to a variety of social concerns that are important to the profession, including as issues of race and poverty, geography, and segregation. Because of this, students, like Cowie, evaluated what they witnessed and heard at Haven through the prism of what was logically recognised in the profession of social work, particularly its tenets of service, the worth and dignity of each individual, and the significance of interpersonal relationships. This is not to say that there were no fundamental differences or even that the differences were negligible between students and the Haven young. I had perks and comforts that these kids had never experienced, according to Cowie, simply because I am White and not another race. I'm also confident that they recognized that I did not live in their neighbourhood or in a setting similar to their own. I evaluated the

person they were by acknowledging our differences but understanding that a genuine and fruitful relationship would be cultivated via mutual respect rather than by imposing my middle-class standards.

Fortunately for the Haven children and the social work interns, Cowie came to see the kids as kids first and foremost through the course of time and ongoing dialogue. Observations and activities at Haven led Cowie to consciously reject Payne's description of poverty, which incorrectly refers to a "culture of poverty" and is characterised by inadequate parenting, a lack of emotional and material resources, speech, and other taught behaviours: I acknowledge that Payne's presumptions are based on all of the preconceptions I had prior to starting my job at Haven regarding poverty and the types of people who receive welfare, but I have found that her scenarios fall short of accurately and effectively portraying students like Demarkus and his family.

Poverty is a socioeconomic condition that influences housing decisions, safety, and physical and mental health. It may also force an individual or family to prioritise the present over the future. How to retain adequate access to food, clothing, and shelter may be a genuine concern for someone who lives in poverty. As a result, poverty has an indisputable impact on how people behave; to deny this impact would be to undervalue those who struggle through it, overcome it, and remain strong in the face of its lasting ramifications [9], [10].

### **Exactly why is intercultural social work crucial?**

Cross-cultural social work is crucial for many reasons. First and foremost, it's critical to keep in mind that culture exerts a significant influence on how people feel, think, and act. Social workers who are unfamiliar with their clients' cultures may misinterpret their actions or draw false conclusions about them. This may result in interventions that are ineffective or even hazardous.

Second, the promotion of social fairness is a benefit of cross-cultural social work. Social workers can more effectively fight for those who are oppressed or marginalised when they are aware of the various ways that culture can affect people's lives. They may also contribute to a society that is more fair and just for everyone.

### **What constitutes cross-cultural social work's essential elements?**

Cross-cultural social work has a number of important components. These consist of: Cultural awareness is the capacity to comprehend and value the beliefs, values, and customs of many civilizations. Cultural sensitivity is the capacity to respect various cultures and to refrain from drawing generalizations or passing judgement. Cultural competence is the capacity to use knowledge and abilities in productive collaboration with individuals from various cultural backgrounds.

### **How can social workers improve their cultural sensitivity?**

1. Taking classes in international social work.
2. Reading literature and articles on many civilizations.
3. Working or volunteering with individuals from other cultures.
4. Consulting with specialists in culture.
5. Examining their own cultural prejudices and presumptions.



It is crucial to emphasize the value that *A Framework for Understanding Poverty* does have. The polemic that has erupted inside its pages in particular has sparked a whirlwind of discussion, prompted a review and expansion of the body of research on the subject of poverty, and exposed the depths to which assumptions and generalisations about poverty are engrained in this nation's social fabric. Credit must be given where credit is due, and it is true that any attempt to frame this issue is an admirable one. For Payne's book and theories to have been so quickly plucked from the shelf and embraced for the curriculum in college classrooms, sociology departments, and teacher preparation courses, they must have filled a significant gap in our understanding and experience working with children living in poverty. It could even be argued that its contentious existence has benefitted the service industries just as much as it could have potentially harmed them. It has, at the very least, made us aware of the persistence of poverty, its wide distribution across the country, and its unmistakable link to the governance, health, and education of our people.

The book's structure, despite being a self-described "must read" for educators, employers, legislators, and service providers, falls apart when it comes to application to actual organisations. The situations in Payne's book fall short of capturing the full diversity and dignity of the real individuals who battle poverty on a daily basis, as demonstrated by Haven Community Centre. Like most hypotheses, Payne's are reimagining's of previously investigated and ingrained notions about the poor. The one thing that is, regrettably, absent from the picture is that, with just a little digging, one can discover that Oscar Lewis and his forebears have been challenged by a body of counter research and thought that is still expanding today. The notion that poverty is a product of culture and that altering this "culture" will result in any appreciable improvement in the situation of poverty has been debunked by numerous theorists and researchers. Payne does not discuss or even acknowledge the opinions of her detractors in her book, nor does she even admit their existence. If one did not know any better, *Framework* would appear to be the conclusion to comprehending the intricate, all-encompassing world of poverty.

Despite the claim that Payne's work merely serves to perpetuate racism and classism, we contend that doing away with Payne's work from social work and education would also be deleterious. As previously mentioned, it has sparked a discussion on poverty and how to combat it in this nation. Payne's work can be examined and critiqued in the classroom. It raises a lot of worthwhile things for debate and instruction. The poor are pathologically doomed to live in poverty unless middle- and upper-class social workers, teachers, and employers help them redefine their culture to be modelled after the middle class. Payne focuses on generalized characteristics of people living in poverty that reduce the poor to mere pawns.

## CONCLUSION

Psychotherapists and counsellors in practise can investigate Payne's victim perspective and evaluate case studies and ideas in poverty via a strength perspective, which is particularly helpful for research in the social work field. Furthermore, very little of *Framework* discusses how to help students and customers improve their relationships, routines, and surrounding conditions in order to get rid of addiction and abuse in their life. Good social work should assess the circumstance and put in place a plan of action that will assist the client in becoming self-reliant and helping themselves. *Framework* does away with the notion that individuals can actively affect change in their own lives and substitutes the strength and capability of the individual with the assistance of the middle and upper classes. In the end, it shouldn't be surprising that a book with nine chapters

and around 200 pages can't cover everything there is to know about comprehending poverty. Since over fifty years ago, there has been a spirited discussion regarding the culture of poverty itself. A comprehensive method for assisting, collaborating with, and improving the lives of those who live in poverty cannot be described in a single book. The most effective professionals are those that continuously seek to increase their knowledge of their subject and expose themselves to its body of literature, research, and expertise.

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## CHAPTER 5

### A BRIEF DISCUSSION ON SOCIAL WORK COMMUNICATION

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#### **ABSTRACT:**

ICTs (information and communication technologies) are electronic devices that are used to transmit, process, and store information. Social, political, and economic processes in the United States and around the world have been significantly impacted by the exponential growth of Internet access and ICTs. ICTs will continue to have an impact on social workers' employment and the clients they work with, regardless of the level of practice. ICTs have received some attention in the literature and curriculum of social work, but we contend that this degree of attention is insufficient in light of their pervasiveness, expansion, and significance, particularly with regard to sustaining social work ethics. To make sure social workers are responsive to the technological developments in the health care system, including the use of technology among clients and the health care infrastructure, significant attention is required. In order to effectively direct various social change efforts or engage with experts from other disciplines who are incorporating ICTs into current tactics, social workers also need to possess ICT competencies. This study also identifies potential stumbling blocks and difficulties associated with ICT adoption and offers suggestions for enhancing their usage in research, practice, and education.

#### **KEYWORDS:**

Education, Information, Communication Technologies, Social Workers, Social Work Communication.

#### **INTRODUCTION**

One of our most prevalent, significant, and complex behavioral clusters is communication. Humans and other animals can communicate at a higher level thanks to this capacity. Our interactions with others on a regular basis as well as messages from faraway and unidentified people have a big impact on us. If there is a desire to understand the world, that need extends to every facet of human interaction, but communication is especially important. To become a more capable, adaptable person, it is crucial to comprehend the methodical notion of communication. In our daily lives, communication is crucial. We rely on communication in all area of our lives, from our friendships and family ties to our professional achievements. The communication may occur between individuals, groups, communities, and the entire world. Through networks and communication, the entire world is linked.



Even though we live in the fast-paced, push-button, space age, humans continue to be the core of the planet and its values. The moon, stars, and rocks are all very significant, but man is more significant. Relationship and interaction issues arise as men and women coexist. The vista of daily life is dotted with personal, family, and community difficulties.

The question "can we get help?" quickly arises when significant problems in human relationships occur, and the answer is "yes." Social work is one of the many professions and approaches that are prepared to offer assistance. Social work serves individuals not only in problem solving but also in problem prevention and daily life enrichment. The main goal of social work is to assist individuals in developing their social skills, including their capacity for communication and interpersonal relationships. Social work involves a lot of communication. The application of communication in social work practise is the focus of this study [1], [2].

In general, social work is a scientific approach to assisting individuals, groups, and communities in meeting their needs and resolving conflicts. Thus, at the many stages of social work practise, communication with people on an individual, group, and community level is necessary. Given the significance of communication, this study has been done to examine how it functions in social work practise. The secondary literature that has been taken into consideration for this study includes books, journals, government papers, newspaper articles, and websites. These sources of data were then subjected to content analysis and descriptive investigations [3], [4].

## **DISCUSSION**

A social worker's ability to communicate well is one of the most important aspects of their job. Social workers must connect with clients on a daily basis in order to gather information, transmit vital information, and reach crucial judgements. Without good communication abilities, a social worker might not be able to gather or share that information, which might be harmful to the clients.

### **Learning to Listen**

Interviewing clients and other stakeholders involved in a client's care makes up a sizable component of a social worker's employment. A social worker must learn to listen intently and pay attention to details in order to offer the best services and counselling. This can entail developing the ability to take thorough notes so that you can later readily recall what was stated. Observing how the social worker responds when the client speaks is another aspect of effective listening. This entails refraining from interrupting clients, showing indifference in what they are saying by rolling the eyes, doodling, multitasking, or yawning, and showing indicators that the social worker disagrees with something the client has stated.

### **Information Acquisition**

Social workers frequently need to get information from individuals who are unwilling to divulge it or who may be challenging to understand. To obtain the necessary information, a social worker needs know how to ask the proper questions. They may also need to modify their questions' wording to make them more understandable to their clients. Knowing how to employ alternative methods of information gathering, such as word association or role acting, may be helpful for social workers.

## **Nonverbal Expressions**

The nonverbal cues a social worker uses to communicate are very important. When interacting with clients and those responsible for their care, social workers ought to look them in the eye. A grin can convey friendliness and make a social worker appear more approachable. A social worker should keep in mind that cultural norms for physical distance vary, so some clients may want to be closer than the social worker is used to. Maintaining a distance of three to five feet between the social worker and the client can also help to increase the level of comfort in the space.

**Building Trust** Social workers frequently need to gain someone's trust in order to communicate with them effectively. If a client feels the social worker does not have her best interests in mind or if the social worker does not sincerely listen to the client, communication will not be fruitful. Not discounting a client's input is another important aspect of developing trust. It is frequently vital to focus on the client's agenda rather than the social worker's in order to assist establish trust and make the client feel important or as though she has some influence, even if the social worker does not agree with the client or wants to focus on something more important.

## **Conflict Resolution**

Social workers run into conflict quite frequently. The key is understanding how to manage conflict so that it doesn't get in the way of dealing with the problems at hand. Social workers should refrain from warning or threatening clients, making unwarranted generalisations about them.

## **Course of Communication**

Communication is the process through which one person passes information to another, whether consciously or unconsciously. Communication is a type of behaviour, but not all behaviour constitutes communication; it all depends on how one interprets the meaning of another's words or actions. According to Sheafor and Horejsi, communication happens when one person gives meaning to another's verbal or nonverbal behaviour. Exchanging information, establishing and maintaining connections, and imparting knowledge to those around us are all examples of communication.

Communication is challenging to define because of its complicated, multidisciplinary character. In essence, human communication is the activity of communicating ideas or emotions with another person. To express thoughts, feelings, or information is the essence of communication. Academic and professional literature contains many definitions and conceptualizations of communication that divide it into different categories. Examples of these categories include symbolic, verbal, understanding, interactions, process, and behavior-modifying responses.

## **Substances of Communication**

When someone thinks about something, shares their thoughts with a friend or another person, or works collaboratively with a coworker, they are communicating. Communication has the power to bind people together and inform the public about crucial issues. There are several ways to communicate, including:

## **Personal Interaction and Communication**

In a small group of people or between two individuals, interpersonal communication takes place. Relationship partners, family members, friends, and employees all interact interpersonally. Although interpersonal communication can occur among a small group of individuals, this type of communication typically occurs between two individuals and is done so informally.

## **Intrapersonal Communication**

When people talk to themselves, this is known as intrapersonal communication. People who engage in intrapersonal communication have greater self-awareness, which enables them to express their personalities and preferences to others.

## **Intercultural Communication**

Intercultural communication occurs between people from many cultures. Intercultural communication can take place between individuals from various social, racial, or ethnic origins. Due to the fact that many businesses conduct business with people all over the world, it is particularly crucial for business contacts to go well.

## **Organizational Communication**

Members of an organization interact with one another through organizational communication. It takes place when coworkers converse in the break room, when staff receives feedback from the manager during a performance review, and when coworkers communicate about a project they are working on.

## **Small-Group Communication**

Small groups of five to ten people usually communicate effectively. These teams come together to fulfil interpersonal needs or to carry out specific tasks that have been assigned to the group's members. Instances of small groups Families, workplaces, therapeutic groups, and social groupings all rely on communication.

## **Mass communication**

When multiple receivers in various locations get messages from one source, mass communication has taken place. Print media, such books and magazines, as well as audio, video, television, radio, and the Internet all fall under the category of mass communication. Mass communication is frequently the most formal type of communication when compared to other forms. There are few possibilities for mass communication listeners to provide speakers with feedback [5], [6].

## **Speaking in Public**

Common locations for public speaking, also known as public communication, include auditoriums, classrooms, and conference rooms. A speaker prepares their remarks for public speaking by researching the subject and the audience, composing the speech, and practicing how to give it.

## **Communication Process**

There are three types of communication: written, nonverbal, and spoken. Despite being in different categories, they can all be utilized separately or in tandem when communicating. Any communication must be interpreted according to how it was delivered and the context in which it was received.

### **Verbal Interaction**

Any kind of words, sound, speech, or language is used in verbal communication. Human communication starts to develop at birth. Babies have developed a means of communicating with adults by making sounds. When a baby is uncomfortable or hungry, it will cry.

### **Nonverbal Expression**

During the procedure, body language, facial emotions, and gestures are used to communicate. A mixed message is sent when someone hears a joke while seeing an angry expression on your face. Similar to this, it appears that you are not being sincere if you show your love for someone while keeping your arms crossed and a good distance away. Often, body language has a greater impact than words. For instance, we can communicate positively with another individual only by smiling at them.

## **Communication Process Step-By-Step**

One can develop their communication skills and become more proficient at it. To improve one's communication skills, one must comprehend the processes in the communication process. Once someone is aware of the fundamental steps in communication, they can actively work to improve their communication skills. Although there are varying views on the number of phases in the communication process, a straightforward five-step communication process is the most practical and simple to comprehend.

### **The Concept of Message**

The formulation of the message or idea that a person wants to express to others is the very first step in the communication process. There are many distinct levels and formats in which communication can take place. Therefore, it's important to decide who to express the idea to and how to present it. The concept or message must be suitable for the audience's demographics and size [7], [8].

### **Communicating the message**

The next phase in the communication process is to actually deliver the message once the concept has been developed and the target audience has been determined. The message can be delivered in a variety of ways, including orally, in writing, or more subtly through hands-on training. Selecting the appropriate media to deliver the message is crucial. The message's reception may be impacted by the medium chosen.

The recipient receives the message when it has been sent to the designated recipient and through the chosen media. The message's reception is crucial to the communication process since the recipient ultimately decides whether the message is received in full or in part. Due to selective hearing, some persons might only hear some of what is stated. Others might read or hear it and

retain every word. The following step in the communication process heavily depends on how well the message was received.

### **Interpretation**

The reception of the message is followed by its interpretation. The recipient then interprets the message after receiving it. He might perceive the message differently than it was meant if he has just heard a portion of it or has limited knowledge. Even if the message is fully understood, it could still be interpreted incorrectly.

### **Response and Recommendations**

After interpreting the information, the intended audience member of the original communication develops a suitable reply. The outcome mostly hinges on how well the initial communication was received or perceived, as well as if it was correctly understood. The type of response ultimately depends on the recipient's interpretation of the initial information and the nature of the information or response that the original requester is looking for. In this situation, feedback is also crucial. It is required for the communication's original sender to give the recipient extra feedback if the message is not heard or understood correctly. Only when the original message has been understood can this be accomplished. To ensure accurate interpretation, the message's original originator must check to see if the recipient understood it correctly and offer extra comments.

### **Communication Mode**

Through models of communication, it can be helpful to examine a visual reduction of the many relationships involved in communication. In this article, an interactional model of communication will be explored. This model can be used to better comprehend the definition of communication as well as the process of communication. In communication, the sender is the message's source or creator. The message is the communication of ideas through speech or nonverbal cues like actions or gestures.

Encoding is the process through which the sender converts thoughts and feelings into a code, in this case verbal or nonverbal symbols. The recipient or the intended recipient of the message is subsequently given the message. The translated concepts of the sender are decoded by the receiver and then understood. The message is transmitted over a communication channel or conduit. The medium can be anything, including a text message, a face-to-face conversation, or even skywriting. Noise is anything that obstructs the message's path of transmission. Noise is anything that prevents someone from hearing and understanding the message, either physically or mentally. Any outer or external stimulus that makes it difficult for the recipient to understand the message is referred to as physical noise. Any internal input that makes it difficult for the recipient to understand the message is referred to as psychological noise. Feedback is the sender's answer to the recipient regarding the message.

### **Ethics of Social Work**

In order to solve problems, meet needs, or perform social functions on a personal, group (especially family), and community level, social workers use a variety of techniques. These techniques help people achieve satisfactory social functioning and improve their interpersonal

skills. Social work not only assists people in resolving issues, but also helps them avoid issues in the future and improve their quality of life. Three underlying assumptions underpin social work:

- (1) That the individual is significant;
- (2) That his interpersonal interactions with others have led to difficulties in his personal life, family, and community; and
- (3) That there is room for improvement.

Through activities that are centred on the social interactions that make up the interaction between man and his environment, social work aims to improve the social functioning of individuals, both individually and in groups. The three purposes of these actions are to restore diminished capacity, provide for the needs of the individual and the community, and prevent social dysfunction.

The practise of assisting individuals in using their social environments to address their needs and find solutions to problems is typically referred to as social work practise. Family, friends, groups, organisations, agencies, the government, etc. make up the social environment. Two parties are involved in the process of assistance.

- (1) A person who has received training in social work knowledge, values, and abilities and works for an organization or engages in private practise
- (2) Client the subject of social work's aiding activities, who may be an individual, a family, or a community.

### **Social work practice as a method of problem solving**

The practise of social work involves issue solving. The process through which the social worker analyses the concern and need and finds the barriers to need fulfilment is known as problem solving. This results in the recognition of problems, their formulation, and the pursuit of solutions. Social work today is a very effective and complicated practise with many different applications. There is no one framework of practise that is better than all others since social work practise is so complex, has so many varied descriptions, approaches, and views, and deals with clients who have so many various kinds of problems and concerns. With each new edition, a particular strategy, known as an interactive-transactional approach to generalist social work practise, has emerged. A generalist approach necessitates that the social worker evaluate the client's condition in order to determine which system should be the focus of the reform effort. An individual, a family, a small group, a company or organization, or a community could all be the unit of focus. In social work practise, there are five basic stages to the problem-solving process, which include the following:

### **Engagement**

Engagement is referred to as the relationship's initial stage of assistance. The social worker strives to pinpoint, characterize, and describe the client's worry, problematic circumstance, or problem during this phase. There are various ways in which clients and employees can first interact. The phrases that are regularly used to describe how clients might interact with organisations or social workers include:

- (1) Self-referral: A client may contact the agency on their own.
- (2) Referral: A third party recommends the client to the firm.

## Assessment

At the heart of the service process is an intricate procedure called assessment. The social worker gathers information during this phase to comprehend the context of the client's issue or concern. Determine what needs to be changed or fixed and how it might be changed or solved by evaluating and analyzing the issue and situation. Despite being a creative process, assessment is also scientific because it is a result of the problem-solving process. The following are some of its key characteristics:

It identifies needs in life situations, defines problems, and explains their meaning and pattern. It also identifies client strengths with a view to building on those strengths during intervention. It is ongoing, has a dual focus on understanding the client in the situation and in providing a base for planning and action.

## Planning and contracting

The link between evaluation and change-oriented action is planning. During this phase, the social worker determines and agrees upon the aims and objectives to be accomplished through the process of change before creating a pertinent and workable plan to do so. Once a preliminary plan has been created, it is crucial that the worker and customer concur or make contact in order to move forward with the plan. This contact should specify the following, at the very least:

Problems or concerns that need to be addressed; goals and objectives of the intervention; actions the client will take; actions the social worker will take; and identification of other people, agencies, or organisations that are anticipated to participate and their function in the change process.

## Intervention and Observation

The intervention is viewed as the process' action phase, where the client and the worker work together to bring about change, review the intervention's progress to see if its goals are being met, and, if not, adjust the action plan and try again.

**Intervention Activities:** The social worker must choose an acceptable practise framework to direct this process as they engage a client in a helping relationship and introduce them to the transformation process. The worker must also select a number of particular strategies and directives that are likely to encourage and support the desired change.

Monitoring activities involve keeping tabs on adjustments or the resolution of issues. The client should always be informed of the results of this monitoring by the social worker. Clients are more likely to get involved in the change process and suggest helpful modifications to the intervention plan when they are aware of the changes that are happening, whether they are positive or bad.

## Review and Termination

Every connection of aid must come to an end. Service termination and a final assessment of the intervention bring the change process to a close. Terminate the intervention after the aims and objectives have been met, problems have been resolved, or desired adjustments have been made. Then, analyses the problem-solving process to inform future practise activities. However, termination can occur at any stage of the change process; when the objectives set by the worker



and the client have been accomplished and the client feels confident carrying out those objectives without assistance from the worker, when the client feels that enough assistance has been provided so they can meet the need or solve the issue on their own, when it is apparent that no progress is being made or that the potential for change is low, or when a worker or client becomes unwilling to continue working together. This final scenario could lead to a

Although it can never be assumed that the worker and client transaction goes in a linear fashion from engagement through to termination, each phase serves as a signpost for a distinct stage of the assisting process [9], [10].

## CONCLUSION

The importance of social work is growing in the contemporary society. Today, social work takes advantage of a range of locations and organisations. Psychiatric, medical, marital and family counselling, school, rehabilitation, correction, public welfare, and child welfare are a few of the crucial ones. As more people use its services, social work is becoming increasingly crucial. Specifically connected to proper social functioning and meeting needs, social workers assist clients with personal, family, and community issues. Social workers employ a procedure known as social work practise to complete this problem-solving process. Since successful communication is a crucial component of functioning or the problem-solving process, the success of the social work practise depends on the implications of appropriate communication with the client and his or her environment. Therefore, it is crucial for all social workers to have effective communication skills.

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## CHAPTER 6

### A BRIEF DISCUSSION ON CONCEPTS FOR SOCIAL WORK

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#### ABSTRACT:

Every stage of life may require the use of social services. The proper kind of social care is delivered to various groups under different organisations, though, due to the different structures and needs of the individuals, families, communities, and societies that must be served. The International Federation of Social Workers (IFSW) defined social work as a profession that works to liberate and empower people in order to improve their quality of life and prosperity. Based on systems theory, social work seeks to advance social justice by getting involved in how individuals interact with their surroundings. In social work, empowerment refers to the process of assisting individuals, families, groups, organisations, and communities in enhancing their socioeconomic, political, interpersonal, and personal power and influence.

#### KEYWORDS:

Social Work, Federation of Social Work (IFSW), Political Interpersonal, Socioeconomic.

#### INTRODUCTION

Every stage of life may require the use of social services. The proper kind of social care is delivered to various groups under different organisations, though, due to the different structures and needs of the individuals, families, communities, and societies that must be served. The International Federation of Social Workers (IFSW) defined social work as a profession that works to liberate and empower people in order to improve their quality of life and prosperity. Based on systems theory, social work seeks to advance social justice by getting involved in how individuals interact with their surroundings. In social work, empowerment refers to the process of assisting individuals, families, groups, organisations, and communities in enhancing their socioeconomic, political, interpersonal, and personal power and influence.

According to the Social Work Education Council, the national qualification (accreditation) body for social work education in the USA, social work serves the following purposes: The goal of the social work profession is to advance community and individual well-being. Having respect for people's differences and knowledge based on scientific study in the framework of a global viewpoint with the individual and environmental structure serve as a further direction in order to promote social and economic fairness. Another goal is to prevent situations that restrict human rights, to end poverty, and to raise everyone's standard of living through research. The social work profession is used to enhance the wellbeing of all people and to promote communal welfare, particularly to lessen poverty, oppression, and other types of social injustice. Social work is a field that encompasses all initiatives created to address issues like disease, physical handicap, ageing, mental illnesses, and academic difficulties.

Both philosophically and practically, social work has a multifaceted and complex structure. A career must possess specific qualities in order to be recognized as a profession: In accordance with the qualifications based on this education, the introduction of the profession following a clearly defined educational process, altruistic efforts, the presence of professional organizations, a suitable field, theory, field-specific knowledge, ethical principles, social acceptance, accepted expertise practise, and depend on the qualifications based on this education are among these features [1], [2].

## DISCUSSION

### Important social welfare traits include:

1. It is a purposefully set up structure of services.
2. It is intended to help the most vulnerable and weaker members of society.
3. The goal of social welfare is to safeguard and advance these groups' (the weaker and more vulnerable) interests, enable them to realise their potential talents and abilities, and support them in leading respectable lives.

### Several factors drive social welfare:

**Mutual aid:** The concept or practise of helping one another is known as mutual aid. For instance, Marwadi Sewa Samiti offers food and drink during Shivaratri and Teej. This welfare provided to Marwadis also aids in their business. They receive business assistance from a regular person, and they reciprocally assist regular people by offering food and beverages during festival seasons.

**Religious mandate:** Influenced religious thought to provide assistance or to assist another. For instance, all religions practise Daan, Dharma, and Zakat. Influences present in all religions, which inspire people to assist those who are struggling. For instance, during saptaha, we raise money that is utilised to assist others.

**Political benefit:** Politicians provide aid to further their own political interests. For instance, funding is provided for the opening of schools, universities, bridges, etc.

**Factor of ideology:** Each person has their own ideology. Some of them have beliefs about welfare, helping those in need, or improving society. Hitler and Mother Teresa, as examples.

### Course Objectives

Understand what terms like philanthropy, volunteerism, social reform, social movements, and social network mean understanding the definitions of several terms, including "social service," "social welfare," "social work," "social policy," "social justice," "social security," and "social protection";

Due to its inability to demonstrate the immediate visibility of effects that result from its practise, social work is a relatively young and socially underappreciated profession. The utilization of social ties as the primary medium of professional practise or assistance, which by their very nature are intangible, is the main significant cause of this difficulty. The main issue with this practice/help is that it changes people's personalities and the social structures and systems of society, both of which are again not immediately apparent. Due to the profession's still-developing nature, there is a great deal of ambiguity surrounding a number of terms that are used

in social work research, classroom instruction, and professional practise with those in need in society. Since clear understanding of the various types of concepts used is necessary for effective professional practise, it is necessary to define these concepts, explain how they differ from one another, and draw comparisons to concepts from other social sciences, such as psychology and sociology, from which social work has heavily borrowed. Charity, shramdan, social action, social justice, social movement, social network, social policy, social reform, social security, social services, social welfare, and social work are a few of the important ideas covered in this article [3], [4].

## **Voluntary Action, Charity**

### **Charity**

Quite frequently, almsgiving and other forms of charity are also measured as social work, which is incorrect. According to the Webster's Encyclopedic Unabridged Dictionary, "charitable actions" are described as "charitable deeds, such as giving alms or engaging in other benevolent deeds of any kind for the needy without expecting material reward." Most organised faiths around the world have promoted charity as a major virtue that all of its adherents should possess.

Mujeeb's statement that "every religion enjoins charity" and that "some forms of charity are an essential element in the practise of all religions" support this idea. The Hindu religion reveres charitable giving. The oldest book, the Rig Veda, contains the earliest mention of generosity, where the god Rudra is lauded for bestowing several gifts. It discusses encouraging charitable giving: "May the one who provides shine primarily." The virtue of generosity is unmistakably endorsed by all Hindu scriptures and must be consistently practiced by every householder. Charity has been exalted as a sort of spiritual practise and socially sanctioned as a responsibility to be fulfilled by every Hindu in order to settle the Rinas (a variety of obligations that every Hindu owes). However, it has also been advised that generosity should only be bestowed upon those deserving of it. The Atri Samhita makes it quite clear that anyone who takes assistance commits theft and those who assist them aid in the theft. Men, including Brahmins (scholars who are seriously devoted to their studies), were typically considered to be the suitable candidates. There is a strong emphasis on generosity in the Old Testament. Jews have been commanded to follow God and to help the less fortunate. In Judaism, the concept of neighborly love has been promoted as a crucial obligation.

The Christian faith promotes love among brothers. How can we say that a guy has the love of God inside him if he steals his heart against his brother while having all the material riches he requires? I was thirsty and you gave me drink; I was a stranger and you brought me home; I was naked and you clothed me; I was sick and you cared for me; and I was a prisoner and you came to me, said Jesus Christ himself. Take into account that you also did it to me when you did it to one of the least of my brethren. Islam has portrayed giving as being equal to praying. Every Muslim must pray, according to Mujeeb, and if he had the required amount of property, he must also contribute to the public treasury (bait al mal). The Muslim has been subjected to obligations that are separate from required contributions, such as charity and hospitality, feeding the hungry and providing amenities for travellers. These obligations are about as binding as any religious edict. Muslims often share gifts with their friends, family members, and the less fortunate on major occasions. One of Islam's five pillars is almsgiving, and Muslim law places a lot of emphasis on waqf, the commitment of property for charitable purposes. Islam's charitable ideas include Zuckat, Fitrah, Sadqua, and Khairat.

Every sincere Muslim is expected by Zuckat to donate one-fourth of his annual salary. It is the portion of God. According to Fitrah, persons who own gold, jewellery, a home, or any other kind of valuable item are compelled to pay 2.5% of their savings, which is divided among the needy and the poor [5], [6].

In addition, each household must provide 3.5 kg of wheat to each of its middle-class indigent members. Everyone can give charity according to their wishes or needs through sadqa or khairat. Even on important occasions like Aquiqua (the first time a child's hair is shaved), a devout Muslim must sacrifice one goat for a girl or two goats for a boy, divide the meat into three portions, and distribute one portion to the needy and another portion to family members, keeping only one portion for consumption by family members. Even the revenues from the sale of goat skins and money or silver equating to the child's hair weight should be divided to the less fortunate.

Zarathrushtra's followers, known as Zorostrians or Parsis in India, believe in the concept of "Ushta Ahmai Yehmai Ushta Kehmaichit," which translates to "Happiness unto him, who renders Happiness unto others." Parsi trusts, panchayats, and anjamans have all done admirable work in the area of aiding the needy and the underprivileged. Without regard to sect or cult, the history of the Sikhs is rife with numerous instances of selfless service rendered to all humanity for God's pleasure or divine blessing.

He who serves others in the world "guttet a seat in the court of God," according to Guru Nanak Dev. Every Sikh is expected to donate one-tenth of his income to the community as per an edict issued by Guru Govind Singh. Buddhism and Jainism both promote compassion for the weak and destitute, from which all forms of altruism flow. While social work has its roots in charity, it differs from it in that it develops people's capacity for self-help either by providing them with services or by enacting the necessary changes in the oppressive and regressive social system. Charity, whether it comes in the form of money or another object, provides temporary relief and makes the recipient dependent on the donor.

### **Free Will Action**

Human nature is predisposed to empathy for suffering fellow humans. Humans naturally have this urge. People have always stepped forward of their own free will to help others in need because of this essential drive. Looking at many forms of human wants reveals that they may be broadly divided into four categories: bodily, psychological, social, and spiritual. People seek more than just basic survival; they also seek love, adoration, autonomy, respect, recognition, self-actualization, and, most importantly, moral and spiritual growth, for which they turn to charitable giving and the provision of various forms of assistance.

People typically lend a helping hand to the needy out of a natural sense of altruism, devotion, and dedication to serve all of humanity or at least the members of their own society, not always with complete selflessness (quite often it is because of their desire to enter heaven after death or to end the cycle of birth, death, and rebirth by achieving salvation through charity or other forms of help to the oppressed and suppressed in society). However, they typically do not anticipate receiving any material rewards in exchange for the charity they offer, the assistance they provide, or the tasks they perform. The definition of voluntary action is "action taken by people willingly, of their own free will and accord, out of a natural feeling of compassion and concern for the welfare of others, without anticipating any kind of concrete material gains in exchange for the



work done in fulfilment of their own wish and desire. "In other terms, it is direct or indirect assistance or service that individuals or groups do out of a desire to help others, particularly those who are suffering from poverty, illness, inactivity, illiteracy, suppression, oppression, abuse, or use, among other things. The main traits of voluntary activity are:

1. Innate desire to support others' well-being and aid them in every way possible not just financially.
2. Absence of any sort of desire for financial compensation for the assistance provided.
3. Feeling of social responsibility and commitment to assisting those in need.
4. Belief in the highest value of helping others.
5. A conviction that one's obligations come before their rights.

But human nature has another side as well. Because it is in their nature, humans are also selfish. This predisposition towards self-serving behavior has grown more prevalent in the current age of individualism, consumerism, and hedonism. As a result, voluntarism and voluntary action have suffered. People today want to know right away what advantage they will receive from whatever action they take, activity, or initiative in which they participate. However, despite all of this, there are still people that volunteer their services. The concept of voluntary action must be revised to include all such expectations of people in the altered context, including the payment of travel and daily allowance to cover their travel costs and a modest/token honorarium to enable them to satisfy their basic needs for survival [7], [8].

There may be a variety of factors that support voluntarism. For instance, a moral or religious discussion may increase the desire to perform volunteer work. Similar to this, outstanding deeds performed by some charitable organizations or philanthropists may increase one's desire to aid the world's suffering people. In a similar vein, a horrific event or catastrophe may inspire the desire to help the victims. Morals instilled in a person by parents, teachers, seers, and other role models may also inspire them to take up some sort of charitable endeavour. A desire to make sacrifices and give up financial belongings in order to advance the welfare of others may arise as one's spirituality develops as a result of realising the mortality of this world and the eternity of its Creator.

## **Community Activities and Social Reform**

### **Community Movement**

People make a wide variety of efforts, both individually and collectively, in the current era of democracy, which guarantees people's freedom to bring about improvement in their lives and to lead them in a free, decent, and dignified manner by doing anything that is legally permissible and socially desirable. In other words, movements are very common and normal in a democratic system. The word "social movement" is, nevertheless, frequently employed in a variety of ways by various social activists, political scientists, sociologists, etc. Even an implicit, "empirical" agreement over the use of the phrase is mainly absent, according to Diani.

The phrase "social movement" refers to a variety of forms of collective activity with a focus on social reorganisation. Social movements typically don't have a strong institutional foundation and are the result of unplanned public outcry over particular or pervasive injustices. A social movement, in the words of Paul Wilkinson, "is a deliberate communal endeavour to promote change in any direction and through any means, not excluding violence, illegality, revolution, or

withdrawal into "utopian" community." Although this may range from a loose informal or partial stage of organisation to the fully institutionalised or bureaucratized movement and the corporate group, a social movement must exhibit at least some level of organisation. Conscious choice, normative commitment to the movement's goals or views, and active involvement on the part of followers or members are the foundations of a social movement's commitment to change and the *raison d'être* of its organisation. Similar to what Mc Adam et al. stated in their cited article, "The term 'social movements' refers to a diverse spectrum of communal social and political phenomena, as heterogeneous as revolutions, religious sects, political organisations or single-issue campaigns, or anti-colonial resistance and resistance against inroads through claimed 'outsiders'."

According to Madden, "a social movement is an organised effort by many people united by a common conviction to effect or resist changes in the existing social order through non-institutionalised means." A social movement, according to Fuchs and Linkenbach, "takes the shapes of communal self-organization for the attainment of social recognition and the assertion of rights or existential interests hitherto denied to a group or category of people." It actively opposes threats to the rights and means of subsistence of a group or category of people. To bring about the changes in society that people believe are desirable and necessary to enable them to lead decent and dignified lives in accordance with their widely held normative standards, people must take deliberate and communal action without the support of any recognised institutional structure [9].

#### **A social movement's most notable traits are:**

1. Continued dissatisfaction with the current social structure and system, a need to protect and advance long-forgotten interests, a fascination with introducing innovations, or a desire to gain recognition for a distinct social identity that people may have cherished for a long time and that they may feel is in danger.
2. Awareness of and passion and devotion to the common cause and some form of organisation for initiating communal action through mobilization of like-minded people's efforts.
3. The beginning of one or more types of generally accepted actions in accordance with a prepared or sketched plan and the programmed timeline.
4. Some kind of allusion to ideas like self-determination, equity, human dignity, and rights, as well as to societal acknowledgment and the eradication of social ills.
5. Numerous expressions, include revolt, rebellion, reform, and revolution, as well as the use of tactics like protest, demonstration, strike, gherao, and bunds, among others.
6. Unstable and transient nature of social movements, as well as their inability to have a distinct beginning or end point.

#### **Social Change**

Every society experiences cultural degeneration at some point, especially when its adherents lose sight of the important rationale for various kinds of rituals and traditions. Many of the rites and rituals linked with them are still observed by them in a religious manner, largely because their ancestors have been carrying them out. As a result, they exhibit a variety of social vices that hinder personality growth and prevent efficient social interaction. For example, the open "Varna" system in India degraded into a closed caste system, which further degenerated into a system that was unsociable, useable, and even inapproachable.

Social reform starts when social ills begin to appear on a large scale and become very pervasive, at which point some enlightened people begin to seriously consider them and plan actions to eradicate them. According to Webster's Encyclopedic Unabridged Dictionary, the word "reform" refers to the "improving or amending of what is wrong, corrupt, unsatisfactory, etc." Therefore, in a wide sense, social reform refers to the elimination of immoral, harmful, corrupt, and erroneous practises that impede human and social growth. Like M.S. Gore said, "Social reform involves a deliberate effort to bring about the change in social attitudes, culturally defined role expectations, and actual patterns of behavior of people in a desired direction through procedures of persuasion and public education."

We can define social reform in this context as the consciously organised, non-violent efforts made by like-minded people who believe that certain social practises are impeding social progress and delaying human development. These efforts aim to eradicate these practises while remaining largely unaffected by the social system, which they, on the whole, deem to be satisfactory. Major characteristics of social reform include:

1. Persistence of some societal evil hindering healthy social and human development.
2. Community-wide and targeted human efforts are made to reduce and eliminate social evil.
3. Overall contentment with the typically occurring social conditions and continued faith in the viability of the current system.
4. Using non-violent techniques and ways to bring about the desired changes in the area where bad practises are present, as well as events like persuasion, conscientization, change of heart, etc. that may result in the eradication of existing evils.

### **External Network**

The phrase "network" typically refers to any arrangement of filaments, rows, veins, tubes, or the like that resembles a net. A social network is any articulated pattern of connection in the social transactions of individuals, groups, and other collectivities, according to Scott. The term's beginnings can be found in the 1930s, when a number of social scientists began utilizing terms like "web" and "fabric" in relation to society. These metaphors, which were primarily taken from the textile industry, were used to convey the intertwining and overlapping nature and character of social interactions that members of society are compelled to forge in order to satiate a variety of demands, including bodily, psychological, social, and spiritual requirements. In anthropology and social psychology, respectively, Radcliff Brown and Jacob L. Moreno were the first to use these terms. The idea of illustrating a social network with the use of a diagram known as a "Sociogram" was first put forth by Moreno. A distinctive social network technique first emerged in the 1950s. George Homan was the one who formally introduced the network metaphor in 1951. Network analysis is fundamentally based on the idea that different points are connected by rows, and that the mathematical processing of the pattern of rows that connect these points.

The term "network" is used specifically in the field of social work to describe a connection, web, or fabric made up of a number of nonprofit organisations (NGO), community-based organisations (CBO), and voluntary organisations (VO) that share similar goals and were formed with the intention of cooperating in a coordinated and efficient manner. There has been a mushroom growth in the number of these organisations in the current social structure, where the state is gradually leaving the social sector and leaving it primarily to the voluntary organisations to work. However, many of them individually are quite weak, so it is now crucial that social

networks are created to increase their effectiveness through their webbed subsistence and coordinated functioning. Important characteristics of social networks employed in social work are as follows:

1. A network of its own is formed by like-minded NGOs, VOs, and CBOs operating in certain locations, which may be as little as a town or city or as large as the entire planet.
2. These NGOs, VOs, and CBOs promise to work on definite, well-defined causes or concerns.
3. These NGOs, VOs, and CBOs build social networks in order to defend and advance their shared interests and, in doing so, to make those interests stronger through reciprocal support.
4. These NGOs, VOs, and CBOs commit to abide by and uphold a generally accepted code of conduct.
5. These NGOs, VOs, and CBOs provide financial contributions to support the operation of their social network.
6. The legitimate interests of member NGOs, VOs, and CBOs are protected and promoted by social networks through a variety of initiatives, behaviours, and activities, with a focus on the shared issues.
7. These NGOs, VOs, and CBOs undertake to abide by a generally developed and accepted code of conduct when carrying out their responsibilities and while interacting with other social network partners, other NGOs, VOs, and CBOs, government agencies, clients, and members of the public.

### **Social Assistance**

Every civilized society makes provisions for a variety of services such as health, housing, education, recreation, etc. in order to enable its members to lead emancipated, respectful, decent, and dignified lives and to promote proper personality development through the optimum realization of their potentials, talents, and abilities. The word "service" generally refers to "a helpful action; help." Help never refers to being spoon-fed. Its etymology can be traced back to the Teutonic word "helpan," which refers to aid or assistance given to another through some form of reaffirmation or augmentation of the other's actions or possessions to make him or her more effective in conditions of performance of socially expected roles as a responsible member of society. Therefore, social service in its broadest sense refers to any help or support given by society to enable its members to fully realize their potential and successfully carry out the roles expected or prescribed by society, as well as to remove barriers that get in the way of personal growth or social functioning. According to H.M. Cassidy, the term "social services" refers to organised behaviours that are primarily and directly concerned with the conservation, improvement, and protection of human possessions. These include social assistance, social insurance, child welfare, corrections, mental health care, public health, education, leisure time, labor protection, and housing.

Therefore, social services are those that are planned for and made available to society's members so they can operate well, develop to their full potential, and live decent, dignified, and free lives. All members of society, regardless of their religion, caste, color, language, area, culture, etc., directly benefit from these services. Public services and social welfare services are the other two criteria that have been mentioned in literature. A more nuanced distinction between "public services" and "social services" is that the former are intended for and organized by the state as an

institution developed by society to manage its affairs, while the latter are intended for and provided by people in society as enlightened individuals for promoting human and social development. Despite this subtle distinction, both terms are frequently used interchangeably and are mistaken for synonyms [10].

## CONCLUSION

The goal of the profession of social work is to improve society. By empowering clients, families, or groups, it fosters wellbeing. They understand how complicated interactions and influences on people and their environment may be. It is applied using a knowledge basis offered by several human behavior psychology theories. Theories explain certain habits and offer guidelines for action to stop harmful behavior. Social workers work with individuals, families, or groups from various socioeconomic backgrounds. Their methods are founded on a broad framework for comprehending human behavior that is provided by a number of theories and social work practise models. Practise and theories in social work complement each other and are interdependent; neither can dominate the other.

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## CHAPTER 7

### A BRIEF DISCUSSION ON TRANSFER OF SOCIAL WORD

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#### ABSTRACT:

The relationship between a practicing profession and the university emphasizes the way in which that profession generates and disseminates information. Journals of social work are thought to aid in the expansion and development of scientifically based information within the field. According to the literature, social work practitioners in the field do not read many research articles in journals, do not frequently contribute to scholarly publications, do not frequently produce articles based on empirical research, and are not greatly affected by social work theory. As an extra source of knowledge for social work practitioners, grey documentation is offered. Its attributes, subject matter, presenting style, and sources are thought to make it suitable for use by social work practitioners. A suggestion is given for the use of grey documentation in social work.

#### KEYWORDS:

Emergence Social Word, Grey Documentation, Social Work, Social Work Culture, Social Work Ethics.

#### INTRODUCTION

The complex process of moving social work cases, responsibilities, or specialists from one organization, department, or location is known as a "social work transfer," sometimes known as a transfer of social work. Several causes, such as the desire to improve service quality, increase cost effectiveness, encourage collaboration, and adapt to changing community requirements, are driving this transformation. Optimizing the delivery of social services is the main goal of a social work transfer. Organisations reallocate resources or staff to better meet the unique demands of their target communities. To maximise their influence, this may entail relocating social workers to new positions, divisions, or regions. By doing this, organisations may make sure that the social work services they provide are customized to address the particular needs and challenges of the people, families, or communities they serve.

Another crucial factor in a social work transfer is cost effectiveness. To maximise the impact of their social work efforts, organisations frequently need to save operational expenses or distribute resources more effectively. In order to accomplish more with less, this may entail streamlining administrative procedures, removing redundancy, or consolidating services. Increasing teamwork is frequently a major factor in social work transfers. To give clients with comprehensive support, social work services usually include numerous departments, organisations, or professionals coming together. A transfer can promote better communication, the dismantling of organisational silos, and a more integrated method of service delivery. Clients gain from this since a seamless and well-coordinated support system is made available to them [1], [2].



## DISCUSSION

### The History of Social Work in The Uk

The superior family or tribe in primitive society, sometimes known as "folk society," drew more of the support from individuals whose needs couldn't be addressed in the usual ways. Without parental care, children were placed in the homes of relatives or adopted by childless couples. Food resources were divided amongst family and neighbours. Over time, as the wage economy gradually replaced the feudal system, laws were passed requiring the impoverished to labour. Begging was penalised by whipping, imprisonment, and even death.

### Function of the Church

Early Christians in Europe upheld a folk tradition that stated that it was their duty to care for group members who were unable to look after themselves. The greatest source of charitable motivation was religion. The distribution of food, medical care, and shelter moved to the church, particularly the monasteries. Alms were collected in the parish and distributed by the parish priest and other clergy who were familiar with the recipients and their circumstances.

### Welfare Turns into a State Duty

The first sign of the shift in responsibility for assistance from the church to the government is the stringent legislation outlawing begging and vagrancy. A set of regulations known as the "Statutes of Labourers" were passed in England between the years 1350 and 1530 with the intention of making the impoverished perform labour. In England, a series of events that resulted in the well-known Elizabethan Poor Law of 1601 were sparked by the declining influence of the church and the developing tendency to delegate responsibility to political authority.

### Poor Law of Elizabeth I

The previous poor relief legislation was codified in the Poor Law of 1601. After three generations of political, religious, and economic upheavals that necessitated government intervention, the statute was the final iteration of poor law legislation in England. Three classes of the destitute were distinguished under the law:

The physically fit impoverished were made to work in the workhouse or house of punishment and were referred to as "sturdy beggars." Those who refused to work at the correctional facility were either thrown in the stocks or were imprisoned.

People who couldn't work, such as the elderly, blind, deaf-mute, lame, insane, and mothers of young children, made up the impotent poor. They were assigned to the almshouse where they were expected to provide assistance within the scope of their abilities. They received "outdoor relief" in the form of food, clothing, and fuel if they had a place to reside.

Dependent children included orphans, kids who had been abandoned by their parents, or kids whose parents couldn't sustain them due to poverty. Eight-year-olds and older who could perform some domestic and other tasks were placed in indentured servitude with a towns person.

For 300 years, Great Britain's system of public assistance under governmental control was governed by the Poor Law of 1601. It accepted the idea that the parish, or local community, was responsible for organizing and funding poverty relief for its citizens. The parish's overseers of the poor were responsible for administering the poverty law. They were responsible for receiving the

application for aid from the impoverished person, looking into that person's situation, and determining if that individual qualified for aid [3], [4].

### **The Elizabethan Poor Law's Influence**

Although comparable reform proposals were promoted in Europe, it was the Poor Law of 1601, often known as 43 Elizabeth that had the greatest impact on the growth of social work and public welfare. The English Poor Law contains a number of important concepts that still have a substantial influence on welfare law today, more than four centuries later.

- (1) The idea that the state is responsible for providing relief is widely accepted and has never been substantially contested. Both the democratic ideology and the separation of church and state tenet are supported by it.
- (2) The Poor Law, which dates back to 1388, established the idea of local responsibility for welfare with the intention of deterring vagrancy. It requires "sturdy beggars" to travel back to their hometowns and look for help there.
- (3) A third concept called for treating people differently depending on their status, such as treating the poor, children, the elderly, and the sick differently depending on whether they deserved it or not. The premise behind this rule is that certain unlucky individuals have a greater claim on the community than others.
- (4) The Poor Law also defined who was responsible for helping dependents in the family. As "legally liable" relatives, parents, grandparents, children, and grandchildren were listed.
- (5) When it was implemented, the Elizabethan Poor Law was notable and advanced. It has served as the cornerstone of public welfare in both England and America.

### **The Poor Law Amendments from 1834 to 1909**

A Parliamentary Commission issued a report in 1834 with the intention of updating the Elizabethan and post-Elizabethan Poor Laws. On the basis of the committee's report, the following principles were outlined in legislation: doctrine of least eligibility, re-instituting the workhouse test, and centralizing control.

According to the philosophy of least eligibility, a person's financial situation should never make them less eligible than someone from the lowest social class who is supported by their own labour. In other words, no one receiving aid was expected to be as wealthy. Similar to the second principle, the able-bodied poor might seek for aid at the public workhouse, but if they refused to accept the lodging and food provided by the workhouse, they were ineligible for any support. Outside relief was kept to a bare minimum. According to the third premise, the consolidation and coordination of poverty law services across the nation was the responsibility of a central authority made up of three poverty Law Commissioners. The administrative divisions were no longer to be parishes. Numerous changes in Poor Law legislation occurred between 1834 and 1909, and their combined effects caused the system as a whole to depart from the tenets of 1834. The most important improvements were those that started to create specialised care for specific disadvantaged groups. For instance, district schools and foster homes were made available for dependent children, and special facilities were established for the deranged and the weak-minded.

The poverty Law Report of 1909 takes a more encouraging stance on the poverty laws. The study placed an emphasis on providing for everyone rather than using the selective workhouse test, as

well as on curative therapy and rehabilitation rather than repression. The 1909 principles may be referred to as the "framework of prevention" if the 1834 principles served as the "framework of repression."

### **Report by Beveridge**

The report of the Inter-Departmental Committee on Social Insurance and Allied Services was given to the government in 1942 by Sir William Beveridge, who served as the committee's chairman. The paper emphasised four key ideas: every citizen must be protected. To combine the main causes of loss of earning capacity illness, unemployment, accident, old age, widowhood, and maternity into a single insurance, A flat rate of benefit to be provided as a right to all who qualify, and a flat rate of payment to be paid regardless of the contributor's income [5], [6].

Beveridge emphasized that the main social idea behind his proposal was to protect the British people from poverty and other social ills. Everyone is entitled to benefits, such as those for widows, pregnancy, sickness, unemployment, industrial injuries, and retirement. Family Allowances, National Health Services, and National Assistance are connected services. One of the greatest reports in the annals of the English Poor Law numbering 601, 1834, 1909, and 1942 is the Beveridge Report of 1942. The Report served as the basis for current social welfare legislation in the UK.

### **COS Movement and Settlement House Movement's early stages**

The London Charity Organization Society (COS) was created in 1869 by a group of civic-minded citizens in England, where the issue of conflicting and redundant social services in London had been growing over the years. Among them were Octavia Hill and Samuel Barnett. Octavia Hill improved slum housing through her efforts as a housing reformer by introducing a system of "friendly rent collects." Through weekly meetings and "Letters to Fellow Workers," Octavia Hill informed the volunteers of the laws or principles they should abide by in their conduct. She emphasized the need for "individualization in each case and situation." Everyone must be treated with respect for their independence and privacy. She instructed her staff to refrain from using their own criteria to evaluate the tenants. Even the most degraded of her tenants ought to be treated with decency, she mumbled.

Toynbee Hall, the first settlement home, was established by Samuel Augustus Barnett. Wealthy Oxford students "settled" there in an effort to alleviate living conditions in the slums of White Chapel. The crucial idea was to connect the educated with the underprivileged for their mutual benefit. The Christian Socialists had come to the conclusion that simply giving charity did not make problems go away. One had to live among the poor and pay attention to their problems in order to comprehend the predicament of poverty and underdevelopment. Following a brief overview of the profession's origins in England, we will now examine the development and spread of social work in the United States.

### **Social work in the United States of America: A Brief History**

The background for the establishment of American relief systems was provided by English Poor Law laws and associated developments. English laws, practises, institutions, and ideas were introduced to America by colonists from England who arrived in the early and middle of the seventeenth century.

## A Trilogy of Social Movements

Due to fast industrialization, urbanization, immigration, and population growth, the US suffered an increase in social problems during the second part of the 19th century. Three social movements the Charity Organization Societies (COS) movement, which started in Buffalo, New York, in 1877; the Settlement House movement, which started in New York City in 1886; and the Child Welfare movement, which was the result of numerous loosely related growths, including the Children's Aid Society and the Society for the Prevention of Cruelty to Children—began in response to these issues. Let's take a closer look at these motions since they serve as the foundation for future expansions.

### The COS Movement

The social work profession eventually benefited much from the efforts of the settlement house and child welfare movements, but the COS movement is where the profession's roots may be traced. In Buffalo, New York, in 1877, S. Humpherys Gurteen, an English preacher who had been impressed by a charity organisation in London, established the first COS in the country. The Buffalo COS provided as a template for the quick growth of organisations with comparable missions. There were COS offices in 92 American cities within 15 years. The COS movement's concept can be considered as the birth of a professional approach to the problems of human need. Instead of only helping the poor, the COS's "scientific charity" philosophy allowed them to comprehend and treat poverty and dysfunctional families. The charitable organisations wished to use science in social welfare in the same way that it was used in engineering and medicine.

The COS leaders wanted to replace the chaotic charity with a logical structure that would emphasize research, planning, and individualized care. It was mandated that each case be evaluated on an individual basis, properly probed, and given to a "friendly visitor." The nice visitors employed a variety of approaches, including their empathy, subtlety, patience, and sage advice. The majority of the female COS pleasant visitors were the real forerunners of today's social workers. Aside from that, the COS movement promoted the growth of the family service organisations we know today, the practice of family casework, family counselling, social work schools, employment services, legal assistance, and a number of other initiatives that are now an integral part of social work. The founding of the first social work publication, *Charities Review*, which was absorbed into *The Survey* in 1907 and continued publishing until 1952, may be added in addition to these accomplishments [7], [8].

### Movement for Settlement Houses

The social settlement house is another significant advancement in social services in America. The first settlement homes appeared in the United States in the late 1800s and were based on Toynbee Hall, which was established in England in 1884 by Samuel Barnett. Cities all throughout the country recognized a number of settlement homes, notably Chicago's Hull House, founded by Jane Addams and Ellen Gates Starr in 1889. The growing industry, urbanization, and immigration that led to social disarray were addressed by the settlement house movement, which combined social activism with social assistance. The settlement house employees identified neighborhood centers and provided services like citizenship training, adult education, counselling, recreation, and nursery through group work and neighborhood organizing techniques. The young, idealistic college grads from wealthy families who worked in the

settlement houses were "settlers" who lived in the midst of the underprivileged and so were exposed to the harsh realities.

They were primarily community leaders and volunteers rather than social workers with formal jobs. The leaders of the settlement houses murmured that by changing neighborhoods, communities could be improved, and by changing communities, a better society could be created. The settlement house movement therefore laid the foundation for later development of social work techniques like group work, social action, and community organization.

### **Movement for Child Welfare**

The foundational tenets of a child welfare movement were shaped by the New York City-based Children's Aid Society (1853) and the Society for the Prevention of Cruelty to Children (1875). However, the origins of the child welfare movement may be found in 1729, when the Ursuline nuns established a facility in New Orleans for children whose parents had been killed by Indians. The goals of child welfare organisations were modest. They primarily focused on "rescuing" kids from subpar homes or the streets and finding them decent living arrangements. The agencies evaluated their work as having exceeded their expectations once their objectives had been met.

### **Education for Social Work**

The beginnings of social work education may be traced to Britain and a few other European nations around the end of the 19th century. The profession migrated from Europe to the United States, Africa, Asia, and South America.

#### **Europe is the source**

The Victorians in London tried to create models for charitable work, and the first two-year full-time social work instruction began in Amsterdam in 1899. These efforts are where social work education today originates. The first two-year training course comprising theory and practise is credited to the Amsterdam Institute of Social Work Training. The earliest social work school was in the Netherlands, but Octavia Hill's training of volunteers in home management and "friendly visiting" in the 1870s really marks the birth of social work education. She trained volunteers at first, then full-time employees while working in London's slum areas. The art critic John Ruskin supported Octavia Hill's actions and encouraged her work.

The Barnetts, who started the men's training facility Toynbee Hall, had no interest in instruction. As a result, the women's settlements took the initiative to instruct behaviour, with the first and most notable of them being the Women's University Settlement, which was established in 1887 in London by Oxford and Cambridge-educated women. This group's training served as a pioneer for organised courses and, eventually, professional social work education. The one-year training programme in social work for young women, which was started in Germany by Alice Salomon in 1899, was another notable European innovation. Salomon was an exceptional pioneer in social work education and women's rights, serving as one of the founding members of the International Association of Schools of Social Work. The Alice Salomon School of Social Work, which she founded in 1903, served as the standard for social work education in Germany for a number of years. The early 1900s saw the development of organised social work education in North America and Continental Europe from these beginnings made in Britain at the end of the 19th century. Other continents followed somewhat later.

## **The Americas**

The first professional social work education in the US began with a course called "Summer School on Philanthropic Work." It was planned by the Charity Organisation Society of New York and inspired by Mary Richmond. The training involved lectures, group discussions, research projects, site visits to organisations and institutions, and hands-on work experience under the guidance of knowledgeable agency guides. As the New York School of Philanthropy, the study changed into a one-year programme in 1904 and added a second year in 1911. Similar to this, in Chicago, the Hull House and the Chicago Commons organised a course in 1903 that, a year later, became the Chicago Institute of Social Sciences in partnership with the University of Chicago. The first graduate social work school operating independently within a university, it was renamed as the University Of Chicago School Of Social Service Administration in 1920.

## **Various Continents**

Later on, South America, Africa, Asia, and Australia also benefited from the European and American pioneering endeavours.

### **Latin America**

Dr. Rene Sand of Belgium and Dr. Alejandro del Rio of Chile, two extraordinary men, founded the first school in South America in 1925. Both were doctors who made significant contributions to social medicine and welfare. The school had a two-year programme and was eventually renamed the Alejandro Del Rio School of Social Work. The programme placed a significant emphasis on health-related courses and fieldwork. As the school expanded, numerous of its alumni helped establish social work education in Latin America.

### **Africa**

Since 1924, schools in South Africa that followed the British model have been recognised. At the Cape Town and Transvaal University College, a three-year diploma was offered as the initial programme. At the University of Stellenbosch, the first degree programme was officially recognised in 1932. With a few notable exceptions, only white students were being accepted into the early South African schools. The Jan H. Hofmeyr School of Social Work, accredited by the YMCA in Johannesburg in 1947, was the first institution to certify non-white students as social workers. The school was run by missionary Dr. Ray Phillips and benefactor Hofmeyr, a member of Parliament. Winnie Mandela is one of the school's alumni who has established careers in politics, the government, and social welfare organisations.

### **Asia**

The Department of Sociology and Social Work at Yenching University was the first organisation recognized in Asia in 1922. A Bachelor of Arts degree was awarded after a four-year study. However, it was suspended because it did not survive the Communist revolution. Therefore, the Tata Institute of Social Sciences, which was accredited in 1936 and transformed into a university in 1964, deserves credit for founding the first school of social work in Asia. An American missionary from Chicago named Clifford Manshardt recognized The Nagpada Neighborhood House in Bombay and later worked with the Sir Dorabji Tata Trust to house the school in his organisation. He also served as the school's first director. Later, Dr. J.M. Kumarappa, a well-known educator with an MA and PhD from Columbia University, took over as the Institute's first



Indian Director. The Indian social work schools' inclusion of Labour Welfare and Personnel Management is the only difference between them and the American and British models, which can be explained by historical factors [9], [10].

## CONCLUSION

An optimization of social services for the benefit of people, families, and communities is the goal of a transfer of social work, which is a dynamic and strategic process. It encompasses a diverse strategy that takes into account the complex requirements and difficulties experienced by both service providers and recipients. The improvement of social services' effectiveness and quality is the main objective of this transfer. It recognizes the dynamic character of social work and aims to modify and improve how these services are provided in order to satisfy modern needs. Organisations set out on this journey to make sure that their social work projects continue to be applicable and successful, whether through resource reallocation, position restructuring, or improved cooperation. The financial component also cannot be disregarded. The effective deployment of resources is a key factor for organisations aiming to maximise their impact while controlling expenses while transferring social work. This focus on financial effectiveness contributes to the long-term viability of social work programmes. The active involvement and cooperation of numerous stakeholders, such as social workers, leadership teams, clients, and regulatory agencies, is crucial for a social work transfer to be successful. For a smooth and successful transition, various stakeholders must effectively communicate and align their aims. In essence, the transfer of social work is a dedication to the ongoing enhancement of the provision of social services. Organisations can more effectively serve their communities and contribute to the wellbeing and empowerment of individuals they help by navigating the complexity of this process with diligence and a client-centered approach. It is a calculated effort that exemplifies social work's ever-evolving nature and the unwavering commitment to improving the lives of those in need.

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## CHAPTER 8

### INDIA'S EVOLUTION OF SOCIAL WORK EDUCATION AND TRADITION

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#### ABSTRACT:

The second-largest higher education system in the world is in India. Understanding education's growth and direction of movement is crucial since it shapes a nation's destiny. The history of higher education is covered in this essay, which also makes an effort to comprehend the historical development of social work in India with a focus on education. It focuses on the development of social work education in India and links it to current difficulties. It has secondary sources as its foundation and uses a systematic literature review to achieve its goal. The report highlights several practical issues with social work practise and education. Additionally, the intricate interactions between many elements that obstruct social work education and practise are recognized and highlighted. Interventions at the policy level can be made using the results of the systematic review to improve social work education and practises. The study also challenges social work thinkers to develop new, efficient methods for social work's practical components.

#### KEYWORDS:

Challenges, India's Evolution, Social Work Education, Evolution Work Tradition.

#### INTRODUCTION

The primary factor influencing the population of tomorrow is education. In order to achieve the ultimate perfection of citizenship, Plato believed that education must be a lifelong process that begins in early childhood and lasts till the end of one's life. He also believed that education taught people how to lead and follow in the proper manner. Indian educational philosophy places a strong emphasis on spirituality. "Education is the realization of the self and it leads to salvation," said the philosopher Shankaracharya. According to Rabindra Nath Tagore, education is what enables the intellect to seek the ultimate truth that frees us from the bonds of dust and grants us wealth not material possessions but inner light, not dominion but love by creating its own unique expression for this truth. Every definition attempts to defend the goals of education somewhere. Comprehending the concept of social work as it is described by academics is crucial for comprehending social work education before developing a knowledge of it as a field. And as a profession of practise.

Friedlander (1964) stated that social work aims to help people, groups, and achieving the best level of social, mental, and psychological welfare among communities. For it to function, you must be aware of the dynamic interactions between your personal, biological, and psychological components within the socioeconomic variables influencing human surroundings creatures.

Fieldwork has always been of utmost significance in the field of social work. It is the foundational strength of social work education [1], [2].

## **DISCUSSION**

### **The Development of Social Work and The Tradition of Social Service in India**

The history of social work and reform dates back to the early nineteenth century, particularly to Raja Rammohan Roy's reign. Any description of a previous era must include information about the reform initiatives of any Muslim or Maratha rulers. However, there are hazy references to social welfare endeavours in ancient India mostly as a way to glorify the past. For an overview of the ancient period, it has been divided into three time periods: the ancient period (2500 BC to AD 1000), the mediaeval period (1100 or 1200 to AD 1800), and the modern period (1800 AD and later).

This section would specifically focus on the ancient era, which is around the eighth century AD or possibly a bit earlier. One must keep in mind that this time period spans a considerable amount of time nearly three thousand years for which there is scant historical data, particularly about the social structure. So, in a broad sense, the historical approach adopted has as its goal to provide a direction and a glimpse of the development of the social welfare notion. Social reform throughout the ancient times. The foundation of ancient Indian culture was almsgiving and religious fervor.

The primary trait, glimpses of which can be found in folktales and legends in old literary works, *Smritis* or *Dharmasastras*, was doing or initiating welfare and *cokon* benefit of all. The *Rigveda* contains the earliest reference to generosity with the proverb "May the one who gives shine most." One of the first writings on politics is the *Arthasastras*, which is credited to Kautilya and alludes to villager collaboration on building projects for the common welfare. In the event that there are no guardians, social work is also mentioned as a means of taking care of children, the elderly, or the disabled. For the benefit of the general welfare, special rules have been set for city dwellers. Collective charity was a common kind of social activity, and as one of the countless *Jatakas* reflects, development in education, or *Hdyadana*, was a key component. Every householder is required to do generosity, according to other *Upanashidas* including *Brihadarnayaka*, *Chhandogya*, and *Taittiriya*.

Religion, which to the inhabitants of ancient India took precedence over everything else, may be mentioned after education. *Yagnas* were one of the most often used techniques for carrying out social tasks. Without regard for any individual benefit or profit, the primary goal of *yagnas* was the welfare of all. There were a number of *Yagnashalas*, which were similar to classrooms where pupils were encouraged to work without regard for their own egos. This education and enthusiasm permeated the business, the home, and everyday communal life. The neighbourhood was exhorted to advance as a unit and make progress. According to *Geeta*, privileged groups must work to fulfil their obligation to help the impoverished, crippled, and needy.

### **India's History of Social Work Education and Practise**

Over the years, social work in India has changed steadily from philanthropy to profession. Despite the fact that the idea of social work is as old as humanity, the majority of historians think that social work only gained professional legitimacy in the 19th century. Since social work is a relatively new field of study, there are reportedly additional difficulties. In the 1930s, Americans

brought social work practise to India because they wanted to share their cutting-edge, effective treatment approaches. As a result, Indians began utilizing the American model of social work education. In India, regular students are exposed to the field through concurrent field work practise (often two days per week) and other practical components that are simultaneously taught in theory sessions. Over time, this approach has been somewhat customized to meet Indian needs. The best method is this combination model.

### **Social Assistance in Early India**

Social service had a charitable nature. Yagnas, the most well-known mass ceremonies in Vedic times, were used to carry out social welfare operations. The wealthy elite had a duty to help the less fortunate in order to achieve Moksha, not to demonstrate their superiority. In the Vedic era, there was no provision for adjudication; obligations were only prescribed according to religion. The caste system, however, which emerged in the late Vedic age, constituted a significant threat to the condition of welfare.

Buddhism supported giving 'bhiksha' to the 'bhikshus' staying in 'sangha' and recognised the idea of karma. Ashoka is credited with creating a complete system of social welfare, which includes women's welfare, rural development, impoverished people's rehabilitation, prostitution regulation, and the supply of public utilities [3], [4].

### **Social Welfare in the Sultanate**

An Islamic nation, the sultanate. The King was responsible for maintaining order, defending the realm from outside threats, collecting taxes, and delivering justice to the people. Cities like Delhi, Lahore, Panipat, and Kol among others rose to prominence as centres of welfare. In these centres, there were well-established hospitals, madarsas, mosques, granaries, jamaitkhanas, and other structures. Caste cities were transformed into cosmopolitan urban hubs in Aviskaar - A Xaverian Journal of Research Volume 13, February 2021 ISSN (Print): 2277-8411 ISSN (Online): 2278-1048 78. During this time, science has stagnated, dogma has grown, and there is a severe hierarchical structure. Social mobility between groups was still restricted, and major positions were only available to members of specific castes and classes.

### **Social Assistance under the Mughal Empire**

Despite being a Muslim emperor, Humayun made a daring attempt to forbid the Sati system. Akbar, the most prominent emperor of the Mughal Empire, was responsible for the abolition of slavery in 1583 as well as the introduction of equality and religious freedom for his people. Four groups of people qualified to apply for grants:

1. True knowledge seekers;
2. Devout people;
3. Destitute; and
4. Persons of noble ancestry who would not accept job "out of ignorance."

However, the organisations in charge of redistributing wealth downward quickly became corrupted, and langars became the only source of assistance.

## Modern Social Work

The three historical periods known as Pre-British, British, and Post-British times help to further explain the contemporary age. Indians adhered to the joint family, village community, and village temple systems prior to the arrival of the British. Christian missionaries promoted social reform throughout the British era and campaigned for issues like equality, health, and education that subsequently served as the foundation for emancipation and the eradication of social vices and practises. Christian missionaries built the framework for contemporary social work in the 19th century. The British government also created orphanages, hospitals, and schools, as well as some legislative actions. However, the establishment of the Sir Dorabji Tata Graduate School of Social Work in Bombay and the start of official training marked the beginning of the golden era of social work education in India in 1936. Following Independence, the Indian constitution contained clear provisions for social welfare [5], [6].

However, as social work practises were imported from the west, indigenous literature, superstitious cultural ethos, multiplying responsibilities, varied a dynamic normative and pragmatic dimension, close ties with welfare states, and a lack of an ethical framework present serious challenges to social work education and practise. The changes in social work are related to the old social movements, which are essentially economic in origin, and the new social movements, which emphasize cultural creativity, autonomy, and capacity to act on all facets of human experience. Understanding that social work in India has developed within a complex, diversified, and dynamic setting that presents both problems and opportunities is crucial.

## The Present State of Social Work Education and Practise

Despite being quantitatively well extended, research reveals that the Indian Higher Education system as a whole, regardless of the fields involved, has some gaps. According to research studies, higher education in India has only grown in terms of quantity rather than quality. India's higher education system is bureaucratically rigid, regulated by subpar systems, and is, at best, of uneven and mediocre quality. Even the systems and procedures for regulating and accrediting quality assurance are quite baffling. According to speculation, the issues facing Indian higher education are deeply ingrained and stem from a variety of conundrums, including the institution's historical structure, organizational culture, and societal views.

For quality assurance, schools and universities' accreditation procedures must switch from looking at inputs and processes to outcomes and results. It was further said that in order to provide the highest possible standard of education, the smartest and brightest individuals must be drawn to the teaching profession. There is a strong need to create a quality-accountable system in higher education, where each stakeholder must be fully acknowledged, investigated, hired, and supported.

In his speech, Shri M. Venkaiah Naidu stated that professional education struggles with a lack of skilled employees, inadequate facilities, and a lack of alignment with global expectations. Additionally, there is no mechanism in place to guarantee instructors' performance and accountability. Additionally, he expressed concern about reaching the 65% of the population that is under 35 years old [7], [8]. The shortcomings of Indian higher education are also seen in the training of social workers. While the discipline is relatively new and was imported from the west, the existing structure also presents social workers with a number of difficulties.



The theory and practise components of social work education must be well balanced. But when it comes to the Indian setting, the dearth of indigenous social work literature and the exclusion of practise teachers from the grading process severely restrict social work education. It has also been noted that India's social work education suffers greatly from a lack of adequate indigenization of its knowledge base. The holy trinity of social case work, social group work, and community organization still makes up the majority of the fundamental training materials for interventionist methods.

In addition, it was noted that while most social work programmes have an ideal student-to-teacher ratio, which enhances student-faculty interaction, the caliber of the faculty and the gap between industry demands and academic curricula pose significant challenges to the advancement of social work. It was recommended that alumni and educational institutions should have a close relationship. Alumni from their practise setting should also assist to improving the teaching curricula to focus on the knowledge and abilities desired in the job market. One year of specialization is yet another insult to the course, and social work institutions should begin offering specialised courses. In addition, degrees in social work should be more general in nature, with a heavy emphasis on social work theory and practise. The social work programmes that offer specific specialisations don't ensure that the learner would precisely work in the same profession after graduation. It out that the majority of programmes are moving towards business orientation and revenue-generating opportunities, and that soon education would resemble a business. Today, some of his observations and prophecies are coming to pass.

The public expects social workers to be committed to advancing social justice, enhancing quality of life, and maximizing the potential of every person, community, and group in the society. But it's crucial to understand that the term "Professional Social Worker" is only used to describe full-time professionals who have acquired their education at accredited higher education institutions and have attained certification through exams. The obvious remark is that professionalization in social work has repeatedly been called into question by the various organisations that hire non-MSWs for employment as social workers and other related roles, as well as by other issues with education, recognition, and similar issues. In the modern world, social work is not only a conventional full-time course but is also provided via open and distance learning, putting it somewhat within the grasp of all seekers. However, the expectations of students who attend metropolitan universities are typically restricted to securing employment there.

In general, social work is in a hard and unclear situation nowadays. To recover ambiguity and uncertainty in terms of the elements (including risk factors) that influence human cognition, motivation, and behavior, it must go beyond the constraints. Focusing on removing barriers and enhancing higher education is essential for a better future. In a diverse community like India, there had also been a conundrum over the precise form and function of a code of ethics, which is still being debated. According to research, improved resources, networking opportunities, exposure, and a preference for experiential learning would improve the quality of social work education. Additionally, quality needs to be continuously monitored and improved, which will transform how people view social work as a discipline and profession.

The most recent epidemic has presented the practice-based disciplines with yet another grave threat. The need for social work in modern times is implied by minimal government interventions, but training social workers in a blended mode with field work experiences and other practical components taking place online raises serious concerns about the understanding

of practical aspects themselves. The path to excellence is frequently challenging, but it is undoubtedly paved with possibilities. Even though social work in the current era faces many problems, as Thomas S. Monson correctly observed, "Our greatest opportunities will be found in times of greatest challenges," these difficulties also offer tremendous potential for advancement and progress.

### **Social Work Education Explained**

Despite the obstacles, social work education has taken physical form. Despite being few in number, some of the social workers' contributions are noteworthy. TISS is a pioneering institution in the field of social work, and among its alumni is Ms Medha Patkar, a well-known social activist. Her involvement with the Narmada Bachao Andolan and her actions on behalf of dalits, farmers, and labourers speak for themselves. The National Alliance of People's Movement was created by her. She also served on the World Commission on Dams' commission. Ms. Poornima Mane, a recognised authority on sexual and reproductive health and a former president and CEO of Pathfinder International, is another notable graduate of the school of social work. She has also worked for the UN as an assistant secretary-general, as the deputy executive director for programmes for UNFPA, the World Health Organisation, and UNAIDS.

The School of Social Work at Delhi University, the second social work school, has produced well-known individuals like teaching pupils at Jamia is Mr. Feisal Alkazi, the founder of Ankur, a society for alternative forms of education. With more than 20 novels to his name and more than 200 plays that his company, "Ruchika," has staged, he is also an activist and a theatrical director. Another well-known graduate of Delhi University's School of Social Work, Professor Manoj Jha, has been serving the university as a professor of social work and a Rajya Sabha member. He is the Rasht Riya Janta Dal's spokesperson as well.

Social workers have made contributions to social work education in addition to practise and activism. The founding director of the IGNOU School of Social Work in New Delhi is Prof. Gracious Thomas, who holds degrees in social work from the B.A., M.A., Ph.D., and D. Litt. He has made significant contributions to higher education (Open and Distant Learning (ODL)), notably in the context of India, and he has a wealth of academic and research expertise. Even though it might seem grim, notable social workers have consistently shown that nothing is impossible and that there will always be a way where there is a will [9], [10].

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### CONCLUSION

Even though it is a young field with a long way to go, social work faces general challenges in Indian higher education as well as additional unique problems. Others have evolved over time, while others are imposed by the structures and activities of the community itself. Even while there are unavoidable circumstances, such as the recent COVID-19 consequences on education, alternatives must be carefully and consistently developed in order to meet the problems of the present. Future adjustments and improvements are required in both the field of social work and the higher education system as a whole, however they are both now being made in negligible amounts. Better social work education and practise will also be supported by a strong selection of qualified teaching staff, training of the faculties, licencing of practitioners, and integration of practise into theory for the creation of a knowledge foundation.

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## CHAPTER 9

### A BRIEF STUDY ON NATURE, SCOPE, GOALS AND FUNCTIONS OF PROFESSIONAL SOCIAL WORK

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#### ABSTRACT:

Social work is at its core a humanitarian endeavor. It is known as "Scientific Humanism" since it is based on scientific grounds. The foundation of social work is a set of principles collectively referred to as the "Philosophy of Social Work." The foundation of social work is the belief in the inherent worth and dignity of every person. Not because he is rich or powerful, but because he is a person, man is revered. Each person has value and dignity as a result of human nature, which all other people must respect. Social work prohibits discrimination on the basis of caste, colour, race, sex, or religion. With the overarching objectives of promoting equitable access to resources, reducing disparities, and fostering inclusive, resilient societies, professional social work is a dynamic and moral profession committed to improving the lives of individuals, families, and communities by upholding the principles of social justice, human rights, and empowerment. It encompasses a wide range of diverse populations and complex social issues.

#### KEYWORDS:

Social Goal, Social Work, Professional Social Work, Nature, Social Issue, Scope Social Work.

#### INTRODUCTION

For different people, social work might imply different things. While for some social work is charity or disaster relief, for others it is (shramadan). The term "shramadan" refers to services like building roads or cleaning a house or its environs. None of these, however, are necessarily social labor. Social work helps people with behavioral problems, such as marital problems with children and problems rehabilitating chronic patients.

The following list includes some of the causes of misunderstandings:

1. Social workers are unable to discern between their jobs' traditional religious and western professional components.
2. Because social workers are engaged with daily issues, terminology has not developed.
3. Since social sciences account for the majority of the findings, precision and accuracy are poor.
4. The topics that social workers address are ones that even the typical individual has preconceived opinions about.
5. Politicians, actors, and cricket players all refer to some of their advertising campaigns as social work, which furthers the misconception. Both paid and voluntary trained social workers and untrained social workers operate side by side. The numerous types of activities carried out by a diverse range of persons from various backgrounds and

grouped under the umbrella of "social work" are frequently not understood by laypeople [1], [2].

## **DISCUSSION**

### **Social Work's Nature**

Some folks are coping with family or personal concerns. Sometimes they might not be able to handle these issues on their own. They need outside aid as a result. Professionals offer this kind of assistance. Client and social worker are terms used to describe the professional aiding the individual who is asking for help. Such responsibilities are referred to as social case work.

The client should be inspired to advance personally. Being open to receiving assistance is necessary for social work. The social worker only supports the client's own attempts to elevate his situation. By letting the customer choose their own course of action, he respects their right to self-determination. Social professionals shouldn't regard clients as inferior and the other way around. They must have empathy, which means they ought to make an effort to comprehend the client's situation by placing themselves in her position. But they shouldn't feel like the client, either. The social worker must comprehend and respect the client's emotions.

Hundreds of people donate money and items to help those affected by disasters and natural calamities. They won't have any direct interaction with the victims. Because it involves helping the weak, this is frequently referred to as social service. Face-to-face communication between the expert and the client is essential in social work, though. In some situations, the social worker helps with the strengthening of interpersonal interactions and the resolution of adjustment problems related to catastrophes and natural calamities in addition to giving temporary relief. To address more serious issues and other interpersonal concerns, social work intervention is necessary [3], [4].

### **Science Underpinning Social Work**

The science behind social work is well-established. According to social workers, knowledge is not valuable in and of itself. The foundation of social work is science, albeit a body of knowledge that has been gathered from several areas of the social and biological sciences. Like in every other discipline, social work has three categories of knowledge.

1. Knowledge that has undergone scrutiny.
2. Knowledge that is hypothetical and has to be transformed into empirical knowledge.
3. Practical knowledge that is based on assumptions must be turned into hypothetical knowledge, which must then be assessed.

The information is supplemented by sociology, psychology, anthropology, political science, economics, biology, psychiatry, law, and medicine. Our understanding of human nature has benefited greatly from the contributions of all academic fields. Social workers use this knowledge to assist their clients in overcoming obstacles.

Social work rejects the "survival of the fittest" and "Social Darwinism" theories. Social workers don't operate with the premise that only the strong will live and the weak will perish in society, in other words. Those who are frail, disabled, or in need of care are as important to social workers. Any psychological, social, or economic distinctions are irrelevant because the person is regarded as a whole with equal worth and dignity. While respecting individual differences, the social



worker believes in the individual's potential. The significance of personal autonomy is emphasised. He needs to be comprehended from both a familial and cultural angle. In social work, "idealism and realism" are mixed. A social worker must prioritise both individuals and society. An individual's personality is significantly influenced by their social environment. The person, however, must finally take ownership of their acts and behavior. The problem that is upsetting the client must be fixed by the employee. As a result, social work is primarily a profession that involves solving problems [5], [6].

### **The nature of social work**

Helping those in need acquire the capacity to deal with their difficulties on their own is the aim of social work. It is both a piece of science and art. In the sense that a social worker employs knowledge from other disciplines as the theoretical underpinning for helping people, or for practice, social work is a science. The application of theory is essential. The ability to complete the work is referred to as skill. As a result, using chosen knowledge and a predetermined set of social work ideals, professional social work must be transformed into a professional service.

A social worker needs to establish a good rapport with the clients she works with. She ought to be competent at conducting interviews and writing reports. She or he should be able to diagnose, that is, identify the cause of the issue, and then come up with a plan of action for treatment. The problem assessment, planning for its solution, carrying out the plan, and outcome evaluation are the four main processes in social work. The genuine desire of the social worker to help the client won't enough to resolve the issue. She ought to be able to help her clients. His or her understanding of how to assist people utilizing social work techniques. Here are a few illustrations of social work techniques:

1. Social work
2. Social Group Activity.
3. Local Organization
4. Research in Social Work
5. Administration for Social Welfare

### **Social Engagement**

The last three are referred to as secondary or auxiliary aid techniques, whereas the first three are known as direct aid methods. These six social work practises are methodical and well-planned ways of helping people.

Social case work focuses on individual issues, whether they are part of the environment as a whole or in isolation. When circumstances outside his control prevent him from handling a problem on his own, he becomes involved in it. He can't think clearly for a while due to his anxiety. In any situation, his social functioning is impaired. The case worker gathers data on the client's full environment, ascertains the reasons behind the problem, creates a treatment plan, and makes an effort to change the client's viewpoints and attitudes through interactions with other professionals.

Social group work is a social work service in which a licenced professional helps people enhance their social functioning and relationships by participating in group activities. Individuals are essential to group work, and flexible programmes that focus the individual's personality development in group functioning and interactions benefit them in strengthening their social

links. Through and inside the group, individuals receive assistance in making crucial changes and adjustments.

Community organisation is a different branch of social work. A community is made up of groups and describes an interactional framework that is well-organized, albeit no community is completely so. A strategy for methodically striving to reinforce communal bonds is community organisation. Community organisation comprises problem-solving techniques such as problem-solving techniques, relationship-building techniques, and programme implementation techniques. By doing this, the community can develop its members' sense of cooperation and self-sufficiency.

Social welfare administration is the process of planning and running both commercial and public social work services. Creating programmes, mobilising resources, selecting and hiring staff, proper I organisation, coordination, supplying skilled and compassionate leadership, directing and supervising the staff, dealing with programme financing and budgeting, and evaluation are some of the duties of a social worker in administration. Social work research is a methodical investigation meant to unearth new information, test theories already in place, support them, and establish causal relationships between the topics that social workers are interested in. Before launching any type of social work programme, a thorough examination of the current situation, including social work research and surveys, is necessary.

To ensure social progress, social action aims to bring about desirable changes. Raising awareness of social issues, mobilizing resources, inspiring various groups to speak out against harmful practises, and exerting pressure on lawmakers are just a few of the tasks social workers who take the social action approach to their profession engage in. It seeks to fairly balance the requirements of the community and environmental concerns [7], [8].

### **The purpose of social work**

The three main roles of social work are restoration, resource provision, and prevention. These are dependent on one another and are related. The restoration of impaired social functioning consists of two parts: curative and rehabilitative. The therapy component eliminates the contributing elements to the person's social dysfunction. In other words, the factors that lead to strained interpersonal relationships are eliminated in order to repair them. After removing the factors that contributed to the disease, the patient must adjust to the new treatment or device suggested. The individual receives assistance as they adjust to the demands of the new circumstance. The rehabilitative aspect is what we're talking about here. For a young child who is partially deaf and whose social interactions have suffered as a result of the issue, a hearing aid might be suggested as a course of treatment. The therapeutic component is this. The rehabilitation component involves acclimating to the hearing aid.

The creation and teaching parts of resource providing are equally crucial. The developmental component aims to encourage resource efficiency and personality traits that facilitate successful social interaction. For instance, Mr. and Mrs. X are a happy married couple despite having the occasional disagreement. Their marriage is strong, and they have no plans to get divorced. With the aid of a family counselling agency, they can resolve their issues and mend their relationship. It's termed the developing aspect. The goal of the educational spectrum is to acquaint the general public with the particular standards and requirements for novel or evolving situations. An

educational process would be a talk given by a counsellor about family and marriage issues, for instance.

The third purpose of social work is to prevent social dysfunction. Early detection, correction, or removal of conditions and events that might impede effective social functioning are all part of it. For instance, starting a youth club specifically for boys in a certain area could help deter adolescent crime. Teenage premarital counselling may aid in preventing future marriage problems.

### **The purpose of social work**

The goal of social work is to reduce suffering by helping individuals with their problems. People experience psychosocial problems that are connected to their physical and mental health. In addition, the adjustment problems that affect both children and adults can be handled separately. In other words, social work helps people, organizations, and families operate more socially by providing recreational services to the general public and by promoting leisure activities that contribute to society's avoidance of crime and delinquency. Additionally, it links the client system to the resources needed by it. People gain from social work because it helps them transform their surroundings in ways that support their personal growth and development.

Social work encourages democratic ideas and the growth of wholesome interpersonal connections, which leads to the best changes in families and communities. Social workers do not subscribe to "Social Darwinism." It rejects the idea of "survival of the fittest." Therefore, it makes use of legal aid to advance social justice. It additionally encourages social justice through the development of social policy. The effectiveness of the system for delivering social services is also improved by social work [9], [10].

### **Personality of the Employee**

The social worker is also a person. She or he will experience all of the emotions that people do. Given that they can help others, she or he might feel superior. When she or he looks in the mirror for the first time. The worker's early background and experiences as a Professional Social Worker can be linked to all of this. She or he must be able to control Nature, Scope, Goals, and Functions while professionally participating in the aiding job. They must accept the client's emotions exactly as they are. She or he must not mistake them for their own. She or he must focus on helping the client by effectively utilising the client's resources and emotions.

### **Ethics and social work**

Any profession typically gives its members a great deal of influence. A layperson seeking social work help might be aware of the complexity of the issue. A social worker's expert advice is valuable, and you shouldn't challenge their judgements. Power that is not constrained by social standards is readily transformed into tyranny. Social workers may put unwanted demands on the general public or charge a costly fee for their services. So as to control the profession, professional organisations create a code of conduct.

The professional has an ethical obligation to their clients, employers, and coworkers. She or he has obligations to both his or her profession and the community. A professional's relationship with their client is the cornerstone of their service. The collaboration ought to be impartial and impartial. No differences should be made by the professional based on gender, caste, creed, or

colour. Strict confidentiality must be upheld by the professional regarding the client's circumstances and any pertinent details. He or she should have positive working relationships with each of his or her coworkers that are based on fairness, cooperation, consideration, and restrained competition.

The professional owes it to society to use all of her skills and resources for the benefit of society. The responsibility to the profession is much larger for the professional. By using both official and informal methods of social control, members are required to abide by the code of ethics. A profession is established once it is acknowledged. People can only be recognized by reserving jobs for those with technical training, prioritizing qualifications in employment, providing awareness of promotions and financial resources, and other measures.

The ethical obligations of social workers include those they owe to their patients, employers, coworkers, communities, and their profession. A social worker's primary ethical duty to a client is to look out for that person's wellbeing. The social worker should place more importance on professional obligations than on personal ones. She must respect the client's right to self-determination. She must maintain the confidentiality of all client data. The social worker must appreciate the unique characteristics of each client and abstain from unprofessional prejudice.

The social worker has a moral duty to his employers and should be loyal to them. He or she should give accurate facts to their employer. The social worker must be held responsible for the standard and breadth of the services rendered while abiding by the policies and procedures of the organisation. Even after leaving their position, they should still help their organization's reputation.

Respect must be shown for one's employees, and the social worker must help them with their tasks. It is the social worker's responsibility to broaden their knowledge. She or he ought to collaborate with other research and practise and treat everyone equally. The social worker has an ethical duty to protect the community from unethical actions. She or he must contribute knowledge and skills for the good of the community. The social worker's primary ethical duty is to the profession in which they operate. In the event of unfair criticism or defamation, she or he should defend their vocation. She or he should uphold and increase public confidence by self-control and personal conduct. Professional education is necessary for professional practise, and social workers should always promote it.

### **Professional social work ideologies**

If we look at the global historical framework of social work, we can comprehend the following social work ideas.

#### **Giving through social work:**

Religion inspired people to help out their needy neighbours. Anyone who was in need of help received alms. As a sign of gratitude, they gave alms to those who helped them. Western nations started their social work practises with a benevolent perspective as a result. They started giving alms in kind and money because their religious beliefs motivated them to assist those in need. They rapidly realised that they couldn't provide for the expanding impoverished and that a solution was required to address the issue. At the time, the state (UK government) interfered by passing laws and starting the state's inability to care for the poor.

**Welfare Social Work Approach:** The Elizabethan Poor Law (1601) was enacted in UK, and the state started providing aid to the poor by granting alms. According to the Act, there are three categories of the poor: those who can work, those who can't work, and those who are dependent on others. While the second and third groups received alms from almshouses, the first group was forced to work in workhouses. The Act and subsequent legislation both fell short of addressing the problem of poverty. The administration came to the conclusion that a tailored approach was needed after fully understanding the situation. Even while the problem may be the same, it may have distinct reasons for different people. They understood that in order to discover a solution, each cause had to be looked at. In order to complete that objective, philanthropic organisations were established.

**Clinical Social Work Approach:** Recognising the need to help the poor, Congress passed the Social Security Act in 1935. The Act was passed to deal with the problems brought on by industrialization. The government took up some of the citizens' financial concerns. Many individuals volunteered. Volunteers watch after unskilled people since they are skilled individuals who can practise case work. Most people started working as counsellors after realising that money wouldn't be able to solve all of their problems. Counselling has its roots in psychological sciences, particularly psychoanalytical theory.

Clinical social work is a form of direct social work that primarily takes place in the worker's office and involves interacting with people, groups, and families. In this strategy, the worker encourages contact between the person and his or her social environment by exercising restrained self-use.

### **Environmental Social Work Approach:**

An ecological social work perspective views issues as arising from environmental deficiencies rather than from individual deficiencies. Social work tradition has prioritised social therapy and reform, which has laid the groundwork for an ecological perspective. The organisations that employ professional social workers consider themselves as change agents seeking to effect systemic change. Identification of the problem, identification of the target system (which is causing the problem), identification of the decision-making process for change goals in collaboration with clients, and identification of the "action system" with which the change agent can achieve change goals are the steps in an ecological approach.

Social workers aren't satisfied with only helping the mentally ill and criminals. They desire greater action. In 1970, under the influence of Marxism, they promoted oppression as the primary source of many issues. They widened their professional responsibilities to include growth and reform in order to create an equal social structure. Some of the revolutionaries in the field have gone beyond societal development and growth. Social workers try to change the system by fundamentally altering social structures and connections rather than focusing on adjustment issues and seeing people as victims of an unfair social order. This is referred to as radical social work, and for a variety of reasons, it has also failed to address the challenges.

### **Advancing social work**

Some social workers on the left have ties to radicals and their causes. They don't like how unfair society is. Social activists who are progressive work to alter the oppressive aspects of society.

They help them to recover from their injuries and provide them with the knowledge they need to make the right choices going forward.

A school of thought known as liberal feminism emphasizes gender equality and demands for judicial changes, as well as equal suffrage, access to education, and employment opportunities for men and women. Liberal feminists don't look at the systemic causes of discrimination against women.

According to Marxist feminists, the capitalist system of production is to blame for the subjugation of women. When there is a divide between home and paid labour, only the latter is productive.

### **Social work and spirituality**

With a rich spiritual heritage, India is a melting pot of religions. Hinduism's philosophical pillars are the Vedas and Upanishads. They provide a technique to control one's inner forces in order to comprehend the ultimate reality. Understanding one's own identity and life's objectives requires knowledge of the truth. It helps one feel detached from themselves and helps them control their emotions. Other religions also help their adherents accomplish similar objectives. We firmly believe that serving others means serving God. Humanitarianism is social work's main tenet. It respects and values the worth and dignity of people. In social work, the inherent creativity and potential of people are valued.

The social worker aids them in reaching their full potential by utilising suitable institutions and opportune opportunities. A range of personalities, including antisocial ones, will be encountered by the social worker. She must have a compassionate disposition towards them, accepting individuals and social groups for what they are. The social worker is trained to maintain a controlled professional demeanour, which enables her to avoid feeling superior, even when she is on the receiving end of the beneficial connection. She must also have a detached mindset in order to interact with clients in her professional endeavors.

### **CONCLUSION**

Both Helping people overcome their problems is the aim of social work. Social work typically deals with interpersonal problems including marital problems, parent-child problems, chronic patient rehabilitation, etc. It differs from social service. Face-to-face interaction and the presence of professional ties set social work apart from social service. Many social and psychological sciences have contributed to the knowledge basis of social work. Some of the tactics employed in social work include social casework, group work, community organization, social action, social welfare administration, and social work research. The three main goals of social work are to give resources, prevent social dysfunction, and restore poor social functioning. The goal of social work is to find solutions to issues. It covers interpersonal relationships, social justice, and psychosocial issues pertaining to physical and mental health. Personal emotions like love or hatred shouldn't get in the way of the social worker's task. Like any other professional, a social worker is guided by professional ethics. She owes her community, employees, customers, and career an ethical duty. The social work history will give an overview of numerous philosophies, from charity to professional social work: nature, scope, goals, and welfare approach, clinical approach, ecological approach, radical approach to Functions progressive social work, and feminism.



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## CHAPTER 10

### GENERIC PRINCIPLES, VALUES AND THE APPLICATION OF PROFESSIONAL SOCIAL WORK

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#### **ABSTRACT:**

The field of social work benefits philosophically and practically from a commitment to values and ethics. The profession's ideology is reflected in the core values. Social workers make decisions and take acts in a variety of jobs, situations, and client demographics in accordance with their values as expressed in ethical standards. Social work can be distinguished from other professions by its values and ethics, which also serve as a foundation for responsibility. A complete comprehension of the rules that govern the profession, practitioner self-awareness, and the use of thoughtful, thorough frameworks for considering options when ethical quandaries or conflicts arise are requirements for making ethical decisions. As a result, social workers need to comprehend ideas like autonomy, discretion, informed consent, competence, and conflicts of interest as well as the ways in which these standards may be contested or upheld in practise. Additionally, they must be able to consider choices for addressing ethical challenges while using critical thinking, consultation, and research, and they must be able to apply their decisions skillfully.

#### **KEYWORDS:**

Application Professional Social Work, Ethical Decision-Making, Generic Principles, Self-Determination, Social Work Values.

### **INTRODUCTION**

A collection of guiding ideas and fundamental ideals form the practise of professional social work, a noble and varied subject? These overarching moral and ethical tenets serve as social workers' moral and ethical guide as they negotiate the challenging terrain of assisting people, families, and communities in their quest for wellbeing and social justice. In this introduction, we will examine the fundamental beliefs and ideals that guide professional social work and talk about how crucial they are to the implementation of social work techniques.

Several generic principles that offer a framework for moral and efficient practise are at the core of professional social work. These values include the advancement of social justice, respect for the worth and dignity of every person, the value of interpersonal connections, honesty in professional behaviour, competence in practise, and the understanding of the importance of context in comprehending and addressing social issues. These guiding principles enable social workers to prioritise the needs of their clients and communities while making well-informed judgements.

**Core Values:** Professional social work has a set of guiding principles that serve as a reminder of its dedication to moral conduct. Service, social justice, respect for the individual, the significance of interpersonal relationships, competence, and integrity are some examples of these principles. Social workers are motivated by their conviction that every person has intrinsic value and potential as well as by the need to eliminate inequalities, fight for equal opportunities, and advance the wellbeing of marginalized and disadvantaged groups [1], [2].

**Principles and Values in Practise:** The core of professional social work practise is the implementation of these principles and values. While upholding these ideas and ideals, social workers carry out a variety of tasks, such as counselling, advocacy, community organizing, policy formation, and research. Together, they identify clients' strengths and needs, encourage empowerment, and promote client access to resources and services. Additionally, social workers try to eliminate structural disparities and promote an inclusive and just society.

In conclusion, the ethical and successful practise of professional social work is guided by the adherence to general principles and fundamental values. These guiding concepts and values serve as the cornerstone on which social workers build their judgments, interventions, and advocacy actions, ultimately advancing social justice and improving the lives of individuals, families, and communities [3], [4].

## DISCUSSION

### Social Work's General Values

You will discover information in this area about the principles of social work and how to put them into practise. Every professional decision is influenced by a set of ideals. The body of knowledge in social work has some fundamental principles that, regardless of the methods used, apply to all circumstances where social workers practise their craft. These principles have developed over the course of professional practise. Let's first define the term "value" before we focus on these.

Every social group has a set of anticipated behaviours that its members try to adhere to in order to achieve a desired outcome. In other words, values are basic rules and desired behavioral patterns that are shared by members of a community or a subgroup and that serve to integrate and direct the organised behaviours of the members. A value indicates whether or not to adhere to a meticulous behaviour. For instance, all groups respect the ideal of honesty. The value forbids lying and encourages people to speak the truth. People are prepared to put up a certain amount of time and energy to realize a value; they are also willing to make sacrifices to uphold a value and to impose sanctions if someone makes an attempt to deny or contaminate it. Honesty, truthfulness, integrity, patriotism, respect for authority figures, and other virtues are some examples of values.

The underlying principles and desired behavioral patterns of a profession must be upheld by its members while they are in practise. People with social adjustment issues are the focus of the profession of social work, and social functioning has its own set of values that inform its practitioners. The social worker must uphold the social values of the society to which he or she belongs and must have a deep awareness of and respect for those values. A number of the clients' problems are connected to a social value that they are unable to uphold. For instance, a person who neglects his family may find it difficult to uphold his obligation as the family's head. The

customer may not be psychologically mature enough to handle the obligation or he may feel burdened by it, which could be the root of the issue. In this case, the social worker offers advice and supports the client in assuming his role as the family's head since she has a good knowledge of the importance of one's responsibilities to the family. As a result, the social worker helps the client resume social functioning [5], [6].

### **Social workers uphold these social norms as members of society.**

When dealing with a client who has transgressed the social norms that the social worker holds in the highest regard, the social worker may occasionally find himself in a difficult situation. For instance, a social worker who strongly believes in honesty and obtaining wealth legitimately may find it challenging to approach their client, an offender who has harmed society, with an open mind. In these kinds of value conflicts and challenges, the social worker is saved by the values of the profession. The three main areas of social work values are values related to individuals, values related to social work's relationship to society, and values that guide professional conduct. The following is a discussion of some of social work's core principles.

The belief in the inherent worth, integrity, and dignity of the individual is what gives something its value. A person who fails to carry out or adhere to the social behaviours that are expected of him is viewed as an unworthy and undesirable element by society. He is denied respect, regarded as a person lacking in morals, and given degrading treatment by society. People are less concerned with the reasons behind a person's improper performance of his social obligations. This principle serves as a reminder to the social worker that no client who comes to him (with a problem) should be viewed as a person without worth or virtue simply because he or she is in a challenging circumstance. The client is in that condition due to a number of other forces working upon him, but for a social worker, he is no less deserving than any other individual.

If given the chance to comprehend and analyse social issues more thoroughly, the person may be able to resolve the issue and avoid encountering a situation like this in the future. Making someone feel good about themselves and treating them with respect inspires them to work hard to solve their problems and live meaningful lives. The social worker can approach any sort of client with a positive attitude if they have faith in the worth, dignity, and integrity of every person. Belief in the effectiveness of democracy is the second value. The democratic process is used by social work when interacting with the client system. This suggests that decisions are made by consensus and that the client is not forced to accept anything. The process of creating decisions involves the worker, the client, and others. The client system's right to select the best solution is accorded the utmost priority during this process.

The third value is the steadfast idea that everyone should have access to opportunities that are only constrained by their own abilities. Social justice is reflected in this value. Social work fights against social injustices that are perpetrated against the weak and disadvantaged members of society. No matter their caste, religion, economic standing, intelligence, or other characteristics, everyone has equal access to the resources of society. The constraints of the individual's ability to access these belongings and make use of them are also taken into account by social work. For instance, a disabled person should not be prohibited from engaging in a hobby like mountain climbing just because of his or her disability. However, he may be forced to realize that mountaineering is not appropriate for him and that he should instead choose some other action that is more appropriate for him if he lacks the physical power and capability to climb mountains.

The social responsibility of the social worker towards himself, his family, and his community makes up the fourth value. This value warns the social worker against neglecting himself, his family, and the community while performing his job tasks. If he doesn't take care of his obligations to himself and his family, neither he nor his family will be able to function socially and may require social work assistance [7], [8]. The dissemination of information and skills to others is the fifth value. This principle directs the social worker to provide the client with the knowledge he has to help the client care for himself in the event that the client has similar issues in the future. This is done to make sure the client doesn't wind up relying on the social worker for the rest of his life. Additionally, it implies that cooperation among co-professionals in the form of knowledge and skill exchange contributes significantly to the advancement of professional practice's competence.

The sixth principle is the distinction between personal and professional interactions. This value serves to remind the social worker that he should not let personal feelings interfere with a professional relationship because doing so can make him overly anxious or lead him to form biased or prejudiced opinions about the client and his problem scenario.

The social worker may have gone through comparable events and encountered comparable social settings in his personal life. And there's a chance he might lose the objectivity required for social work intervention in trying to relate these to the current client. Therefore, he needs to be aware of how any of his personal feelings might be influencing his relationships at work.

High standards of behaviour in both personal and professional life are implied by the seventh value. It emphasizes that the social worker's behaviour should be admirable in both their personal and professional lives. He should abide by the social work practitioner's code of ethics as a professional. Any profession's success depends on its practitioners' moral character and integrity. In social work practise settings, clients arrive with a variety of anxieties, reluctances, and misgivings about everything that is related to them. They must reveal a great deal of sensitive and private information, and they must place a great deal of faith in the employee.

Confidential information should never be shared carelessly, and making fun of a client's situation or treating them with contempt is quite harmful. Even his personal conduct after practise should not only be respected by others but also be pleasant to them. The social worker should refrain from engaging in any behaviour that is deemed improper or unacceptable by society because he is a reputable member of society. As a result, it is crucial that a social worker possess good moral character and integrity.

### **Overall Principles for Social Work**

Principles are lists of what to do and what not to do when practicing social work to achieve the best outcomes. They serve as benchmarks for professionals performing work in the industry. Principles are the values expanded into clear statements that can be applied to the practise of a profession. For instance, the concept of believing in the self-determination of an individual, group, or community expresses the importance of an individual's dignity and worth. The concepts are tried-and-true and were developed via extensive research and experience.

The following are some of the most frequently mentioned general social work principles:

1. Fundamental Acceptance
2. The Individualization Principle

3. Fundamentals of Communication
4. Principle of Confidentiality Principle of Self-determination
5. The Nonjudgmental Attitude Principle
6. The Controlled Emotional Involvement Principle

### **Fundamental Acceptance**

To achieve the best results, the client and the social worker should respect one another. Because the worker is assisting the customer in resolving his problem scenario, the client should accept the worker.

In cases involving social work, the client may come to the social worker directly, the social worker may be nominated through the agency, or the client may have been referred to the social worker by another person. Clients may not cooperate in the connection through which the social worker intervention is to be arranged unless they believe the social worker has the capacity to comprehend their situation and cares about assisting them out of it. Any skepticism shown by the client about the social worker's skillfulness causes major difficulties in the aiding process. In a similar vein, the employee should acknowledge the client as a person who has come to him for assistance and has a problem. The employee should accept the client without any misgivings, regardless of his appearance or background.

In some cases, a worker's own experiences may influence how they accept a customer. For instance, a worker who experienced abuse from his alcoholic father throughout his youth may find it difficult to accept a client who has come for assistance in mending his family relationships but is also alcoholic. The social worker in this situation shouldn't be influenced by his past trauma at the hands of his alcoholic father, whom he despised and rejected, or show hatred or disregard for the client. The first step in building a solid professional relationship and finding a solution to the client's social dysfunction is mutual acceptance.

### **The Individualization Principle**

This principle serves as a gentle reminder to the social worker that they are not interacting with an inferior or inanimate object when they are working with a client. The customer does not need to be despised as a person without dignity, worth, or value because he was unable to find a solution to his situation. The community generally reacts to the client in this way.

And as a result, the client begins to form a negative opinion of him and feels as though he is a worthless human being. The client is an individual with dignity, worth, and respect who has the potential to emerge from his unfavorable circumstance with dignity and respect given the correct environment and encouragement, the social worker should take this into consideration as a loving and helping professional. Additionally, the social worker should always keep in mind that each client is distinct from other clients with comparable problems because everyone responds and reacts to the same stimuli differently and enters or exits different issue situations in different ways.

### **Fundamentals of Communication**

In social work, the relationship of communication between the social worker and the client is crucial. The message may be conveyed verbally, either orally or in writing, or nonverbally using gestures, signs, or actions. Most issues with human interactions are brought on by poor



communication. A message is transmitted through the sender and received through the receiver in communication.

When the circumstances and other symbols that the sender and the receiver use and act upon have the same meanings, there is real communication. Communication is seamless if the receiver appropriately interprets or understands the sender's message. However, if the message is not understood correctly by the recipient (as intended by the sender), there is a breakdown or miscommunication in the communication process, which causes confusion and problems. Sometimes the sender can't fully convey his thoughts or what he wants to say, which can lead to misunderstandings. These and other obstacles to a smooth flow of communication include aloofness, noise, temperament, attitudes, previous experiences, mental capacity for comprehension, and so on [9], [10].

### **The confidentiality principle**

This idea provides a solid foundation for the application of social work intervention. It aids in establishing a solid worker-client relationship. Giving information to the worker is important in social work. This includes everything from straightforward facts to potentially very private information. Unless the individual with whom the information is provided is trustworthy, a person might not be prepared to reveal certain information in connection to the personal details with anyone. He is confident that his employees won't abuse it to make him uncomfortable, make fun of him, or harm his reputation. In social work, it is impossible to assist a client unless they provide all the information the worker needs to assist them. For this to occur, the client must have complete confidence in the worker that the information given will be kept private and utilized solely for analyzing and developing potential solutions to the client's problem. Because of this, the employee must reassure the client that any confidential information pertaining to the client will not be disclosed to third parties at the customer's expense.

The employee encounters a number of problems in trying to apply this approach. First, should the case's sensitive information be disclosed to other agency staff members involved in the case and to other licensed social workers who can help the worker solve the client's problem? Second, what should he do with regards to some information regarding the client's criminal behaviours, which he would be compelled to provide to the investigating authorities upon request as a responsible citizen? In the first scenario, the social worker may divulge the details in the client's best interest. However, in the latter scenario, it is very difficult for the social worker to withhold information because it has been given with the understanding that it will be kept confidential. In such cases, it is up to the client to decide whether or not to share the information with the social worker. Additionally, the social worker must make it plain to the client that he is unable to ensure confidentiality with regard to the relevant authorities. Where legal requirements force regular citizens to disclose information they get through him.

The relationship between the employee and client is severely hampered by a lack of secrecy. Therefore, the employee must exercise prudence when protecting and disclosing client information to others. Only the client should provide any necessary information. Even those who are concerned about the client should get the client's prior consent before revealing any information.

### **Self-determination Principle**

The client's right to self-determination is highlighted by this idea. Every person has the right to determine what is best for them and how to go about achieving it. In other words, it makes the point that just because the client has asked the social worker for assistance does not mean that the social worker should impose decisions or answers on the client. Without a doubt, the client sought the help of the social worker since he was unable to resolve the issue on his own. The client should receive assistance and direction from the social worker in order to gain correct perspective on his social condition, as well as encouragement and involvement in making decisions that are right for him. With this approach, the client is assisted in realizing his potential as well as in developing a sense of self-governance and value and dignity.

### **The Nonjudgmental Attitude Principle**

The nonjudgmental attitude principle states that the social worker should establish the professional relationship without any prejudice. In other words, he shouldn't create judgements on the client, such as whether they are nice or evil or worthy or unworthy. He must consider the client as someone who has sought his assistance and must be willing to do it without being swayed by what other people may think about the client or his circumstances. As a result, the worker can establish a solid professional relationship with the client and feel comfortable to express their understanding of one another.

### **The Controlled Emotional Involvement Principle**

The idea of managed emotional involvement prevents social workers from becoming overly subjective or personally invested in the situation of their clients. In the first scenario, the worker could over identify with the client because he finds many parallels between the client's problem condition and other life circumstances or with the client's personality. This could obstruct the professional relationship and assessments of the client's issue. The client's right to freedom and self-determination may be interfered with if the worker begins to show excessive sympathy for the client's situation.

In the latter scenario, the customer can get the impression that the worker doesn't care about him or his situation since they are being too objective and distant. This can prevent the client from disclosing all of the private information. The client can experience their sentiments of worthlessness and helplessness reinforced. All of this might cause the business relationship to end too soon. As a result, the social worker should show empathy for the client while also remaining emotionally detached. He should convey his awareness of the client's situation without being sympathetic or uncaring.

### **Career: An Answer to Human Needs**

Every person has a variety of wants that must be met. Physical requirements and psychological needs are the two basic categories that best describe human needs.

Physical needs are focused on the comforts we need to stay safe and function well in society, whereas psychological needs are focused on our emotional and mental requirements, such as the need for love and affection, acceptance from others, spiritual fulfilment, etc. Every person does their best and battles to fulfil these demands. Needs are satisfied through complex interactions between the person and their social surroundings. Sometimes people are unable to fulfil some of

these demands for specific reasons. The majority of the unfulfilled needs of people in older cultures were met by family, occupational groupings like merchant guilds, religion, or the political group in power clan, monarch, or government. Needs became more complex as communities developed, and helping behaviours had to be organised in a systematic way.

Man's inventiveness and compassion have allowed him to find more creative, compassionate, and scientific ways to address the unmet demands that are causing people's suffering. This led to the evolution of a number of professions, including medicine, nursing, engineering, law, etc. This also applies to social work. The sole purpose of the social work profession is to alleviate human society by permanently addressing these unmet needs. A significant barrier to addressing these requirements is poverty. (From the king and aristocracy as well as the church's perspective, society's attitude towards unfulfilled necessities resulting from people's poverty up until the 18th century was mostly based on the failure of the individual or due to sins or God's vengeance. Therefore, there was no need to save such individuals, and they were instead left to fend for themselves. However, the idea of human misery, which is primarily represented in poverty and pauperism, changed with the rise of great philosophers and social thinkers.

Scientific research into the origins of poverty found that social and economic conditions, not personal failure, are what lead to poverty. Because of the deplorable and utterly inhumane living conditions of the poor and the fact that poverty contributes to a number of other social problems in society, it is necessary to find long-term solutions to the problem of poverty in order to address all of the needs of the population. People want to escape poverty, and it is possible to assist them in doing so.

The YMCA and YWCA organizations were created in response to the needs of the disabled, mentally ill, immigrant workers living in neighborhood communities, almshouses, reformatories, and asylums on the one hand, and the poor, the destitute, the illegitimate, orphaned children, and unmarried mothers on the other. By conducting a detailed examination of the state of dependence and the causes of it, charity on scientific grounds was supplied. The poor are encouraged to find resources inside their families and communities and learn how to govern themselves. A scientific approach to philanthropy and charity replaced untrained volunteers with skilled, paid employees. The end result was the development of the field of social work in the late 19th century to meet the needs of individuals on a physical, social, and emotional level. No other profession reacts to people's needs in the ways that social work does. Social work helps individuals reach their full potential and empowers them to take care of their own needs.

## CONCLUSION

As a result, this important discipline's moral compass and ethical foundation are represented by the general principles and fundamental values that guide professional social work. These tenets, which include advancing social justice, honoring people's inherent worth, and appreciating the value of interpersonal connections, serve as a road map for social workers as they travel through the various and frequently difficult terrains of the human services field. The cornerstone of efficient and moral social work practice is the application of these values and concepts. These principles guide social workers' decision-making, intervention plans, and advocacy work across a range of roles and contexts. They put in endless effort to support clients' empowerment, promote fair resource access, and remove structural disparities that support social injustices. Furthermore, social workers' daily work is shaped by the ethical core values of service, social justice, dignity, human relationships, integrity, and competence, which are not just abstract ideas but actual

principles. These beliefs direct them as they build trusting relationships with people and communities, uphold the highest standards of professional ethics, and persistently seek to advance their education and abilities in order to better assist those in need.

In essence, the ethics and compassion of practise are inextricably based on the principles and values of professional social work. They inspire social workers to be agents of empowerment, defenders of human rights, and change agents who strive tirelessly to build a society that is more inclusive, just, and equitable. These principles and values will endure throughout the profession's ongoing evolution and adaptation to the constantly shifting demands of our global community, ensuring that the profession's core mission of enhancing the lives of the weakest and most marginalized members of society is upheld.

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## CHAPTER 11

### SOCIAL WELFARE AND SERVICE INITIATIVES IN FIVE-YEAR PLANS

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#### **ABSTRACT:**

The vulnerable or disadvantaged segments of society, such as women, are tied to empowerment as a means and an objective of human development. The purpose of the study is to analyse the provisions for women's emancipation in India's five-year plans. Moving from theory to practise might be uncertain or problematic. The First Five Year Plan (1951–1956) emphasized women's development as a "Welfare" topic. Later in the successive five-year plans, the phrase used to describe the strategy shifted from "welfare" to "development" and then to "empowerment." The twelfth five year plan, like all earlier ones, aimed to eradicate violence against women and girls as well as gender-based injustices and discrimination. Governments and non-profit organizations are urged to implement policies that will empower women and turn policies into actions to eliminate disparities in women's access to and control over resources, economic opportunities, influence, and political voice.

#### **KEYWORDS:**

Government, Non-Profit Organization, Segments Society, Social Welfare, Service Initiatives.

### **INTRODUCTION**

The State's involvement in social welfare in India has a long and continuous history dating back hundreds of years. Since the period of the Vedic civilization, India has recognized the right of the poor to receive assistance. It is founded on the concept that the state or community has a responsibility to assist its least fortunate citizens. Independence Day in 1947 marked the start of a period of intense development activity in the nation. Without freedom from economic and social desires, political freedom cannot be fully realized. These desires are numerous and varied; some have always existed while others are a result of the modern era of the internet. We must eradicate illiteracy, filth, sickness, squalor, superstition, bad health, and substandard housing as soon as our resources and abilities will allow.

In India, government involvement in social welfare has a significant role uninterrupted history going back several hundred years or more. Since the ancient times, India has recognized the right of an impoverished person to receive assistance. Vedic era. It is based on the states or other entity's acknowledgement of community that it owes it to its less fortunate members to assist them. When India gained its freedom in 1947, a new era of strict development measures in the nation. Partial political freedom exists. Without being free from societal and economic desires. These desires range in number variety; some have always been here, while others are the result of the modern era. Filth, illness, squalor, superstition, poor health, and illiteracy Poor housing

must be eradicated from our community as soon as possible. Possessions and abilities enable [1], [2].

## **DISCUSSION**

### **Social welfare trends**

Social welfare programmes are now widely acknowledged to be essential to a nation's overall growth. The term "social welfare services" refers to programmes designed to meet the unique requirements of individuals or groups who, due to a social, economic, physical, or mental impairment, are unable to use, or are typically refused, the facilities and services made available by the community. In this sense, welfare services are designed to aid the less fortunate, reliant, or weaker segments of society. The recipients of these services may be people with physical disabilities, such as the blind, deaf, or disabled, people who are dependent on society, such as orphans, widows, or the poor, people who are mentally ill, people from economically disadvantaged groups, such as people who live in slum areas, or women who are restricted by social norms or practises. Social welfare services also include any unique amenities that go outside the scope of standard offerings in the areas of public health, education, and medical assistance. Examples of these specialised services include those offered through adolescent or child welfare programmes.

These social welfare programmes are designed to improve the happiness and well-being of groups within society who are considered special charges to the State under various Constitutional provisions. These are intended to lay the groundwork for the creation of a welfare state. No country's development strategy can afford to ignore social welfare, in particular, social services. Equally important is the special attention provided to the population's weaker and more vulnerable segments through specialised social welfare programmes. Only this will allow them to first take advantage of the broad social services and eventually share equally in the rewards of economic progress with everyone else.

A comprehensive social welfare strategy would cover social legislation, the welfare of women, children, families, and young people, as well as the prevention of crime and the management of penal facilities, as well as the welfare of those who are physically and mentally challenged. In light of India's unique conditions and history, it would also include a programme for achieving prohibition's goal [3], [4].

### **Competition and Inequity**

In any community, certain individuals benefit from certain chances while others do not. The barrier between the haves and the have-nots must normally be overcome in order to extend freedom extensively across society. Participation and calls for equality are closely related. The sharing and symmetry of fundamental political rights, such as the ability to vote, speak out, and propagate ideas, are necessary for democratic involvement at the primarily immediate stage. Actual involvement in political movements and public action can significantly alter government agendas and goals.

Beyond that simple and obvious association, there is another important causal link that shows that if there is some justice in the distribution of economic resources as well, political engagement can be more successful and more equally gratifying. Economic disparity can, in fact, substantially undermine democracy's superiority. A crucial component of true democracy is



eliminating the power disparities brought on by economic privilege. Social inequality can also substantially impede political involvement equality. Power disparities and power relationships with caste, gender, and even education can, in some circumstances, make the socially disadvantaged and politically marginalised. Again, it is important to recognise how inequality affects political involvement negatively and how it may be mitigated by encouraging greater social equality and dismantling the link between political power and social privilege.

In India, where social inequalities (based on class, caste, and gender in addition to other forms of disparity) are ubiquitous and have a tendency to have a negative impact on both economic development and social possibilities, issues of inequality and participation are particularly important. While socioeconomic gaps in India are frequently thought to be quite fixed, if not immutable, there is actually a tonne of room for addressing the injustices that are now in place.

In recent decades, social movements for the emancipation of "backward" castes, improvements in the political representation of women, and fairly drastic transformations in power structures at the village level have all served to illustrate the possibility for change. The degree to which additional opportunities in these fields are realised would have a significant impact on the direction of development and democracy in India in the future.

### **Social Welfare and Planning Systems from The First to The Twelve Plans**

Scheduling is planning for activity over a defined time period to accomplish certain particular progressive growth goals. Socio-economic scheduling has been one of the basically noteworthy inventions of the twentieth century. The discussion of economic scheduling may seem out of date at the moment, when the emphasis is primarily on market forces and liberalization, but given the level of economic development in primarily developing countries, it is mainly likely that both liberalization and scheduling will co-exist for a considerable amount of time. Additionally, as the economies of developing nations face structural changes, the nature of economic scheduling is likely to occasionally experience adjustments. The first five-year plan started on 1st April 1951, and the scheduling committee of the Indian government was established on 15th March 1950. Since its inception more than four decades ago, Indian scheduling has made an effort to achieve the following goals of multifaceted development:

#### **Increasing the country's income**

1. Increasing the ratio of actual investment to national income by accelerating the anticipated rate of investment.
2. Reducing income and wealth disparities and controlling the concentration of economic power.
3. Increasing employment to make the most of the available workforce.
4. Fostering inter-sectoral development and encouraging growth in the agricultural, industrial, and other sectors.
5. Fostering balanced local development and hastening the development of relatively underdeveloped regions.
6. Progressively lowering the incidence of poverty by giving those living below the poverty line access to food, employment, and productive opportunities.
7. Modernization of the economy through changes to the production's sectoral makeup action diversification, technology advancement, and institutional innovation

Although all of the aforementioned goals have appeared in some capacity, either directly or implicitly, in nearly all plan documents, their respective weights have changed. We shall examine various social welfare measures in the First Plan through the Eighth Plan's Five Year Plans under the headings of women's empowerment, child development, nutrition status, and other welfare programmes [5], [6].

### **The advancement of women**

Women's development issues were not given much attention in the early stages of Indian schedule. However, there were some significant starts. The Central Social Welfare Board's founding in 1953 to support and encourage non-profit groups working in the areas of women's, children's, and handicapped welfare was a significant move. Mahila Mandals have been encouraged and developed under the community development initiative since the Second Plan. A number of legislative actions were also made to further gender equality, including the Maternity Benefit Act of 1961, the Hindu Succession Act of 1965, the Dowry Prohibition Act of 1961, and the Elimination of Immoral Traffic in Women and Girls Act of 1956. The education of women received top attention during the third and fourth Plans. Activities to enhance maternal and child health care, as well as supplemental feedings for kids, pregnant women, and nursing mothers, were introduced. The Fifth Plan favoured putting women's socioeconomic development as a primary priority on economic development, employment, and training. Typically, the fundamental strategy in these strategies was to see women as consumers of social services rather than as developers.

With the release of the Report of the Committee on Status of Women in India, the commemoration of the International Women's Year in 1975, and the creation of a National Plan of Action for Women, women became the focus of development issues in the 1970s. Significant specialised laws like the Equal Remuneration Act of 1976 and the establishment of a separate Bureau of Women's Development were also passed during this decade.

For the first time, a coordinated picture was presented in the Sixth Plan, which utilised a multi-sectoral approach to women's development. In 1985, the Ministry of Social and Women's Welfare was divided into a separate Department of Women's Welfare at the Centre in order to give it a distinct identity and a focal point for issues pertaining to women's development. Legislative actions were taken to safeguard women from abuse, violence, horrors, and prejudice. To protect the welfare of women and advance their interests, certain employment laws have been modified. This tactic was maintained by the Seventh Plan. Directions for the all-around development of women are provided by the National Perspective Plan for Women.

The identification of different beneficiary-oriented activities within several development sectors was a significant step made in the Seventh Plan to improve the position of women. These programmes were routinely reviewed by the relevant ministries and departments, and they were centrally coordinated by the Department of Women and Child Development [7], [8]. The Eighth Plan's aim was to make sure that women did not miss out on the benefits of growth from many sectors and to conduct particular programmes in addition to the more general development initiatives. In turn, the latter ought to demonstrate greater gender sensitivity.

## Developing Children

Early plans viewed child development primarily through the lens of child welfare. The First Plan gave nonprofit organisations a prominent role in providing child care services. The Central Social Welfare Board, established in 1953, was given responsibility for taking the lead in encouraging and supporting the voluntary effort. Child welfare services were added in several plan sectors in the second, third, and fourth plans. With a shift in emphasis from child welfare to child development and service coordination, the Fifth Plan marked the beginning of a new era. The 1974 adoption of the National Policy on Children served as a foundation for the growth of services for kids.

On an experimental basis, the Integrated Child Development Services (ICDS) programme was introduced in 1975 in 33 blocks across the nation. It is a set of services that includes immunisation, health screenings, referrals, supplemental nutrition, pre-school education, and nutrition and health education. Additionally, a school health project was launched. Services for maternal and child health in rural areas were improved. The prior programme was expanded and brought together in the Sixth Plan. Additionally, the ICDS saw growth with the approval of 1037 projects. The programme for universalizing basic education was put into action more quickly. Programmes for informal education were pushed. Education denationalisation was prioritised. Through subsidies to nonprofit organisations, preschool education centres were sponsored in the educationally underdeveloped States.

The Seventh Plan continued the policy of promoting early childhood survival and development through initiatives in various fields, with ICDS, universal immunisation, maternal and child care services, nutrition, pre-school education, safe drinking water, environmental sanitation and hygiene, and family scheduling being particularly significant in the middle of this list. Since the Eighth Plan's primary objective was human development, policies and activities pertaining to children's survival and development were given top attention. While it's true that the effective implementation of programmes for reducing poverty, reforms in current social and economic structures, institutional changes, and female education will help to raise the standard of living of the underprivileged segments of society and have a positive impact on child survival and development, specific programmes and services targeted at children are also required.

In order to effectively battle high infant and early childhood mortality and morbidity, preventative services with a family and community focus were given top priority in child development initiatives under the Eighth Plan. States with high rates of paediatric morbidity and mortality received special attention. Children from the underprivileged and poorer elements of society were protected by essential minimum child development services. Integration and convergence of services were highlighted.

## Nutrition

The degree of economic growth, the sufficiency of food and how effectively it is distributed, the stages of poverty, the status of women, the rate of population growth, and access to health, education, safe drinking water, environmental sanitation, hygiene, and other social services are all closely related to a country's nutritional status. Therefore, multifaceted approaches are needed to address the issue of dietary problems and other related disorders.

In earlier programmes, malnutrition was primarily seen as a result of poverty, which prevented many of the poor from affording a complete meal. It was acknowledged that ignorance of nutrition and health issues and recurrent illnesses brought on by nutrient-related deficits were contributing and aggravating causes. Increasing the purchasing power, as well as the production and consumption of green vegetables, milk, eggs, grains, and pulses, gained focus. It was acknowledged that youngsters, expectant moms, and nursing mothers are vulnerable. Over the years, the scope of direct intervention grew to include supplemental feeding schemes. Supplemental feeding programmes were included in the Minimum Needs Programme (MNP) of the Fifth Plan. Additionally, a feeding supplement was added to the ICDS. A significant increase in funding for activities aimed at reducing poverty was anticipated for the Sixth Plan as a way to increase food consumption and the purchasing power of rural poor people.

The population's nutritional status was anticipated to be impacted by the Seventh Plan's programmes for reducing poverty, population control, increasing cereal and pulse production, and expanding social services, particularly in the areas of housing, water supply, and health care. Through a combination of direct activities covering nutrition education and extension, development and promotion of nutritious foods, fortification and enrichment of foods, supplemental feeding, and prophylaxis programmes, special programmes were implemented in various sectors for improving nutritional status.

Bringing about an overall improvement in the population's nutritional status was one of the Eighth Plan's main goals. Since a lack of calories in the diet rather than a lack of protein is the primary nutritional issue that contributes to malnutrition, the general goal of the plan was to close the calorie gap between various demographic groups.

### **Additional Welfare Programmes**

Due to changes in institutions and beliefs that provide a safety net for the physically and socially challenged in the community, the process of growth brings to the fore issues of desertion and family dissolution. While old problems like beggary and immoral commerce in women and girls remain, new problems like drug misuse have increased at an unpleasant rate. The preceding programmes had made a meagre start in developing and carrying out projects for the welfare of the aged, the disabled, and other groups in need of welfare services.

The establishment of a Training Centre for the Adult Blind in Dehradun in 1950 and a National Advisory Council for the Education of the Handicapped in the Ministry of Education came in the middle of the projects. In several States, an old age pension plan was launched for the elderly who lacked resources or help. Numerous States have passed legislation both inside and outside of the statutory framework in the areas of social protection (beggary, probation, juvenile delinquency, and repression of immoral traffic). Institutions for education and training were also started.

One important initiative for the care of the disabled was the awarding of scholarships to those who were physically disabled on the basis of financial need and academic performance. Special job exchanges for the disabled and the reserve of 3% of seats in group C and D positions in Central Government and Public Sector organisations were in the centre of the other measures. The extension of these programmes across the nation received a boost from the recognition of the International Year of Disabled Persons in 1981. The Central and State Governments offered a variety of accommodations to the disabled in the areas of work, travel, etc [9], [10].

**For several groups of the disabled, national institutes were created.**

Other schemes included integrated education for people with disabilities in regular schools, training for people with disabilities in centres for vocational rehabilitation and apprenticeship training programmes, and establishment of district rehabilitation centres.

The 1982 World Assembly on Ageing provided an opportunity to assess the altered social environment for the care of the elderly and to launch plans for their wellbeing. In the area of social protection, programmes were put into place for the care and rehabilitation of widows and women in need.

The Seventh Plan and Annual Plans (1990–1992) demonstrated a significant development of initiatives and offerings for the welfare of the disabled in several spheres. The incidence of handicap in early infancy was greatly decreased by the eradication of smallpox, the widespread immunisation of infants, and the prophylaxis programmes against vitamin-A deficiency, iodine insufficiency, and anaemia.

### CONCLUSION

Social welfare and service programmes have contributed significantly to the advancement and development of countries over the years, with a focus on developing economies like India. These programmes, which were carefully planned and carried out within the framework of five-year plans, were designed to fulfil the population's diverse needs, promote social inclusion, and strengthen underserved neighborhoods. The progression of India's Five-Year Plans, for instance, serves as an illustration of how social welfare and service efforts change through time. The nation's aims changed from early plans emphasizing agricultural and industrial growth to later plans emphasizing equitable development and human capital. As a result, a wider range of social services—such as those related to health, education, and poverty alleviation—rose to prominence.

In conclusion, the Five-Year Plans and the associated social welfare and service projects have shown how governments are dedicated to improving the lives of their citizens and fostering more inclusive communities. These programmes have developed to meet the contemporary difficulties head-on, ultimately raising millions of people's standards of living. Social welfare and service activities play a crucial role in ensuring that development is strongly anchored in social justice and human well-being as nations continue to evolve and adapt. The lessons from previous Five-Year Plans highlight the value of adaptability, flexibility, and a sincere concern for the welfare of all residents in developing successful policies for the future.

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## CHAPTER 12

### INDIA'S VOLUNTARY ACTION AND SOCIAL WORK

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#### ABSTRACT:

The function of contemporary nonprofit organisations is covered in the paper. To comprehend the effects of volunteer organisations on the government, the populace, and politics, the analytical categories of developmental, mobilisation, and political roles have been developed. The study makes the claim that while voluntarism has contributed to several innovations in the fields of development and activism for equality and justice, its overall impact for enhancing physical well-being or achieving justice and equality for the weak and the oppressed is negligible. VOs have not been able to move past their small-scale regional issues. On one level, the job of VOs is basically political in that it seeks to reform society by redistributing income, prestige, and power; on another, VOs have never engaged in traditional power politics. Despite their remarkable accomplishments, their micro level activity has come to a standstill in terms of societal development. Because of this, voluntary organisations' activity has started to degrade and become distorted over the past few years. It is proposed that voluntary organisations must take on the responsibility of altering and reforming political institutions, political processes, and political behaviour if they want to bring about social revolution and prevent stagnation.

#### KEYWORDS:

Communities, Development, Government, Independent, Organization, Programme, Urban Welfare Voluntary.

#### INTRODUCTION

The phrase "voluntary action" describes the autonomous activities people take to accomplish shared goals and objectives. According to Lord Beveridge, voluntary action is that which is not controlled or directed by the government. He refers to it as a private venture for societal advancement. A volunteer organisation or agency is one that is founded and run by its own members rather than by any outside authority. Voluntary action requires that the community or a segment of society recognise the need, determine that it can be met, and be willing to view it as a duty to mobilise itself to meet the need. Such volunteer engagement is of the utmost importance for the healthy functioning of democracy.

It helps to continuously enlarge the notions of social justice and serves as a training ground for future community leaders. A community's problems and needs can be regularly brought to the members' notice through voluntary action. It encourages citizens to recognise their personal social and civic obligations and provides them with an opportunity to practise teamwork. Now let's look at some of the benefits and drawbacks of voluntary activity. One of the main purposes of nonprofit organisations that support experimentation has been to pioneer. They also have the

authority to start projects in contentious regions. Even in our nation, helping the poor by voluntary activity remained until statutory organisations were established to carry out the specific functions. Another crucial factor is the degree of relative freedom from specific political trends, which is unavailable to statutory groups. Additionally, it is discovered that voluntary action is less bureaucratically strict and more adaptable. Additionally, it ensures public cooperation, which is a benefit. Due to the fact that volunteers perform the majority of the work, such organisations have low operating costs.

The most frequent limitation is most likely brought on by the low resources available to voluntary organisations. Voluntary action is unpredictable, which creates instability. Financially, private organisations are unsound since they rely on donations from the general public, grants from the government, and other forms of help. In India, social workers who work for nonprofit organisations typically receive poor pay [1], [2].

## DISCUSSION

### **Voluntary Social Work in India: It's Function**

#### **Nick Thakkar**

Renunciation and generosity are two highly regarded principles of life in Indian culture. We also discover that the Rishis were held in the highest regard in antiquity. In forests far from large cities, rishis practised penance, trained students in various vocations, and spent time in meditation and other spiritual activities. Epics also have stories of how kings would give up their thrones to receive sages and force them to sit on them whenever one came to their court. The king then used to sit at the seer's feet and ask for blessings and direction for the orderly and kind administration of state matters. It seems that the state's power was morally restrained by these sages and seers. They also provided the king with feedback on how well-off his subjects were in his realm. This demonstrates that renunciates had a very high social rank. In other words, the virtue of renunciation, not the obtaining of wealth or influence, was crucial.

Charity was also highly valued in Indian society. Everyone in the community was supposed to assist the less fortunate and the hurting. Building drinking water platforms and providing food for the hungry is still done in many areas of the nation in the present era. Some examples of acts of generosity include the building of temples, dharmashalas, and anna-satras (centres that provide food at no cost). Donating riches to build schools and colleges was a common practise even during the British era and the birth of modern education. In a similar vein, hospitals were built with the help of donations, and some of them were operated as wholly charity organisations that offered free medical care. These hospitals are still in operation in our nation today.

A large number of Christian missionaries arrived in India to work there during the British rule. Of course, the main goal of these missionary groups was to preach Christianity. However, they also engaged in other activities including providing medical assistance and operating schools. The missionary organisations were held up as role models because of how effectively they were run and how well managed they were. Despite the fact that generosity and renunciation were highly valued in Indian culture, no cadre of workers primarily dedicated to social service had been established when Swami Vivekananda first appeared. He could see that the majority of Indians lacked access to even the most basic comforts. Inequality, illness, and ignorance were pervasive. He realized that spiritual growth cannot occur unless the most fundamental needs of

life are sufficiently satisfied. As a result, he and his coworkers founded the Ramakrishna Mission, a new order of renunciate social workers. Ramakrishna Mission has played a crucial role in the effective operation of several high-caliber service organisations. In diverse regions of the nation, valuable services in the areas of education, health, disaster relief, and related fields have been provided in the past and are still being provided today. Notable is the fact that Ramakrishna Mission also operates a number of service and spiritual centres throughout most of northeast India. The country will legitimately anticipate continuous and committed services from this order in the coming days.

### **Voluntary Action Definition**

Similarly to what Lord Beveridge said, "The term voluntary action as used here means private action, that is, action not under the directions of any power wielding the power of the state." Although, when viewed from above, the breadth of free action becomes extremely broad, he restricts its reach to that which is done for a public purpose to promote society. Its main subject is self-governing of public control and involves voluntary effort outside of one's home to better one's own and others' quality of life. This is private enterprise acting out of social conscience and not for profit, but in the service of humanity.

### **Voluntary Action's Type**

A volunteer, according to Lord Beveridge, is someone who provides unpaid service to a worthwhile cause, and the organisation that was formed to carry out this worthwhile cause eventually gained recognition as a voluntary organisation. He continues by saying that these terms' meanings have significantly changed in recent years. Many of the currently active nonprofit organisations are totally staffed by highly qualified and well-paid professionals. Such organisations' distinctly voluntary nature is a result of their founding and form of government, not the kind of employees they employ.

### **Voluntary work and social work**

Through a number of social laws, social work has also ensured the protection of human rights. By defending against injustice and punishing those who do not follow the communal interest, this improves the enjoyment of the entire community. Social laws also address issues like child marriage and untouchability. The dowry system, sati, the devadasi system, and various other social issues are eliminated, which contributes to the development of a healthy community. The expanding field of professional social work action, which has traditionally been connected to such fields of practise as child and family welfare, medical and psychiatric social work, school social work, correctional, and group services, is expanded by the emerging new notion of social service as a force and instrument in the promotion of planned social change and development. Through partnerships with other disciplines, social work has also taken on new duties in the battle against poverty and the problems of contemporary society.

### **Nonprofit Organisation**

An organisation that is created and administered by its own members without outside influence is considered a voluntary organisation, whether or whether its employees are paid. However, the independence of volunteer action does not imply a lack of support from both the public and voluntary sectors. However, the phrase "voluntary action" denotes that the organisation carrying it out has its own will and existence. According to the National Council of Social Service, a

voluntary social service is typically understood as the structure and actions of a self-governing group of individuals who have joined forces voluntarily to do research or take action for the improvement of the society [3], [4].

### **Personnel from social services**

The micro-stage of the individual and family, the meso-stage of the community, and the macro-stage of the local, national, and global community are just a few of the levels at which social workers interact with clients. Social professionals must always demonstrate their concern for human rights. Social work is always concerned with preserving the needs of both individuals and groups. When state activity threatens or disregards the rights and freedoms of individuals and/or groups, it is frequently required to mediate, flanked by the people, the state, and other authorities, to advocate moral causes, and to provide support. Social work educators and practitioners are more aware than other professionals that their problems are intimately related to respect for human rights. They agree that economic, social, and cultural rights are necessary for the full enjoyment of civil and political rights and that human rights and basic freedoms are interdependent.

### **Response Area and Implications of Voluntary Action**

Here, we'll discuss the intervention and effects of voluntary action through an awareness of the driving forces behind it, the current state of voluntary organisations and their goals, and the context of voluntary services in India.

### **Motivating Factors for Voluntary Action**

It is possible to identify the origins of voluntarism religion, the government, business, philanthropy, and mutual aid as well as the elements that influence people to engage in voluntary action. Voluntarism is a reflection of the missionary fervour of religious organisations, the dedication of government to the public benefit, the profit-making impulse in business, the altruism of the "social superiors," and the motive of self-help among fellow men. Mutual help and charity were seen by Bourdillon and William Beveridge as the two main sources from which voluntary social service organisation would have emerged. Both the individual and the societal conscience are where they originate. Other motives could include personal interests, pursuing benefits like experience, recognition, expertise, and status, as well as dedication to certain beliefs, among others.

Additionally, a variety of impulses are in charge of forming voluntary organisations with the intention of helping their fellow men or the disadvantaged members of society. In a democracy, non-profit groups play an important role as brokers of political socialisation. They also teach their members about social mores and values while assisting in the fight against loneliness. People join volunteer organisations out of psychological drives for security, self-expression, and interest satisfaction. The psychological joining motivation for voluntary affiliation is thus a complex phenomenon. Depending on their culture, social milieu, and political context, it may differ from one person to another and from one group of people to another [5], [6].

### **Overview of Voluntary Organisations**

Large-scale volunteerism is produced by social, religious, and cultural organisations. Organisations requesting assistance from people enable this. However, this does not imply that

volunteers always work for or within an ethical institution. People are rising with the turn of the century by resorting to political solutions to address social and religious movements and reforms.

The social sector continues to be dominated by volunteer workers and volunteer organisation. Regarding the total number of nonprofit groups in the nation, no accurate or comprehensive information is available because many of them operate with their own resources and without government funding. Others are state- or district-level organisation, while some of these are all-India organisations focused on a variety of behaviours. Quite a few nongovernmental organisations (NGOs) are now working for various causes in India. They support organisations and people with a range of political and other interests, aid in fostering a sense of national unity, and advance democracy's participatory nature. They can explore into new fields, work in new areas, expose societal ills, and care to any unmet needs. They have a role to play not only in areas that are regarded as state responsibilities. Several NGOs function as a stabilising force by uniting people into groups that are not politically motivated, are not interested in gaining political power, are above party politics, and are interested in other aspects of nation-building. As a result, they promote national integration and a focus on nonpolitical issues. A few of these organisations advocating for human rights include Caritas India, NBA, nonprofits that support women and children, etc.

There are also government-sponsored organisations set up in the names of sick leaders, such as the Kasturba Gandhi Trust, Gandhi Smarak Nidhi, Nehru and Kamla Nehru Trust, Indira Gandhi Trust, and most recently the Rajiv Gandhi Foundation. Other government-organized NGOs include Mahila Mandal, Youth Clubs, Co-operative Societies, National Service Scheme, and Nehru Yuva Kendras. There are numerous instances of Indian NGOs successfully halting development projects through protests against them. The West Ghat and Save Silent Valley movements in Kerala, the Chipko movement in the Himalayas, the Appiko movement in Karnataka. The Narmada Bachao Andolan and similar campaigns are fantastic instances of this. There are numerous locations where industrial action has resulted in environmental degradation, and numerous organisations are tasked with addressing this issue. These NGOs have many challenges because they typically employ lone workers. In order to create a sense of community and fight together for a common cause, it is necessary to engage the existing environmental groups at each district headquarters and to establish a federation of these NGOs at a later stage. The Environment Society of Chandigarh, a local NGO, has been successful in reviving the few existing organisations and has helped establish other similar organisations throughout the states of Punjab, Haryana, Himachal Pradesh, and Jammu and Kashmir. Therefore, the community action will greatly aid attempts to harmonise environmental and developmental issues as more NGOs become involved [7], [8].

### **India Voluntary Services**

It is frequently asserted that Indian volunteer institutions were known in ancient India, just as our culture. In India, voluntary activity has played a significant role in the history and development of social welfare. The roots of this can be found in the nature, social environment, and culture of Indian people who value charitable deeds of all kinds.

According to Dr. P. V. Kane, "giving on a large scale as a voluntary action took place outside the religious channels primarily throughout the emergencies such as famine, flood, etc." in the pre-19th century. Huein Tsang, a Chinese traveller, witnesses the Indians digging wells and digging trees on their own volitional initiative to shade the weary travellers. Communities in mediaeval

India established educational institutions, boarding houses, and libraries for students by raising money and distributing grants to hospitals, colleges, and low-income housing. The rulers graciously responded to widespread hardship brought on by a terrible famine in the late sixteenth and early seventeenth centuries, but there was no uprising. Individual generosity and church charity were the usual methods used to combat poverty throughout the 18th century. There were three ways that voluntarism revealed itself in the 19th century. Which were: Religious changes in the area of spiritual and religious principles. Region of social and ritualistic social reforms, and conventional practises. Voluntary social work in an area with new problems and requirements that required a solution as a result of urbanization.

Enlightened religious and social figures founded the Anjuman-Himayat-I-Islam, Rama Krishna Mission, Theosophical movement, and Arya Samaj in the second half of the 20th century. Early in the 20th century, when voluntary action began to formalise itself through registered societies, it experienced a surge in popularity. With Mahatma Gandhi leading the political opposition to the British for the liberation of the homeland and for changes in socioeconomic areas, voluntary action experienced an unprecedented upsurge. Through the decentralization of political power and the strengthening of gramme panchayats, which were to be completely independent of the central government, Gandhi strengthened voluntarism in daily life. He believed that voluntarism was essential to rebuilding India's political and economic system.

In the past 20 years, India has seen a significant increase in the number of volunteer organisations. In addition to those who existed during the time before independence, it is estimated that there were some 20,000 such agencies dispersed across the entire nation. However, the majority of these organisations are located and active in metropolitan areas. However, it is challenging to categorise and rank the nonprofit organisations according to their goals. Due to the dissolution of traditional institutions, the expansion of education, social reforms, the inadequacy of welfare services for the needy, rehabilitation issues, minority issues, the welfare of SC/ST/OBC, etc., there has been a phenomenal increase in the number of volunteer organisations in the post-independence period.

India seems to be on the verge of making swift, crucial socioeconomic reforms for the benefit of its citizens in the new millennium. Not only do democratic practises and components need to be strengthened, but natural and social resources also need to be used as quickly as possible to increase wealth and advance social welfare. It is essential to better analyse the culture of voluntarism that has emerged over the last 200 years in order to provide guidance for future action.

To prepare the national environment for positive and fruitful voluntary action, this is important. Before voluntary action, new vistas are always opening. There is a far broader opportunity for collective action, both mandatory and voluntary, to address the complex circumstances of modern living. Voluntary action is progressive, adaptable, and exploratory. With its apparatus and procedures, it can cope with shifting conditions and a variety of cases more readily than the statutory power. One of the most important features in community life is this capacity for experimentation and trial and error. In many cases, voluntary organisations continue to provide a valuable supplemental service with the assistance, full consent, and/or cooperation of the statutory power when a service has been taken beyond what is allowed by law. Voluntary actions have not only pioneered the method for state action. The sectors of education, public health,



moral welfare, and the several areas of social assistance where individualized care and effective casework are crucial show ample evidence of this in the twentieth century [9], [10].

### **Voluntary Action and Government**

Although voluntary action is not governed by any external mediators, the government has acknowledged it as a significant social welfare tool and is offering financial support without being directly involved in how voluntary organisations operate. The Indian government has acknowledged that non-profit organisations are not well-equipped to carry out welfare initiatives, and that it may not be wise to outsource development work to the bureaucracy because it is rule-bound and fundamentally conservative. As a result, with the implementation of the Sixth Plan, there has been a negative shift in government policy regarding NGOs' role in development.

The idea that the extent of this cooperation should be expanded has been gaining ground for a few decades, despite the fact that voluntary organisations have long participated in the government's social schemes. Prime Minister Indira Gandhi wrote to all of the Chief Ministers in October 1982 to urge them to recognise the importance of consultative committees of nonprofit organisations at the state level. This determination was made clearer in the Seventh Plan (1985–1990) document, which stated that throughout the plan, considerable attempts will be made to include nonprofit organisations in a number of rural development activities. The central social welfare board's constitution is crucial for the voluntary social services. Last but not least, creating a Division of Social Security inside the Central Government has the largest potential impact.

### **Emerging Patterns in Volunteerism**

The discussion has thus far centred on the conceptual aspects of voluntary action. Though there are many statutory institutions and governmental scheduling, it is now undeniable that volunteer effort is vital for social welfare and growth. Modern volunteer organisation have discovered new fields of endeavour, departing from the conventional outlook, and this has stimulated and broadened the breadth of volunteer work. Numerous non-profit organisations are currently trying to develop the country and the people both in India and outside. Education, health care, women's and children's rights, the eradication of social ills, national integrity, world peace, and other areas are the main foci of their activity. With the aid of national and international nonprofit organisations, developed, wealthy nations, and social science researchers, large-scale initiatives have recently been undertaken to reduce poverty, improve nutrition and ensure that everyone has access to their basic necessities. Through the year 2020, even India, a growing nation, is anticipated to be self-sufficient.

Human rights abuses have grown to be a serious problem, especially when it comes to children, women, and bonded labourers. Recent examples in this regard include the ongoing Narmada Bachao Andolan, forest protection movements, and feminist organisations fighting for women's rights and for justice regarding gender-based violence. The issues relating to social welfare and development have evolved into a key consideration in the planning and development process.

Numerous new organisations and institutions have been established. Numerous creative social initiatives have been made across the nation on the initiative of nonprofit groups, individuals in the nonprofit sector, and government institutions. Every preconceived notion is being challenged in every field, and policy and implementation gaps are becoming increasingly clear. Social

concerns, particularly the insecurity of minorities and the issue of world peace, are more pressing than ever. The texture has grown more complex, and every facet of social welfare now has a multidisciplinary component.

## CONCLUSION

As a result of this debate, we now understand that voluntary action is a process of carrying out activities aimed at achieving shared aims and objectives. As a result, charitable endeavors must adapt to the changing environment, and charitable organisations themselves are doing just that. As far as the workers are concerned, voluntary labor is no longer just a kind of charity because they are now paid on the job. Many of the most active nonprofit organisations now employ only highly skilled, professionally compensated employees. The essentially "voluntary" nature of such bodies can be seen in their genesis and style of governance, rather than in the kind of workers they can hire.

In the first section of this subject, we saw how societies, homes for the poor, the disabled, etc. grew out of voluntary effort in the fields of education and social security. Even while the government has taken on some of these duties due to their significant financial obligations and other factors, industrialization and urbanization have created new requirements, some of which can be best supplied by nonprofit organisation for specific reasons. In fact, regardless of the political hue of the government, with the development of the Welfare State concept, the state will attempt to do more for the people in the future than it did in the past. Given the aforementioned result, the future of voluntary action must be taken into consideration. In this age of computers, when science and technology have advanced rapidly, interest is quickly emerging as the most efficient, cost-effective, and environmentally responsible form of communication. I worry that because they are tiny, adaptable, inventive, participatory, and cost-effective in how they operate, nonprofit organisations are more successful at helping the poor and reducing poverty.

According to the number of registrations across all states and Union Territories, India has a large number of voluntary groups. More than a million in number. And are spreading awareness of the potential of the internet among social work professionals. According to a 1998 CAP survey of 4508 illustrious nonprofit groups, 4.5% of respondents had already created their websites. The internet offers volunteer organisation additional chances for collaboration, information sharing, and resource access. The information superhighway may turn out to be the new route to independence for nonprofits working in the domains of welfare, development, and health. The speed and convenience of the internet and information technology should be fully utilized by nonprofit organisations and charities working to implement socioeconomic development programmes in order to assist the underprivileged and hasten India's socioeconomic development.

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## CHAPTER 13

### SOCIAL WORK ETHICS IN THE CONTEXT OF INDIA

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#### ABSTRACT:

The development and implementation of thorough ethics rules, standards, and education have been the focus of recent ambitious efforts by a number of professional groups in social work and regulatory agencies worldwide. The social work profession in India has lagged behind advancements in many other countries for a range of intricate reasons. This article's goals are to evaluate the current state of social work ethics in India, examine pertinent global events, and provide a road map for the creation of urgently required indigenous ethical standards and education in India.

#### KEYWORDS:

Development, India's Context, Social Ethics, Social Work Professional, Social Work Ethics.

#### INTRODUCTION

Moral philosophy, commonly known as ethics, is concerned with what is right and wrong. Metaethics and normative ethics make up its two main components. Normative ethics is concerned with the values we uphold. A more important topic in metaethics is the nature and process of moral judgements. In other words, it addresses the rationale for making judgements. Should the decision's eventual effects, for example, encourage happiness or perfectionism in society? Religious individuals base their choices on what they interpret as God's will and on God's written word. As social workers, we are concerned with ethics to ensure that our interactions with clients, coworkers, superiors, and subordinates adhere to social work ideals.

Both social Darwinism and utilitarianism are rejected in social work. Social work first emerged in Western nations, particularly the United States, and was greatly influenced by Judeo-Christian principles. The religious practises of these nations also had an impact on the social work profession in the Gulf and other areas of Asia as the profession started to spread there. To improve the profession's public perception and acceptance, social workers are working to integrate indigenous values into their practise. This process will take a while because post-colonial cultures in particular have not yet fully recovered from the colonial experience on an intellectual and academic level.

The principles and practises of science have also influenced social work practise. It can seem odd that two seemingly incompatible values religion and science have an impact on social work. Religious beliefs that assert that a person's suffering is caused by extraterrestrial causes, such as god's wrath or determinism, are rejected by social work. It holds the opinion that everyone possesses the ability to resolve their problems if given the tools they require. As a result, scientific approaches like as observation, account, classification, and explanation are used to

identify the variables that contribute to an individual's problem or a social problem. It is possible to identify and create rationale solutions. The profession of social work is founded on the following principles: social justice, individual worth and dignity, the value of human connections, competence, and honesty [1], [2]. You must have noticed that those working in the fields of the human body, human psychology, and human relationships always adhere to a set of ethical standards.

Doctors are required to abide by a code of conduct while in practise. In accordance with their skills and judgement, doctors promise to only recommend good treatments, to abstain from doing harm or hurting anyone, and to lead both a moral and ethical life. When communicating with clients, making arguments in front of judges, and interrogating witnesses, attorneys are required to abide by a strict code of conduct. Over the years since these professions first emerged in society, their codes have changed. As soon as these professions emerged, there were numerous instances of unethical people abusing their positions and harming the professions. The codes were created to regulate these professionals' actions and maintain the public's trust in them.

Professionals who work in fields with ethical standards are typically elected by their peers through the professional association to oversee the codes' implementation. In developed nations, these organisations are endowed with broad authority. These have the authority to punish, condemn, and possibly suspend the offending member's licence to practise medicine. A former American president's right to practise law in his native state was revoked by the bar association after he was found guilty of perjury, therefore he is no longer permitted to do so. A doctor-actor in India had his licence cancelled by the Medical Council after it was claimed that he had promoted a drug that did not adhere to the standards set by the Council. Of course, a political component to the issue existed in both of these high-profile incidents, which motivated the respective organisations to adopt such extreme measures. The ethical standards of professions are a significant concern, and professional associations are strong groups, as these instances do demonstrate. We will now discuss the social work code of ethics in more detail [3], [4].

## DISCUSSION

### **Ethical Conduct Is Required In Social Work**

The field of social work involves fixing issues. The social worker encounters numerous complex scenarios. Professionals can act morally under challenging circumstances thanks to ethics. The following factors make the necessity for such behavior in social work significant. Social workers must handle sensitive information while interacting with clients and other key people: The client's information sharing is intended to help the social worker better understand the issue at hand and then assist the client in finding a solution. However, the social worker will harm the client's cause and further exacerbate the issue if they intentionally or unintentionally divulge this private information to others. In this case, strict adherence to the secrecy principle is required.

Social workers frequently find themselves in circumstances when their choices could seriously harm the client: Social professionals frequently assist clients who are experiencing severe difficulties. They frequently have fractured personalities, making them susceptible to verbal and physical abuse. In spite of everything, the client and social worker are in a position of power. Compared to the client, the case worker is more knowledgeable and has better emotional control. The customer should not suffer as a result of the employment of this ability. In some

circumstances, the caseworker may unintentionally make a mistake that harms the client. When a social worker has internalized social work ethics, the likelihood of such errors is reduced.

Positions of authority are held by social workers in both governmental and non-governmental groups. Any position of authority carries some amount of accountability. Accountability is defined as to give a count of. You have been given specific products, and after using them, you must explain what you utilised, why, how, and what resulted from it. Unlike other professionals, social workers have an added duty to ensure that human dignity and the sense of self are upheld.

Social work is arguably the only job that deals with these traits so directly. When taking action, a police officer need simply consider if it will lower crime rates and whether it is legal and proper to do so. The only thing the attorney needs to consider is if what they do will further the interests of their client. Only whether his acts will support the person's religious needs can a priest be concerned. However, the social worker's choices should reflect respect for human self-worth and dignity.

Allocating property to one party typically entails excluding other parties that are in need. Social workers frequently have positions where they may do this. In a nation like India, where scarcity is essentially everywhere, this is true. A social worker in an adoption center may be questioned on whether a moral couple can be approved to adopt a kid. At least three people's lives will be impacted by the social worker's judgement [5], [6].

Social workers must maintain their independence as professionals: The government is the supreme power in a democracy, and it exerts significant control over other institutions. But occasionally, this regulation turns into an unwelcome intrusion into the private matters of the professions. Government intervention is unnecessary if the professionals themselves manage their affairs, and their professional autonomy can be maintained.

### **Purpose of An Ethical Code**

We have observed the value of moral conduct in social work. Countries where social work is a profession that is completely acknowledged by society typically have an ethics code. A code is an organized list of laws, ordinances, and standards of behaviour. Therefore, a code of ethics in social work can be described as a collection of guidelines and rules that should direct how a social worker interacts with clients, peers in the field, coworkers, the agency, and society at large. The six objectives of the National Association of Social Workers, USA (NASW) Code of Ethics are similar to those of the NASW: The mission of social work is built on key ideals that are identified in the Code.

The Code establishes a set of particular ethical standards that should be utilised to direct social work practise and summarizes broad ethical concepts that reflect the profession's underlying beliefs. The Code is meant to assist social workers in recognising pertinent thoughts. When ethical doubts or conflicts between professional commitments develop.

1. The Code establishes moral guidelines that the general public can use to evaluate the social work profession.
2. The Code educates practitioners who are new to the field about the goals, concepts, and standards of social work.
3. The Code lays out criteria that the field of social work can use to determine whether social workers have engaged in unethical behaviour.



These codes were developed by specialists in the field and presented to the general assembly of the national social work organization. Word-for-word discussion of the problems takes place in the general assembly. Different viewpoints are presented and discussed. The final draught of the code is submitted for approval after much discussion and editing. The guidelines are widely accepted because of the widespread participation of social workers and the democratic process used during the assembly. It has a significant influence on how social workers practise in these nations. After a formal investigation, if someone is found to be violating the code, action is taken.

However, there is no organisation that possesses such influence among social workers in India. Some associations, most of which are headquartered locally, have created their own codes of ethics. Although these associations only allow a small number of members and exclude the majority of social workers in the nation, they do not have much influence over social work practise. Additionally, the government has not recognised any organisations or given anyone the authority to oversee social work. An effort was undertaken to design a Professional Social Workers' Bill that would govern how social work is practised in the nation. Nevertheless, no outcomes have been made [7], [8].

Here, we've attempted to give a sample code of ethics that could be used to social work practise in India. Even during their training, social workers are encouraged to abide by these norms. As one reads through the code, it becomes apparent that, in the end, it is up to the individual to uphold these principles in his or her behaviour. Only to a certain extent can external entities control the behaviour of the social worker. Therefore, it is essential that we internalise these values and make them a part of who we are.

### **The Social Worker's Professional Conduct and Behaviour**

1. As a social worker, the individual should behave in accordance with the highest moral standards possible: When working with other people, the social worker should act with the utmost integrity. A social worker with high standards of conduct would refrain from lying, cheating, and dishonesty.
2. A person's life is typically "divided" into two categories: professional and personal.
3. While the individual's private life should be free from interference from the law, their work lives are expected to be accessible to the public. However, the social worker still has a lot of obligations in his personal life. For instance, it is unlikely for a social worker to be bigamous and yet be regarded as a mentor or leader by the community.
4. The social worker should aim to practise their job at a high level of competence and proficiency: Every devoted professional, regardless of their line of work, aspires to perfection. In this respect, social workers are not unique from other people. A social worker should continually refresh his or her knowledge in the fields pertinent to their practise.
5. The social worker should only accept cases that are within the scope of their competence. The choice to pursue the lawsuit should be determined following a thorough and unbiased analysis of the relevant facts and circumstances. The social worker should make plans to transfer the case to a more qualified professional if they ever feel the situation is outside their scope of expertise after taking it on.
6. In some circumstances, the social worker may encounter difficult events on their own, which could impair their effectiveness. The social worker should seek expert assistance

and make substitute arrangements for the persons they serve. Even if this is the case, the social worker must take care that his or her problems do not negatively impact how they interact with the client.

7. If a social worker wants to gain a job or a promotion, they shouldn't lie about their expertise and credentials.
8. The social worker prioritizes the social work profession's duty to serve: In order to maintain its existence, the profession of social work must effectively serve its customers.
9. Accepting the client for who they are, flaws and all, is crucial to the relationship. The professional should make sure that discriminatory and inhumane behaviour is not tolerated in their practise and in their area of influence.
10. The social worker must conduct themselves in accordance with the highest standards of impartiality and professionalism: The social worker must take care to follow the values and standards of social work in all aspects of practise. He or she should be able to fend off any detrimental forces, whether they come from within the organisation or from outside; from coworkers, subordinates, or superiors; from bureaucrats, politicians, or anybody else in a position to do so.
11. The social worker shouldn't take use of their position to further their own interests.

The conventions of academic enquiry should be explained to the social worker engaged in study and research: Human problems are the subject of social work research, and the majority of the time, persons who are having these problems have recently been severely traumatized. The researcher should explain the sensitive nature of the issue, the effect the procedure will have on the person, and the impact on the agency's service delivery as a whole as they gather information from these sources. Nobody should be forced to take part in the research process by the researcher. Additional precautions should be made to guarantee that the respondents don't suffer any negative effects as a result of taking part in the study.

### **The Social Worker's Duty to Clients under Ethics**

The client's best interests are the social worker's top priority, and the social worker is required to serve the client with complete loyalty and to the best of his or her ability. Although it is simple to say, it can be challenging to put into practise in everyday life. Given the restricted options available in India, numerous client welfare-related attributes might need to be sacrificed. Both social welfare institutions and projects have their limitations, as does the bureaucracy that oversees and carries out these initiatives.

Furthermore, the scope for individual self-government activity is constrained by the severity of social control mechanisms present in society at various phases. For instance, a lady who is being pressured for more dowry by her husband's family is most likely to be sent back to her parental house because there aren't many other options. Her parents might not want to retain her in their home out of concern for her future and out of a sense of embarrassment. Social professionals in these situations must also acknowledge the options available and take appropriate action. However, the social worker can do routine follow-up visits to assess the woman's health and stop additional harassment.

Under no circumstances should the social worker use their relationship with the client for their own gain. If it is in the client's best interest, the social worker should collaborate and consult with other social workers and experts in related fields. The social worker should keep in mind that he or she must have a holistic picture of the client and also defend his or her dignity in

situations where other professionals are not as cooperative as one might wish them to be. Because of this, he or she may put aside his or her ego for the sake of the customer.

In the case of India, the social worker must ensure that the client is not subjected to discrimination on account of their sexual orientation, gender identity, caste, religion, language, or ethnicity. The relationship between the social worker and the client is one of professionalism, and as a result, there are clear goals. Interfering in the areas of the client's life that are connected to the issue would be improper on the side of the social worker. As an illustration, a social worker might hold the moralistic belief that homosexuality is wrong, but his or her client, who has sought out the social worker's help for HIV/AIDS counselling, might be a homosexual. One shouldn't judge the sufferer in this case. Always try to view the client's issue from his or her point of view [9], [10].

**Client rights and prerogatives:** The social worker should make every attempt to promote as much client autonomy as possible. Self-determination entails providing the client with the chances, encouragement, self-assurance, and information needed to make decisions that will impact his or her life. When a client is unable to make decisions for himself or herself, the social worker must make decisions for the client while keeping in mind the client's rights, sociocultural context, and other pertinent information.

**Privacy and Confidentiality:** The social worker should respect the client's right to privacy and maintain the confidentiality of all information gleaned from rendering professional services. With the customer's knowledge and approval, information about the client may be disclosed to those who require it. Access to records should be controlled, and information held in them should be carefully maintained.

The social worker should inform the client and obtain permission before sharing any information with third parties. Regarding this, the client's sentiments and emotions should be acknowledged, and appropriate action may be done.

**Fees:** The social worker should make sure that the charges they make are reasonable, fair, thoughtful, and proportional with the services done, and taken into consideration of the clients' ability to pay.

The goal of the social worker's career is not merely financial gain. Social workers shouldn't start their own businesses or engage in purely money-making activities. As a result, the social worker must charge rates that are fair and reasonable, taking into account the time and skill they have invested in providing the services. It should be mentioned that social work practise in India has not yet achieved professional standing, in contrast to the West. There is no regulatory or accrediting body. The average person is not properly educated or informed about the field of social work and the advantages one can obtain from it. As of now, there are very few private practises where social workers can get employment and be paid.

## CONCLUSION

We have covered social work ethics in this unit, as well as some of the challenges that come with making ethical decisions in the Indian environment. 'What ought to be' is the subject of ethics. The social worker finds it helpful to simplify the complex situations in which he or she frequently finds himself or herself. The social worker must adhere to the strict guidelines set forth by the rules. When a social worker misbehaves, it affects not only their own personal

credibility but also the reputation of the entire profession. We have covered a few of the many issues with ethical decision-making that exist. These issues highlight the need for social workers to exercise extraordinary caution when making judgements that have an impact on influential individuals. It would be challenging to bring about any fundamental changes in society unless social workers receive enough appreciation from society and the government. Social work will continue to be a secondary profession in society until this happens. The establishment of a professional social work association with government approval and sufficient authority to regulate the members' professional practice and behaviour is one requirement for achieving societal recognition, as was before indicated. Only professionals who are qualified social workers may join the group, and the office holders will be chosen by popular vote.

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