



# **A HANDBOOK OF SOCIAL WORK**

B. C. Acharya  
Ameya Ambulkar



## A Handbook of Social Work

---

B. C. Acharya  
Ameya Ambulkar



# **A Handbook of Social Work**

B. C. Acharya  
Ameya Ambulkar

**W**  
**Wisdom Press**  
NEW DELHI

**A Handbook of Social Work**

*B. C. Acharya, Ameya Ambulkar*

*This edition published by Wisdom Press,  
Murari Lal Street, Ansari Road, Daryaganj,  
New Delhi - 110002.*

ISBN: 978-93-81052-27-3

Edition: 2022 (Revised)

ALL RIGHTS RESERVED

- 
- This publication may not be reproduced, stored in
- a retrieval system or transmitted, in any form or by
- any means, electronic, mechanical, photocopying,
- recording or otherwise, without the prior permission of
- the publishers.

**Wisdom Press**

**Production Office:** "Dominant House", G - 316, Sector - 63, Noida,  
National Capital Region - 201301.  
Ph. 0120-4270027, 4273334.

**Sales & Marketing:** 4378/4-B, Murari Lal Street,  
Ansari Road, Daryaganj, New Delhi-110002.  
Ph.: 011-23281685, 41043100.  
e-mail : [wisdompress@ymail.com](mailto:wisdompress@ymail.com)

# CONTENTS

<b>Chapter 1.</b> A Brief History of Social Work as A Profession.....	1
— <i>Ameya Ambulkar</i>	
<b>Chapter 2.</b> Exploring the Economic Bill of Rights of President Roosevelt.....	9
— <i>Dr. Zuleika Homavazir</i>	
<b>Chapter 3.</b> An Overview of Social Work Concepts.....	18
— <i>Divya Vijaychandran</i>	
<b>Chapter 4.</b> Social Defense, Social Security, Social Welfare, and Social Service.....	26
— <i>Hansika Disawala</i>	
<b>Chapter 5.</b> Emergence of Social Work Abroad: A Review Study.....	36
— <i>Ameya Ambulkar</i>	
<b>Chapter 6.</b> Evolution of Social Work Tradition and Education in India Structure.....	45
— <i>Neelam Swapnil Naik</i>	
<b>Chapter 7.</b> Investigating the Impact of Professional Social Work: Nature, Scope, Goals and Functions .....	52
— <i>Dr. Yukti Khajanchi</i>	
<b>Chapter 8.</b> Advantages of Professional Social Work: Generic Principles and Values .....	61
— <i>Shetalika Narain</i>	
<b>Chapter 9.</b> Social Service and Social Welfare Programs in Five Year Plans .....	69
— <i>Divya Vijaychandran</i>	
<b>Chapter 10.</b> Voluntary Action and Social Work in India .....	79
— <i>Ameya Ambulkar</i>	
<b>Chapter 11.</b> Social Work Ethics in Indian Context .....	86
— <i>Dr. Yukti Khajanchi</i>	
<b>Chapter 12.</b> Exploring the Fundamentals of Social Concepts: An Overview .....	94
— <i>Dr. Zuleika Homavazir</i>	
<b>Chapter 13.</b> Evolution of Human Society: Nature and Characteristics .....	104
— <i>Nikita Nadkarni</i>	

## CHAPTER 1

### A BRIEF HISTORY OF SOCIAL WORK AS A PROFESSION

Ameya Ambulkar, Assistant Professor  
Department of ISME, ATLAS SkillTech University, Mumbai, Maharashtra, India  
Email Id-ameya@isme.co.in

#### ABSTRACT:

The development of social work as a profession, charting its historical development from its inception to its relevance now. Social work has developed through time to accommodate changing societal demands and difficulties. It is grounded on the ideals of compassion, social justice, and community support. Early modern charitable endeavours and religious charities that tried to lessen the suffering of the weak and impoverished are where the history of social work may be found. The profession started to take form in the 19th century when industrialisation and urbanisation created new social issues. Pioneers like Jane Addams established settlement homes and community centres to provide assistance and support to vulnerable groups. Early in the 20th century, universities started to provide specialised programmes to give social workers the information and skills they needed. This led to the formalisation of social work education and training. During this time, social workers began to concentrate on both individual casework and systemic advocacy, lobbying for legislative changes to address the underlying causes of social problems. Social work's long-standing dedication to advancing human dignity, equality, and wellbeing is shown by its history. Social work has developed from modest charitable origins to a multidisciplinary discipline that deals with the intricacies of contemporary society, reflecting the continual effort to create more equal and inclusive societies. Social work is a dynamic and adaptive profession.

#### KEYWORDS:

Community, Social, Social Work, Society, Workhouse.

#### INTRODUCTION

The histories of social work, societal problems, and the organisations created to address those issues are very similar. The dual evolution of organisations and the social work profession is covered in this chapter. The chapter also includes a history of the evolution of social welfare policies in the US as well as biographies of many influential figures who contributed to the creation of more progressive laws and programmes for the underprivileged, the mentally ill, the jobless, and children in danger. Many of the social welfare policies and programmes we take for granted were implemented very recently in our history, as you will discover in this chapter. The discussion that follows borrows certain ideas from Tannenbaum and Reisch with their permission.

#### English poverty laws: governing the poor

The English Poor Laws are where American social assistance got its start. A short review of the poor laws is provided below with thanks to Peter Higginbotham for his fantastic website on the topic, even though the laws were enacted over a 400-year period and updated gradually to reflect new ideas about poverty and labour. Between the new act of 1834 and the old act of 1601, the poor laws changed and evolved, but unlike the old act of 1601, the new act of 1834 used a straightforward test to distinguish between the deserving and undeserving poor. Anyone prepared to accept relief in the repellent workhouse must be lacking the moral determination to survive outside it. The second tenet of the new law was "less eligibility," which means that circumstances in a workhouse should never be better than those of a low-

class independent worker. The chapter on social work with clients in poverty will show that these same principles of how to treat the impoverished are still valid today. An revised version of the original 1536 draught of the poor laws, outlining what constitutes poverty and possible solutions[1], [2].

Because the king is fully aware that there are a great number of strong, brave beggars living in his realm, including, vagrants and idle people who, unlike your other loyal servants, live idly by begging, much to the chagrin of Almighty God, the harm to their own souls, the bad example they set for others, and much to the great harm of the commonwealth of this realm; as well as the elderly, ill, lame, feeble, and his highness is fully aware that some of them have become so impoverished due to illness and other misfortunes, while others have done so on their own initiative, to the point where they are unable to work for any portion of their income and must instead rely on the generosity of others to survive. And other people have become so miserable as a result of their employers releasing them from work due to illness, leaving them without solace or respite.

Some people have become apathetic and convinced themselves that they can live happily without working since they have been abandoned by friends and relatives. Some people were even raised with the habit of begging. Many people live in extreme suffering as they age as a result of poor supervision while they were young. And some people have reached such a state of misery through laziness, pride, carelessness, lying, and other acts of impoliteness that their employers, lovers, and friends have been forced to abandon them to the point where no one will take them to any service; as a result, they have over time fallen into utter desolation and laid in the open streets. Whatever the case, compassion demands that steps be made to assist them and ensure that others do not experience similar suffering in the future. In the following way, as described by William Marshall, his highness and the convened Parliament [are urged to] give specific cures for the underprivileged and destitute people.

Each parish was required under the 1601 Act to assist the elderly and the disabled, to raise needy children with a work ethic, and to provide employment for those without a trade or who were jobless. The parish was established as the administrative division in charge of administering aid to the needy, with churchwardens or parish overseers collecting poor-rates and dispensing aid. the providing of resources like flax, hemp, and wool to provide the poor who are physically capable jobs. the environment in which youngsters apprentice and work. aid for the "impotent" poor, such as the elderly, the blind, the crippled, etc. The provision of "houses of dwelling" almshouses or poorhouses rather than workhouses could fall under this category. Any physically fit pauper who refused to labour risked being sent to a "House of Correction" or jail.

The workhouses were intended to promote a work ethic and to give food, clothes, housing, and medical care, much like modern attempts to bring individuals on assistance back to work. However, the reality of the workhouses was very different. It would have been upsetting to enter the workhouse, regardless of the system in place. New prisoners often have previously through a period of extreme suffering. It was with good cause that the Birmingham Union workhouse's entry was via a structure that the locals called the "Archway of Tears." The convicts may share a rudimentary privy, which was a cesspit with a simple cover that had a hole in it where they might sit, as their bathroom facilities. Chamber pots or, starting in 1860, earth closets boxes holding dry soil that could later be used as fertilizer were often offered in dorm rooms.

Illegitimate children were the mothers' responsibility until they became 16 years old under the terms of the 1834 statute. A belief that persists to this day in the United States and is

believed to be the cause of the feminization of poverty, even among legitimate children and mothers who have child support orders from the court that are all too frequently disregarded by fathers, is that if mothers were unable to support themselves and their children, they typically entered the workhouse while the father was free of responsibility for his illegitimate children.

A later statute permitting an unmarried mother to force the father to pay for the upkeep of the mother and kid, regardless of whether she was receiving poor relief, supplanted this controversial 1834 rule on illegitimate offspring.

The poor laws evolved as society came to see that the workhouses' appalling circumstances were humiliating and that all British citizens deserved a far nicer and more humanitarian approach to assistance in times of economic and health issues. The bad laws are harshly criticised.

As a consequence, Britain established free health care and other highly regarded social services, becoming a pioneer in this field and serving as a major inspiration for many social programmes during President Roosevelt's New Deal[3], [4]. The evident and obvious tendency of the poverty laws is not to improve the situation of the poor, as the legislature benevolently intended, but to worsen the plight of both the poor and the affluent. Theory would lead us to believe that all other taxes combined would be light compared to the single one of poor rates if by law every person requesting help could be expected to acquire it and obtain it in a degree that made living tolerably pleasant. The propensity of such rules to transform riches and power into suffering and weakness makes the gravitational principle no less definite than this tendency.

### **An Overview of the English Poor Laws and a Timeline**

To produce wool, large areas of English land were set aside for sheep husbandry. Due to this, a large number of people were uprooted and formed an impoverished underclass that wandered the countryside looking for job, a place to live, and charitable assistance. The traditional system of private philanthropy was unable to address the growing poverty brought on by a population growth of 25% and a series of famines.

English Poor Laws of 1563, 1572, 1576, 1597, and 1601 were established in an effort to provide a system of support to an increasing number of poor residents and out of worry that public disobedience and turmoil would lead to civic decline. For the first time, in 1563, the poor were divided into two groups: the deserving, who were seen to be worthy of social help, and the unworthy, who were to be punished brutally. The first mandatory local poor law tax was established by the legislation of 1572, marking a significant step towards admitting that local communities were accountable for reducing poverty. The first workhouse was established in 1576, and the position of supervisor of the destitute was established in 1597. The great act of 1601 combined all the other acts and established the standard for the next two hundred years.

During this time, a system and set of regulations were created to offer "poor relief" by local authorities. These regulations included measures to allow people decide whether or not to remain under the "protection" of the administrator of poor laws. The importance of employment, apprenticeships, and other ways to demonstrate civic engagement were emphasised. If character flaws were discovered that showed a person was not worthy of support, that individual may be cut off from aid. After 1834, localities were able to work together to give help under the poverty laws, which had previously been a local administration obligation. The main means of supporting the impoverished were workhouses

rather than any type of aid. The poverty laws weren't really eliminated until 1930. The Poor Laws of 1834 standardised the following guidelines and conditions:

The Poor Law Guardians were required to provide housing for the poor after the 1834 Poor Law Amendment Act was approved. To do this, they constructed "workhouses." The workhouse was designed to make circumstances as oppressive as possible in order to deter individuals from requesting poor relief. Poor home occupants were divided based on their gender and age. Even the elderly was to be kept separate from married couples so they couldn't "breed." Without any type of entertainment, the elderly, ailing, mad, slightly off-balance, and healthy were confined together day and night. If they were not working, inmates would just sit and do nothing. The daily routine looked like this.

Meals were as bland, formulaic, and unpalatable as could be made them by bad cooking and a lack of creativity. The amount, quality, and lack of nourishment in workhouse meals often resulted in gradual starvation for the convicts. After 1930 Many of the harsh notions about the poor persist in both England and America, despite the fact that the laws changed in England and the terrible treatment of the poor gave way to gradual improvements in how society perceived poverty. You'll read about compassionate conservatism later in the book, when the author calls for a shift in the way we help the poor:

Bush recently established four pilot residential hostels for welfare mothers and their infants. These tough-love institutions, not handouts for the irresponsible, will focus on ensuring the infants receive the nurturing they need to be able to learn and succeed, something that young welfare mothers frequently aren't able to provide. The hostels are maintained by private organisations, including a church-affiliated organisation owing to the "charitable choice" clause in the social reform law of 1996. They are able to provide the unequivocally stated moral principles that its residents, like the majority of social service customers, must adhere to.

## DISCUSSION

Services for the poor, children, and mentally sick had already been created in North America before the American Revolution, with many employing the poor laws established in England to specify who should get services and what kinds of care should be provided. States had already started offering assistance via cities and counties by the early 19th century. They started to be augmented by private benevolent societies and self-help groups since their efforts were often insufficient. The forerunners of contemporary social service organisations were these charitable associations. The state of what were known as mental hospitals in the 19th century, along with one woman's efforts to bring about reform. Whether mental health hospital conditions have improved during the 19th century is examined.

When Dorothea Dix visited the East Cambridge, Massachusetts, prison in March 1841, she saw some horrifying sights that would permanently alter the course of her life. Prostitutes, intoxicated people, criminals, people who were retarded, and those who were mentally ill were all kept together in this jail's confines in unheated, unfurnished, and foul-smelling quarters. She questioned why the prison was in such bad shape, and was informed that the mad are not affected by heat or cold. Dix then went to see the mentally ill people who were kept in prisons and almshouses. As she spoke with jailers, carers, and residents of the community, she took meticulous and thorough notes. After gathering all of this information, she crafted a carefully prepared paper that was sent to the Massachusetts Legislature. After a contentious discussion, the proposal received legislative approval, and money was put aside for Worcester State Hospital's expansion. According to a U.S. According to Lopez, the Justice Department noted in its 2005 review of California mental health facilities that

therapists and staff had been accused of sexually assaulting patients, that patients had been killed by other patients, and that "between January and June 20, 2003, one patient assaulted 20 other patients." The report detailed inadequate restrooms, patients dying for unknown reasons, unattended patients committing suicide, and, based on the testimony of a doctor, staff at one hospital bringing drugs to the facility in exchange for cash. When Dix's book "On Being Sane in Insane Places" was published, researchers at a state hospital pretended to be mentally ill and observed the staff's mistreatment and lack of professionalism to such an extent and to such a public outcry that American hospitals for the mentally ill were largely emptied and people started switching their location of being warehoused from the hospital to the street. One wonders how Dix would view the progress made in even the past 30 years since that time[5], [6].

Upper-class ladies and men, sometimes referred to as "friendly visitors," frequently worked or volunteered for charitable organisations. They aided others by moral persuasion and personal example. The phrase "friendly visitor" was still used to describe who we were and what we did during my field placement in the Seattle public schools in 1963 when I was a student social worker in the MSW programme at the University of Washington. How little anything changes. Organisations like the Association for the Improvement of the Condition of the Poor and the Children's Aid Society started looking into social circumstances in fields like tenement housing and child welfare as social work grew increasingly concerned in the factors that led to social issues.

### **The Birth of Current Social Work**

Economic depressions, racism, and sharp increases in immigration from southern and eastern Europe during the 50 years following the Civil War raised awareness of the need for social programmes and aiding organisations to help the millions of people who were being uprooted economically and socially. Following the Civil War, there was an effort at what was then referred to as "scientific charity," which used business and industrial principles to address more significant societal issues.

Although many of the clients receiving aid from the first of these scientific charities, such as the American Charity Organisation founded in Buffalo, New York, in 1877, benefited, Tannenbaum and Reisch note that many preferred the more individualised approaches provided by self-help groups and neighbourhood mutual aid. The early ideas of the helping process in social workone that combines a personalised service with an understanding that environments and social policies need to be improved if individuals are to be truly servedwere shaped by this distinction between large-scale efforts to solve social problems and a more individualised approach.

The development of the settlement house movement, which was launched in 1886 in New York City with the Neighbourhood Guild and made famous by the most well-known of the settlement houses, Jane Addams and Ellen Gates Starr's highly regarded Hull House in Chicago, is indicative of a more highly personalised approach to aid.

The causes of poverty and creating more employment for the poor were the emphasis of settlements. Additionally, they "conducted research, assisted in the development of the juvenile court system, established widow's pension programmes, supported legislation banning child labour, and introduced public health reforms and the idea of social insurance." More than 400 settlements had been established by 1910, many of which served newly immigrated groups. As a result, national organisations like the Women's Trade Union League, National Consumers' League, Urban League, and National Association for the Advancement of Coloured People were founded. The Federal Children's Bureau, which was

established in 1912 and was led by Julia Lathrop of Hull House, was made possible in part by settlement leaders. The main social movements of the time, such as temperance, peace, labour, and women's suffrage, were all heavily influenced by settlement leaders.

The settlement movement invested a significant amount of time and energy on macrosystem reform. Change at the municipal, state, and even federal levels is reflected in macrolevel change. The Charity Organisation Society started to concentrate on individual work, or what became known in the profession as casework with individuals, families, and groups. Today, we would refer to the strategies utilised by the settlement movement as "group work" and "community organisation." Casework led to the formation of a structured training programme that was established by the New York COS in cooperation with Columbia University in 1897. Casework led to the development of fields of specialisation including medical, psychiatric, and child casework. The Association of Training Schools of Professional Social Work, the forerunner of the Council on Social Work Education of today, was founded in 1919 by 17 social work schools[7], [8].

The American Red Cross and the U.S. Army offered social workers the chance to deal with people that were not poor but were experiencing war-related issues, such as what was then known as shell shock or what we now refer to as posttraumatic stress disorder. Social workers now contact directly with people and families because of this growing clientele. By 1927, teams of social workers, psychiatrists, and psychologists were working in more than 100 guidance clinics with predominantly middle-class patients. At the same time, Community Chest, the institution that established the United Fund and its health and welfare committees, engaged social workers.

The Hull House neighbourhood felt that the issues of the ghetto were caused by poverty and a lack of opportunity. Lack of education, illness, and criminality were caused by economic hardship rather than by any moral failings in the new immigrants' personalities. Jane Addams advocated for the notion that anyone could overcome the challenges of living in a ghetto if provided with a decent education, adequate living conditions, and a steady source of income. In addition, if given the opportunity to develop their skills, these individuals could not only improve their own lives but also the community as a whole. Successful participation in a democratic, self-governing society depends on having access to opportunities. Helping people assist themselves was the settlement's biggest task and accomplishment.

### **The New Deal and the Great Depression**

The stock market crisis in October 1929 destroyed 40% of the common stock's paper worth. If it were still negotiable four years later, a common stock would be worth one-fifth of what it did before the Great Crash. Despite the fact that politicians were making optimistic projections about the country's economy, the Depression worsened, confidence dwindled, and many people lost their life savings. Banks collapsed, industries shut down, and businesses shuttered their doors. Farm revenue decreased by 50%, and by 1932, one in four Americans did not have a job.

The New Deal, a social and economic programme of recovery utilising the government as a tool of change, was established by Franklin D. Roosevelt in 1933. This strategy was well-known to many Europeans for more than a decade. With the enactment of the 1935 National Labour Relations Act, the New Deal put an end to laissez-faire capitalism and instituted banking reform, company regulation, and labor's freedom to organise and engage in collective bargaining in the quest of decent pay and working conditions. Millions of Americans were unemployed by 1933, and food queues were prevalent in most cities. The Civilian Conservation Corps, a programme to lower unemployment among young men aged

18 to 25, was an early effort to decrease unemployment. Paid a dollar a day, 2 million young men joined the CCC during the decade, working on a variety of conservation projects that still have an impact on us today. These projects included planting trees to prevent soil erosion and preserve national forests, cleaning up polluted streams, establishing refuges for fish, game and birds, and preserving coal, petroleum, shale, gas, sodium and helium deposits.

The assumption that more regulation will help to address many of the nation's issues characterised the New Deal era. Between 1932 and 1935, new agricultural policies resulted in a more than 50% rise in farm revenue; however, only a portion of this gain can be attributed to new government programmes. The Great Plains states had a severe drought, which significantly decreased agricultural output. In what became known as the Dust Bowl, violent dust storms pounded the southern portion of the Great Plains from 1935 to 1938. Crops were damaged, along with vehicles, equipment, and people and animals. In the 1930s and 1940s, almost 800,000 individuals migrated out of Arkansas, Texas, Missouri, and Oklahoma. The majority travelled farther west, towards California, the land of milk and honey.

The Social Security Act, which offered a safety net in the form of a modest pension for employees who contributed to the programme, was one of the most universally praised programmes of the New Deal. Although a full pension was never planned, many people did not save enough savings to reach full retirement. It lists the current issues with Social Security. The current level of security that Social Security offers Americans is insufficient in our opinion. Our old age and survivors' insurance systems provide retirement benefits to employees who are no longer able to work, but these benefits only provide one-third or less of the income that older individuals who are still working get. Despite the fact that injured and jobless employees get larger benefits under state law, our workmen's compensation and unemployment insurance laws still need significant alterations and liberalisation. None of our social insurance schemes provide coverage that is as comprehensive as it ought to be. Great risks, such as early incapacity and protracted illness, have no government protection, and the voluntary insurance we do have, although very essential, does not cover many of the people who need it the most. Even in this magnificent nation where the average person fared better than in any other, the ultimate goal of Social Security assurance of a minimum essential income to all persons in all personal contingencies of life has not been realised.

The nation's jobless were given employment opportunities through the Works Progress Administration rather than aid. Construction of buildings, roads, schools, libraries, airports, courthouses, and city halls was accomplished by the WPA. The Federal Theatre Project, the Federal Art Project, and the Federal authors' Project all hired actors, painters, musicians, and authors. Students and young people without jobs might work part-time via the National Youth Administration. 9 million individuals had received assistance from the WPA by the time it was terminated in 1943. Prior to the Great Depression, the social welfare system consisted mostly of small-scale aid from charity organisations and local public relief agencies. The Depression established government's role in assisting those whose economic condition is precarious since the public now saw poverty as the product of economic difficulties rather than human failings. Our current social welfare system is the result of a number of government programmes that were initiated as a result of this shift in the role of the state during the Roosevelt administration. Social workers who served in the Roosevelt administration, such as Harry Hopkins and Frances Perkins, raised the profession's stature [9], [10]. The Social Security Act of 1935 was the most important programme and the focal point of dozens of social welfare initiatives that made up the New Deal during the Roosevelt administration. The New Deal expanded social welfare beyond aid to the poor to cover housing, electricity, roads and dams for rural problem areas, health programmes, child

welfare programmes, and numerous forms of social insurance for all Americans. As a result, social welfare went beyond aid to the poor to include housing, health programmes, and child welfare programmes. The social safety net, which is commonly referred to as this system of social programmes, shields all Americans from severe social and economic upheavals. The profession of social work has significantly expanded as a result of these programmes, and social work now plays a larger part in the many government initiatives. Within ten years, the number of social workers quadrupled, from 40,000 to 80,000, which enhanced pay and necessitated higher educational standards.

## CONCLUSION

In conclusion, the history of social work demonstrates the consistent commitment to tackling the shifting issues that societies confront. Social work has evolved from its modest beginnings in philanthropic endeavours into a vital and dynamic profession that aims to lessen suffering, advance equality, and empower people and communities. Social work has adapted throughout its history to the changing environments brought on by industrialisation, urbanisation, and globalisation. It has developed from one-off acts of kindness to a methodical strategy that blends providing immediate assistance with advocating for structural change. The profession's dedication to both comprehending the particular challenges of people and dealing with the underlying causes of societal crises emphasises its all-encompassing and significant character. Social work's rich history serves as a reminder of both its lasting importance and its crucial part in building resilient communities.

## REFERENCES:

- [1] J. Moon, "Developing integrative perspectives of social work identity through dialectics," *Br. J. Soc. Work*, 2017.
- [2] B. J. Ruth and J. W. Marshall, "A History of Social Work in Public Health," *Am. J. Public Health*, 2017.
- [3] S. Gherardi, "Policy Windows in School Social Work: History, Practice Implications, and New Directions," *Sch. Soc. Work J.*, 2017.
- [4] S. Hering, "Comparing East and West—a flashback on the history of comparative research in social work," *Eur. J. Soc. Work*, 2017.
- [5] V. C. R. Hackett, "African Caribbean Migration: A Better Life," *Affil. - J. Women Soc. Work*, 2017.
- [6] S. Hunt, "The social work regulation project in Aotearoa New Zealand," *Aotearoa New Zeal. Soc. Work*, 2017.
- [7] S. Taylor, A. Vreugdenhil, and M. Schneiders, "Social Justice as Concept and Practice in Australian Social Work: An Analysis of Norma Parker Addresses, 1969–2008," *Aust. Soc. Work*, 2017.
- [8] H. M. Sloane, "Reclaiming Empathy and Collaboration: Social Work Standpoint in Health-Care Disparities," *J. Baccalaureate Soc. Work*, 2017.
- [9] S. Swain, "Reflections on the State of the Profession: A Review of the Norma Parker Addresses 1969–2008," *Aust. Soc. Work*, 2017.
- [10] R. Drumm, L. Cooper, M. Seifert, D. McBride, and D. Sedlacek, "'Love everybody, keep your mouth shut, don't have an opinion': Role Expectations among Seventh-day Adventist Pastor Spouses," *J. North Am. Assoc. Christ. Soc. Work*, 2017.

## CHAPTER 2

### EXPLORING THE ECONOMIC BILL OF RIGHTS OF PRESIDENT ROOSEVELT

Dr. Zuleika Homavazir, Professor

Department of ISME, ATLAS SkillTech University, Mumbai, Maharashtra, India

Email Id-zuleika.homavazir@atlasuniversity.edu.in

#### ABSTRACT:

In his 1944 State of the Union Address, President Franklin D. Roosevelt presented the Economic Bill of Rights, which is summarised in this summary. By recognising the importance of economic stability and well-being for all people, this trailblazing movement sought to broaden the definition of civil rights to include economic rights. In his Economic Bill of Rights, Franklin D. Roosevelt developed a comprehensive plan for resolving economic disparities and guaranteeing a fairer allocation of resources within society. The Economic Bill of Rights included a number of fundamental protections, such as the right to a living wage job, access to quality healthcare, a good place to live, access to education, and safety from economic hardship. Roosevelt thought that these freedoms were essential for allowing people to fully engage in the social and economic life of the country. This forward-thinking idea acknowledged how economic problems and inequality may prevent people from fully exercising their civil and political rights. Roosevelt sought to establish a society where everyone had the chance to realise their potential and significantly advance the country by promoting economic stability. Despite not being implemented during Roosevelt's lifetime, the Economic Bill of Rights' tenets have had a long-lasting influence on issues of social and economic policy. The plan served as a springboard for subsequent social welfare programmes and provoked significant discussions about the role of government in guaranteeing people's wellbeing and access to essentials.

#### KEYWORDS:

Economic, Government, Safety, Social, Welfare.

#### INTRODUCTION

The following is taken from a speech made by President Franklin D. Roosevelt in 1944 and summarises the main points of the economic security laws passed as part of the New Deal and maintained throughout his administration. According to Roosevelt, having economic security required having: The right to a useful and well-paying job in the nation's industries, businesses, farms, or mines; The right to enough money to pay for adequate food, clothing, and recreation; The right of every farmer to raise and sell his or her products at a profit that will allow him or her and their family to live comfortably; The right of every businessman, big or small, to engage in trade in an environment free from unfair competition and monopoly dominance at home or abroad; The right of every worker to

This Economic Bill of Rights is an acknowledgment of the fundamental truth that, in America, both the future of private business and the future of the worker and farmer depend on the health of private enterprise. Like the hallowed Bill of Rights in our Constitution, our Economic Bill of Rights must be extended to all of our people, regardless of race, creed, or colour. The United States must continue to be a country with high salaries and effective manufacturing. Every full-time work in our nation must pay enough to support a fair standard of life. our rule applies to positions in canneries, offices, factories, shops, and mines, as well as wherever else where men and women are engaged[1], [2].

## **Rise of social work education with World War II**

Many social workers participated in World conflict II-related tasks, such as working with populations affected by the conflict. There was a trend to standardise agency practises and develop core MSW courses as social work started to develop as a profession with a rational and cohesive set of professional practises and goals. The Council on Social Work Education was founded in 1952, and the National Association of Social Workers was founded in 1955 as a result of this push to raise standards and strengthen the educational component of social work practise. Other developments during this time included the creation of the Department of Health, Education, and Welfare in 1953 and a transition from assisting the poor to serving White employees in middle-class households in the 1950s. The United States fell behind other Western industrialised countries in the level of social assistance as a result of this change in the population groups supported by social welfare programmes. "In a hostile political environment, social activism declined and openly anti-welfare attitudes reemerged."

## **The "great society" and the "war on poverty"**

But by the early 1960s, Americans had once again come to see poverty as a social issue, as well as the alarming truth that more than 40 million people including a third of children lived lives that had been ignored by contemporary economic and social advancement. President Lyndon Johnson declared a "unconditional war on poverty" in January 1964 as a consequence of the change in focus towards the underprivileged, which gave rise to new categories of social service organisations like Mobilisation for Youth in New York. The Economic Opportunity Act, which supported the Neighbourhood Youth Corps, Job Corps, Upward Bound, Community Action, Head Start, Legal Services, Foster Grandparents, and the Office of Economic Opportunity, was employed in the War on Poverty. The Older Americans Act, which established a number of services for the elderly, was passed by Congress in 1965, and the Department of Housing and Urban Development, which is overseen by the Department of Agriculture, also established the Food Stamp Programme. The Elementary and Secondary Education Act allocated federal financing to regional schools to equalise funding for less wealthy institutions. The Model Cities Act of 1966 emphasised community autonomy while providing full services to certain metropolitan areas. Social workers helped train volunteers in newly established organisations like the Peace Corps and Volunteers in Service to America and played significant roles in many anti-poverty and community-action programmes.

## **THE 1970s**

The State and Local Fiscal Assistance Act and the Comprehensive Employment and Training Act, which Congress approved in 1972 and 1973, respectively, created the idea of revenue sharing and direct help to local communities for various social welfare programmes. Additionally, it resulted in the demise of the OEO, which by that time had lost the support of many due to its role in ensuring that the poor were able to participate as fully as possible in the social welfare programmes of the Great Society. For instance, Moynihan described the poor's participation in social programme governance as a chaotic adventure in radical democracy and referred to it as a "maximum feasible mis-understanding," contending that what sounded good in language had sparked a type of radical activism in the late 1960s and early 1970s that resulted in social protests and the disruption of organizations providing services under OEO programs[3], [4].

In their effort to undermine the public welfare system by enticing everyone who qualified to apply, Piven and Cloward launched one of the most avant-garde initiatives to alter the nature of poverty by creating a guaranteed yearly income. Only 25% of individuals living in poverty applied to the New York City system, which was already overburdened and inefficient.

Additionally, despite the small uptick in applications, Piven and Cloward almost brought down the welfare system. As a consequence of their efforts, the public welfare system was seen to be more effective and less discriminating, presumably having gained some wisdom from the experience.

## DISCUSSION

The Social Security Amendments of 1972, which standardised assistance to the elderly and low-income handicapped and gave cost-of-living adjustments to counteract the loss of income brought on by inflation, were a key social policy achievement of the Nixon administration. Programmes for railway retirees, child nutrition, and food stamps were similarly linked to cost-of-living rises. In January 1975, Title XX of the Social Security Act strengthened the concept of federal "revenue sharing," giving states more freedom to deliver social programmes. Title XX focused emphasis on welfare dependence, child abuse and neglect, domestic violence, drug addiction, and community mental health under Presidents Gerald Ford and Jimmy Carter.

Due to the perception that many of the social programmes of the Great Society had contributed to social unrest in America, the majority of social reforms had stalled by the middle of the 1970s. Despite a rise in conservatism and anti-government sentiment, the social work field saw substantial development. Multidisciplinary joint degree programmes with schools of urban planning, public health, public policy, education, and law were among these changes, as were the BSW as the entry-level professional degree and the rise of private practise among social workers. These changes also included gender and multicultural awareness, which led to new course content and minority recruitment.

### The Conservative Reaction

The Reagan years were a time when social welfare was put on the back burner. Entire social welfare programmes were reduced, frozen, or eliminated. As a result, during periods of general prosperity poverty rates soared, particularly among children, young families, and people of colour. The number of persons who were officially classified as being 'poor' had increased to 36 million by the early 1990s. The United States was dealing with serious issues at the time, including crack cocaine, the beginning of the AIDS epidemic, homelessness, domestic violence, and a juvenile crime epidemic from 1983 to 1994 that would result in the highest crime rates ever seen in this nation. The failure to take into account the evolving demands of Americans and the desire to reduce taxes and social programmes has major ramifications that are being felt today.

### The Years of Clinton

The emphasis under President Bill Clinton was on limiting welfare to reduce what people were now calling welfare dependence, or the option to live off welfare benefits rather than work, because of the antiwelfare sentiment that had become prominent in the 1980s under Presidents Ronald Reagan and George H. W. Bush. In American social welfare ideology, the belief that welfare encourages idleness and the view that big bureaucracies working for the poor are useless are still prevalent. These two concepts inspired the 1996 welfare reform law, which replaced Aid to Families with Dependent Children with block payments to states with time limits and requirements for receiving financial support. The Act also expanded the contributions of for-profit businesses and religious institutions to the execution of programmes.

The decision to enter into contracts with organisations that provide managed care to social work clients had a growing impact on the number of social workers under the Clinton administration. Although it is still unclear whether this idea has resulted in better social services and more effective social work practice, the managed care movement was born at a time when Americans thought that the private sector could provide services more effectively than the government. The unpopularity of managed health care is a sign that managed care may have reached its peak and that new service delivery models may be emerging that put creative solutions in the spotlight[5], [6].

### **The Years of Bush**

George W. Bush left behind very little in the way of social assistance. Medicare is in the worst condition it has ever been in, and there are worries that it will either soon run out of money or have to drastically reduce the number of services it provides. President Bush's attempt to privatise Social Security, had it been successful, would have meant an actual loss in invested funds by Social Security members of almost 50% as a result of the stock crash in late 2008, a crash that to date has not resulted in full restoration of retirement investments for the majority of people 2 years later. Medicare Part D, which offers prescription drug coverage, has been cut so that thousands of doctors no longer accept Medicare patients. Overall, President Bush had just one goal in mind: securing the country. When health, employment, suitable housing, and other social markers of safety were taken into account, he seemed to not care about the interior safety of Americans. Many individuals believe that he did not succeed in making us any safer.

According to Madland, President Bush had the worst year job creation performance since Herbert Hoover. The majority of presidents in the 20th century increased employment at a pace of 2% to 4% every year. Only 0.4% of employment were added annually under President Bush to the end of November 2008. With unemployment reaching over 10% in 2010, it was 5% higher than it was when Bush entered office. This meant that more individuals were at danger of losing their jobs due to the lack of job growth. According to Madland, Bush's performance on salaries and income disparity is much worse than his record on employment. Most Americans' incomes and income remained largely stagnant under Bush, while income inequality reached severe heights. Income inequality increased under President Bush, going from 6.8% in 2001 to 7.9% in 2006, the most recent year for which statistics are available, as measured by the ratio of the average income of the top 10% of the population to the average income of the bottom 90% of the population. These eras of extreme income inequality stand in stark contrast to the period from 1942 to 1987, when the top earnings to the average American income ratio was never higher than 5. The economic success under President Clinton's liberal policies and President Bush's conservative policies is contrasted in Figure 2.1.

### **The Obama Administration**

Barack Obama assumed the president at a period of major economic challenges, including a housing bubble that burst and resulted in a large number of foreclosures and a banking system that was on the point of collapse, much as when Franklin Roosevelt assumed office during the Great Depression. Obama has had to deal with a number of very controversial rescues of the banking and financial sector as a result of the American economy's crisis, which have significantly exacerbated the already enormous deficit left over from the Bush administration. His social welfare policies have been made clear, and they include extending unemployment benefits, increasing funding for education, providing low-interest loans to students and federally backed funding for technical and college education, lowering the

number of mortgage defaults, assisting local governments in hiring more laid-off public employees, advancing the already passed health reform bill and working towards universal health care, and caring for the environment. The opposition party and the Tea Party have criticised several of these progressive proposals, particularly Obama's health care plan, on the grounds that they would raise debt and that they will result in socialism and the loss of freedom. Further efforts to advance progressive social programmes are likely to encounter fierce resistance due to the deeply polarised nature of the population and an increase in threats of violent civil unrest from radical right-wing organisations. To his credit, Mr. Obama has handled these difficulties well and will keep pushing for a range of progressive social policies and initiatives to aid the underprivileged and middle class in the years to come[7], [8].

### **Continuing Social Issue**

A serious backlash against illegal immigration, laws to protect us from terrorism that frequently restrict our social liberties, increases in the number of people living in poverty, a rise in the juvenile crime rate, housing that is out of reach for many working middle-class and poor people, and a potential funding gap for Social Security and Medicare are issues that are still unresolved. Social work continues to follow the example provided by the NASW Code of Ethics, which states that we should seek to satisfy the fundamental needs of all people and that particular emphasis should be paid to empowering the weak, the impoverished, and the oppressed. Despite the fact that these issues still exist. According to President Obama, there are still a number of issues that need to be handled. I've selected a few to reflect his viewpoints:

### **Education**

One of the most pressing concerns we have at this pivotal point in our history is ensuring that our kids are prepared to participate in the global economy. Public education needs more than just lip service; it needs accountability from local governments, school boards, teachers, parents, and students. We will ensure that American youth once again lead the world in innovation and accomplishment by preparing the next generation for success in college and the workforce.

### **Families**

We must exert greater effort in our own lives, families, and communities if we are serious about restoring that goal. Starting with giving our children the direction they need, shutting off the TV, putting away the video games, attending parent-teacher conferences, assisting our kids with their schoolwork, and leading by example are all important first steps. Teaching our sons to treat women with respect and to understand that responsibility does not end at conception is the first step in instilling in them a sense of responsibility. Teaching our daughters to never let television images determine their worth is the second. Being good neighbours and citizens who are prepared to volunteer in our communities and assist our synagogues, churches, and community centres in providing senior care and feeding the hungry is the first step in making our communities better. To improve our nation, we must each do our share.

### **Jobs**

For all those Americans who really want a work that will enable them to support their families and pay their expenses, it is time to flip the page. Make the minimum wage a livable salary at last. So that we don't have to wait another 10 years until it increases, let's link it to

the cost of living. Put the unemployed back to work in temporary positions that will enable them to earn money and feel proud of themselves. Let's provide job training and ongoing education for our workforce to help them grow. Let's make investments in broadband networks, infrastructure, rural areas, and inner cities. We should hire ex-offenders because we believe in giving individuals a second opportunity and let's finally give our unions the freedom to do what they do best, which is to help our nation's middle class rise once again.

## Values

According to the American promise, every one of us is free to live our lives as we want, but we also have a responsibility to treat one another with respect and decency. It is a pledge that companies will uphold their obligations to support American workers, create American employment, and follow the law. Government cannot solve all of our issues, but it should do what we are unable to do for ourselves, including safeguarding our safety, ensuring that all children get a quality education, maintaining the cleanliness of our water supplies, ensuring the safety of our toys, and making investments in new science and technology, schools, and roads. Our government ought to serve us, not the other way around. It ought to benefit us, not harm us. It should provide opportunity for all Americans who are willing to work, not only for those with the greatest wealth and power. The promise of America is that we are accountable to ourselves but also rise or fall as a single country. That's the commitment we have to uphold.

## Social Work and Social Welfare

The following dates are significant in social work and social welfare history.

1. The English Poor Laws' first draught is published in 1536. then, during the 19th century, it served as a template for addressing issues of poverty, disease, and unemployment in England and then in America.
2. After seeing the appalling circumstances at a mental hospital in Cambridge, Massachusetts, Dorothea Dix begins her fight for better care for the mentally sick.
3. The Freedmen's Bureau, a government organisation established to assist former slaves in the South travel to the North in order to escape the tyranny of anti-Black prejudice and discrimination in the South, is established in 1865 as the Civil War comes to an end.
4. As one of the earliest initiatives to provide organised, logical assistance to persons facing serious social issues, the American Charity Organisation was established in Buffalo, New York, in 1877.

The highly regarded Hull House in Chicago is founded in 1889 by Jane Addams and Ellen Gates Starr. The causes of poverty and creating more employment for the poor were the emphasis of settlements. They also "conducted research, helped develop the juvenile court system, created widow's pension programmes, promoted legislation prohibiting child labour, and introduced public health reforms and the concept of social insurance." Unions start to spread throughout America, standing up for the rights of workers to fair pay and better working conditions. Columbia University opens the nation's first social work programme in 1898. 1912 There are more than 400 guilds and settlement houses that support the destitute and assist millions of recent immigrants in effectively establishing themselves in America. In New York, fires in sweatshops lead to a significant demand for safe working conditions and the growth of unions. Social work is initially employed in World War I to aid those suffering from 1918 battle weariness and war injuries[9], [10].

Mary Richmond establishes the groundwork for social work as a profession with a purpose and a set of theoretical beliefs in 1917 with the publication of *Social Diagnosis*, one of the key texts in the field. Women exercise their right to vote in 1920, the American Civil Liberties Union is established, the Child Welfare League of America is founded, and an early version of the Council on Social Work Education, known as the Association of Training Schools of Professional Social Work, is established. As the stock market rises due to speculation, the Great Depression is brought on.

The nation enters the Great Depression in 1929 as a result of excessive stock market speculation and manipulation, which lasts virtually until the commencement of World War II in 1941. Numerous firms collapse, and millions of people are unemployed. Many people abandon failed farms as a result of the Dust Bowl, which covers the Midwest. The newly elected president FDR and his liberal cabinet, which included social worker Frances Perkins, who was appointed secretary of labour, launch The New Deal, a liberal collection of social welfare programmes. A number of social programmes, such as the Social Security Act, which permits older persons to receive a pension beyond the age of 65, serve to offer work for jobless men and women and launch the idea of the safety net. Social workers are needed because of America's engagement in World battle II in order to assist troops and their families in 1945 as they deal with medical issues and battle injuries. The Veterans Administration, founded in 1926 with only a few social workers, makes full use of them now. The Council on Social Work Education is established in 1952 and gets to work raising standards for both old and new social work institutions. Topeka Board of Education is decided by the Supreme Court, marking the beginning of the end of segregation in public schools. The Montgomery bus boycott results in the repeal of the racist Jim Crow laws.

### **African Americans in 1956**

The National Association of Social Workers, the profession's main organisation, is founded in 1956 with the goal of improving society and the wider globe. The Equal Employment Opportunity Commission oversees and coordinates all federal regulation practises and policies affecting equal employment opportunity. The 1964 Civil Rights Act's Titles II and VII prohibit racial discrimination in "public accommodations" and in employment.

The Voting Rights Act, affirmative action, the Older Americans Act, which provides needed services to older adults, and the creation of the Administration for Children's Services are all made possible thanks to President Johnson's pledge to end poverty. The War on Poverty also helped pass the Voting Rights Act, which makes voting discrimination a federal crime.

The National Organisation for Women is established in 1966. A wave of civil unrest spreads throughout American cities, claiming many lives; the Watts Riots of 1972 are the most well-known. The emphasis of these peaceful demonstrations is on minority populations' dissatisfaction with police behaviour as well as the dearth of services and employment prospects in inner cities. A conservative approach to social welfare emerges from the riots, which some refer to as the "benign neglect of the

There have been several campus demonstrations against the Vietnam War and calls for students to have greater influence over curriculum and the inclusion of minorities in higher education. Nixon is removed from office as a result of the Watergate break-in and the subsequent political unrest in 1972. Social assistance programmes are trimmed down during this largely conservative period, and a 1992's conservative agenda steers the nation away from civil rights and socioeconomic issues. From 1982 to 1993, there is a sharp increase in juvenile crime, and during this time, social workers begin to worry that their field is no longer important or even valued because people are content with small systemic changes rather than

significant social transformations. Bill Clinton is elected president in 1992, but after trying to reform our healthcare system in 2000, he gives up and takes a more traditional approach to social welfare programmes; he only extends public aid for two years, promotes retraining, and is seen as having "out-dated" views. The present Code of Ethics is adopted by the NASW in 1999. George W. Bush's victory in 2000 marks the start of a period marked by a weakening of the social safety net, a reduction in health care coverage, and a war in Iraq that results in tens of thousands of casualties. Support for men and their families is provided via social work. A slew of natural calamities puts the nation to the test and reveals how ill-equipped we are to handle them. The fact that thousands of people in New Orleans are waiting for assistance while a terrified country watches as the city's dikes fail and submerge it shows us that poverty is still widespread despite decades of efforts to make it invisible. The real estate bubble bust and a big number of foreclosures lead a serious recession to start in the autumn. A breakdown in the financial sector also results in high unemployment and deflation. In May 2010, the unemployment rate was at 9.7%.

### **Health Care Reform Bill**

The history of social work is covered in this chapter, including how social issues have been addressed from the English Poor Laws through President Obama's more modern and progressive ideas on social welfare. Our social policies and the presence of what John Edwards referred to as the "two Americas" one for the richest among us and the other for the rest of us reflect many of the early attitudes towards and societal difficulties brought on by poverty. The English Poor Laws, their influence on American social and welfare policies, the history of social work, social welfare policies, and social welfare organisations in the United States, current attitudes towards social welfare policies, and a timeline of social welfare in the United States with significant events, groups, and individuals are just a few of the major subjects covered in this chapter.

### **CONCLUSION**

In conclusion, the Economic Bill of Rights proposed by President Franklin D. Roosevelt was a turning point in the development of the notion of rights and obligations in a democratic society. Roosevelt saw the indissoluble connection between economic stability and individual freedom by developing the concept of economic rights as a supplement to civil and political liberty. Although the Economic Bill of Rights was not completely implemented under Roosevelt's administration, its guiding concepts served as the basis for later social and economic initiatives that intended to reduce inequality, advance social welfare, and improve people's general well-being. Discussions on social justice, government involvement, and a society's obligations to meet the needs of all its members continue to be influenced by this idea. It continues to be a demonstration of the idea that genuine democracy goes beyond voting and requires a dedication to guaranteeing that everyone has the resources necessary to live a life of dignity and opportunity. The concepts outlined in Roosevelt's plan serve as a reminder of the persistent significance of economic rights in establishing a fair and inclusive society as civilizations continue to struggle with challenges of inequality and access.

### **REFERENCES:**

- [1] G. Lee, "Imperialism by Another Name: The US 'War on Drugs' in Colombia," *E-International Relations*, 2017.
- [2] Maria Ozanira da Silva e Silva and Valéria Ferreira Santos de Almada Lima, "Brazil After Lula and Dilma Administrations: The Bolsa Família and Implantation of a Basic Income," *Sociol. Study*, 2017.

- [3] E. Osnos, D. Remnick, and J. Yaffa, "Trump, Putin, and the New Cold War," *new yorker*, 2017.
- [4] R. Sobiecki, "Why does the progress of civilisation require social innovations?," *Kwart. Nauk o Przedsiębiorstwie*, 2017.
- [5] C. Ngwena, "Adjudicating socio-economic rights – transforming South African society: A response to Linda Jansen Van Rensburg's paper," *Potchefstroom Electron. Law J.*, 2017.
- [6] D. Horsten, "The Role Played by the South African Human Rights Commission's Economic and Social Rights Reports in Good Governance in South Africa," *Potchefstroom Electron. Law J.*, 2017.
- [7] G. MacNaughton, "Vertical inequalities: Are the SDGs and human rights up to the challenges?," *Int. J. Hum. Rights*, 2017.
- [8] N. Gabru, "Some Comments on Water Rights in South Africa," *Potchefstroom Electron. Law J.*, 2017.
- [9] G. Devenish, "Some thoughts on socio-economic rights," *Potchefstroom Electron. Law J.*, 2017.
- [10] N. W. Orago, "Limitation of Socio-Economic Rights in the 2010 Kenyan Constitution: A Proposal for the Adoption of a Proportionality Approach in the Judicial Adjudication of Socio-Economic Rights Disputes," *Potchefstroom Electron. Law J.*, 2017.

## CHAPTER 3

### AN OVERVIEW OF SOCIAL WORK CONCEPTS

Divya Vijaychandran, Assistant Professor  
Department of ISDI, ATLAS SkillTech University, Mumbai, Maharashtra, India  
Email Id-divya.vijaychandran@atlasuniversity.edu.in

#### ABSTRACT:

The fundamental idea of social work, a multidisciplinary field, is to enable people and communities to improve their well-being and deal with social problems. This idea comprises a variety of attitudes, strategies, and concepts that guide social workers in their pursuit of social justice, equality, and human rights. Social workers place a strong emphasis on using a person-centered approach in which they collaborate, actively listen, and show empathy for their clients' individual needs. The idea also emphasises how important it is to address structural problems that cause societal injustices in addition to individual concerns. Social work principles are fundamentally influenced by ethical concerns, which direct practitioners to promote honesty, confidentiality, and respect for clients' autonomy. The idea also necessitates a dedication to social change, motivating social workers to promote legislative changes and structural enhancements that advance the rights and welfare of vulnerable and marginalised groups. The profession of social work's goal to promote positive change at the individual, family, communal, and societal levels is encapsulated by the notion of social work, in my opinion. Social work strives to empower people, advance fairness, and build a more fair and inclusive society via its person-centered, all-encompassing, and ethically-based approach. The idea of social work is ultimately a call to action to act with empathy, knowledge, and enthusiasm to improve people, families, and communities. Social work symbolises the promise for a better future where everyone may access their natural rights and potential through promoting social justice, pursuing systemic change, and valuing the variety of human experiences.

#### KEYWORDS:

Charity, Community, Social, Social Reform, Voluntary.

#### INTRODUCTION

Due to its difficulty to show the immediate visibility of effects that emerge from its practise, social work is a relatively young and generally underappreciated profession. The utilisation of social ties as the primary medium of professional practise or assistance, which by their very nature are intangible, is the most important source 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 around 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.

## Voluntary Action, Charity

### Charity

Quite frequently, almsgiving and other forms of charity are also counted as social work, which is incorrect. According to the Webster's Encyclopaedic 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[1], [2]. Most organised faiths across the globe have promoted generosity 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 practise of giving is revered in Hinduism. The oldest book, the Rig Veda, has the first mention of generosity, where the deity Rudra is lauded for bestowing several gifts.

It discusses encouraging charitable giving: "May the one who provides shine primarily. The virtue of generosity is clearly endorsed by all Hindu texts and must be consistently practised 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 anybody who takes assistance commits theft and those who assist them participate in the crime. Men, particularly Brahmins scholars who are genuinely committed to their studies, were often considered to be the suitable candidates. A lot of emphasis is placed on charity in the Old Testament. Jews have been commanded to follow God and to help the less fortunate. In Judaism, the concept of neighbourly love has been promoted as a crucial obligation.

The Christian faith promotes love among brothers. Jesus Christ himself said: "I was hungry and you gave me food; thirsty and you gave me drink; I was stranger and you brought me home; naked and you clothed me; sick and you cared for me; and a prisoner and you came to me." Take into account that you also did it to me when you did it to one of the least of my brothers. In Islam, charity has been equated to prayer, according to Mujeeb: Every Muslim must pray, and if he or she has the required amount of property, they must also make a donation to the public treasury (bait al mal). In addition to payment obligations, Muslims are required to show kindness and hospitality, feed the hungry, and provide for the needs of travellers as obligations that are roughly as binding as any religious commandment. On special occasions, Muslims share gifts with their friends, family, and the less fortunate. One of Islam's five core principles is almsgiving, and Muslim law heavily emphasises waqf, or 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 yearly salary. It is the part of God. According to Fitrah, anybody who has gold, jewels, a residence, or any other kind of valuable item is obligated to pay 2.5% of their savings, which is then divided among the poor and in need. In addition, each household must provide 3.5 kg of wheat to each of its middle-class impoverished members. Everyone may give charity according to their wishes or needs via sadqa or khairat. Even on important occasions like Aquiqah (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.

Zarathrushttra's followers, known as Zorostrians or Parsis in India, believe in the concept of "Ushta Ahmai Yehmai Ushta Kehmaichit" (Gatha Ushtavaiti), which translates to "Happiness unto him, who renders Happiness unto others." Parsi trusts and panchayats have done admirable work in the area of aiding the poor and in need. Without regard to sect or cult, the history of the Sikhs is rife with many instances of selfless devotion rendered to all mankind for God's pleasure or divine blessing. Guru Govind Singh issued an injunction requiring every Sikh to donate one-tenth of his wealth in support of his community, quoting Guru Nanak Dev who said: "He, who serves others in the world, gutted a seat in the court of God." Buddhism and Jainism both promote compassion for the weak and destitute, from which all forms of altruism flow[3], [4].

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 innately predisposed to compassion for one's suffering brothers and sisters. Humans naturally have this desire. People have always stepped forward of their own free will to help those in need because of this essential impulse. If we examine the various needs that people have, we clearly see that they can be divided into four categories: physical, psychological, social, and spiritual. People want 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 often do not anticipate receiving any monetary rewards in exchange for the charity they provide, the assistance they provide, or the tasks they do. In other words, it is direct or indirect help or service that people individually or collectively give out of their feeling of compassion to assist others, especially those who are in need. Voluntary action is that action which is done through people voluntarily - on their own will and accord, out of natural feeling of compassion and concern for well-being of others without expecting any type of tangible material gains in lieu of the work done due to their own wish and desire. Innate desire to assist others and advance their health in whatever way possible not just financially is what defines voluntary action. absence of any kind of desire for financial compensation for the assistance provided. Feeling of social responsibility and commitment to assisting those in need. belief in the ultimate value of helping others.

### **DISCUSSION**

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 behaviour has become more prevalent in the current era of individualism, consumerism, and hedonism. As a result, voluntarism and voluntary activity have suffered. People nowadays expect to know right away what advantage they will get from whatever action they take, activity, or initiative in which they participate. However, despite all of this, there are still those that volunteer their services. The concept of voluntary activity must be

revised to include all such expectations of individuals in the altered environment, 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 necessities for survival.

There may be a variety of factors that support voluntarism. For instance, moral or religious discourse may increase one's desire to do volunteer work. Similar to how heroic deeds by certain philanthropists or charity organisations may heighten the desire to aid the suffering human race, some horrifying events or tragedies may inspire compassion for the victims. Morals instilled in a person by parents, teachers, seers, and other role models may also inspire them to take up some kind of charitable endeavour. Development of the spiritually owing to understanding of the mortality of this physical world and eternity of its Creator, may generate a desire to experience sacrifice and forsake worldly goods and for improving the well-being of others.

## **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 quite frequent and normal in a democratic system. Although various social activists, political scientists, sociologists, etc. often use the phrase "social movement" in diverse ways, Diani goes so far as to claim that "even an implicit, 'empirical' agreement in relation to the use of the term is largely missing." In general, social movements are not highly institutionalised and develop from spontaneous social protest focused at particular issues. The phrase "social movement" "covers several shapes of communal action aimed at social reorganisation." or widespread complaints.

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 vary 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. According to Mc Adam et al. cited: "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-item boycotts."

According to Madden, "a social movement is an organised effort by many people united by a common belief 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 organisation for the attainment of social recognition and the assertion of rights or existential interests hitherto denied to a group or category of people." We may define social movement as any deliberate and communal action done by people without any recognised institutional structure to bring about the changes in society that they believe are desirable and necessary to enable them to lead a decent and dignified life in accordance with their widely held normative standards. It engages in resistance against the threat or a group's or category of people's rights and basis of subsistence[5], [6].

The main traits of a social movement include the persistence of some form of dissatisfaction with the current social structure and system, the need to protect and advance distantly neglected interests, the fascination with introducing new ideas, or the desire to gain recognition for a distinct social identity that people may have long valued and that they may

feel is in danger. Awareness of and passion and devotion to the common cause and some form of organisation for initiating communal action via mobilisation of like-minded people's efforts. the beginning of one or more types of generally accepted actions in accordance with a prepared or sketched plan and the programmed timeline. Some kind of allusion to ideas like self-determination, equality, human dignity, and rights, as well as to societal acknowledgment and the eradication of social ills. Numerous expressions, include revolt, rebellion, reform, and revolution, as well as the use of tactics like protest, demonstration, strike, gherao, and bunds, among others. unstable and transient character, and lack of any distinct starting or stopping point for social action.

There are several potential causes for a movement to begin. Some sins, such as Sati, sociability, dowry, deforestation, child labour, bonded work, etc., may function as a catalyst for the development of discontentment with the status quo. Some dominating organisations or portions of the population, such as organised criminal gangs or mafia dons, may be abusing or exploiting others and harassing them needlessly. Some religions or sects, often those in the minority, may make disparaging statements about or attempt to enslave others. There may be certain ideologies that go against the fundamental principles of democracy, which are the ideals and standards that are generally accepted in modern society. Some dominating cultures could publicly criticise other, other cultures and work to jeopardise their ability to survive. It's possible that some adherents of a morally upright religion or culture may work subtly to alter their basic nature or culture. People may believe that a certain issue, which they may find to be of utmost importance for their decent and dignified living, is related to the empowerment of people or sustainable development or the preservation of separate cultural identity, the promotion of unity and solidarity among people and the strengthening of social integration.

However, it must always be remembered that the spread of education and the quick development of science and technology, especially information technology, have sped up the emergence of social movements in various places that are crucial for living a decent, respectful, and free life. All social movements encourage their members to actively engage in accurate situational analysis and interpretation, including how it advances or impedes their shared interests as a community and what kinds of actions, such as the formation of an organisation, must be taken to further those interests in the best way possible so that the future can be what they envision it to be. Even if a social movement may not always be successful, people who are participating make every effort to accomplish the stated goals. However, after they achieve the intended outcomes, they come to an end, opening the door for new movements to appear that could be pertinent for the requirements of society at the time. Social movements will undoubtedly persist until such political, economic, educational, and social institutions as can ensure the promotion of the growth of the correct kind of people are established. Social movements are unable to fundamentally alter society as a whole, nor do they stand by while abusive and exploitative social structures persist. Social movements then "set the stage for convergence flanked by the old and new values and structures," as T.K. Oommen noted. Social movements play a significant role in social work because they contribute to the desired change in the social structure, eliminate social ills, and stop abuse and use, all of which are social work's main priorities.

### **Social Change**

Every civilization experience 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 ceremonies and rituals linked with them are still observed by them in a religious manner, mostly because their ancestors have been carrying them out. As a result, they exhibit

a variety of social vices that hinder personality development 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, unseeable, and even inapproachable.

societal reform starts when societal ills begin to appear on a large scale and become very pervasive, at which point some enlightened individuals begin to seriously consider them and plan actions to eradicate them. According to Webster's Encyclopaedic 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, unsound, dishonest, and incorrect practises that impede social and human 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 behaviour 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: persistence of some societal evil preventing healthy human development and social progress. Community-wide and targeted human efforts are undertaken to reduce and eliminate social evil. Overall contentment with the typically occurring social conditions and continued faith in the viability of the current system. the employment of nonviolent means and ways to bring about the desired changes in the area where bad practises are present, as well as the use of events like persuasion, conscientization, change of heart, etc. that may result in the elimination of existing evils[7], [8].

Understanding the parallels and distinctions between social change and revolution will be appropriate here. The most notable parallels are: 1) In each of their cases, there is a clear unhappiness with the social conditions that are in place. 2) In order to promote social and human growth, they both work to relate to the desired changes in societal conditions. The initiators/leaders of both reform and rebellion make a plea to the dormant/sleeping members of the community to wake up, give their cause credibility, and support it. 4) Both of them have the option to resort to aggressive methods and techniques if required.

Regarding the distinctions between the two, the following are significantly more important:

1) Social reformers are generally satisfied with the state of society as a whole, with their dissatisfaction remaining confined to a few select areas of social life. In contrast, in cases of revolt, there is typically marked dissatisfaction with the current social structure and system as well as the fundamental values that govern them, and those who take the lead want to organise people to overthrow them.

2) While revolutionaries seek to drastically alter, and in some cases, even overthrow, the current social structure and system that they believe is essentially degenerate, social reformers work to influence the powers that be to enact policies and laws that may lead to the introduction of desired changes in certain spheres of social life that they consider to be undesirable and to exert negative effects on personal and social development.

Studying social reform is important for professional social workers because they are concerned with enhancing how people interact with one another and bringing about desired

changes to social structure and system. However, neither of these goals can be achieved as long as various social ills and unhealthy and undesirable behaviours and practises exist in society. Social workers typically want to bring about the desired social changes by doing away with various types of social ills like dowry, Sati, Purdah, child labour, bonded labour, etc. through social reforms. This is because they strongly believe that non-revolutionary approaches should be used to bring about the desired changes in society.

### **External Network**

The phrase "network" often 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 people, groups, and other collectivities, according to Scott. The term's beginnings may be found in the 1930s, when a number of social scientists began using terms like "web" and "fabric" in relation to society. These metaphors, which were mostly taken from the textile industry, were intended 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 out by Moreno. A distinct social network technique first appeared 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 link these locations.

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:

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 whole planet. These NGOs, VOs, and CBOs commit to work on certain, clearly defined causes or concerns. 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 via reciprocal support. These NGOs, VOs, and CBOs commit to adhere by and uphold a generally accepted code of conduct. These NGOs, VOs, and CBOs provide financial contributions to support the operation of their social network. The legitimate interests of member NGOs, VOs, and CBOs are protected and promoted by social networks via a variety of initiatives, behaviours, and activities, with a focus on the shared issues[9], [10].

These NGOs, VOs, and CBOs undertake to adhere 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, customers, and members of the public. These social networks are incredibly helpful for social work because they provide structured forums for the mobilisation of necessary resources, the development

of positive public opinion, and the promotion of people's well-being, especially the weaker and more vulnerable segments of society. They also support socioeconomic development and aid in the swift eradication of social ills that obstruct human growth and effective human functioning.

## CONCLUSION

In conclusion, social work's fundamental principles constitute a potent and revolutionary strategy for tackling the many problems that face contemporary society. It is based on the basic tenet that each and every person is worthy of dignity and value, and that they should be given the chance to live honourable lives. The focus of social work on human rights, social justice, and empowerment illuminates the way to a more fair and compassionate society. The idea's person-centered methodology emphasises active listening, empathy, and cooperation and builds a profound awareness of each person's particular needs and situations. Social work professionals are more positioned to advocate for change on both the micro and macro levels by understanding how human challenges and systemic factors interact, addressing both small-scale problems and the broader systems that support inequality. Social workers' interactions and judgements are governed by ethical values, such as honesty, respect, and confidentiality. This dedication to moral behaviour guarantees that clients are treated with the highest respect and dignity, promoting a climate of trust and development.

## REFERENCES:

- [1] S. Ramsay and J. Boddy, "Environmental social work: A concept analysis," *Br. J. Soc. Work*, 2017.
- [2] C. Parsell, E. Eggins, and G. Marston, "Human agency and social work research: A systematic search and synthesis of social work literature," *Br. J. Soc. Work*, 2017.
- [3] A. Taylor, "Social work and digitalisation: bridging the knowledge gaps," *Soc. Work Educ.*, 2017.
- [4] T. Bent-Goodley, C. N. Fairfax, and I. Carlton-LaNey, "The significance of African-centered social work for social work practice," *Journal of Human Behavior in the Social Environment*. 2017.
- [5] C. Harris and J. Boddy, "The Natural Environment in Social Work Education: A Content Analysis of Australian Social Work Courses," *Aust. Soc. Work*, 2017.
- [6] H. Boetto, "A transformative eco-social model: Challenging modernist assumptions in social work," *Br. J. Soc. Work*, 2017.
- [7] G. Iacono, "A Call for Self-Compassion in Social Work Education," *J. Teach. Soc. Work*, 2017.
- [8] R. A. Case, "Eco-social work and community resilience: Insights from water activism in Canada," *J. Soc. Work*, 2017.
- [9] R. Pockett and L. Beddoe, "Social work in health care: An international perspective," *Int. Soc. Work*, 2017.
- [10] C. Tilbury, M. Hughes, C. Bigby, and J. Osmond, "Social work research in the child protection field in Australia," *Br. J. Soc. Work*, 2017.

## CHAPTER 4

### SOCIAL DEFENSE, SOCIAL SECURITY, SOCIAL WELFARE, AND SOCIAL SERVICE

---

Hansika Disawala, Assistant Professor

Department of ISME, ATLAS SkillTech University, Mumbai, Maharashtra, India

Email Id-hansika.disawala@atlasuniversity.edu.in

#### ABSTRACT:

An overview of important ideas in the field of social welfare and support systems, including Social Defence, Social Security, Social Welfare, and Social Service, is given in this abstract. The cornerstone of social efforts to protect people's safety, security, and general quality of life is formed by these linked ideas. A society's joint attempts to protect itself against challenges both internal and external that might jeopardise its stability and well-being are referred to as social defence. It includes tactics and programmes meant to stop and deal with different types of crime, violence, and social disturbances. In order to provide a robust and safe environment, social defence includes not only law enforcement and criminal justice measures but also the development of social cohesiveness, education, and community involvement. Social Security: Social Security is the umbrella term for a number of programmes and policies created to help people and families at different periods of life, especially when they are most in need. This includes compensation for lost wages, pensions for the elderly, assistance for those with disabilities, and health insurance. By reducing economic and social vulnerabilities, Social Security aims to ensure that every member of society has access to the needs of life and a respectable level of living. Social welfare refers to a wide range of policies and programmes that are put in place by organisations and governments to improve the general welfare and standard of living of their constituents. It includes a broad range of services, such as help for families, education, housing aid, healthcare, and programmes to fight poverty. By providing the appropriate resources and support structures, social welfare attempts to resolve gaps, promote social fairness, and allow people to enjoy satisfying lives. Social service is the broad category of professional activities and interventions that are aimed at improving the circumstances and future chances of people and groups dealing with a variety of difficulties. To address challenges including mental health, drug misuse, domestic violence, and poverty, social workers and service providers participate in direct aid, counselling, advocacy, and empowerment campaigns. In order to link people with the right resources and to help them integrate into society, social service is essential.

#### KEYWORDS:

Criminal, Justice, Policy, Security, Social.

#### INTRODUCTION

Every civilised 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 realisation of their potentials, talents, and abilities. The word "service" is often defined as "an act of 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 realise 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. Similar to H.M. Cassidy, "social services" refers to organised behaviours that are primarily and specifically concerned with the conservation, improvement, and protection of human possessions. These include social assistance, social insurance, child welfare, corrections, mental hygiene, public health, education, recreation, labour protection, and housing.

Therefore, social services are those that are planned for and made available to society's members so they may operate well, grow to their full potential, and live decent, dignified, and free lives. All members of society, regardless of their religion, caste, colour, 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 is intended for and organised 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 difference, both terms are often used interchangeably and are mistaken for synonyms[1], [2].

It is more suitable to use the phrase "social services" as opposed to "public services" at the moment since the state is gradually retreating from the social sector and leaving everything to market forces, companies, corporate bodies, or organisations, and civil society organisations. Social welfare services are those "social/public services" that are expressly envisioned and intended for weaker and more vulnerable groups in society in order to provide them a competitive advantage over other groups and help them integrate into society. Through society/state, social/public services are envisioned and organised. All facets of society immediately benefit from these services. These services cover a very broad range, including everything that directly affects how well individuals live their lives. These programmes work to defend people's rights to human and social development as well as to instill in them a feeling of social responsibility.

Because social work is dedicated to fostering social and human development, social services play a crucial role in the field. In order for individuals to fully realise their potential and efficiently contribute their little part to society's correct functioning, social work aims to improve effective social functioning, create new social institutions if needed, and modify current institutions. Social work attempts to promote "sustainable" development by protecting and improving the environment so that there will be enough resources left over for current generations to have fulfilling lives.

### **Social Defence**

In the current era of prisons, reformatory theories of punishment are vigorously promoted, mostly on the justification that "criminals are not born, but are made" by harsh and unfavourable social conditions that predominate in a social system. Widespread concern is also exhibited for the defence of society as well as the advancement of the rights of the offender as a human being who belongs to a civilised community. The phrase "social protection" has both specific and general meanings. In its strictest sense, it is limited to how those who disagree with the law are treated and taken care of. In its broadest sense, it includes the whole range of preventative, therapeutic, and rehabilitative interventions to manage social deviance generally and crime specifically.

Social protection's main goal is to shield society from the many deviances that might lead to social disarray on a large scale, which substantially impairs society's ability to operate as it

should. Any society's crucial goal of ensuring that all of its members live happily and peacefully suffers grave setbacks in the absence of any well-planned policy and social protection programmes. As a result, social protection is an intentional, planned, and coordinated effort undertaken by society to safeguard itself from the assault of disruptive forces that threaten its law and order and consequently obstruct its socio-economic growth. It has become crucial to develop policies, plans, and programmes that may aid in preventing illegal behaviours as well as treating and rehabilitating offenders so that they themselves may be able to lead decent and dignified lives and may give their best efforts towards the efficient functioning of society in light of the rising incidence of acts of people breaking the society's laws[3], [4].

The term "social protection" refers to activities involving the prevention and control of juvenile delinquency and crime, prison welfare services, post-release care for prisoners, probation services, suppression of immoral traffic, prevention of beggarly behaviour and beggar rehabilitation, prevention and control of drug abuse and alcoholism, and the treatment and rehabilitation of drug addicts and alcoholics. One important area of practise for social workers is providing correctional services as part of social defence strategies. Caretakers, probation officers, and supervisors of juvenile cadres are all jobs for social workers.

## DISCUSSION

One of the acknowledged human needs is security, or escape from risk or harm. Everyone wants to be protected from any form of unanticipated occurrence that might jeopardise their safety and undermine the stability of their income. This security has been provided to individuals via a variety of institutions that are rapidly evolving. In the beginning, this stability was provided by the institutions of family and occupational guilds, and more specifically by the joint family system and caste in India; but, with time, these crucial social structures began to fall apart. Enlightened individuals came to the realisation that society needed to take some purposeful steps to safeguard its citizens' security.

The idea of "social security" as a method of escape from five great giants—want, sickness, ignorance, idleness, and squalor—were initially put out by pioneer Sir William Beveridge in 1935 in England. Since then, social science literature often references social security. Social security has taken on a prominent role in modern society since traditional social structures like joint families, caste systems, occupational guilds, etc. are unable to provide the necessary protection. A revolution in science and technology has ushered in the global village and promoted the tendency for people to frequently move, and even migrate, from one region of the world to another, to have accidents—seven fatal ones occur frequently, and to be exposed to a variety of diseases, including occupational diseases. These all put individuals at danger for various things.

People's attitudes and perspectives have drastically changed, moving away from collectivism and towards individuality, consumerism and spirituality, among other things. Thus, individuals today lack essential human empathy and care for others, and are mainly concerned with their own needs or, at best, those of their family or other close relatives. A significant portion of society consists of uneducated, jobless, and impoverished people who live inhumane and precarious conditions. Defining social security for the first time Sir William Beveridge expressed the view: The term social security 'is used to denote the security of an income to take the place of earnings when they are interrupted through unemployment, sickness or accident, to give loss of support through the death of another person, and to meet exceptional expenditures, such as those concerned with birth, death and marriage. The International Labour Organization defines social security as the security that society furnishes

through appropriate organization, against sure risks to which its members are exposed. Through social security we understand a programme of protection provided through society against those contingencies of contemporary life sickness, unemployment, old age, dependence, Industrial accidents and invalidism - against which the individual cannot be expected to, protect himself and his family through his own skill or foresight. According to India's National Commission on Labour[5], [6].

Therefore, we define social security as the communal endeavours made through people in society to protect as a matter of right their brothers and sisters against varied types of unforeseen situations described contingencies such as biological disasters. Social security envisions that the members of a community shall be protected through communal action against social risks, causing undue hardship and privation to individuals whose private possessions can seldom be adequate to meet them. The following are key elements of social security:

Social security is security that is voluntarily offered via collective efforts made by members of society in a planned way as a matter of right. This security guards against a variety of eventualities or unanticipated circumstances that humans may encounter from conception to death, from the womb to the tomb. The ability of people to work is threatened, the stability of their income is disrupted, and their ability to lead a decent and dignified life for themselves as well as their dependents in the family is impaired. These contingencies may be strictly biological, such as maternity, or they may be strictly economic, such as unemployment, or they may be bio-economic, such as super-annuation retirement, etc. The private belongings of one's dependents as well as oneself are insufficient for the average member of society to adequately handle the problems posed by these circumstances.

For the advantages that they may get in the event of the occurrence of certain defined sorts of situations, communal endeavors performed may or may not need the beneficiaries to contribute it may be very little. Social security payments may be received in cash, kind, or a combination of both. Both a state of mind and a concrete reality, social security. People must have faith that benefits appropriate in quality and quantity will be available whenever needed if we are to provide them with the correct protection against unforeseen events. Social security may take one of three primary forms: social insurance, public aid, or social services. For the benefits they get in the event of occurrence of contingencies, potential recipients of social insurance are obligated to make some payment, even if it is extremely little. These advantages are designed in such a way that they could be able to meet the needs of the normal person. However, specific exemptions from the duty to make contributions may be allowed in certain circumstances.

Public or social assistance may be provided in the form of money or another good or service to help individuals fulfil their basic needs and maintain a livable standard. A subtle distinction between public and social assistance is that the former is funded by the state exchequer and is given after determining the actual need is present and confirming that prospective recipients meet all eligibility requirements, including those relating to family responsibility and moral observance. Through various civil society organizations, social aid is given to impoverished individuals who have been determined to meet certain stated requirements, allowing them to meet their basic necessities. The state and society provide public and social services in order to advance human and social development. The boundary between public and social services, the former organized and delivered by the state and the latter by society via some civil society initiative, is sometimes quite fine.

Any professional social worker must understand the concept of social security because their work involves advancing people's active participation in a variety of programmes designed to ensure that everyone has access to a minimally livable standard of living. People won't be able to meet their own basic needs, much less provide any kind of support for their family members who are dependent on them or effectively fulfil their social roles by using their own possessions, if their ability to work is impaired and their income stability is threatened.

### **Welfare Services**

The welfare of all humankind has been prayed for by all civilised cultures across the world. Our sages in India wished for "May all be happy," and they strived to create institutions that might advance everyone's well-being and periodically reinforce them. The word "welfare," which is derived from "welfare," is defined as "the state or condition with regard to good, fortune, health, happiness, prosperity, etc. When discussing his thoughts on the term "welfare," Sugata Dasgupta noted: Through welfare we refer to the whole package of services, social and economic, that deal with income support, welfare provisions, and social security, on the one hand, and view the entire range of social services, on the other.

Social welfare is the promotion of people's wellbeing via society using a broad range of strategies and tools. Social welfare is defined by Wilensky and Lebeaux as the organisations, agencies, and programmes that are officially organised and socially funded and that are designed to preserve or enhance the economic conditions, physical well-being, or interpersonal competency of specific segments of the population or the whole population. In Friedlander's words, "Social Welfare" is the organised system of social services and institutions, intended to aid individuals and groups in attaining satisfactory standards of life and health, and personal and social relationships that permit them to develop their full potential and to promote their well-being in harmony with the needs of their families and the community. Wilensky and Lebeaux concur, saying that "two conceptions of social welfare seem to be dissenting." According to the first, social welfare organisations should only be used when the market and family, which serve as the usual supply systems, are unable to function. The primary characteristics that, when combined, characterise the social welfare system are: Formal organisation. The second, in contrast, views the welfare services as typical, "first row" activities of modern industrial society.

### **Accountability and Social Sponsorship**

Absence of a primary programme goal driven by the profit motive. Holistic rather than segmented understanding of human requirements. direct attention to human consumption requirements [7], [8]. Skidmore, Thackeray, and Farley defined social welfare as "the well-being and interests of large numbers of people, including their physical, mental, emotional, spiritual, and economic needs. Social welfare comprises the vital institutions and procedures related to facing and solving social troubles." Zastrow emphasised the purpose of social welfare by noting that "the goal of social welfare is to fulfil the social needs of society." In order to improve social functioning for all age groups, both wealthy and poor, social welfare is pursued. Social services are required and desired when other societal institutions such as the family, the market economy, and the market fail sometimes to provide the basic requirements of specific persons or groups of people.

### **Unambiguously stating**

The concept of social welfare is separate from that of general social services like education, health, etc., Durgabai Deshmukh, the country's first chairman of the Central Social Welfare Board. We may therefore define social welfare as a specifically intended system of services

and institutions aimed at protecting and promoting the interests of weaker and more vulnerable sections of society who left. Special services for the benefit of women, children, the physically disabled, the mentally retarded, and the socially handicapped would be included in this system. The following are significant characteristics of social welfare: It is a purposefully organized structure of institutions and services. The many needs of society's weaker and more vulnerable groups are explicitly met by these organizations and services. The weakness and fragility of these groups may not be due to any personal failings on the part of the individuals who make up these groups, but rather to many kinds of physical, mental, social, and moral impairments that may befall and negatively impact them. The goal of social welfare is to safeguard and advance these groups' rights so they can best realize any potential, skills, or abilities they may possess for establishing respectable lives for themselves in society and carrying out the responsibilities of any positions they may hold.

### **Criminal justice**

There is no exact definition of justice. Justice is too broad a concept to be understood by a single intellect, as Dias correctly notes. In addition, Krishnamurthy holds the opinion that it has been impossible to define justice in detail, despite greatest attempts. Although every community throughout human history has had some means of enforcing the law, these arrangements have changed in structure and form as well as in terms of the procedures and tactics used, according to the standards and values that have been upheld in a scrupulous society at a scrupulous moment in time. Every civilization creates a framework for upholding and advancing the socially acknowledged rights of individuals. In general, these systems may be divided into two categories of approaches.

### **Both protective and promoting**

While a protective strategy protects against exploitation and abuse, a primal approach creates social conditions that may naturally promote equality, freedom, and fraternity as well as provide particular possibilities to individuals who, due to one or more factors, have fallen behind and are outside the mainstream. According to Aristotle, fairness is the "virtue of the soul" that "distributes what each person deserved." Like Cicero, it has its roots in the divine rule of unchanging, everlasting morality.

In the midst of people, justice creates holiness. God's quality of justice. It's the term for some moral principles that are crucial for advancing society's well. Therefore, people have a moral obligation to value justice more highly than other laws designed to regulate society's everyday activities. Justice in relation to others in society has been linked with holiness in relation to God. In fact, that is true. Therefore, all qualities that guarantee conformity to the ethically required norm of action are included in justice. In the end, justice is the act of making an injustice go away. Today, the word "justice" is employed in both its abstract and concrete connotations.

In its broadest definition, it refers to a set of moral and legal guidelines that advance social welfare. It refers specifically to the faithful application of current laws. Justice is traditionally defined as the virtue of giving each person what is rightfully theirs, as opposed to harm or wrong. Today, it refers to safeguarding the privileges that individuals are legally entitled to. Any civilized society must uphold justice. Justice must be served at any costs, according to *Fiat Justice Ruat Coleum*, which has been the guiding principle in all civilized society. The societal importance of justice is enormous. It makes people feel more responsible and kinder. It builds and preserves confidence and trust amongst people. Law and order are maintained. It encourages communication, which supports harmony and integration. It improves solidarity

and cohesion. It produces a serene and peaceful environment. It emphasises the idea of peaceful coexistence or the motto "live and let live." It quickens socioeconomic progress and, in the end, improves how well people operate on a personal and societal level.

Social justice, which is a component of the larger concept of justice, encompasses the idea of "presently sharing," rather than "equal sharing," of advantages in order to build a society that is in the present. Miller correctly noted that the easiest way to understand the notion of social justice is as a subset of the more comprehensive idea of justice in general. As a unique type of justice, it implies that what is socially current and what is socially current are dynamic concepts that change through time and location. As Allen correctly notes. We hear about social justice a lot these days. I'm not convinced that individuals who use the word mostly in jest really understand what they mean by it. Several, I suspect, simply mean that it is unfair for anyone to be more fortunate and intelligent than themselves, and that it is currently - I would rather say benevolent - that every effort should be made to at least mitigate the disparities of huma. Some interpret it as "sharing" or "redistribution" of wealth; some interpret it as "equality of opportunity" a misleading term since opportunity can never be equal between beings who have unequal capacities to grasp it;

In a democratic society, the "Rule of Law" is supported by the dynamic concept of social justice. It contributes to the construction of the current social order by eliminating various sorts of inequality with the aid of the law and ensuring freedom for the individual's best personality development. It leans towards eliminating structural and systemic inequalities because the core idea of social justice is equality through the provision of special opportunities to weaker and more vulnerable groups in society who are more likely to be mistreated, abused, or even exploited because they have suffered from various forms of disabilities or oppression. If they are left to their own devices, they will not be able to fit into society's norms. In its strictest definition, the term "social justice" refers to the elimination of injustice in people's interpersonal interactions. More generally, it describes the elimination of inequities in people's political, economic, and social lives[9], [10].

Social justice is a compassionate idea that guarantees a fair deal to every member of society, according to Justice Krishna Iyer. The concept of social justice is broad enough to include within its ambit not only sharing of means, benefits, burdens, etc. throughout the society as it results from its major social institutions, but also biological, social, economic, and cultural development of individual in a society. Any reparative injury, injustice, inadequacy, or disability suffered through a member for which he is not directly responsible, falls within liberal connotations of social justice. The statement made by Justice Krishna Iyer that "social justice is not a narrow legalistic nostrum but, in its spacious sweep, confronts and conquers arrogant inequity and entrenched privilege, restores repressed and oppressed men to their wholeness and offers, through plural strategies tinged with spiritual touches, the only healing hope for ailing humanity" is unquestionably true.

Developing nations like India, which are plagued by the fairly pervasive and significant issues of unemployment, poverty, illiteracy, bad health, and unhygienic conditions, are dedicated to promoting the wellbeing of their citizens. The bare minimum requirements for people's empowerment or capability structure will need to be met; opportunities for everyone's full development, with special consideration for those who belong to underprivileged social groups who have been given a distantly inferior social status in social hierarchy based on ascription rather than any fault of their own, will need to be provided.

The term "social justice" as used here refers to adoption through society of those unique protective, remedial, ameliorative, and primitive events that may be helpful in removing their

unique disabilities. Certain sections of society have been subjected to oppressions, suppressions, neglect, and even rejection as a result of this deliberately evolved invidious arrangement. The overall goal of social justice is to secure the current and orderly functioning of society, the equitable distribution of benefits in accordance with individual rights, contributions, and needs, and the implementation of penalties in accordance with the seriousness of those individuals' transgressions and the harms they bring to society. The following are the specific goals of social justice. To make sure that the "Rule of Law" rules society, to provide stronger and more disadvantaged groups with additional possibilities. to guarantee equal results. should avoid taking advantage of weaker, more susceptible areas. to protect minorities' right to practise their religion and culture, as well as their freedom to do so without jeopardising public peace and order.

Anywhere in the globe when caste, colour, or creed-based discrimination, abuse, or usage occurs, some kind of social justice system also exists at the same time. Affirmative action occurs even in the most developed nation in the world, the United States of America, in the form of specific chances for the advancement of Blacks and indigenous. Scheduled Castes and Scheduled Tribes have had particular benefits ever since the Indian Constitution went into effect because of the system of stratification known as caste in that country. They were eventually expanded to the socially and educationally underprivileged groups known as "Other Backward Classes." In order to gain support in the next elections, a number of political parties, some of whom are in power at the state and national levels, are competing to provide Muslims and members of economically disadvantaged upper castes with the benefits of social justice.

### **Social Planning**

In general, a policy refers to a framework and a deliberate path of action through which a set of committed goals are to be achieved. Policy is described as "a specific course of action adopted for the sake of expediency, facility, etc. a course of action adopted and pursued through a government, ruler, political party, etc. Action or procedure conforming to or measured with reference to prudence or expediency" in the Webster's Encyclopaedic Unabridged Dictionary. The phrase "social policy" is often and ill-defined. According to Eyden, "social policy is taken as including those courses of action adopted through the government which relate to the social characteristics of life, action which is consciously intended and taken to improve the welfare of its citizens." The main phrase "policy" denotes acceptance of a wise course of action in order to accomplish the intended purpose, according to Kulkarni.

What is pragmatic is labelled as policy, while what is founded on principles is referred to as doctrinaire. Nevertheless, he states in another place that "the term "social policy" has been used to denote three specific regions or characteristics, namely: The social objectives of state policy, including those of economic growth; The policy with regard to the promotion of social services as an integral part of a developing economy, the regulation directing the inclusion of social welfare services in development plans. Therefore, social policy refers to a framework or stated course through which the state, as a defender and promoter of the interests of society as well as of people's human rights, wants to conduct its affairs. Through the organisation of a number of services in diverse fields of nutrition, water supply, education, health, housing, employment, recreation, etc., the goal of promoting the welfare of all may be promoted. The following are key aspects of social policy. The state's social policy is in charge of managing society's business. It outlines the parameters and steps that should be taken in order to conduct social affairs in a proper way. It has to do with people in general and is concerned with the delivery of social services, which are by their very nature

immediate and broad. Its goal is to encourage social and human growth. The contrast between social policy and social welfare policy has to be understood fully in this context. Social welfare policy relates to the organisation of specifically intended social welfare services for weaker and more vulnerable sections of society to enable them to catch up to other sections of society, whereas social policy is concerned with the provision of social services affecting the life and living of people in general. Social policy has a rather broad range. It includes all services that directly affect people's modes of living in a society as well as a wide range of associated issues that may have an impact on such services.

According to Kulkarni, "Modernization of society, implying adoption of science and technology, raising the national standard of living, structuring civic and political institutions to suit the changed and changing needs and troubles, and typically to work towards an open, pluralistic society of equal opportunity, could be regarded with all these elements as the essence and substance of social policy. The Constitution of any nation and the various social enactments made under it serve as the fundamental foundation for social policy because they act as a fountainhead from which all other laws promoting proper human and social development flow. The Directive Principles of State Policy, Part IV of the Constitution, has a particular enumeration of social policy in India. Certain articles, such as 38 and 46, provide for the advancement of people's wellbeing within the broader context of social justice. It is important to note that after 1991, when the Structural Adjustment Programme's liberalisation, privatisation, and globalisation policy was enacted, the Government of India's social as well as social welfare policy underwent a significant transformation.

### CONCLUSION

In conclusion, the ideas of social service, social welfare, social security, and social defence all emphasise how crucial it is to promote an inclusive and fair society. Societies may better safeguard its members from danger, preserve economic stability, improve general well-being, and enable people to overcome challenges and develop by putting in place comprehensive support networks. In conclusion, the ideas of social defence, security, welfare, and service stand as fundamental foundations of a kind and robust society. These interrelated frameworks serve as a reminder of how it is everyone's duty to maintain the security, safety, and quality of life for all citizens. Social Defence is evidence of the proactive steps societies take to protect themselves from both internal and external dangers. Social Defence works to reduce crime and violence while encouraging social cohesiveness, education, and civic involvement. It also encourages a feeling of community and shared responsibility.

### REFERENCES:

- [1] J. Suyono, A. Sukoco, M. I. Setiawan, S. Suhermin, and R. Rahim, "Impact of GDP Information Technology in Developing of Regional Central Business (Case 50 Airports IT City Development in Indonesia)," in *Journal of Physics: Conference Series*, 2017.
- [2] S. Atmaca and M. Bayrak, "The Impact of Government Spending On Economic Growth in Kazakhstan and Kyrgyzstan," in *International Conference on Eurasian Economies 2017*, 2017.
- [3] S. Fitri, Trihariastoto, and I. Reinita, "Risk management of infrastructure development in border area Indonesia - Malaysia," in *AIP Conference Proceedings*, 2017.
- [4] V. Terziev, "A New View on Social Adaptation of The Military, Discharged From Military Service In Bulgaria," *IJASOS- Int. E-journal Adv. Soc. Sci.*, 2017.

- [5] A. S. Gromova, "Social Well-being as a Criterion of Fiscal Policy Efficiency," 2017.
- [6] R. Moises, "Why Venezuela Should Be a U.S. Foreign Policy Priority," *Cent. Strateg. Int. Stud.*, 2017.
- [7] P. Schaab, K. Beckers, and S. Pape, "Social engineering defence mechanisms and counteracting training strategies," *Information and Computer Security*. 2017.
- [8] P. Schaab, K. Beckers, and S. Pape, "Information & Computer Security Social engineering defence mechanisms and counteracting training strategies," *Inf. Comput. Secur. Comput. Secur.*, 2017.
- [9] P. S. Lieber and W. S. Hoverd, "Reinventing Social Science in the Military Lessons Learned from the United States and New Zealand," *Prism*, 2017.
- [10] W. Arafah and R. C. Dato Matheos, "Determining Factors of Potential Economy Sectors of Bantaeng Regency in South Sulawesi Province of Indonesia: An Analysis Using the Location Quotient Approach," *Int. J. Bus. Manag.*, 2017.

## CHAPTER 5

### EMERGENCE OF SOCIAL WORK ABROAD: A REVIEW STUDY

Ameya Ambulkar, Assistant Professor  
Department of ISME, ATLAS SkillTech University, Mumbai, Maharashtra, India  
Email Id-ameya@isme.co.in

#### ABSTRACT:

The process through which certain linguistic terms, often originating inside a particular culture or language, acquire acceptance and use in foreign settings is known as the "Emergence of Social Words Abroad" phenomenon. This abstract investigates the contributing elements and consequences of this language phenomena. Communication crosses geographical barriers in the linked world of today, allowing for the quick spread of linguistic and cultural aspects. As a consequence, social words which express cultural ideas, social norms, or particular emotions frequently make their way into other languages. Globalisation, greater international travel, and the pervasiveness of social media are all contributing causes to its development. These platforms make it easier for people to learn about and use new terminologies, enhancing languages and demonstrating linguistic convergence on a global scale. The formation of social terms outside of one's own country emphasises both the flexibility of languages and the complex interplay between language and culture. When these words are used in other languages, it's possible that along with the word itself, other cultural quirks are also imported. Due to the possibility that the entire depth of meaning may not be completely understood in the new setting, this process may result in cross-cultural misunderstandings. Additionally, concerns regarding cultural appropriation and authenticity may result from the adoption of social terms from other countries.

#### KEYWORDS:

Culture, Family, School, University, Welfare.

#### INTRODUCTION

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 maintained a folk tradition that said that it was their duty to care for group members who were unable to care for themselves. The biggest driving force behind charitable giving was religion. The distribution of food, medical care, and shelter moved to the church, particularly the monasteries. Alms were collected in the parish and given out by the parish priest and other clerics who were familiar with the recipients and their circumstances.

#### Welfare Turns into a State Duty

The first sign of the transfer in duty for assistance from the church to the government is the stringent laws 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 do labour. In England, a sequence 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 propensity to delegate responsibility to political authority[1], [2].

### **Poor Law of Elizabeth I, 1601**

The previous poor relief law was codified in the Poor Law of 1601. After three generations of political, religious, and economic upheavals that necessitated government intervention, the Act was the last iteration of poor law legislation in England. The legislation designated three groups of the poor: the physically fit poor, who were referred to as "sturdy beggars," were made to labour in the workhouse or house of punishment. Those who refused to labour 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 small 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 do some domestic and other tasks were placed in indentured servitude with a townspeople. 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 organising and funding poverty relief for its citizens. The parish's overseers of the poor were in charge of enforcing 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.

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

Although comparable reform proposals were promoted across Europe, it was the Poor Law of 1601, often known as 43 Elizabeth, that had the most 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. The idea that the state is responsible for providing assistance is widely accepted and has never been substantially contested. Both the democratic ideology and the separation of religion and state tenet are supported by it. The Poor Law, which dates back to 1388, established the idea of municipal responsibility for welfare with the intention of deterring vagrancy. It requires "sturdy beggars" to go back to their hometowns and look for help there.

A third concept called for treating people differently depending on their status, such as treating the poor, children, the elderly, and the ill 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. The Poor Law also defined who was responsible for helping dependents in the family. As "legally liable" relatives, parents, grandparents, children, and grandchildren were included. 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**

The Elizabethan and post-Elizabethan Poor Laws were to be revised, according to a report that was delivered in 1834 by a Parliamentary Commission. The committee's findings served as the foundation for laws that established the doctrine of least eligibility, the restoration of the workhouse test, and centralization of 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 help was expected to be as wealthy. Similar to the second principle, the able-bodied poor might seek for help at the public workhouse, but if they refused to accept the housing and food provided by the workhouse, they were ineligible for any support. The least possible outside respite was provided[3], [4]. According to the third premise, the consolidation and coordination of poverty law services throughout 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 modifications were those that started to provide specialised care for certain disadvantaged populations. 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 supportive stance towards 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."

## DISCUSSION

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 report emphasised four key principles: every citizen should be protected; the major risks of losing one's earning capacity—illness, unemployment, accidents, old age, widowhood, and maternity—should be included in a single insurance; a flat rate of contribution should be made regardless of the contributor's income; and a flat rate of benefit should be provided, also without consideration of income, as a right to all who qualify. Beveridge emphasised that the main social idea behind his proposal was to protect the British people from poverty and other social ills. Benefits such as those for pregnancy, illness, unemployment, industrial injuries, retirement, and widow grants are available to everyone. 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 from 1942. The Report served as the basis for current social welfare laws in the UK.

### **The Cos Movement and Settlement House Movement's Early Stages**

The London Charity Organisation Society (COS) was established in England in 1869 by a group of civic-minded people in response to the issue of conflicting and overlapping social services in London, which had been growing over the years. Among them were Octavia Hill and Samuel Barnett. Octavia Hill improved slum housing via 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. Everyone must be handled with respect for their particular freedom and privacy, she said, adding that "each case and situation necessity be individualised." She instructed her staff to refrain from using their own criteria to evaluate the renters. 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 attempt 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 just 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 expansion of social work in the United States[5], [6].

### **Social work in the United States of America**

The basis for the establishment of American relief programmes was supplied 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 industrialisation, urbanisation, immigration, and population expansion, the US suffered an increase in social problems throughout the second part of the 19th century. Three social movements—the Charity Organisation 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.

### **The COS Movement**

The social work profession later 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, English preacher Humphreys Gurteen established the first COS in the United States after seeing a charitable organisation in London. 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 may 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 desired to use science to advance social welfare in the same way that it had advanced engineering and medicine.

The COS leaders wanted to replace the chaotic charity with a logical structure that would emphasise research, planning, and individualised care. Each case was to be evaluated on an individual basis, properly researched, and given to a friendly visitor. The friendly visitors' methods included using their own personal qualities, such as empathy, tact, patience, and wise counsel. 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 practise 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.

### **Movement for Settlement Houses**

The social settlement home 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 nation recognised a number of settlement homes, notably Chicago's Hull House, founded by Jane Addams and Ellen Gates Starr in 1889. The growing industry, urbanisation, 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 neighbourhood centres and provided services including citizenship training, adult education, counselling, leisure, and nursery via group work and neighbourhood organising techniques. The young, idealistic college grads from rich families who worked in the settlement houses were "settlers" who lived in the midst of the underprivileged and so were exposed to the harsh reality. They were mostly community leaders and volunteers rather than social workers with formal jobs. The leaders of the settlement houses murmured that by altering neighbourhoods, communities might be improved, and by changing communities, a better society could be created. The settlement house movement therefore planted the roots for social work methodologies including group work, social action, and community organisation.

### **Movement for Child Welfare**

The crucial components of a child welfare movement were formed 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 organization's were modest. They primarily focused on "rescuing" kids from subpar homes or the streets and providing them decent living arrangements. The agencies evaluated their work as having exceeded their expectations after their objectives had been met.

### **Education For Social Work**

The origins of social work education may be found in 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 programme was introduced in Amsterdam in 1899. These efforts are where social work education today originates. The initial two-year training course comprising theory and practise is ascribed 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 pleasant visiting in the 1870s is when social work education really got started. She taught 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 promoted her work.

The Barnetts, who founded the men's training facility Toynbee Hall, had little 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 established in Britain at the end of the 19th century. Other continents followed somewhat later[7], [8].

### **The Americas**

In the US, professional social work education 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 included lectures, group discussions, research projects, site visits to organisations and institutions, and hands-on job experience under the guidance of knowledgeable agency guides. As the New York School of Philanthropy, the study changed into a one-year curriculum 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 inside a university, it was renamed as the University of Chicago School of Social Service Administration in 1920.

### **Various Continents**

#### **Latin America**

Dr. Rene Sand of Belgium and Dr. Alejandro del Rio of Chile, two extraordinary individuals, 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 course 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 recognized. 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 authorised in 1932.

With a few exceptions, white kids were the only ones being accepted into 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 recognised in Asia in 1922. A Bachelor of Arts degree was awarded after a four-year study. However, it was suspended since it did not survive the Communist revolution. Therefore, the Tata Institute of Social Sciences, which was acknowledged in 1936 and became a university in 1964, deserves credit for founding the first school of social work in Asia. An American missionary from Chicago named Clifford Manshardt recognised The

Nagpada Neighbourhood House in Bombay and subsequently 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 may be explained by historical factors.

### **Australia**

Australia previously had a social work tradition that was mostly based on US and UK models, and it wasn't until recently that more locally generated theory, practise, and publications began to appear. Prior to World War II, Sydney, Melbourne, and Adelaide each had one of the original five recognised social work training institutions, which were located outside of universities and bordered by the years 1929 and 1937. These earliest institutions provided a two-year undergraduate general social work programme as well as a one-year medical social work specialisation that could be pursued following the general training. Most of the early programme directors were British women with training in medical and psychiatric social work. In Australia, the practise of social work is mostly sanctioned by the government, with non-government (volunteer) and religious organisations having a smaller influence.

The majority of social workers nearly two thirds work for state and federal social service agencies, with the remaining one third employed by a variety of non-profit and religious institutions[9].

### **Professional Organisations Are Growing**

Many women's colleges recognised the Intercollegiate Bureau of Occupations in New York City in 1911 to hasten job placement for its graduates. In an effort to be accepted by the academic world, social work educators provided further motivation for the creation of professional groups. Other professional organisations, such as the National Association of School Social Workers (1919), the Association for the Study of Community Organisation (1946), and the American Association of Medical Social Workers (1918), were developed as speciality areas emerged.

### **Social Workers National Association**

The National Association of Social Workers (NASW) was created in 1955 as a result of the merger of many social work organisations. NASW is now the largest social work association in the world, with more than 100,000 members. Graduates of recognised bachelor's and master's degree social work programmes offered by the Council on Social Work Education (CSWE) are eligible for full membership in NASW. The NASW offers associate membership to various human care professionals. As a membership organisation, NASW supports social work professionals by providing them with resources and assistance, encourages professional growth, creates practise standards and an ethics code, and promotes the humanitarian principles and values of social work.

### **Social Work Education Council**

The organisation that established standards for social work education is the Council of Social Work Education (CSWE), which was founded in 1952. Although the CSWE was primarily tasked with certifying master's degree programmes, it has now been involved in all phases of social work education, including baccalaureate degree preparation. As of 2000, 139 MSW programmes and 421 BSW programmes were certified by the Council on Social Work

Education (CSWE). The certification of programmes, conferences for educators, professional development practises, task force work on educational programming, and journal publishing are all ways that CSWE achieves its goal of promoting high-excellence social work education.

### **Current Tendances and Methods**

Numerous nations have established social work as a legitimate profession, and there is a constant need for qualified social workers. Today, social workers operate in a variety of places, including hospitals, mental health and community centres, schools, social service organisations, workplaces, courts, and prisons. They provide clinical or diagnostic testing services addressing a broad spectrum of psychological diseases in private practise. Although social workers are often employed in cities or suburbs, some social workers also work in rural areas.

### **Career Pathways**

Through 2010, the employment of social workers is anticipated to grow more quickly than the average for all professions. The number of aged people is growing quickly, which is leading to an increase in employment for gerontology social workers. Demand for social workers will also increase due to ongoing concerns about crime, juvenile delinquency, and assistance for the mentally ill, the intellectually retarded, the physically impaired, AIDS patients, as well as people and families in crisis. For social workers, consulting, research, and teaching are other employment opportunities. Some contribute to the formulation of public policies by researching and supporting policy perspectives in government organisations and academic institutions.

### **Legitimate Control (Licencing)**

The profession had followed the example of more established professions and pushed for the adoption of licencing regulations to limit the practise of social work to trained professionals. As of 1994, social work is governed in all US states and territories, with 47 requiring licences and the other six requiring registration. Social workers are entitled to third-party payments in 33 states plus the District of Columbia. However, licencing is opposed on the grounds that it is too exclusive and elitist. Whether or whether licencing is a good idea, it serves as the surest sign of a job's status as a profession in the modern workplace.

### **Private Practise of Social Work**

Social work has always been carried out in either public or private non-profit organisations. However, an increasing number of social workers are increasingly working in private for-profit companies and fee-for-service contexts. Social workers provide services, often counselling or therapy, for an hourly charge in private fee-for-service organisations, which are typical of those used by professionals like doctors and attorneys. Drug and alcohol treatment facilities, nursing homes, eating disorder clinics, adult day care facilities, and companion services are among the numerous private for-profit companies that employ (or are owned by) social workers. According to the Bureau of Labour Statistics, the percentage of self-employed social professionals will rise over the 20 percent bracketed between 1990 and 2005.

## **CONCLUSION**

In conclusion, the creation of social terms overseas is an intriguing example of how language and culture are dynamic in a world that is becoming more linked. The speed with which

language has spread internationally serves as evidence of the influence of globalisation, international travel, and digital communication tools on language development. In addition to lexical advances, social terms from one culture enter other languages and carry with them cultural subtleties and views. However, there are drawbacks to adopting social expressions from other cultures, such as the risk of misunderstanding, the loss of cultural context, and worries about cultural appropriation. The use of these terminology necessitates striking a careful balance between valuing linguistic variation and upholding the veracity of cultural conceptions. The creation of social terms overseas serves as a reminder that language is not static; it is a living creature that reflects the developing nature of human connection and expression. As civilizations continue to communicate and share ideas. In the end, this occurrence encourages us to celebrate the depth of linguistic variety while advancing an international conversation that respects and values the distinctive cultural settings from which these words come.

## REFERENCES:

- [1] J. C. Marques, "Business diplomacy in Brazil: Early lessons from an emerging economy," *Adv. Ser. Manag.*, 2017.
- [2] M. Pescaru, "Family Education - Guidelines and Actual Practice in Romania," *Sociol. Anthropol.*, 2017.
- [3] I. O. Tyurina, A. V. Neverov, and M. A. Ulyanychev, "Technoparks and science-intensive production: An advanced experience," *RUDN Journal of Sociology*. 2017.
- [4] K. Ananda, "Politics after a ceasefire: Suffering, protest, and belonging in Sri Lanka's Tamil diaspora," *Diss. Abstr. Int. Sect. A Humanit. Soc. Sci.*, 2017.
- [5] M. Laaniste, "Sõjakaadrite sobitamine isamaa ekraanidele. Sõda taasiseseisvumisjärgses eesti mängufilmis / Reframing War for the Nation-state's Screens," *Methis. Stud. Hum. Est.*, 2017.
- [6] W. Szymański, "Globalisation, money, taxes – past and present," *Kwart. Nauk o Przedsiębiorstwie*, 2017.
- [7] C. Ryngaert and M. Zoetekouw, "The end of territory? The re-emergence of community as a principle of jurisdictional order in the internet era," in *The Net and the Nation State: Multidisciplinary Perspectives on Internet Governance*, 2017.
- [8] G. Low, "'Read! Learn!': Globalisation and (G)localisation in Caribbean Textbook Publishing," in *New Directions in Book History*, 2017.
- [9] J. G. Cooke, "Understanding the G5 Sahel Joint Force: Fighting Terror, Building Regional Security?," *Cent. Strateg. Int. Stud.*, 2017.

## CHAPTER 6

### EVOLUTION OF SOCIAL WORK TRADITION AND EDUCATION IN INDIA STRUCTURE

---

Neelam Swapnil Naik, Assistant Professor  
Department of ISME, ATLAS SkillTech University, Mumbai, Maharashtra, India  
Email Id-neelam.naik@atlasuniversity.edu.in

---

#### ABSTRACT:

"Evolution of Social Work Tradition and Education in India" explores the historical progression and contemporary organisation of social work as a field and profession in the Indian setting. This abstract tries to highlight significant influences, changes, and difficulties that have affected the development of social work education and practise in India. In India, social work has changed from being a traditional form of community assistance to a formalised profession with a long history entrenched in the country's richly varied social and cultural fabric. This abstract examines how social work evolved from unorganised acts of altruism and community service to a systematic profession that deals with challenging societal concerns. In India, the development of social work education has been divided into several periods. The profession progressively acquired acceptance and formalisation following independence, building on its early origins in humanitarian endeavours during the pre-independence period. In India nowadays, there are several universities, colleges, and specialised training facilities that provide social work education. The curriculum places a strong emphasis on a comprehensive approach, fusing academic theory with real-world application to get pupils ready for a variety of societal concerns. Cultural variety, social hierarchy, and changing requirements are only a few of the variables that have an impact on the framework of social work education in India. The abstract examines how the field has changed in response to social changes and new issues including poverty, gender inequality, access to healthcare, and human rights activism. It also looks at how non-governmental organisations and governmental policies have influenced the development of social work education and practise.

#### KEYWORDS:

Academic, School, Social, University, Welfare.

#### INTRODUCTION

After making the appropriate references and making an effort to comprehend the notion of social work and its evolution in India, it is only possible to grasp a systematic analysis of social work, its philosophy, values, and principles. It should include a range of perspectives and points of view with respect to its expansion and development. The social work profession is largely dedicated to standing in solidarity with socially excluded groups. Vital human rights are often infringed for those who are materially, physically, mentally, socially, or emotionally poor. Lack of things causes impotence, which pushes individuals out of the system on a social, economic, and political level. People who are on the margins are susceptible to exploitation and deprivation at the hands of those who hold surplus material goods.

Therefore, this profession acknowledges the need to empower marginalised individuals so that they may take charge of their own growth and wellbeing. Gaining control of one's self and the things that constitute one's power is the process of empowerment. This process tries to change the nature and focus of the systemic forces that oppress the weak.

### **Mediaeval Period (1206–1706) Social Reform**

The strategy used while discussing social reform practises throughout the mediaeval era would be to place less emphasis on specific kings and their accomplishments and more emphasis on the degree to which they contributed to changes in social institutions and structure. The Muslim Sultanate, which played a significant role in the development of the mediaeval era, was inspired and propelled by the same sense of altruism in the fields of religion and education. The definition of the position and responsibilities of the kings was required by the practical requirements of stabilising conquered territory and establishing effective government in a foreign nation. These obligations included keeping the peace, guarding against outside troops, collecting taxes, and ensuring that subjects were treated fairly. The rulers showed little interest in advancing the general welfare of the people beyond these narrow secular duties. The Muslims were required by their faith to assist the poor by paying Zakat, which is yearly legal alms of five different items: money, animals, grain, fruit, and goods. Water supplies, mosque construction, the construction of sarais, and charitable giving to the destitute were all considered to be acts of piety.

Among the Muslim sultans, Humayun was the first to initiate measures to forbid the Sati system. In 1583, the great emperor Akbar led the way in bringing about social change in India by outlawing slavery. He established equality between all people, regardless of class or religion, and recognised a comprehensive system of aid for the poor that was divided into two categories: one was regular, organised assistance that was systematic and organised, and the other was cash assistance given to anyone in need who requested it [1], [2].

### **Sarvodaya Movement and Gandhiana Ideology**

Without addressing Mahatma Gandhi, one of the most significant social reformers, any examination of the origins and growth of social work in India would be incomplete. He served as an example of the combination of political and social reform and promoted the idea that the nation should not only be free from foreign servitude but would only really grow if social ills do not obstruct this process. Gandhiji's arrival was a pivotal moment in the social reform movement. As a vital component of the socio-political struggle, social reform practises were linked to the fight for political independence. The involvement of women, peasants, and members of lower castes like the Harijans led to the movement's emergence as a mass movement. Thirdly, the new sociopolitical movement pushed individuals to take direct action via their own personal or group effort in addition to the older techniques of forming public opinion and influencing governmental decisions. In other words, the focus was on direct citizen activism like as picketing, individual Satyagraha, defiance of authority, and in certain circumstances, fasting until death.

During this period, a strange social welfare paradigm was quickly established. It was completely out of step with the social climate of the nation at the time, as well as with the tradition of social assistance and reform in our country. It was a model created to address the requirements of an industrial urban society that emphasized social stratification, a specialised division of employment, and industrialization. It was rehabilitative, individualistic, and more closely related to social control techniques than social reform. The newly emerging generation of professional social workers was unable to forge a connection with the indigenous social welfare paradigm that had developed at the time. The pre-Gandhian social change was something they tended to favour in their search for legitimacy. Because they had a western education and are mostly members of the emerging urban middle class, they identify more strongly with pre-Gandhians than with Gandhi and the post-Gandhian Sarvodaya group.

Since India gained independence, Gandhiji's values have influenced the government's social policies. His efforts are evident in the constitution's adoption, which guarantees freedom of conscience, worship, speech, and expression while outlawing discrimination based on race, caste, or sex, in the country's political-administrative consolidation, and in the nation's progress towards a welfare state by emphasising the challenges of social welfare and a careful examination of the issues related to them.

### **Social Welfare and Sarvodaya**

Gandhiji defined social welfare as Sarvodaya, which is Sanskrit for "the welfare of all at all stages of life." At the same time, he placed a high priority on the welfare of the poorest and most deserving people, including women, the homeless, and rural residents like Harijan. His positive agenda addresses all aspects of personal, social, and societal life in addition to emphasising the wellbeing of everyone. Mahatma Gandhi implicitly introduced precise plans of action while promoting the cause of social change and devoting himself to the elimination of all social ills. He encouraged intergroup interactions, shaped favourable public opinion, started large-scale initiatives, and brought about changes at a large scale. Gandhiji's ideology was founded on the value and dignity of every person. He mumbled something about the worth of effort and everyone's right to a living. Instead of forcing his opinions on others, he demonstrated compassion and empathy[3], [4].

The fundamental tenet of "Sarvodaya" was the need for self-government on behalf of the people in order to achieve equality and justice. Given the required assets, this concept recognised that individuals are informed about their circumstances and how to handle them. It recognised that people had the freedom to choose their own paths and lifestyles and that local solutions must take into account the reality of regional resources. The Sarvodaya group's positive actions in rural areas were aimed at social reconstruction, which they whispered in the air. Their mission was to create an equitable society free from man's use of man. The village communities were the centre of their work rather than a small number of outcasts who were suffering from poverty. Their primary goal was to address societal issues like the practise of untouchability, which could only be accomplished by drastically altering the social structure centred on consumption.

In this context, it would be accurate to say that Gandhiji and Sarvodaya helped lay the foundation for the development of the social work profession in India. He imposed values contrary to social work practises, objectives, philosophies, and procedures. Gandhiji's approach to social work, however, was quite different from that of professional social workers in that it placed a greater emphasis on the problems facing rural society. The goal of social work was to change the social structure in order to create an equitable society, not only to ameliorate and rectify. He paid very little attention to urban civilization. In addition to developing social work practises, he united societal transformation and personal growth as social work's two main objectives. societal workers are primarily concerned in both societal transformation and assisting the individual in adjusting to his current circumstances, which is the essence of social work's dual ideals. Gandhiji therefore had a significant impact on creating the intellectual environment that allowed for the development of professional social work in India.

### **Connection Between Professional and Voluntary Social Work**

Voluntary social work has traditionally been seen as relieving suffering or offering support to disadvantaged and marginalised groups in society, either individually or collectively. Voluntary social work has evolved into one of the most revered virtues because it is associated with generosity, empathy, philanthropy, and a spiritual drive to help others who

are struggling. It is emphasised with a sincere sense of devotion, with little or no regard for financial gain, status, or political gain. In India, voluntary social service has a long and storied history. Benefits of charity, philanthropy, collaboration, and a generous disposition towards the needy have long been lauded, as is typical in traditional community-based culture. The core value of Hindu culture has always been compassion for the oppressed. Due to the association between this volunteer labour and honorary or unpaid services, the paid worker does not have the same level of respect as the professional social worker. Even though the word "voluntary" now refers to any organised social work, whether paid or unpaid, managed by government or non-governmental organisations, unpaid social work still has a significant position in Indian society.

The organisation of welfare behaviours on systematic rows was brought about by the transformation of social realities along with social reform movements. It was necessary to convey interdisciplinary knowledge and skills in order to create a dedicated workforce capable of acting to better serve the goals of social development. As a result, training was required to handle and address the complex problems plaguing Indian society. Although both professional and volunteer workers have a humanitarian perspective, their professional scientific background distinguishes them from one another. A growing emphasis is now placed on the need to create networks flanked by state agencies and the voluntary sector in order to facilitate the effectiveness of the management of developmental programmes, despite the fact that there is little variation between the voluntary and professional social work, which primarily lies in the technique and mode of delivery.

## DISCUSSION

The organisation of social work education in India reflects the need for a thorough strategy that incorporates both academic and practical practise. This method gives aspiring social workers the tools they need to interact productively with various cultures and complex social concerns. The curriculum's expansion to include modern issues like gender equality, poverty eradication, and human rights indicates the profession's openness to new problems. The development of social work in India has significant challenges, nevertheless. Despite the profession's great advancements, there is still a need for sufficient funding, modern teaching techniques, and a robust research culture. In a nation with such a rich variety, ethical issues and cultural sensitivity also continue to be crucial. Indian social work history and curriculum have evolved throughout time, which is evidence of the profession's flexibility and resiliency. Addressing the continuing issues and promoting cooperation between educational institutions, practitioners, policymakers, and communities are crucial as the profession develops. By doing this, social work may continue to be a force for good, strengthen marginalised groups, and advance the general objective of a more fair and equitable Indian society.

### India's Social Work Education

The first social work training programme, according to the university. Through the Social Science League, Grants Commission was established in Bombay in 1920. This was a brief training designed for volunteers working in the welfare sector. In Bombay, the first formal training programme for a career in social work was acknowledged in 1936. The founding of the Sir Dorabji Tata Graduate School of Social Work (later known as the Tata Institute of Social Sciences) is regarded as the beginning of social work education in India. After a two-year training programme, it welcomed mostly graduates (sometimes a small number of undergraduates as well) and granted a Diploma in Social Service Administration. Up until 1942, the Institute accepted new students every other year. As the management believed that

it would restrict the ability to experiment, it did not seek affiliation with a university. However, TISS was given university status in accordance with Section 3 of the UGC Act.

Kashi Vidyapeeth, Varanasi, and College of Social Service, Gujarat Vidyapeeth, Ahmadabad, were recognised after India gained its independence in 1947. In 1948, Delhi School of Social Work (DSSW), the first institution to offer a two-year postgraduate course leading to a Master's degree, was established under the auspices of North YWCA of India. The University of Delhi awarded affiliation in 1949, and in 1961 it took over control of the school. The Department of Social Work at Lucknow University was established in 1949, and the first school affiliated with the university was recognised in Baroda in 1949–50. Madras School of Social Work (1952) and others afterwards gained recognition across the whole nation[5], [6].

Programmes and services for social change in the areas of social development, welfare, and crisis intervention are needed by the growing social situation, which in turn calls for professionally trained people with specialised knowledge and skills. Therefore, the quality of the human resource in the developmental and welfare institutions, both governmental and non-governmental, is invariably connected with the effectiveness and efficiency of the developmental initiatives, social reform, and social action to enable the marginalised sections of society to participate in this process.

The number of academic institutions within the university system that provide professional social work degrees has increased over the last 60 years. There are now over a hundred professional training institutes, some of which provide Bachelor's and Master's degrees as well as Certificate programmes in social work. A PhD programme is also offered by certain of them. According to data, Maharastra is obviously in the forefront when it comes to social work education, with over fifty recognised colleges. Therefore, unlike states in the far north and east like Punjab, Jammu & Kashmir, the Himalayas, and the north eastern hill states, which have zero institutions, Maharastra, Tamil Nadu, and Karnataka have a cluster of institutions. This highlights the unevenness of social work institutions' territorial representation and the need of ensuring the discipline's methodical advancement within circumstances of spatial sharing[7], [8].

In order to promote, maintain educational standards, and coordinate social work education, training, research, and practise, the University Grants Commission established the First Review Committee for Social Work Education in 1960 and the Second Review Committee in 1975. The study was written with the understanding that each profession must examine its history and must look to the future in order to be able to train its members for practise. The creation of a National Council on Social Work Education for the advancement and growth of social work education in India was one of the important choices. The need of connecting social work education to the social contexts in which the profession is practised was highlighted by the Third Review committee for social work education in 2001. It recommends dividing the curriculum into four groups or areas. The core domain consists of the four domains. Interdisciplinary domains, elective domains, and supporting domains. The supporting domain provides the information and abilities to support the core domain, whereas the core domain consists of philosophy, ideology, values, ethics, theory, and ideas. The theories and ideas from other disciplines that are connected to the field of social work are found in the transdisciplinary domain. Courses in the elective areas are optional. The committee emphasised the need of providing chances for practise learning for the students. Additionally, it suggested the employment of various instructional strategies for the students' overall growth.

A voluntary standard-setting body of educational institutes called the Association of Schools of Social Work in India serves as the voice of social work educators. It is a national forum on all issues relating to social work education and was established in 1959. It has been instrumental in planning staff development seminars, reviewing course materials and syllabi often, doing research on social work education, creating teaching materials, etc. Because it is an organisation of a volunteer character, it has always tried to create teaching standards but hasn't been very effective in enforcing them.

A leader in aloofness education, the Indira Gandhi National Open University has made steps to provide social work education. It has created curricula with the student in mind, attempting to emulate the paradigm of conventional education in both fieldwork and classroom instruction. It strives to create a skilled workforce that is capable of carrying out the duties and responsibilities established by the profession to pursue and fulfil its purposes. In the history of professional education and social work training, the innovative decision to provide aloofness education in this area represents a turning point. The development of teaching aids and publications, the creation of a curriculum/syllabi in associations, institutions, and organisations at the national level responsible for upholding academic standards, the creation of a syllabus that is relevant to the current situation and meets local and local needs, and the development of integrated knowledge and skills in working with people are just a few of the appropriate steps that have been taken to close many gaps in social work education[9], [10].

### **Concerning Areas for the Development of Social Work Education**

As we draw to a close, we made an effort to quickly touch on the areas that need attention as social work education develops. The main goal of this is to guarantee that social work education is developed systematically within circumstances of geographic proximity and connection with reputable boards and institutions. In order to establish a ladder education plan with multiple termination points connected to job functions in the nation and to connect each level with the next, sustained efforts must also be undertaken. It is necessary to make ongoing efforts to create curricula that are relevant to social realities. Along with this, additional important issues include producing research and teaching materials for social work education at all levels, as well as research expertise development and project financing.

Organisational structures are necessary for bringing change, development, and stability in growth to such progress in the intended direction. A panel on social work education, for instance, is located in the same rows as those for other subjects by the University Grants Commission. However, the profession of social work does need the right adjustments. Additionally, a distinct Division for Scheduling Research, Evaluation and Monitoring (PREM) has been recognised by the Department of Social Welfare, Government of India, which has far-reaching consequences for improving professional practises. Data has been made available as a result of its work conducting research projects and compiling statistics with the Scheduling Commission.

### **CONCLUSION**

In conclusion, the development of social work tradition and education in India is an outstanding example of a journey that reflects the social, cultural, and political development of the nation. Social work has been crucial in resolving India's many socioeconomic issues, from its philanthropic beginnings to its present standing as a professional profession. The transformation from a mostly unstructured practise to a structured educational framework highlights the profession's increasing importance in promoting constructive social change. In conclusion, the development of social work tradition and education in India shows a dynamic journey from unstructured help to a recognised profession. The discipline has shown that it

can maintain its essential ideals while adapting to changing social requirements. This shed light on social work's contributions to social progress and human well-being by providing insights into the discipline's historical history, contemporary organisation, and difficulties in India.

#### REFERENCES:

- [1] D. Das, "What's in a Term: Can Feminism Look beyond the Global North/Global South Geopolitical Paradigm?," *M/C J.*, 2017.
- [2] C. Shelley, "Global Ethics and Theological Ethics," in *Ethical Exploration in a Multifaith Society*, 2017.
- [3] A. Bernasconi and S. Celis, "Higher education reforms: Latin America in comparative perspective," *Educ. Policy Anal. Arch.*, 2017.
- [4] J. Walther, S. E. Miller, and N. W. Sochacka, "A Model of Empathy in Engineering as a Core Skill, Practice Orientation, and Professional Way of Being," *J. Eng. Educ.*, 2017.
- [5] N. W. Sobe, "Travelling researchers, colonial difference: comparative education in an age of exploration," *Compare*, 2017.
- [6] I. Ponnuswami and N. Harris, "Teaching research methods to social work students in India and Australia: reflections and recommendations," *Soc. Work Educ.*, 2017.
- [7] V. I. Zinovieva and N. I. Naumova, "Development of the specialty 'Social Work' in the educational system of Kazakhstan," *Vestn. Tomsk. Gos. Univ.*, 2017.
- [8] P. Silva *et al.*, "Educational leadership for social justice in Costa Rica, Mexico, and Spain," *J. Educ. Adm.*, 2017.
- [9] J. R. Jewell and A. P. Owens, "Confronting carceral power through experiential learning in macro social work practice," *Soc. Work Educ.*, 2017.
- [10] R. Raaper and M. Olssen, "In conversation with Mark Olssen: on Foucault with Marx and Hegel," *Open Rev. Educ. Res.*, 2017.

## CHAPTER 7

### INVESTIGATING THE IMPACT OF PROFESSIONAL SOCIAL WORK: NATURE, SCOPE, GOALS AND FUNCTIONS

Dr. Yukti Khajanchi, Assistant Professor

Department of ISME, ATLAS SkillTech University, Mumbai, Maharashtra, India

Email Id-yukti.khajanchi@atlasuniversity.edu.in

#### ABSTRACT:

Professional social work is a dynamic field devoted to promoting social justice, constructive change, and individual well-being. This abstract investigates the varied character of social work as a profession, highlighting its emphasis on helping people to overcome obstacles and improve the quality of their lives. Professional social work encompasses a broad variety of disciplines and industries. The range of social work demonstrates its dedication to resolving social disparities and fostering inclusion, ranging from child welfare and healthcare to campaigning for marginalised people and policy creation. The abstract explores the numerous contexts in which social workers are crucial players, often serving as a bridge between people and the necessary support networks. Professional social work's fundamental objectives are rooted on social fairness, human rights, and individual dignity. The abstract looks at how social workers seek to close gaps, improve access to resources, and provide an atmosphere where everyone has a chance to succeed. It emphasises the function of social work in promoting social cohesiveness and closing social service gaps. A wide range of duties and responsibilities are included in the activities of professional social work. This abstract examines the roles that social workers play as community organisers, educators, counsellors, and advocates. They are responsible for determining the needs of their clients, creating intervention strategies, offering emotional support, and advocating for governmental changes to bring about social change. The abstract emphasises how crucial adaptation and flexibility are in carrying out these tasks in the ever-changing social environment.

#### KEYWORDS:

Community, Dignity, Professional Social, Science.

#### INTRODUCTION

Different individuals give social work different meanings. Some people define social work as shramdan, whereas others associate it with charity or disaster assistance. Services like cleaning houses or the neighbourhood would fall under the category of (shramdan). However, not all of these include social work. Social work aids those who are experiencing behavioural issues, such as children, marital difficulties, and difficulties with chronic patients' rehabilitation. The causes of misunderstandings are: Social workers are unable to distinguish between social work's traditional religious components and its western professional components. Since social workers are focused on resolving issues of a daily nature, terminology has not advanced. Since the majority of the results come from the social sciences, precision and accuracy are weak.

Social work deals with issues relating to the fact that the average person has certain set ideas. However, face-to-face communication between the professional and the client is important in social work. In such situations, a social worker not only provides immediate assistance but also aids in resolving interpersonal conflicts and adjusting issues brought on by disasters and natural catastrophes. Social work describes the level of participation required to address deeper problems and other relationship concerns.

## Science Behind Social Work

The practise of social work has a solid scientific foundation. Social workers do not value knowledge in and of itself. Despite borrowing from fields in the social and biological sciences that are unrelated to social work, social work is based on a corpus of scientific knowledge. Like every other subject, social work contains three different categories of knowledge information that is hypothetical and has to be transformed into tested knowledge. It is necessary to transfer assumption knowledge, which is practical wisdom, into hypothetical knowledge and then from there to tested knowledge[1], [2].

The information is taken from a variety of fields, including sociology, psychology, anthropology, political science, economics, biology, psychiatry, law, and medicine. Understanding of human nature has benefited from the contributions of all academic fields. Social workers utilise this information to help clients with their problems. Humanitarianism is the foundation of social work. Given that it is based on science, it is known as "Scientific Humanism." The "Philosophy of Social Work" is an organised set of ideals that form the foundation of social work. Social work is grounded on the belief in the inherent dignity and value of each human. Man is a sacred object, not because he is wealthy or powerful, but because he is a fellow human. Each person is endowed with value and dignity by human nature, which all other people must respect.

Discrimination based on caste, colour, ethnicity, sex, or religion is not tolerated in social work. "Social Darwinism" and the "survival of the fittest" are concepts that social work rejects. In other words, social work does not assume that only the strong would survive in society while the weak will die. Social workers place equal importance on those who are frail, handicapped, or in need of care. Despite having different psychological, social, and economic features, the person is seen as a whole with the same value and respect. The social worker respects individual characteristics as well as the capacity of the person. Self-determination of the person is valued. He has to be comprehended from both a household and cultural standpoint. The practise of social work combines "idealism and realism". A person is important to a social worker, but society is also important. The social environment substantially shapes the person. However, the ultimate blame for an individual's actions and behaviours rests with that person. The issue that the customer is upset about must be resolved by the employee. So, by definition, social work is problem-solving.

## Description of Social Work

The goal of social work is to assist those in need so that they may become self-sufficient in handling their problems. It is both an art and a science. In the sense that information from several disciplines develops a social worker's body of knowledge and that she/he employs this theoretical foundation in practise to assist others, social work is science. It is necessary to put theory into practise. It requires a certain level of capacity, which is called skill. Therefore, professional social work must be developed into a professional service using chosen knowledge and a set of social work ideals.

A social worker must build trusting relationships with the clients. He or she need to be proficient in conducting interviews and producing reports. She or he should be able to diagnose, that is, determine the root of the issue, and then she or he should develop a treatment strategy. The four main phases of social work are assessing the issue, planning a solution, putting the plan into action, and assessing the results. The issue cannot be solved just by the social worker's intense desire to assist the client. He or she need to be able to assist their clientele. His or her understanding of how to assist others will be improved by learning about social work techniques. Social work techniques include:

1. Societal casework
2. Social group activity.
3. A local organisation.
4. research in social work.
5. Social welfare management.
6. Social engagement.

The first three are acknowledged as direct aiding techniques, whereas the latter three are considered supplemental or auxiliary techniques. These six social work techniques provide methodical, well-thought-out ways to assist individuals. Social casework deals with people's problems, whether they occur alone or in conjunction with other people and their surroundings. A person is a part of the issue when he is unable to solve it on his own for a variety of reasons. Sometimes his anxiousness makes him momentarily unable to solve the problem. His social functioning is compromised in any scenario. The case worker gathers data on the client's whole environment, ascertains the reasons, creates a treatment plan, and attempts to influence the client's view and attitudes via professional connections[3], [4].

Social group work is a social work service in which a certified professional works with clients in a group setting to help them develop better interpersonal and social skills. Individuals play a big role in group work, and adaptable approaches that prioritise the individual's personality development in group connections and group functioning assist people enhance their social relationships. The group serves as the medium via which and within which people are assisted in making the essential modifications and changes.

Another approach to social work is community organisation. A community is a collection of groups, therefore it implies structured networks of connections, yet in reality no community is entirely structured. Community organisation is a process used to make a concerted attempt to strengthen ties within a community. Community organisation involves identifying problems, locating resources for resolving problems in the community, fostering social ties, and creating the appropriate plans to achieve the goals of the community. With this approach, the community may become independent and foster cooperation among its members.

Social work services, both public and private, are organised and managed via a process called social welfare administration. Some of the duties of a social worker in administration include developing programmes, mobilising resources, involving personnel selection and recruitment, proper organisation, coordination, providing skillful and compassionate leadership, guiding and supervising the staff, dealing with financing and budgeting for the programmes, and evaluation.

Social work research is a methodical examination to learn new information, test previous assumptions, validate current theories, and identify causal links between the issues the social worker is interested in.

Any form of social work project must first be thoroughly studied via social work research and surveys in order to be launched scientifically. The goal of social action is to bring about the desired changes to guarantee social development.

Some of the behaviours of the social workers using the method of social action include raising awareness of social problems, mobilising resources, inspiring various groups to speak out against bad practises, and also creating pressure to bring in relation to the law. Through individual, group, and self-help programmes, it aims to strike a good balance between community needs and solutions.

## DISCUSSION

Professional social work remains a ray of hope and action as the world changes. Social work embodies humanitarianism in its unrelenting dedication to promoting good change and upliftment of people in need. This conclusion highlights the continuing significance of professional social work's values, practises, and commitment to a brighter future for everyone while affirming the substantial achievements that it has made to society. The ability of professional social work to influence individuals, families, and communities demonstrates its long-lasting effect. Social workers contribute to a more fair, compassionate, and equitable society by working hard to improve the wellbeing of vulnerable people and remove the structural hurdles that obstruct development.

### The purposes of social work

The repair, supply of belongings, and prevention are essential social work tasks. These are entangled and dependant on one another. The two features of restoration of damaged social functioning are curative and rehabilitative. The therapeutic component removes the causes of the person's decreased social functioning. This implies that the causes of problematic interpersonal interactions are eliminated in order to fix them. The person must become used to the new treatment or gadget offered after eradicating the causes of the issue. The person receives assistance in adapting to the demands of the novel circumstance. What is known as the rehabilitation component is that. For example, a hearing aid is recommended as a treatment option for a partly deaf youngster whose social interactions are hindered by the condition. The therapeutic component is that. The rehabilitation component is getting used to the hearing aid.

Possession provision has two developmental and educational features. The purpose of the developmental part is to strengthen personality traits necessary for successful social interaction as well as to increase the usefulness of the assets. For instance, Mr. & Mrs. X are content with their lives despite having occasional disagreements. There is no conflict in their marriage, and they are not seeking a divorce. However, they may resolve their issues and strengthen their relationship with the aid of a family counselling organisation. The acknowledged developmental factor is that. The goal of the educational spectrum is to familiarise the general public with certain conditions and requirements for brand-new or evolving scenarios. An educational process can include, for example, a lecture delivered by a counsellor to ease family and marital problems. Preventing social dysfunction is social work's third role. It entails the early identification, management, or abolition of conditions and events that could compromise efficient societal functioning. For instance, establishing a youth club for males in particular areas may aid in the prevention of juvenile criminality. Pre-marital counselling for young people may help to avoid future marital problems[5], [6].

### Objective Of Social Work

Social work seeks to alleviate suffering by finding solutions to people's problems. Regarding their bodily and mental health, people experience psycho-social issues. Separate from this, issues with adult and child adjustment may be addressed. In other words, social work improves social functioning in people, communities, and families by offering recreational services to the general public, and by promoting the wise use of leisure time, it may reduce crime and delinquency in society. Additionally, it connects the client system with the required assets. Social work assists the individual in bringing about changes in the environment that are beneficial to his own growth and development. Social work promotes democratic ideas and the growth of positive interpersonal relationships, which leads to appropriate changes with the family and neighbourhood. Social work does not take "Social

Darwinism" into account. It rejects the idea of "survival of the fittest." Because of this, it promotes social justice via legal assistance. Through the creation of social policy, it also advances social justice. The network that delivers social services is improved through social work as well.

The social worker is a person, too. She or he will go through all the feelings that a person goes through. She or he may feel superior since they are in a position to assist others. The social worker may sometimes empathise with the client and feel the same emotions as the client when the client is recounting sad or unpleasant prior events. The social worker may sometimes have a tendency to regard the client as a reflection of herself or himself. The worker's upbringing and experiences in the past may be the cause of everything. Even more so for the professional, she or he must be aware of and in control of their own emotions. Members are held to the code of ethics by both official and informal social control techniques. When a profession is acknowledged, it is one. Only by reserving employment for those with technical training, prioritising qualifications for jobs, raising awareness for promotions, and other actions can one get recognition.

### **Social work and spirituality**

India is the birthplace of many faiths and has a deep spiritual history. The Vedas and Upanishads are the spiritual foundation of Hinduism. They provide a technique for managing one's own inner energies in order to comprehend the ultimate truth. Knowing one's own identity and the purposes of life requires knowledge of the truth. It offers a sense of separation from oneself and aids in emotional regulation. Similar to this, numerous faiths assist their followers in achieving similar goals. We believe that serving others means serving God. The foundational premise of social work is humanitarianism. It enhances the dignity and value of people. Social work respects people's individuality, creativity, and potential.

Through proper institutions and timely chances, the social workers are both given the chance to reach their full potential. The social worker will deal with people of all temperaments, including those that are antisocial. She has to adopt a nonjudgmental mindset towards them, embracing people and groups for who they are. The social worker is taught to maintain a controlled professional persona, which prevents her from feeling superior while being on the receiving end of the helpful relationship. She must also learn to have a cool head while interacting with clients throughout her career.

### **Description Of Social Work**

Some people struggle with familial or personal issues. Sometimes they are unable to resolve problems on their own. they need outside assistance. These services are provided by professionals. The person seeking assistance is referred to as a client, and the qualified professional assisting him is referred to as a social worker. Social case work is the term for such charitable endeavours. The customer should be motivated to develop themselves. In order to do social work, a person must be willing to receive assistance. Only the client's own efforts to better his position are supplemented by the social worker. He respects the client's right to self-determination by not forcing his opinion or solution onto them. Social workers shouldn't look down on or feel superior to their clients. They must demonstrate empathy by putting themselves in the client's shoes in order to comprehend the circumstance. However, they shouldn't feel like the customer at the same time. The social worker must acknowledge and comprehend the client's emotions. Hundreds of individuals contribute money and other items to aid the victims of catastrophes and other natural calamities. They won't come into touch with the victims directly. Given that it entails helping the weak, this is sometimes referred to as social service [7], [8].

However, it is crucial for social workers and clients to engage face-to-face. In certain cases, the social worker not only provides short-term assistance but also aids in enhancing interpersonal relationships and resolving issues associated to catastrophe and natural disasters. Social work is the term used to describe the kind of participation required to address deeper difficulties and other interpersonal challenges.

### **Science Underpinning Social Work**

The practise of social work has a solid scientific foundation. Social workers don't think knowledge should be pursued for its own sake. Despite borrowing from several fields of the social and biological sciences, social work is based on a corpus of scientific knowledge. Like every other subject, social work contains three different categories of knowledge.

### **Knowledge Test**

Untested information that has to be transformed into hypothesised knowledge. To change hypothetical information into tested knowledge, which is practical wisdom, hypothetical knowledge must first be transformed into empirical knowledge. The information is taken from a variety of fields, including sociology, psychology, anthropology, political science, economics, biology, psychiatry, law, and medicine. The study of human nature has benefited from the contributions of all academic fields. To help their clients with their difficulties, social workers employ this information.

Humanitarianism is the foundation of social work. It called "Scientific Humanism" since it is based on science. A set of principles that together form the "Philosophy of Social Work" form the foundation of social work. Social work is grounded on the belief in the inherent dignity and value of each human. Man is revered for being a human being rather than for being wealthy or powerful. Each person is endowed with value and dignity by human nature, which all other people must respect. Discrimination based on caste, colour, ethnicity, sex, or religion is not tolerated in social work. Social work rejects the ideas of "Social Darwinism" and "survival of the fittest." Thus, social work does not hold to the idea that only the strong will endure in society while the weak would die. Social workers place equal importance on those who are frail, handicapped, or in need of care. Despite having different psychological, social, and economic components, the person is seen as a whole with the same value and respect. The social worker respects individual diversity as well as their inherent potential. Self-determination of the person is valued. He has to be comprehended from both a household and cultural standpoint. The practise of social work combines "idealism and realism". A social worker values each individual client, but they also value society. The social environment substantially shapes the person. But in the end, it is the person who must take responsibility for his or her actions. The employee must address the issue that is upsetting the customer. Consequently, social work is a problem-solving profession.

### **The purposes of social work**

Restoration, resource supply, and prevention are the core duties of social work. These are entangled and dependant on one another. There are two parts to restoring damaged social functioning: curative and rehabilitative. The therapeutic component removes the causes of the person's decreased social functioning. That implies problematic interpersonal relationships are fixed by getting rid of the causes. The person must adapt to the new therapy or technology provided once the causes of the issue have been eliminated. The person receives assistance in adapting to the demands of the novel circumstance. That is referred to as the "rehabilitative aspect." For instance, a hearing aid is recommended as a treatment option for a partly deaf

youngster whose social interactions are hampered by the condition. The therapeutic component is that. The rehabilitation component is getting used to the hearing aid.

Developmental and instructional characteristics are two facets of resource provision. The developmental part aims to increase personality traits for successful social interaction as well as the efficiency of the resources. For instance, Mr. & Mrs. X are content with their lives despite having occasional disagreements. There is no conflict in their marriage, and they are not seeking a divorce. But they may resolve their conflicts and strengthen their bond with the aid of a family therapy centre. The developmental element is what is referred to as that. The educational spectrum is intended to familiarise the public with certain circumstances and requirements for brand-new or evolving scenarios. An educational procedure can include a discussion delivered by a therapist to ease family and marital issues. Preventing social dysfunction is the third purpose of social work. Early identification, management, or eradication of factors and circumstances that might lead to problems is part of it. Professional Social Work: Nature, Scope, Goals, and Functions. Effective social action may be hampered by social work basics. For instance, establishing a youth club for males in particular locations may aid in the prevention of juvenile criminality. Pre-marital therapy for young people may help to avoid future marital issues[9], [10].

### **Public Service and Ethics**

Any profession often affords its practitioners a lot of power. A layperson who needs social work assistance could be familiar with the details of the issue. A social worker's professional assessment and recommendations are vital, and neither should be questioned. However, if behaviour rules are not in place to control authority, tyranny may result. Social workers may demand unreasonable things from the public or charge a high fee for their services. Therefore, professional organisations adopt a code of conduct to govern the profession.

### **Principles of Ethics**

The professional has a duty of care to their customers, their employer, and their coworkers. She/he is accountable to both his/her profession and the society. The foundation of a professional's service is their connection with their customer. The connection should be neutral and unbiased. The professional must not make distinctions based on gender, caste, creed, or colour. The expert must maintain strict confidentiality about the client's issue and any relevant information. He/she should maintain positive working relationships with her coworkers based on fairness, cooperation, assistance, and restrained competitiveness.

The professional owes it to society to provide all of her skills and resources for the benefit of society. For professionals, their obligations to their profession are considerably stronger. Members are held to the code of ethics by both official and informal social control techniques. When a profession is acknowledged, it already exists. Only by reserving employment for those with technical training, prioritising qualifications for occupations, raising awareness for promotions, providing financial resources, etc., can one get recognition.

### **Social workers' ethical responsibilities**

A social worker has moral obligations to his clients, the hiring organisations, his colleagues, his society, and his profession. The wellbeing of the person is the social worker's first priority because of his ethical duties to his clients. The professional responsibilities of the social worker should take precedence over personal interests. She must respect the self-determined viewpoint of her client. She should keep all client-related information private. The social worker must appreciate the unique characteristics of each client and refrain from treating

someone less favourably because of their occupation. The social worker has a duty of loyalty to his employers under ethical principles. He should provide his employer true and truthful information. The social worker has to be held responsible for the quality and scope of services while adhering to agency policies and procedures. Even after leaving his position, he should assist his agency in improving its reputation.

The social worker must appreciate her coworkers and assist them in carrying out their duties. The social worker should take on the duty of expanding his expertise. She should treat everyone equally and collaborate with another research and practise. The community is under the social worker's ethical obligation to be shielded from unethical practises. She must lend his knowledge and abilities to the community's advancement. The social worker's primary ethical obligation is to their own line of practise. She needs to protect her line of work from unfair criticism or misunderstanding. She should maintain and strengthen public confidence via his own actions and self-discipline. The idea that professional practise necessitates professional education is one that the social worker should constantly promote.

### CONCLUSION

Social work is a vibrant and diverse profession that is deeply committed to social justice, human rights, and the empowerment of both people and communities. Direct client contacts to systemic lobbying and policy formulation are all included in the vast scope of social work. This diversity enables social workers to tackle problems at many scales, from directly assisting those in need to pushing for institutional changes that deal with the underlying causes of social inequality. The broad objectives of social work, founded on the values of equality and dignity, are relevant in all circumstances and cultures. Social workers aid in the development of more inclusive and peaceful communities by working to reduce inequalities, provide access to resources, and amplify the voices of marginalized people. Social work's duties demonstrate its flexibility and versatility. Agents of social change, educators, campaigners, and counsellors with empathy are social workers. They are vital partners in attempts to solve both immediate problems and long-term structural difficulties because of their capacity to negotiate complicated circumstances, forge connections, and push policies.

### REFERENCES:

- [1] A. Russell, "Competent solidarity: the alternative for professional social work," *Aotearoa New Zeal. Soc. Work*, 2017.
- [2] S. Hunt, S. Lowe, K. Smith, A. Kuruvila, E. Webber-Dreadon, and S. Hunt, "Transition to professional social work practice□: The initial year," *Adv. Soc. Work Soc. Welf. Educ.*, 2017.
- [3] F. Wiles, "Developing social work students' professional identity: the role of England's Professional Capabilities Framework," *Eur. J. Soc. Work*, 2017.
- [4] J. Parker and M. Doel, *Professional Social Work*. 2017.
- [5] J. Tunstill and C. Willow, "Professional social work and the defence of children's and their families' rights in a period of austerity: A case study," *Soc. Work Soc. Sci. Rev.*, 2017.
- [6] S. L. Craig, G. Iacono, M. S. Paceley, M. P. Dentato, and K. E. H. Boyle, "Intersecting Sexual, Gender, and Professional Identities Among Social Work Students: The Importance of Identity Integration," *J. Soc. Work Educ.*, 2017.

- [7] J. Walther, S. E. Miller, and N. W. Sochacka, "A Model of Empathy in Engineering as a Core Skill, Practice Orientation, and Professional Way of Being," *J. Eng. Educ.*, 2017.
- [8] H. Nguyen, T. T. Nguyen, and N. Farber, "Vision, Challenges and Solutions in the Development of Professional Social Work in Vietnam: Perceptions of Key Stakeholders," *Int. J. Soc. Sci. Stud.*, 2017.
- [9] S. Danneris and T. Dall, "Expressing and responding to self-efficacy in meetings between clients and social work professionals," *Nord. Soc. Work Res.*, 2017.
- [10] K. Vitus, "Policy and identity change in youth social work: From social-interventionist to neoliberal policy paradigms," *J. Soc. Work*, 2017.

## CHAPTER 8

### ADVANTAGES OF PROFESSIONAL SOCIAL WORK: GENERIC PRINCIPLES AND VALUES

---

Shefalika Narain, Professor

Department of ISME, ATLAS SkillTech University, Mumbai, Maharashtra, India

Email Id-shefalika.narain@atlasuniversity.edu.in

#### ABSTRACT:

The "Professional Social Work: Generic Principles, Values, and Their Application" abstract dives into the fundamental ideas and ideals that guide the practise of social work. It looks at how these guiding principles influence social work practise and help people, families, and communities achieve their goals. A collection of fundamental beliefs and ideals that form the foundation of professional social work serve as the practitioners' code of conduct. These principles, which include ideas like esteem for personal integrity, societal fairness, self-determination, and the value of forming deep connections, are examined in this abstract. Values that emphasise the intrinsic value of every person and the significance of improving their well-being are at the core of social work practise. This abstract explores how these ideals are put into practise, demonstrating how social workers use active listening, empathy, and cultural competency to make their clients feel secure and included. The need of preserving professional boundaries, protecting confidentiality, and continuing self-reflection is also emphasised in this abstract as ways to preserve ethical practise. It explores how social workers strike a balance between their duty to promote the welfare of their clients and their responsibility to uphold moral and legal obligations.

#### KEYWORDS:

Dignity, Integrity, Self-determination, School, Social.

#### INTRODUCTION

Every professional decision is influenced by a set of ideals. The body of knowledge in social work contains certain fundamental principles that, regardless of the techniques used, apply to all circumstances where social workers practise their craft. These principles have developed throughout the course of professional practise. Let's first define the word "value" before we focus on them. 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 behavioural patterns that are held 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 to adhere to a meticulous conduct or not. For instance, all groups respect the ideal of honesty. The principle forbids lying and encourages speaking the truth. People are prepared to put in a certain amount of work and energy to achieve a goal; they are also willing to make sacrifices to defend a value and to apply penalties if someone makes an attempt to reject or pollute it. Honesty, candour, integrity, patriotism, respect for elders, and other virtues are a few examples of values.

The underlying principles and desired behavioural patterns of a profession must be maintained 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 ideals 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 societal ideal that they are unable to

maintain. For instance, a person who neglects his family may find it difficult to uphold his obligation as the family's leader. The customer may not be psychologically mature enough to handle the obligation or he may feel burdened by it, which might 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[1], [2].

Social workers uphold these social norms as members of society. When dealing with a client who has transgressed societal norms that the social worker holds in the highest regard, the social worker may sometimes find himself in a difficult situation. For instance, a social worker who firmly 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 the core principles of social work: The value is the belief in the inherent worth, integrity, and dignity of the person. A person who fails to carry out or adhere to the social behaviours that are expected of him is seen as a worthless and unwanted element by society. He is denied respect, seen as a person lacking in morals, and given demeaning 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 seen as a person without worth or virtue just 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 individual may be able to resolve the issue and avoid encountering a scenario 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 may approach any sort of client with a positive attitude if they have faith in the value, 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 choices are made by agreement and that the customer is not forced to accept anything. The process of creating decisions involves the worker, the customer, and others. The client system's right to choose the best solution is accorded the highest priority throughout 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 works against social injustices that are perpetrated against the weak and disadvantaged members of society. No matter their caste, religion, economic standing, IQ, or other characteristics, everyone has equal access to the resources of society. The constraints of the individual's capacity to access these belongings and make use of them are also taken into account by social work. For instance, a handicapped person should not be prohibited from engaging in a hobby like mountain climbing only because of his or her disability. However, he may be forced to realise that mountaineering is not fit for him and that he should instead select some other activity that is more acceptable for him if he lacks the physical power and capacity 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 doing 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 need social work assistance.

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[3], [4]. The sixth principle is the distinction between personal and professional interactions. This value serves as a reminder to the social worker that he should not let personal sentiments interfere with a professional relationship since doing so might make him overly worried or lead him to have biased or prejudiced opinions about the client and his issue scenario. The social worker may have gone through comparable events and encountered comparable social settings in his own life. And there's a chance he could lose the impartiality required for social work intervention in trying to link them to the current client. Therefore, he has to be aware of how any of his personal sentiments could be influencing his relationships at work.

## **DISCUSSION**

High standards of behavior both personally and professionally are implied by the seventh value. It emphasises 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 relies 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 are both very harmful. Even his personal conduct outside of work should not just be respectable but also acceptable to others. The social worker should refrain from engaging in any behaviour that is deemed improper or unacceptable by society since 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 while doing social work to get the best outcomes. They serve as benchmarks for professionals doing work in the industry. Principles are the principles expanded into clear statements that may be applied to the practise of a profession. For instance, the concept of believing in the self-determination of an individual, group, or society expresses the importance of a person's dignity and worth. The concepts are tried-and-true and were developed via extensive study and experience. The following are some of the most often mentioned general social work principles.

### **Fundamental Acceptance**

To get the greatest outcomes, the client and the social worker should respect one another. Because the worker is assisting the customer in resolving his difficulty 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 via the agency, or the client may have been recommended to the social worker by another person. Clients may not participate 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 scepticism 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 customer as a person who has come to him for assistance and has a problem. The worker should accept the customer without any misgivings, regardless of his looks or background. In certain 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 connections but is also alcoholic. The social worker in this situation shouldn't be affected 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[5], [6].

### **The Individualization Principle**

This concept serves as a gentle reminder to the social worker that they are not interacting with an inferior or inanimate object while 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 customer begins to get a negative opinion of him and feels as if he is a worthless human being. The client is a person with dignity, worth, and respect who has the capacity to emerge from his unfavourable circumstance with dignity and respect given the correct environment and support, the social worker should take this into consideration as a loving and helpful professional. Additionally, the social worker should constantly keep in mind that each client is distinct from other clients with comparable problems since people behave and react to the same stimuli differently and enter and exit different issue situations in various 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 via gestures, signs, or movements. Most issues with human interactions are brought on by poor communication. A message is sent via 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 recipient appropriately interprets or understands the sender's message. However, if the message is not understood properly by the recipient (as intended by the sender), there is a breakdown or miscommunication in the communication process, which causes confusion and problems. There might be misunderstandings when the sender is unable to explain his sentiments or his intended message. These and other obstacles to a smooth flow of communication include aloofness, loudness, temperament, attitudes, previous experiences, mental capacity for comprehension, and so on.

The social worker has to be capable of understanding both the client's verbal and nonverbal cues. Due to potential differences in the client and worker's histories and potential differences in their mental states, communication is highlighted in social work connections. The setting in which the conversation takes place may sometimes shift, providing enough opportunity for misunderstandings. Therefore, the employee should make every effort to ensure that the communication between him and the customer is appropriate. The customer should be given the freedom and comfort to share his ideas, sentiments, and information. Additionally, he

should confirm that the employee has a clear understanding of what he is trying to say. Techniques like explanations, decalcifications, elaboration, questioning, and reframing of the client's comments may be utilised successfully for this. Similar to this, the employee must ensure that the customer fully comprehends what he is saying to him. For this reason, the employee may ask the customer to repeat themselves. By using this technique, it is possible to lessen client-worker miscommunication and ensure that the relationship between the two parties is valued and reinforced.

### **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 anything from straightforward facts to potentially extremely private information. Unless the individual with whom the information is provided is trustworthy, a person may not be prepared to reveal certain information in connection to the personal data with anybody. He is certain 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 utilised solely for analysing and developing potential solutions to the client's issue. Because of this, the employee must reassure the client that no sensitive information about the customer would be revealed to other parties at the client'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 licenced social workers who can help the worker solve the client's problem? Second, what should he do with regards to certain information on the client's illegal 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 since it has been given with the understanding that it would be kept secret. 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. when legal requirements force regular individuals to disclose information, they get via him. The relationship between the employee and customer is severely harmed by a breach of confidence. Therefore, the employee must use prudence while protecting and disclosing client information to others. Only the customer should provide any necessary information. Even those who are worried about the client should get the client's prior authorization 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 choose 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 force choices 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 get assistance and direction from the social worker in order to gain accurate perspective on his social condition, as well as encouragement and involvement in making

choices that are right for him. With this approach, the client is assisted in realising his potential as well as in developing a sense of self-governance and value and dignity[7], [8].

### **The Nonjudgmental Attitude Principle**

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

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

The idea of managed emotional engagement prevents social workers from becoming too subjective or emotionally invested in the situation of their clients. In the first scenario, the worker may over-identify with the client because he finds many parallels between the client's issue situation and other life situations 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 customer from disclosing all of the private information. The client can experience more reinforcement of their powerlessness and worthlessness. All of this could cause the business relationship to terminate too soon. As a result, the social worker should show empathy for the client while yet remaining emotionally detached. Without being sympathetic or coming across as uncaring, he should convey his comprehension of the client's situation.

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. Psychological needs are related to emotional and mental states like the need for love and affection, social acceptance, spiritual fulfilment, etc. whereas physical needs are related to the bodily comforts that protect us and allow us to function well in society. Every person does their best and battles to fulfil these demands. Needs are satisfied via 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 individuals in older cultures were addressed by family, occupational groupings like merchant guilds, religion, or the political group in powerclan, monarch, or government. Needs became more complex as communities developed, and helpful 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 medical, nursing, engineering, law, etc. This also applies to social work. The only 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 monarch and nobility as well as the church's perspective, society's attitude towards unmet demands resulting from people's poverty up to the 18th century was that these needs were mostly caused by personal failure or by sins or God's vengeance. Therefore, there was no need to save such individuals, and they were instead allowed 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. The scientific investigation into the causes of poverty revealed that social and economic factors, rather than personal failure, are what contribute to poverty. Because poverty contributes to a number of other social problems in society, providing temporary relief through relief events is useless in addressing the issue of poverty and the resulting needs of the population. People desire to escape poverty, and it is possible to assist them in doing so.

The YMCA and YWCA organisations were created in response to the needs of the disabled, mentally ill, immigrant workers living in neighbourhood 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 condition of dependency 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. Scientific altruism and charity replaced unskilled 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.

### **The Aim Is Social Change for Humanization**

Since social institutions are being affected by many sources of change, social change is inevitable. Sometimes changes happen gradually, and other times they happen quickly. When abrupt and severe changes occur, individuals are caught off guard and are unable to handle the disturbance and disarray they produce. While changes were gradual before to the mediaeval era and during it, they have accelerated dramatically since the industrial revolution, upending long-standing institutions and ways of life. This has brought about a tremendous deal of anguish. Certain groups benefit throughout the social transition process at the expense of others. In turn, this leads to societal unrest and tensions. Social change should always be planned to minimise its negative effects and maximise its positive ones. In an attempt to fulfil this role, social work emerged.

Through a process of planned transformation, social work seeks to contribute to the humanization of society. The essential human values and principles of human dignity, equality, democracy, the right to self-determination, and the right to privacy are firmly supported by the social work profession. Only by adhering to these values and ideas can a society with a human face be created. A profession dedicated to social improvement, social work addresses and directs the forces of change for the benefit of society at the individual, group, community, and societal levels.

Professional social workers who work in public or private settings or social work educators at social work schools who are constantly in touch with the needs of the people who demand changes in social situations are able to anticipate the forces that are likely to effect change and initiate steps to manoeuvre change for social improvement. The areas of social transformation include scheduling, re-education, re-socialization, reform, and prevention. At the micro level, practitioners test out the desired change scenarios. In order to better understand social conditions and drivers of change, social work educators do research. For instance, social workers may organise small groups of women and give them information, training, and support to help them make decisions about important aspects of their lives, such as education, career, marriage, and other areas, thereby empowering them. The findings of

these trials are communicated to those who write policy, who then take the intended modifications into account in the relevant policy areas and bring about the change at the macro level. In order to improve society, social work thus plays a purposeful role in social transformation[9], [10].

## CONCLUSION

Effective social work practise is based on the implementation of these ideals and ideas. Social workers create relationships that enable people to overcome obstacles and lead more satisfying lives via active listening, empathy, and a thorough knowledge of each client's particular situation. Social workers are motivated to confront structural injustices and promote transformational change by their dedication to social justice, respect for diversity, and the advancement of human rights. Its use in a variety of contexts, such as clinical settings, community outreach, and policy lobbying, demonstrates social work's adaptability. Social workers create a climate of trust, teamwork, and all-encompassing support by incorporating these concepts and values into their everyday work. The value of professional social work and its founding principles is becoming more and more important as the world changes. The field's continuous commitment to social justice and human well-being places it at the forefront of initiatives to solve urgent global concerns. The eternal values of professional social work serve as a basis for constructive change in a complex and linked society by ensuring that the needs and ambitions of the most vulnerable are not only heard but also addressed with compassion and respect.

## REFERENCES:

- [1] S. Hunt, S. Lowe, K. Smith, A. Kuruvila, E. Webber-Dreadon, and S. Hunt, "Transition to professional social work practice□: The initial year," *Adv. Soc. Work Soc. Welf. Educ.*, 2017.
- [2] A. Russell, "Competent solidarity: the alternative for professional social work," *Aotearoa New Zeal. Soc. Work*, 2017.
- [3] J. Parker and M. Doel, *Professional Social Work*. 2017.
- [4] F. Wiles, "Developing social work students' professional identity: the role of England's Professional Capabilities Framework," *Eur. J. Soc. Work*, 2017.
- [5] T. Heitmann, "Social work in the public services in Brazil - disclosing ruling relations in a local context," *J. Comp. Soc. Work*, 2017.
- [6] S. L. Craig, G. Iacono, M. S. Paceley, M. P. Dentato, and K. E. H. Boyle, "Intersecting Sexual, Gender, and Professional Identities Among Social Work Students: The Importance of Identity Integration," *J. Soc. Work Educ.*, 2017.
- [7] P. Hendriks and H. van Ewijk, "To have voice and choice: Turkish and Moroccan Dutch professionals in social work," *Int. Soc. Work*, 2017.
- [8] K. Hill, S. Fogel, L. P. Donaldson, and C. Erickson, "State definitions of social work practice: implications for our professional identity," *J. Evidence-Informed Soc. Work*, 2017.
- [9] K. Vitus, "Policy and identity change in youth social work: From social-interventionist to neoliberal policy paradigms," *J. Soc. Work*, 2017.
- [10] S. Danneris and T. Dall, "Expressing and responding to self-efficacy in meetings between clients and social work professionals," *Nord. Soc. Work Res.*, 2017.

## CHAPTER 9

### SOCIAL SERVICE AND SOCIAL WELFARE PROGRAMS IN FIVE YEAR PLANS

---

Divya Vijaychandran, Assistant Professor  
Department of ISDI, ATLAS SkillTech University, Mumbai, Maharashtra, India  
Email Id-divya.vijaychandran@atlasuniversity.edu.in

---

#### ABSTRACT:

The "Social Service and Social Welfare Programmes in Five Year Plans" explores the crucial position that social service and welfare initiatives play within the context of India's Five-Year Plans. This examines the development, goals, and effects of various programmes on the socioeconomic environment of the country. In order to combat poverty, lessen inequality, and improve the quality of life for its residents, social service and welfare programmes have been crucial parts of India's Five-Year Plans. This explores how these programmes have developed through time, adjusting to shifting priorities and difficulties. The goals of social welfare and service programmes, which include things like healthcare, education, rural development, and job creation. It emphasises how these initiatives support the overarching objectives of social justice, inclusive growth, and sustainable development. These programmes' effects are investigated, with an emphasis on how they help marginalised communities live in better circumstances. The abstract shows how focused initiatives have improved access to fundamental services, reduced poverty, and empowered underserved populations. In order to advance social fairness, economic growth, and human wellbeing, social service and welfare programmes are a critical component of India's Five-Year Plans. While highlighting the importance of these programmes in reducing socioeconomic inequalities and promoting inclusive development, the abstract also recognises the need for ongoing innovation and successful implementation in order for them to reach their full potential.

#### KEYWORDS:

Cultural Development, Human, Social, Society.

#### INTRODUCTION

In India, government involvement in social welfare has a long and continuous tradition that goes back more than hundreds of years. Since the period of the Vedic civilization, India has recognised 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. After gaining independence in 1947, the nation entered a period of intense development activity. Without independence from societal and economic desires, political freedom is only partial. These desires are many and varied; some have always been, while others are creations of the modern period. We need to eradicate illiteracy, filth, sickness, squalor, superstition, bad health, and substandard housing as soon as our resources and abilities will allow.

#### Social welfare trends

Social welfare policies 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. In the areas of public health, education, and medical assistance, social welfare services also include any additional facilities that do not fall within the purview of standard services. Examples of these specialised services include those offered via adolescent or child welfare programmes[1], [2].

These social welfare programmes are designed to improve the happiness and well-being of groups within society that are considered special charges to the State under various Constitutional provisions. They are intended to provide 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 extra attention provided to the population's weaker and more vulnerable segments via specialised social welfare programmes. Only this will allow them to first take use of the broad social services and eventually participate equally in the rewards of economic progress with everyone else.

A comprehensive social welfare strategy would include social law, 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 care of those who are physically and mentally challenged. In light of India's unique conditions and history, it would also include a plan for achieving prohibition's goal.

### **Competition And Inequity**

In any community, some 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 throughout society. Participation and calls for equality are closely related.

Participation in democracy at the mostly immediate level requires the symmetry and sharing of fundamental political rights, such as the ability to vote and the freedom to express ideas. Actual involvement in political movements and public action may significantly alter government agendas and goals.

Beyond that simple and obvious correlation, there is another important causal link that shows that if there is some justice in the distribution of economic resources as well, political engagement may be more successful and more equally gratifying. Economic disparity may, 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 may also substantially impede political involvement equality. Power disparities and power relationships with caste, gender, and even education may, under certain 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 more 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 growth and social possibilities, issues of inequality and participation are especially important. Although socioeconomic gaps in India are sometimes seen to be quite fixed, if not unchangeable, there is really a tonne of room for addressing the injustices that are now in place. In recent years, social movements for the liberation of oppressed castes, improvements in the political representation of women, and rather drastic shifts in power structures at the

village level have all served to illustrate the possibility for change. The degree to which further opportunities in these fields are realised will have a significant impact on the future direction of development and democracy in India[3], [4].

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

Scheduling is the planning of activity over an extended period of time to accomplish certain distinct, progressive developmental objectives. One of the most notable innovations of the 20th century is socioeconomic scheduling. The discussion of economic scheduling may seem out of date at the moment, when the emphasis is primarily on market forces and liberalisation, but given the level of economic development in primarily developing countries, it is mainly likely that both liberalisation and scheduling will co-exist for a considerable amount of time. Additionally, when the economies of emerging nations face structural changes, the nature of economic scheduling is likely to sometimes experience adjustments.

## **DISCUSSION**

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 start more than four decades ago, Indian scheduling has made an effort to achieve the following goals of multifaceted development. Securing an increase in the country's revenue, increasing the ratio of actual investment to national income by accelerating the anticipated pace of investment. reducing income and wealth disparities and controlling the concentration of economic power. increasing employment to make the most of the available workforce. fostering inter-sectoral development and encouraging growth in the agricultural, industrial, and other sectors. encouraging balanced local development and hastening the development of relatively underdeveloped areas. progressively lowering the incidence of poverty by giving those living below the poverty line access to food, employment, and productive opportunities. Economy modernization involves changes in the sectoral composition of production, action diversification, technological progress, and institutional innovation. Although all of the aforementioned goals have appeared in some capacity, either directly or implicitly, in almost all plan papers, 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 schemes.

### **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 from 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. Events were created to enhance maternal and child health services, as well as supplemental feedings for kids, nursing moms, and expecting women. The Fifth Plan favoured putting women's socioeconomic development as a primary priority on economic growth, employment, and training. These initiatives' primary strategy was often 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 provided 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 provide it a distinct identity and a focal point for issues pertaining to women's development. Legislative actions were made to safeguard women from abuse, violence, horrors, and prejudice. To protect the interests of women and to promote their wellbeing, certain employment laws were changed. This tactic was maintained under the Seventh Plan. Directions for the all-around development of women are provided by the National Perspective Plan for Women (1988-2000).

The designation of multiple beneficiary-oriented activities within several development sectors was a significant step in the Seventh Plan towards enhancing the status of women. These projects were routinely reviewed by the relevant ministries and departments, and they were centrally supervised by the Department of Women and Child Development. The Eighth Plan's aim was to make sure that women did not miss out on the advantages of growth from many sectors and to conduct particular programmes in addition to the more general development initiatives. In turn, the latter need to demonstrate more gender awareness[5], [6].

### **Developing Children**

Early plans viewed child development primarily through the lens of child welfare. The First Plan gave nonprofit groups 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 volunteer effort. Child welfare services were introduced in several plan sectors in the second, third, and fourth plans. With a change 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) project was introduced in 1975 in 33 blocks throughout 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 project was expanded and brought together in the Sixth Plan. With the approval of 1037 projects, it also saw the ICDS grow. The project for universalizing basic education was put into action more quickly. Programmes for informal education were pushed. Education denationalisation was prioritised. Through subsidies to nonprofit groups, 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 successfully battle high newborn 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 death received special attention. Children from the underprivileged and poorer elements of society were protected by essential minimum child development services. Emphasis was made on integration and convergence of services.

### **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 methods are needed to address the issue of dietary problems and other related illnesses. In previous 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 exacerbating causes. Increasing the buying 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 involvement grew to include supplemental feeding schemes. Supplemental feeding schemes were included in the Minimum Needs Programme (MNP) of the Fifth Plan. A supplemental feeding also became a component of ICDS. The Sixth Plan was envisioned as a way to increase the buying power of the rural poor and increase food consumption by significantly increasing funding for initiatives aimed at reducing poverty.

The population's nutritional condition was anticipated to be impacted by the Seventh Plan's initiatives for reducing poverty, population control, increasing grain and pulse production, and expanding social services, notably 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 condition 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 across various demographic groups [7], [8].

### **Additional Welfare Programmes**

As a result of changes in institutions and beliefs that provide a safety net for the physically and socially challenged in the society, 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, other 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 social 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 midst 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 laws both within and outside of the legislative framework in the areas of social protection (beggary, probation, juvenile delinquency, and repression of immoral traffic). Institutions for education and training were also established.

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 fell in the midst of the other proposals. The extension of these services throughout the nation received a boost from the marking 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. For several groups of the disabled, national institutions 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 courses, and establishment of district rehabilitation centres.

The 1982 World Assembly on Ageing gave 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. A significant growth of initiatives and services for the welfare of the disabled in several fields was evident in the Seventh Plan and Annual Plans (1990–1992). The prevalence of handicap in early infancy was greatly decreased by the elimination of smallpox, the widespread immunisation of babies, and the prophylaxis programmes against vitamin-A deficiency, iodine insufficiency, and anaemia.

### **The Ninth Plan's social welfare initiatives**

The Ninth Plan's strategy was to work with the relevant departments of health, women's and children's development, nutrition, education, vocational training, labour and employment, and welfare to coordinate the efforts of the disabled, their families, and communities. This was done through the implementation of a multi-sector Community-Based Rehabilitation (CBR) strategy.

A national ageing policy was developed. The policy included four major areas, i.e. Pensioner needs, both contributory and non-contributory; inexpensive health care services since health care at this stage of life takes a lot of attention; cheap housing via the National Housing Policy; and other welfare activities. Additionally, it recognised the constructive role that the elderly may play by actively participating in progressive behaviours rather than currently receiving benefits.

Throughout the whole Ninth Plan, particular attention had to be paid to street children who were starting to emerge as a significant societal concern. The non-institutional essential service model was maintained for the children's care, safety, and education. In addition to developing the necessary safeguards against antisocial behaviour, efforts were made to prevent criminal activity and the vulnerability of individuals to deviating from the accepted social norms by preventing situations outside the purview of the formal system. The welfare and development of working children, children of prostitutes, particularly girl children, children of prisoners, children of families affected by terrorist violence, children of families affected by natural calamities, as well as children whose parents were afflicted with infectious and contagious diseases like leprosy, tuberculosis, etc., received special attention.

In order to execute the many plans targeted at the welfare and development of these groups, efforts were made to include the nonprofit and business institutions.

### **Women's and children's empowerment in the Ninth Plan**

The emphasis on women's and children's health changed significantly from "welfare throughout the 1950s" to "development throughout the 1970s" to "empowerment throughout the 1990s." All of the developmental efforts were focused on empowering women and children in addition to mainstreaming them into the national development on an equal footing with their counterparts since human resource development was one of the Eighth Five Year Plan's primary thrust areas. As a result, although the major goal with regard to children was to assure their survival, safety, and development, with a concentration on the female child and the teenage girl in particular, the objective with regard to women was to make them economically independent and self-sufficient. One of the main goals of the Ninth Plan was to empower women, thus it made an effort to create an enabling environment with the necessary laws and activities. Therefore, the Ninth Plan's strategy has been as follows:

#### **Women**

The empowerment of women was pursued via an integrated strategy. It highlighted the coordination of several initiatives on disparate fronts, including social, economic, legal, and political. In addition, funds designated for the "women's component" were adopted with close scrutiny to ensure that women received an adequate share of assets and benefits from all developmental sectors, both at the federal level and in the states. To this end, the Ninth Plan recommended hastily passing the "National Policy for Empowering Women" as well as establishing a well-defined Gender Development Index to periodically assess how well it is doing this.

Women's economic empowerment is primarily focused on their involvement in decision-making processes regarding the accumulation and distribution of assets, such as earnings, investments, and expenditures at all stages. Along with giving her access to ownership of all assets belonging to the family community, efforts were undertaken to increase her capacity for earning. The Rashtriya Mahila Kosh was reinforced to expand both forward and "backward" linkages of loan and marketing facilities in order to benefit women working in the unorganised sector. Women's involvement in environmental protection and environmental degradation control was assured in light of the significant influence environmental elements have on women's subsistence and livelihood. Women were also active, and the policies and plans for managing the environment and natural resources reflected their viewpoints. A media strategy was designed in such a way that it served as a tool for promoting a good view of women and girls. Through law, regulatory systems, and media regulations, a severe prohibition on the presentation of the humiliating, degrading, traditional archetypal images of women and violence against them has been enacted[9], [10].

#### **Children**

The 1992 ratification of the Convention on the Rights of the Child by the nation served as the basis for the Ninth Plan's required child development policies and programmes. The focus was on consolidating and content enrichment of ICDS through adequate nutrition, supplemented with necessary health checkup, immunisation, and referral services, following the universalization of I.C.D.S. and ensuring availability of vital minimum services for the overall development of the child. Priority was given in this area to a youngster under the age of two years old. To support the young child's overall development, the ICDS continued to be the cornerstone of the Ninth Plan in order to attain this goal. Action was taken to decentralise

women's and children's development initiatives with the aid of the Panchayati Raj institution and neighbourhood women's self-help organisations, which are now emerging in a significant way under the auspices of the Indira Mahila Yojna (IMY). This was done in order to support a community-based approach.

## **The Tenth Plan's Social Welfare**

### **Female Empowerment**

The Ninth Five Year Plan embraced the approach of a Women's Component Plan, under which at least 30% of funding are set aside in all areas linked to women for programming specifically geared towards women. A review of the Ninth Plan's (1997-2002) progress on the Women's Component Plan by the Scheduling Commission revealed that women received nearly 42.9% of the Gross Budgetary Support (GBS) in Central Ministries/Departments, totaling Rs. 51, 942.53 crores. In five Ministries/Departments, women accounted for as much as 50 to 80 percent of Plan expenditures. The Tenth Five Year Plan (2002-) vowed to enhance the Women's Component Plan's process even more.

Under the leadership of Shri K.C. Pant, the Government established a Task Force on Women and Children in August 2000 to address the developmental issues affecting women. In its report submitted in April 2002, the Task Force recommended, among other things, the establishment of an Inter-Ministerial Standing Committee in the Department of Women and Child Development, composed of officials and non-official experts to review and monitor gender mainstreaming in government. The Government is establishing this Standing Committee. The Task Force also examined every piece of legislation affecting women and made recommendations to improve 22 pieces of legislation. The required steps for modifying these laws have already been taken by the relevant Ministries, Departments, and the Government.

Women are given training for several traditional and non-traditional trades under the Women's Economic Programme, presently known as Swavalamban. The Protection from Domestic abuse Bill, 2002 has been submitted in the Parliament in order to address the issue of domestic abuse, which is pervasive but leaves behind remains that are generally unseen in the public sphere. According to the proposed legislation, a protection officer would help a victim of domestic abuse stay safe from harm and get access to shelters, medical treatment, and legal counsel.

### **The Growth of Children**

The Department of Women and Child Development's main programme, the Integrated Child Development Services (ICDS) Scheme, promotes the holistic development of children aged 0 to 6 as well as pregnant and nursing mothers from underserved groups. The programme aims to provide a comprehensive package of services including pre-school, non-formal education, supplemental nutrition, immunisation, health checkups, referral services, and health and nutrition education. 3.5 million kids benefitted from the 1997-launched Balika Samriddhi Yojana in 2001–2002. 3.11 lakh children received care via 12,470 creches as part of the programme of creches/day care facilities for working/ill mothers up to December 31, 2002. As of December 31, 2002, the Department has established 4,885 more crèches under the National Crèche Finance.

### **Social Services**

My three-pronged method, which I started with the Ninth Plan, will be continued in the Tenth Plan. Empowering the handicapped, rehabilitating social outcasts, and caring for other

disadvantaged people are all priorities, with a specific emphasis on integrating the services already offered in all connected welfare and development areas. Protection of the physically and mentally disabled. The Tenth Plan has relied on the strength and support of the provisions of the Persons with Disabilities (equal opportunities, protection of rights and full participation) Act 1995 in order to fulfil its commitment to enabling as many disabled people as possible to become active, self-sufficient, and productive contributors to the national economy.

### **Rehabilitating social outcasts**

The Plan advocates reform and rehabilitation of these social offenders in a humane rather than a punitive environment with the goal of turning today's social offenders into tomorrow's responsible citizens. This is done by acknowledging that social offenders like juvenile delinquents, alcohol and drug addicts are victims of circumstances and situational compulsions rather than habitual criminals involved in organised crime.

To address the nation's growing problems with alcoholism and drug misuse, the Plan has envisioned an integrated and all-encompassing community-based strategy. This is being enhanced and extended to include high-risk populations such as street children, commercial sex workers, truck drivers, and residents of rural areas and the North East. The Prevention of Alcoholism and Substance (Drugs) misuse programme supports 369 Treatment and Rehabilitation Centres and 90 Counselling Centres to address the issues associated with alcohol and drug misuse.

### **Taking Care of the Elderly Poor**

A special focus is being placed on growing the ongoing programmes of old age homes, day care centres, mobile Medicare units, and Medicare centres being implemented under the Scheme of Integrated Programme for Older Persons in order to fulfil the obligations of the National Policy on Older Persons for providing health, shelter, vocational training, recreation, protection of life, etc. for the elderly. In accordance with this, 308 NGOs have received financial support from the Ministry of Social Justice and Empowerment to operate 222 senior living facilities, 201 nursery facilities and 27 mobile Medicare units.

The Plan is starting a specific programme for the wellbeing of kids who require care and protection. This program's goal is to assist child workers and potential child workers (such as street kids, children of pavement-dwellers, migrants, sex workers, and destitute kids, among others) and provide them with opportunities to ease their entry into the regular educational system through non-formal education, bridge education, vocational training, etc. To allow it to expand its activity in the area of social defence and for the other disadvantaged groups, the newly independent National Institute of Social Defence is being reinforced professionally, technically, and financially.

## **CONCLUSION**

In conclusion, India's commitment to promoting equitable development and enhancing the lives of its residents is shown in the inclusion of social service and welfare programmes in its Five Year Plans. These initiatives serve as crucial instruments for resolving the many difficulties that a varied and intricate society like India confronts. The benefits that these efforts have brought to marginalised groups are clear evidence of their influence. These programmes have helped many people experience real gains in their quality of life by increasing access to essential services, reducing poverty, and empowering marginalised communities. These difficulties need constant improvement of implementation tactics as well

as dedication to openness, responsibility, and creativity. These programmes will continue to be useful instruments for attaining comprehensive development as long as there is a commitment to improving them. The integration of social service and welfare programmes will remain essential as India looks forward to future Five Year Plans. These programmes may really impact lives and contribute to a more resilient and inclusive society by encouraging a climate of cooperation between governmental entities, civic society, and the commercial sector. The quest of fair and sustainable development is still underway, and a key component of this transformational effort is the incorporation of social service and welfare programmes.

## REFERENCES:

- [1] A. Chan, S. Ryan, and J. Quarter, "Supported Social Enterprise: A Modified Social Welfare Organization," *Nonprofit Volunt. Sect. Q.*, 2017.
- [2] B. Corona, K. P. Bozhilova-Kisheva, S. I. Olsen, and G. San Miguel, "Social Life Cycle Assessment of a Concentrated Solar Power Plant in Spain: A Methodological Proposal," *J. Ind. Ecol.*, 2017.
- [3] B. Z. Liu *et al.*, "Optimizing a desirable fare structure for a bus-subway corridor," *PLoS One*, 2017.
- [4] A. Mammadova, "Education towards Urban Sustainability: Lessons Learned from the Welfare Business Models of Kanazawa City, Japan," *J. Teach. Educ. Sustain.*, 2017.
- [5] M. Koreh and D. Béland, "Reconsidering the fiscal-social policy nexus: The case of social insurance," *Policy Polit.*, 2017.
- [6] R. Pérez-Escamilla, A. Rizzoli Córdoba, A. Alonso Cuevas, and H. Reyes Morales, "Advances in early childhood development: from neurons to large scale programs," *Boletín Médico Del Hosp. Infant. México (English Ed.)*, 2017.
- [7] P. Taylor-Gooby, "Re-Doubling the Crises of the Welfare State: The impact of Brexit on UK welfare politics," *J. Soc. Policy*, 2017.
- [8] A. Redolfi *et al.*, "Long-term services for the care and rehabilitation of people with severe acquired brain injury: A multicentre, cross-sectional study of 536 italian families," *Ann. Ist. Super. Sanita*, 2017.
- [9] A. Chan, S. Ryan, and J. Quarter, "Supported Social Enterprise," *Nonprofit Volunt. Sect. Q.*, 2017.
- [10] T. A. Muyobela and M. Strydom, "The rehabilitation of incarcerated child offenders: Challenges faced by social welfare officers in Zambia," *Soc. Work (South Africa)*, 2017.

## CHAPTER 10

### VOLUNTARY ACTION AND SOCIAL WORK IN INDIA

Ameya Ambulkar, Assistant Professor  
Department of ISME, ATLAS SkillTech University, Mumbai, Maharashtra, India  
Email Id-ameya@isme.co.in

#### ABSTRACT:

The "Voluntary Action and Social Work in India" abstract explores the crucial function that nonprofit organisations play in the field of social work in the Indian environment. The development, importance, difficulties, and collaborative potential of voluntarism in the area of social work are all explored in this abstract. The foundation of social work initiatives in India is voluntary activity, which is often led by non-governmental organisations (NGOs) and community-based organisations. This abstract explores the development of voluntary action throughout history, showing how it emerged as a powerful force for tackling a wide variety of social, economic, and environmental concerns. The relevance of nonprofit organisations in enhancing and broadening the scope of state social welfare programmes is explored in the abstract. These organisations often have a localised grasp of the problems, which enables them to design treatments that are relevant to the communities they work with. Additionally, they are essential in promoting policy reforms, closing service delivery gaps, and empowering marginalised groups. The abstract's main emphasis is on the possibility for collaboration between volunteer activity and official social work. It explores how social workers and nonprofit groups might work together to provide comprehensive and all-encompassing solutions. Through this partnership, social workers with training will combine their knowledge with grassroots insights and volunteer organisations' abilities to engage the community.

#### KEYWORDS:

Development, Organizations, Social Work, Voluntary.

#### INTRODUCTION

The phrase "voluntary action" is often used to describe a course of action that focuses largely on what a person ought to do self-government of the state. Even though, as seen above, the scope of voluntary action becomes very wide, he confines its limit to that action which is for a public purpose for social advancement. According to Lord Beveridge, "the term voluntary action as used here, means private action, that is to say, action not under the directions of any power wielding the power of the state." 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 company acting out of social conscience and not for profit, but in the service of humanity.

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 purpose 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 operating nonprofit groups are totally staffed by highly qualified and well-paid professionals. Such organisations' particularly volunteer nature is a result of their origin and form of administration, not the kind of employees they employ.

Through a number of social laws, social work has also secured the preservation of human rights. By defending against injustice and penalising those who do not follow the communal

interest, this improves the enjoyment of the whole society. Social laws also address issues like child marriage and untouchability. The dowry system, sati, the devadasi system, and several other social issues are eliminated, which contributes to the development of a healthy society. 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[1], [2].

### **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 activity does not imply a lack of support from both the public and voluntary sectors. However, the phrase "voluntary action" implies 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 often understood as the structure and actions of a self-governing group of individuals who have joined forces voluntarily to conduct research or do other actions for the benefit of the community.

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 governmental activity threatens or disregards the rights and freedoms of individuals and/or organisations, it is often required to mediate, flanked by the people, the state, and other authorities, to advocate moral causes, and to provide assistance. Social work educators and practitioners are more aware than other professions 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 involvement and effects of volunteer action via an awareness of the driving forces behind it, the current state of voluntary groups and their goals, and the context of voluntary services in India. It is possible to identify the origins of voluntarism religion, the government, business, charity, and mutual aid as well as the elements that influence individuals to engage in voluntary activity. 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 incentive of self-help among fellow men. Mutual help and charity were seen by Bourdillon and William Beveridge as the two primary sources from which volunteer social service organisation would have emerged. Both the individual and the societal conscience are where they originate. Other motives might include personal interests, pursuing benefits like experience, recognition, expertise, and status, as well as dedication to certain beliefs, among others.

Additionally, a variety of motivations are to blame for the emergence of voluntary organisations with the aim of aiding one another or the less fortunate 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 because of psychological drives for security, self-expression, and interest fulfilment. The psychological joining drive for voluntary affiliation is therefore 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. Large-scale volunteerism is produced by social, religious, and cultural groups. Organisations requesting assistance from individuals enable this. However, this does not imply that volunteers are always employed by or inside a reputable company. People are rising with the turn of the century by resorting to political solutions to address social and religious movements and changes.

## DISCUSSION

The informal practise of social work is complemented by voluntary work because it offers grassroots viewpoint, creative solutions, and localised insights. These groups, which are motivated by a feeling of social duty, fill gaps in the provision of services, amplify the voices of marginalised groups, and act as policy reformers. Even if voluntary activity has many advantages, it nonetheless faces obstacles including securing sustainability and resource limitations. However, these organisations' commitment to strategic cooperation and capacity-building demonstrates their will to get through these obstacles. A foundational component of a comprehensive approach to social development is the possibility for collaboration between social work practitioners and nonprofit organisations. A complete framework that addresses urgent needs and sparks long-term systemic change arises by combining the abilities of professional social workers with the community engagement know-how of nonprofit organisations. In India, the effectiveness of volunteer work and its integration with social work depends on a same objective: promoting social justice and human well-being. The collaboration between institutional social work and volunteer organisations provides a ray of hope and a model for long-lasting and effective interventions as the country navigates tough issues. By working together, these organisations underline the idea that advancement, inclusion, and empowerment are possible when the values of professional social work and the spirit of voluntarism come together [3], [4].

The social sector continues to be dominated by volunteer workers and volunteer organisation. Regarding the overall number of nonprofit groups in the nation, no accurate or comprehensive information is available since many of them operate with their own resources and without government funding. Others are state- or district-level organisation, while some of them 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 further democracy's participatory nature. They may explore into new fields, work in new areas, expose societal ills, and care to any unmet needs. They have a role to play not just in areas that are regarded as state duties. A number of NGOs function as a stabilising force by uniting people into associations that lack political motivation, are unconcerned with the success of any political party, or are interested in gaining political power, but are instead above party politics and interested in other facets of nation-building, and as a result, promote national integration and a focus on non-political issues. A few of these groups advocating for human rights are Caritas India, NBA, nonprofits that support women and children, etc [5], [6].

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 several instances of Indian NGOs effectively halting development projects via 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 several locations where industrial activity has resulted in environmental deterioration, and numerous agencies are tasked with addressing this issue. These NGOs have several challenges since they often 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 organisations at each district headquarters and to establish a federation of these NGOs at a later stage. An NGO in the area, the Environment Society of Chandigarh, has been successful in reviving the few existing organisations and playing a key role in the establishment of several new 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 concerns as more NGOs get involved.

### **India Voluntary Services**

It is sometimes said that Indian volunteer organisations were known in ancient India, much as our culture. In India, volunteer activity has played a significant role in the history and development of social welfare. The origins of this may 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 big scale as a voluntary action took place outside the religious channels mostly 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, universities, and low-income housing. The rulers graciously reacted 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 during the 18th century.

There were three ways that voluntarism revealed itself in the 19th century. These included: Area of spiritual and religious principles and religious reforms. Region of social and ceremonial social reforms, and conventional practises. Voluntary social work in an area with new problems and requirements that required a solution as a consequence of urbanization [7], [8]. 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 via registered organisations, it saw a surge in popularity. In the political sphere, Mahatma Gandhi fought the British for the liberation of the motherland and for changes in socioeconomic areas, giving volunteer action an unparalleled boost. Through the decentralisation of political authority 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 last 20 years, India has seen a significant increase in the number of volunteer organisations. In addition to those who lived during the time before independence, it is believed that there were some 20,000 such agencies dispersed over the whole nation. However, the majority of these organisation 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 enacting swift, crucial socioeconomic reforms for the benefit of its citizens in the new century. 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 previous 200 years in order to provide guidance for future action. To prepare the national environment for positive and fruitful volunteer activity, this is important. Before voluntary action, new vistas are continually opening. There is a far broader opportunity for collective action, both mandatory and voluntary, to address the complex conditions of modern living. Voluntary activity is progressive, adaptable, and exploratory. With its apparatus and procedures, it can cope with shifting conditions and a variety of instances more readily than the statutory authority. One of the most important features in communal life is this capacity for experimentation and trial and error. In many cases, voluntary agencies continue to provide a valuable supplemental agency with the assistance, full consent, and/or co-operation of the statutory power, despite the fact that voluntary actions not only invented 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 enough evidence of this in the twentieth century.

### **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 engaged in how voluntary organisations operate. The Indian government has acknowledged that non-profit groups are not well-equipped to carry out welfare initiatives, and that it may not be wise to outsource development work to the bureaucracy since it is rule-bound and fundamentally conservative. As a result, with the implementation of the Sixth Plan, there has been a negative change in government policy towards NGOs' role in development.

The idea that the extent of this cooperation should be expanded has been gaining momentum 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 explicit 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 volunteer social services. The establishment of a Division of Social Security in the Central Government is of the highest potential importance.

In some ways, it is more difficult to coordinate the actions of government and non-governmental organisations than to do so between the federal and state governments. The necessity for government and NGOs to work together is considerably greater, as is the difficulties. The Scheduling Commission makes three attempts to create a connection between these two initiatives, particularly within the area of social welfare, which is distinct

from the fields of health and education. By outsourcing the execution of certain government-sponsored activities to NGOs. through encouraging the expansion of NGOs via a grant-in-aid system. The government might assist the current agencies in two ways so that they can continue to run efficiently and expand to meet the needs of changing circumstances. One is through providing immediate assistance in terms of money and equipment. The way that the current agencies may continue to be connected to legislative action is another strategy. Legislation is yet another important way that the government may support nonprofit organisations. If volunteer organisations are to live up to their name, voluntary work must be done. However, the government may create conditions such that individuals will be motivated to start new nonprofit organisations[9], [10].

### **Emerging Patterns in Volunteerism**

The debate has thus far focused on the conceptual aspects of free action. Though there are many statutory institutions and governmental schedules, it is now clear that volunteer effort is vital for social welfare and growth. Modern volunteer organisation has discovered new fields of endeavour, departing from the conventional viewpoint, and this has stimulated and broadened the breadth of volunteer activity. Numerous non-profit organisations are now trying to enhance the country and the people both in India and outside. Their primary focus areas include things like national integrity, global peace, human rights, education, health care, and women's and children's welfare. With the aid of national and international nonprofit groups, developed, wealthy nations, and social science researchers, large-scale initiatives have been launched in recent years to reduce poverty, improve nutrition, and ensure that everyone has access to the material necessities they require. Through the year 2017, 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 continuing Narmada Bachao Andolan, forest preservation movements, and feminist groups 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 organisations have been established. Numerous creative social initiatives have been made around the nation on the initiative of nonprofit groups, individuals in the nonprofit sector, and government institutions. Every preconceived notion is being challenged in every sector, and policy and implementation gaps are becoming more apparent. Social concerns, particularly the insecurity of minorities and the issue of world peace, are more pressing than ever. The texture has become more complex, and every facet of social welfare now has a multidisciplinary component.

### **CONCLUSION**

In conclusion, the advancement of social work initiatives in India is greatly aided by volunteer effort. Voluntary organisations considerably promote social well-being by using local knowledge, promoting change, and addressing service delivery gaps. The abstract highlights how conventional social work practises and the dynamic activity of nonprofit organisations work in harmony to advance a more just and empowered society. In conclusion, the mutually beneficial interaction between social work and voluntarism in India is proof of the effectiveness of group efforts in bringing about good change. Voluntary organisations have grown from small-scale efforts to important participants in the field of social work, demonstrating their agility, reactivity, and steadfast dedication to tackling complex problems.

**REFERENCES:**

- [1] Asri, K. Nuntaboot, and P. Festi Wiliyanarti, "Community social capital on fighting dengue fever in suburban Surabaya, Indonesia: A qualitative study," *Int. J. Nurs. Sci.*, 2017.
- [2] O. H. Rawashdeh, T. Azid, and M. A. Qureshi, "Philanthropy, markets, and Islamic financial institutions: a new paradigm," *Humanomics*, 2017.
- [3] F. Gustav Hikmatyar, "Analisis Forensik Digital Pada Smartphone Android Untuk Penanganan Kasus Cybercrime," *יהושע קי"ה מים*, 2017.
- [4] J. Piedra Cristóbal, "Aproximación a la mediación comunitaria: retos y desafíos," *Rev. mediación*, 2017.
- [5] N. Deakin and A. Davis, "Voluntary action, social care and social work: A UK response," in *Social Policy Reform in China: Views from Home and Abroad*, 2017.
- [6] V. Sector, A. On, S. Determinants, and O. F. Health, "Voluntary sector action on the social determinants of health□: evidence review," *UCL Inst. Heal. Equity;Health Found.*, 2017.
- [7] E. N., "Obesity policy and action plan - A whole of government and a whole of society approach, the Irish model?," *Obes. Facts*, 2017.
- [8] A. Kinchy, "Citizen Science and Democracy: Participatory Water Monitoring in the Marcellus Shale Fracking Boom," *Sci. Cult. (Lond.)*, 2017.
- [9] I. dos G. Sá, "Managing social inequality: Confraternal charity in Portugal and its overseas colonies," *Soc. Sci. Hist.*, 2017.
- [10] V. Minogue and D. Ellcock, "Future Focused finance: Transforming the NHS finance profession," *Br. J. Heal. Care Manag.*, 2017.

## CHAPTER 11

### SOCIAL WORK ETHICS IN INDIAN CONTEXT

Dr. Yukti Khajanchi, Assistant Professor

Department of ISME, ATLAS SkillTech University, Mumbai, Maharashtra, India

Email Id-yukti.khajanchi@atlasuniversity.edu.in

#### ABSTRACT:

The "Social Work Ethics in the Indian Context" explores the ethical tenets and factors that direct the practise of social work within the Indian societal and cultural context. In order to ensure the integrity and efficacy of social work practise in the Indian setting, this abstract examines the basis of ethical ideals, their application, obstacles, and the role they play in doing so. In India, professional social work practise is built on ethical ideals. This abstract looks at how these values respect for human dignity, social justice, confidentiality, and cultural sensitivity provide social workers with a moral framework as they deal with difficult situations in a variety of cultures. The concept focuses on how professionals make ethical decisions, uphold professional boundaries, and prioritise the autonomy and well-being of clients by exploring the practical application of social work ethics in diverse circumstances. It addresses the complex connection between generally accepted moral principles and the local cultural quirks that influence social work encounters in India.

#### KEYWORDS:

Ethics, Human Dignity, Professional Social Work, Social Justice.

#### INTRODUCTION

Moral philosophy, commonly known as ethics, is concerned with what is good 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 like the U.S. S. A. and was impacted by Judeo-Christian principles in this way. The religious practises of these nations also had an impact on the social work profession in the Gulf and other areas of Asia when the profession started to expand there. To improve the profession's public perception and acceptability, social workers are working to integrate indigenous values into their practise. This process will take a while since 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 affected social work practise. It can seem odd that two apparently 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 that everyone has the capacity to resolve their problems if they are given the tools they need [1], [2]. As a result, scientific approaches like as observation, account, categorization, and explanation are used to identify the variables that contribute to an individual's issue or a

society 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.

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 damage or hurting anybody, 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 many examples of unethical people abusing their positions and harming the professions. The rules were created to regulate these professions' actions and maintain the public's faith in them.

Professionals who work in fields with ethical standards are often chosen by their peers via the professional association to supervise the codes' application. These organisations in developed nations 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 criteria established by the Council. Of course, a political component to the issue existed in each 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.

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

The field of social work involves fixing issues. The social worker encounters several complex scenarios. Professionals can behave ethically in challenging circumstances with the aid of ethics. The following factors make the necessity for such conduct in social work crucial. Throughout their interactions with clients and other significant individuals, social workers must handle sensitive information: The client's sharing of information is done so that the social worker may better understand the issue at hand and subsequently 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 often deal with clients who are experiencing major difficulties, placing them in circumstances where their choices might have a negative impact on the client. They often 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 rare circumstances, the caseworker may unintentionally make a mistake that harms the client. When a social worker has internalised social work ethics, the likelihood of such mistakes is reduced[3], [4].

In both governmental and non-governmental groups, social workers hold leadership roles. Any position of influence has some level of responsibility. Accountability is defined as to

provide a count of. You have been given certain 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 maintained.

Social work is perhaps the only job that deals with these traits so directly. When taking action, a police officer needs simply consider if it would lower crime rates and whether it is legal and proper to do so. The only thing the attorney has to consider is if what they do will further the interests of their client. Only if 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. When social workers have the ability to distribute property, they often do so with the understanding that doing so will prevent the property from going to other needy parties. In a nation like India, where scarcity is essentially everywhere, this is true. A social worker at an adoption centre 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. Since the government is the ultimate authority in a democracy and has a key role in regulating other institutions, social workers must protect their professional autonomy. But sometimes, this regulation turns into an unwelcome intrusion into the private matters of the professionals. Government intervention is unnecessary if the professionals themselves manage their affairs, and their professional autonomy can be maintained.

## **DISCUSSION**

The importance of ethics in social work is highlighted by challenges unique to the Indian setting, such as resolving disparities that are firmly embedded in social institutions. Social workers may advocate for change, confront structural inequalities, and strengthen marginalised communities via ethical decision-making. Building a solid ethical basis among social workers requires education, ongoing training, and the support of professional organisations. These elements support a dedication to moral principles, which maintains the integrity and professionalism of the industry. Social work ethics in India are more than just a collection of rules; they are an expression of ideals that encourage meaningful involvement, preserve human rights, and foster social cohesion. Social workers' persistent adherence to moral standards guarantees that their work remains a light of hope and a force for good change as they negotiate India's complex social fabric.

### **Purpose of an Ethical Code**

We have seen the value of moral conduct in social work. Countries where social work is a profession that is completely acknowledged by society often have an ethical code. A code is an organised collection of laws, ordinances, and standards of behaviour. Therefore, a code of ethics in social work may 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. Similar to how the NASW Code of Ethics serves six functions, it highlights the fundamental principles upon which social work's mission is built. The Code sets a set of particular ethical standards that should be utilised to direct social work practise in addition to summarising general ethical concepts that represent the profession's basic beliefs. When professional duties clash or ethical concerns present themselves, the Code is meant to assist social workers in identifying pertinent considerations. The Code establishes moral guidelines that the general public may use to evaluate the social work profession. The Code educates practitioners who are new to the profession about the goals, concepts, and standards of social work. The Code lays forth criteria that the field of social work might use to determine whether social workers have engaged in unethical behaviour.

These codes were developed by specialists in the field and submitted to the general assembly of the national social work organisation. 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 debate and editing. The guidelines are widely accepted because of the widespread involvement of social workers and the democratic process used during the assembly. It significantly influences how social workers practise in various nations. After a formal investigation, if someone is found to be violating the code, action is taken[5], [6].

However, there is no organisation that possesses such influence among social workers in India. Some organisations, most of which are headquartered locally, have created their own codes of ethics. Although these organisations only allow a small number of members and exclude the bulk 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 anybody the authority to oversee social work. An attempt was made to design a Professional Social Workers' Bill that would govern how social work is practised in the nation. Nevertheless, no outcomes have been made.

Here, we've attempted to give a sample code of ethics that might be used to social work practise in India. Even throughout their training, social workers are expected to abide by these norms. As one reads through the code, it becomes apparent that, in the end, it is up to the person to uphold these principles in his or her actions. Only to a certain degree can external entities control the actions of the social worker. We must thus internalise these principles and make them a part of who we are. A set of guiding principles serves as the foundation for the profession of social work. These fundamental principles, which social workers have upheld throughout the history of the field, serve as the cornerstone of social work's distinctive goals and viewpoints. The fundamental principles are:

1. Service
2. Justice for everyone
3. Integrity Respect for oneself and others Value of human connections
4. Competence.

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

As a social worker, the individual should conduct himself or herself with the greatest moral standards possible. This includes upholding such principles while interacting with others. A social worker with high standards of behaviour would refrain from lying, cheating, and dishonesty. A person's life is often "divided" into two categories: professional and personal. 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 rare for a social worker to be bigamous and yet be seen as a mentor or leader by the community.

The pursuit of excellence is a desired objective of any devout professional, regardless of the discipline, thus the social worker should make an effort to attain a high level of competence and competency in the practise of the profession. In this respect, social workers are not unique from other people. A social worker should continually refresh his or her expertise in the fields pertinent to their practise. The social worker should only accept situations that are within the scope of their expertise. The choice to pursue the lawsuit should be determined after 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.

In certain circumstances, the social worker may encounter difficult events on their own, which might 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. If a social worker wants to gain a job or a promotion, they shouldn't lie about their expertise and credentials. The social worker places a priority on the profession's duty to serve its clients effectively. This is how social work as a profession justifies its existence.

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. The social worker must conduct themselves with the utmost impartiality and professionalism. They must also take care to implement the ideals and principles of social work in their daily job. He or she should be able to fend against any negative forces, whether they come from inside the organisation or from outside; from coworkers, subordinates, or superiors; from bureaucrats, politicians, or anybody else in a position to do so.

The social worker shouldn't take use of their position to further their own interests. The rules of scholarly inquiry should be followed by the social worker engaged in study and research since social work is concerned with human problems and these problems are often caused by serious trauma for the persons involved. The researcher should explain the sensitive nature of the issue, the effect the method will have on the person, and the impact on the agency's service delivery as a whole as they gather information from various sources. Nobody should be forced to take part in the study 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[7], [8].

**The Social Worker's Duty to Clients Under the Law.** The client's best interests are the social worker's first priority, and the social worker is required to serve the client with complete dedication and to the best of his or her ability. Although it is simple to say, it may be challenging to put into practise in everyday life. Given the restricted options available in India, numerous customer welfare-related attributes would need to be sacrificed. Both social welfare organisations and projects have their limits, as does the bureaucracy that oversees and carries out these initiatives. Furthermore, the scope for individual self-government activity is limited 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 parent's house since there aren't many other choices. Her parents may not want to retain her in their house 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 may do routine follow-up visits to assess the woman's health and stop additional harassment.

Under no circumstances can the social worker utilise their relationship with the client for their own gain. If it is in the client's best interest, the social worker should cooperate and consult with other social workers and experts in related fields. The social worker should bear in mind that he or she must have a holistic picture of the client and also defend his or her dignity in situations when other professionals are not as cooperative as one may like 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. For example, a social worker could have the moralistic belief that homosexuality is wrong, yet 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 see the client's issue from his or her point of view.

**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 choices that will impact his or her life. When a client is unable to make choices 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 any information gleaned through rendering professional services. With the customer's knowledge and approval, information about the client may be disclosed to those who need it. Access to records should be controlled, and information held in them should be carefully preserved.

The social worker should notify the client and get permission before sharing any information with other 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, 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 only financial gain. Social workers shouldn't start their own businesses or engage in purely money-making activities. Therefore, the social worker must set costs that are fair and reasonable, taking into account the time and skill 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 may get from it. As of now, there are very few private practises where social workers may get employment and be compensated.

### **The Social Worker's Duty to Colleagues Under Ethics**

#### **Respect, Fairness, and Courtesy**

The social worker should show respect for and be fair to their coworkers. This is true for both coworkers who are social workers and those who work in other fields.

#### **Dealing with Clients of Colleagues**

It is the social worker's duty to interact with clients of colleagues in a fully professional manner. The social worker should handle the clients as he or she would their own in the absence of the colleagues. The social worker shouldn't take a colleague's client, influence them outside of the established channels, or attempt to harm the colleague's reputation. Only with the full knowledge and approval of the coworker client is a transfer permitted. Although a client is able to change counsellors of their choosing.

The ethical duty of social workers towards employers and hiring organisations. As an employee, the social worker must abide by the policies and procedures of the hiring organisations. The social worker will be assigned a position within the agency, which often has a hierarchy. The social worker should make an effort to carry out all of the reasonable orders from their superiors. The social worker's reaction to unethical behaviour inside the organisation will need to take into account the gravity of the offence, its negative effects on the clients, and its impact on society. Even though the social worker is hired by the agency, under no circumstances should they participate in any wrongdoings carried out by that agency[9], [10].

**The Ethical Duty of the Social Worker to the Social Work Profession.** The social worker should defend and enhance the values, ethics, knowledge, and purpose of the profession in order to preserve its integrity. The social worker should be aware that he or she belongs to a higher community of professionals and that his or her actions will have an impact on the profession and its members, either favourably or unfavourably. Any cases of significant wrongdoing by social workers should be reported to the proper authorities by the social worker. The social worker shouldn't exaggerate his or her credentials or skills as a professional. For example, even while it could increase their credibility with the community and make them more receptive to their message, social workers shouldn't pretend to be doctors. Even when doing so seems to be to their advantage, the social worker should not mislead information about the clients. If it seems that facts are skewed for that reason, both the profession's and the social worker's credibility will suffer. The social worker should support the field in developing publicly accessible social services since their role in delivering social services does not stop when they leave the office. The social worker should make his or her time and knowledge available for initiatives that strive to better society.

The search of new information and elucidating problems relevant to current knowledge is a key objective in any profession. The social worker should assume responsibility for finding, creating, and fully using knowledge for professional practise. The social worker should take part in the ongoing process of upgrading knowledge and abilities and maintain awareness of the most recent developments in the field. **The Social Worker's Duty to Society under Ethical Principles.** Promoting the General Welfare: A social worker should endeavour to advance society's general welfare. All initiatives aimed at eradicating social problems including discrimination and exclusion, violating human rights, and promoting equality should include social work.

## CONCLUSION

In conclusion, the moral compass that guides social work practise in the Indian setting is guided by the ethical principles, which help social workers negotiate the complexities of a varied and culturally rich culture. These values which are based on respect for human dignity, social justice, confidentiality, and cultural sensitivity serve as compass points for social workers as they tackle difficult problems and attempt to effect change. A thorough comprehension of the cultural nuances that influence interactions is necessary for the implementation of social work ethics in India. Social workers exhibit the flexibility and sensitivity necessary for successful practise as they compromise between enduring moral principles and the unique cultural dynamics of the Indian environment. In the Indian setting, social work ethics serve as a compass to assure moral behaviour, cultural sensitivity, and social justice in professional practise. Social workers may navigate a varied and complicated environment by using these principles as a compass, encouraging the empowerment of people and communities while following the highest standards of honesty.

**REFERENCES:**

- [1] S. Mishra, P. Tripathi, P. Maurya, and S. Sharma, "Changing Ethical Values in Hindu Family- Evidence from Doha's and Chaupai's of the Indian Scholars," *PACIFIC Bus. Rev. Int.*, 2017.
- [2] M. F. Naim and U. Lenka, "Industrial and Commercial Training Talent management: a burgeoning strategic focus in Indian IT industry Talent management: a burgeoning strategic focus in Indian IT industry," *Ind. Commer. Train. Ind. Commer. Train. Manag. Decis.*, 2017.
- [3] D. L. Bernacchi, "Bulimia nervosa: A comprehensive analysis of treatment, policy, and social work ethics," *Soc. Work (United States)*, 2017.
- [4] N. J. Godden, "The Love Ethic: A Radical Theory for Social Work Practice," *Aust. Soc. Work*, 2017.
- [5] M. Carey and L. Green, *Practical social work ethics: Complex dilemmas within applied social care*. 2017.
- [6] K. S. Rotabi, S. Mapp, K. Cheney, R. Fong, and R. McRoy, "Regulating Commercial Global Surrogacy: The Best Interests of the Child," *J. Hum. Rights Soc. Work*, 2017.
- [7] M. M. Bell and C. E. Newhill, "Psychometrics of an original measure of barriers to providing family planning information: Implications for social service providers," *Soc. Work Health Care*, 2017.
- [8] N. M. Tsang, "Otherness and empathy—implications of Lévinas ethics for social work education," *Soc. Work Educ.*, 2017.
- [9] J. Drugan, "Ethics and social responsibility in practice: interpreters and translators engaging with and beyond the professions," *Translator*, 2017.
- [10] L. Shevellar, "E-technology and Community Participation: Exploring the Ethical Implications for Community-based Social Workers," *Aust. Soc. Work*, 2017.

## CHAPTER 12

### EXPLORING THE FUNDAMENTALS OF SOCIAL CONCEPTS: AN OVERVIEW

Dr. Zuleika Homavazir, Professor

Department of ISME, ATLAS SkillTech University, Mumbai, Maharashtra, India

Email Id-zuleika.homavazir@atlasuniversity.edu.in

#### ABSTRACT:

The fundamental concepts that underpin social dynamics, cultural norms, and the complex interactions between individuals and the group. The basis for understanding the intricate structure of human civilizations is provided by fundamental social ideas. This abstract explores ideas including culture, identity, socialisation, inequality, and institutions, emphasising how they influence how societies operate and how people interact with one another. Identity, another important term, is examined in relation to how people see themselves and their membership in other organisations. The abstract explores the connections and possibilities that identity, whether based on race, ethnicity, gender, or other variables, has with social dynamics. The idea of socialisation is essential to comprehending how people pick up the rules, beliefs, and behaviours of their community. The abstract explains how socialisation factors including family, friends, the media, and education affect how people see themselves in society and the roles they play. Societies are shaped by inequality, which may refer to social and economic imbalances. The abstract investigates how social stratification and its effects on people's prospects for success are influenced by power dynamics, prejudice, and uneven access to resources. In fundamental social ideas act as a foundation for comprehending the complex dynamics of human civilizations. Collectively, culture, identity, socialisation, inequality, and institutions provide insights into how people interact with one another, how societies work, and the many elements that affect both. Understanding these fundamental ideas helps us better understand the social world's complexity and interconnection.

#### KEYWORDS:

Culture, Human, Society, Social Concepts.

#### INTRODUCTION

It is important to define a concept's definition before we can fully comprehend it. One or more words are used to convey a notion. Concepts are abstractions as well, which means they are mental constructs that come from experience. Once a notion is acknowledged by the scientific community, everyone who uses it agrees with the interpretation given to it. For instance, a road is a technique in common use. The topic has to be explained more on occasion.

A road, for instance, may be a street, a kacha or pukka road, or even a motorway. When we wish to be more explicit, we qualify notions in scientific terminology as well. groups, for instance, may be further divided into rural, urban, and tribal groups. When social scientists disagree over the meaning associated with a particular term, the meanings associated with the idea might alter as a result of the dispute.

The following justifications support the adoption of Horton and Hunt notions. One is that it makes room for scientific debate. Social scientists might find common ground for launching conversations on hypotheses by using concepts. Second, when ideas and theories are discussed and their limits are acknowledged, new information is also produced. Thirdly, ideas

make communication simple by eliminating the need for lengthy explanations. Otherwise, every time the communicator had to utilise the social phenomenon, they would have to explain it.

## **Society**

Similar to Horton and Hunt, society is a group of individuals that have relationships with one another. Society, according to Maclver, is a network of connections. There are several ways to define society. Most of them highlight the following societal characteristics. Mutual awareness is a feature of society. A group of people must first be aware of one another in connection to one another before they can be referred to be a society. Only when people are aware of one another's presence can they establish a social relationship. Social relationships make up society. When there is mutual contact and when one party's activities have an impact on another, two people or things are said to be in connection with one another. People in a society are thus impacted by the ways in which others behave.

These social relationships are guided by the values and norms of society. The values and conventions of a society serve as a guide for and a controlling factor in social interactions. Every person in society has a certain function that has been allocated to them. The ideals and standards of the society linked with the scrupulous role serve as a direction for how these responsibilities should be played. Individuals learn these values via the process of socialisation. They merge with the person's personality. Separate from this, there are informal and official social control organisations that impose rewards and penalties on a person to make him or her comply to society ideals and standards[1], [2].

## **Society has broad objectives**

Every culture aspires to survive. Certain tasks must be carried out if civilization is to survive and avoid self-destruction. These functional requirements have been described. Common goals, a shared outlook on the environment, open communication, a shared set of values, child rearing and socialisation, acquiring the food and other possessions necessary for its members' survival, safeguarding its members from natural and man-made disasters, and specific strategies for resolving conflicts and disagreements among members are just a few of the recognised common functions. Different societies accomplish these tasks in different ways.

Numerous complementary social norms exist throughout society. In the society, we find a wide range of social practises and characteristics. In society, we see examples of affiliation, collaboration, rivalry, and dispute. Similarly, we find that although society's members differ from one another in certain ways, they are similar in others. With these groupings, there exist groups and subgroups with unique dynamics. The society is built up of all these different social practises.

Society has a labour division. It is impossible for one person to carry out every duty necessary to keep society running. The members must split the task among themselves. The criteria by which the role is split among the members and its social ramifications are important research topics for sociologists. The division of work may be based on sex, caste, class, ethnicity, profession, education, or occupation. The division of work is based on the level of social complexity. Society is not only the sum of its parts. The civilization influences people in many different ways. Along with inherited elements, the environment also affects a person's personality. As a result, the society develops its own power that drives its constituents. Social structures like laws, religion, and families all exert this power.

**Societies Divided into Groups Based on Language.** Telugu society and Tamil society are two examples of this category. Language is a medium that brings people together and one of the ways in which a people's culture is conveyed. Therefore, language is frequently utilised to set different cultures apart from one another.

**Classification of Societies based on Core Values.** Sometimes beliefs about the fundamental principles that society's members uphold serve as the foundation for such beliefs. For instance, Indian civilization is rated as traditional, religious, group-oriented, and spiritual whereas Western society is rated as modern, logical, individualistic, and consumerist. Such categorisation often results from stereotyping and labelling. It is founded on incomplete and incorrect knowledge about civilizations other than one's own. Social workers should be able to see how these individuals' behaviours are influenced by these representations, which are often unfavourable in comparison to other civilizations.

**Societies Based on Social Life Complexity Stage.** Simple societies are those that have the following characteristics: small size with fewer members; relative isolation from other societies in terms of geography, culture, and economy; a low level of technology used in the production of goods; a limited division of labour based on age and sex; barter and gift-giving as the main methods for trading goods between the members; and a political system based on consent [3], [4]. On the other hand, complex societies are based on the following characteristics: a large population and, consequently, close ties to other societies, primarily as a result of advanced communication and transportation technologies; a high level of technology used in producing all goods, including foodstuffs; a highly diversified division of labour; the market as the primary form of exchange of goods, while other forms of exchange like barter play a minor role; a highly developed political system;

## **DISCUSSION**

Marxist-influenced sociologists think that economic issues have a significant impact on how society is organised and runs. systems are divided into capitalist and socialist systems based on this criterion. Both of these cultures are complex, but in a capitalist society, the means of production and factories are held privately. At exchange for their efforts, employees at these factories get salaries. The prices of the produced commodities and services are set by the markets. Profit-making and private property ownership are promoted. The government plays no or very little part in the nation's economy. In a socialist society, the state owns all or a significant portion of the productive forces in various forms. The state drives the economy through controlling various industries. The function of scheduling in a communist economy is equally important. Only a little amount of market influence is permitted on the economy. Following an evaluation of the requirements and desires of various segments of society, the government develops a plan that determines the supply of commodities and services. The government makes an effort via its policies to make sure that the economic gaps across various societal segments are not too wide. Bloc scheduling has lost a lot of its allure for governments all around the world with the fall of the socialist system. Most nations now give the market and private enterprises a significant role in their economy. All governments now have a significant role in the nation's economy; hence it is also true that the classical capitalist society no longer exists.

### **Political System-Based Societies**

Additionally, societies may be categorised as democratic or authoritarian based on the nature of their political systems. A democratic society has a state where the rulers are chosen by the people. To choose the leaders, regular elections are conducted. Although free and fair elections are important, additional conditions such as freedom of association, freedom of

expression, tolerance of divergent viewpoints, protection of minority rights, equality before the law, and respect for human rights are also necessary for a democratic society. Dissent and the right to form associations are prohibited in authoritarian societies. No other group is permitted to contest the authority of the state. Historical Periods Used to Classify Societies. Depending on the historical era they lived in, civilizations might be categorised as being ancient, mediaeval, or modern[5], [6].

### **Associations and the Community**

Similar to society, several sociologists have defined "community" in various ways. A community, according to Horton and Hunt, is a small group of individuals who engage in all of the activities of daily life. To further explain, they have the following characteristics. A community is a collection of individuals who live together and share a shared existence. They engage in frequent and deliberate conversation with one another. A definite geographic area: This is an important characteristic of the neighbourhood. A community has well defined borders that are discernible to both insiders and outsiders. Anyone who wants to join the community must have some kind of connection to the designated area. If one's parents are members of a certain community, membership there may sometimes be possible.

### **Division of labour**

For any community to survive, a variety of tasks must be carried out. No person or organisation could do all of these tasks on their own. Additionally, there are disparities in each person's ability and talent. Division of labour and occupational specialisation are caused by these variables. Members are aware that they are a part of a meticulous community and are aware of their unity and sense of belonging. Their conduct is impacted in a number of ways. They are proud of the accomplishments of their group mates and worry when bad things happen to them.

Members reside in a reputable area and have similar interests. Members work together in an organised way to accomplish shared objectives. As a result, it is simple to organise them to accomplish shared goals. This circumstance makes it possible to use community organisation as a social work strategy. Several activities are also undertaken since it is believed that everyone in the community would take part in them and benefit from them, such as the community development programme.

### **Common culture**

community life leads to the development of culture in any community. A shared way of thinking about the many aspects of life emerges and is passed down from generation to generation. Outside cultural influences are either embraced or rejected by the group as a whole. Because of shared experiences, a shared culture emerges and governs the group's behaviours.

### **Implementation of the 'Community' Concept**

Additionally, the idea aids in defining and contrasting existing communities. The distinction between urban and rural communities that are on either side is the most often used categorization. Strong sense of community, neighbourhood importance, a prevalence of primary relationships, a high incidence of extended families, a majority of community members working in primary industries like fishing, farming, or hunting, a high level of informal social control, and a higher degree of homogeneity are all characteristics of rural communities. The opposite is true for urban communities, which are defined as having weak community sentiments, a lesser importance for neighbourhoods, a predominance of lower

levels of informal social control, a heterogeneous population, and major occupations linked to the manufacturing and service sectors. Additionally, when the community is seen as a unit for action, it makes the creation and execution of programmes simpler. It would be difficult to evaluate the community's demands without establishing the community's borders and comprehending its organisational structure.

### **Limitations of the 'Community' Concept**

Although the notion is straightforward on paper, these factors make it difficult to apply in practise. First off, it seems that no community satisfies all the criteria for being referred to be a community. Additionally, the differences between the various sorts of settlements on each side are unclear. We find that characteristics associated with rural areas are also present in urban areas, and vice versa. Second, since the society is split along caste lines in certain Indian villages, there is little to no "We feeling" among the residents. Thirdly, it has been noted that when individuals use the word "community," only the male community members appear in their imaginations. Women often go unheard and have no public voice in many rural villages. You will discover how these elements influence the use of social work techniques in the next classes[7], [8].

### **Associations**

Attendance to multiple organisations is a characteristic of modern civilizations. These associations have diverse memberships, different sorts, different sizes, and different goals. A group that is specifically designed to pursue a shared interest or set of interests among its members is referred to as an association by Maclver. The following are some characteristics of associations: Associations are groupings of people; they are made up of a number of people who have a shared interest. They interact with one another in order to advance the goals of the group. The promotion of individual member interests will ultimately follow the achievement of collective goals.

These interests are particular, and each member is aware of them. The association's goals will often make clear the members' interests that it seeks to promote. After considering the situation's reality, objectives are formulated. Whether or not the association is successful depends on whether or not its goals are met. There are established guidelines and norms for associations. A small association's members could work according to their personal relationships with one another rather than any written regulations. However, standard rules and regulations are created if the organisation develops and its operation becomes complex. How the members will behave in certain circumstances is governed by the association's formal rules and regulations. These guidelines are documented in several organisations. You might ask the authorities of your fieldwork organisation to let you demonstrate the "Memorandum of Association" You may find examples of the agency's goals, how it operates, and other pertinent information in this paper.

Membership is not required. Modern societies are the source of associations. Members join the group of their own free will and on a voluntary basis. The association may establish requirements before accepting new members. The candidate is given permission to join the organisation if they have attained these requirements. Associations endure for as long as they have members. In contrast to families, organisations continue to exist even after the founding members pass away. The sole need is that new members join the organisation to take the place of departing ones.

Associations and the role they play in modern society. The establishment of groups is freely permitted in modern cultures, and it is even encouraged. We learn that some organisations

exist to encourage bird watching, while others have more serious goals like influencing government policy. The first person to see that organisations support democracy was the eminent social theorist Alexis de Tocqueville, who examined American culture in the eighteenth century.

These observations have received support from modern intellectuals. Associations provide people a way to band together, express their needs, and limit the authority of the state. This stops the government from seizing total control at the expense of personal freedom. Two, associations enable diversity of viewpoints. Associations provide a variety of other services that enhance peoples' quality of life.

In a traditional culture, people join groups based on the status they are assigned. For instance, in mediaeval towns, membership in merchant guilds was determined by a person's caste. Caste connections are very prevalent in modern-day India. Both traditional groupings and modern associations have elements in these associations. Its goals are similar to those of a modern society in that it aims to shape educational institutions and influence governmental decisions. However, membership is determined by archaic ideas like caste and religion. Thus, neither the current nor the traditional aspects of these relationships are truly accurate. Nevertheless, they are significant in the lives of mostly Indians.

### **Institutions**

Institutions are often used interchangeably with organisations in everyday speech. College is an example of an educational institution. However, the word "institution" has a special connotation in sociology. Institutions, according to Maclver, are "recognised shapes or circumstances of procedures features of group action." An institution, according to Horton and Hunt, is a set of rules that people follow to accomplish a goal or activity they deem important. More officially, an institution is a collection of folkways and mores that are organised around a meaningful human action. The characteristics of institutions are as follows.

Institutions are born out of group interactions on a social level. There are two different kinds of institutions, much like Sumner, namely cursive institutions and enacted institutions. Cursive institutions are those social standards that develop unintentionally. It cannot be dated and its provenance is unknown. Enacted institutions, on the other hand, were purposefully established with a goal in mind. One example of enacted institutions is the logically designed laws of today. Institutions are structural practises that regulate behaviour in people. Every member of society is required to abide by the social norms, rules, and usages. Both informal and formal norms, regulations, and usages may apply. If something is formal, it is codified and usually has an organisation in charge of making sure people abide by the rules. For instance, if a person wishes to be married in Indian culture, they may only do it in accordance with one of the Marriage Acts that the government has created. There will be a body in charge of performing marriages and making sure all the conditions are met. Both the man and the woman agree to carry out their respective roles as husband and wife. There are courts and police to handle disputes that are surrounded by the couples. The institution of marriage in India may be described as all of these processes together.

Roles and Status exist in every institution. Every institution gives the people who work there a strict function and position. A role is a set of behaviours that are required of a person in a strict social environment. Status refers to a person's place in society. For instance, those who attend educational institutions are given the status of students, while those who educate are given the position of instructors. He or she must engage in class discussions, attend class, maintain good behaviour, and follow the professors in order to fulfil the responsibilities of a

student. In his or her capacity as a teacher, he or she is required to conduct lessons, assess students' notebooks, manage the class, and adhere to the principal's directives. Institutions use roles as a tool for operation[9], [10].

The Socialisation Process Is How Institutional Roles Are Learned. Every organisation assigns the scrupulous person distinct tasks. Through the process of socialisation, people learn the many roles they play. Family, educational institutions, peer groups, the state, and religion are the primary socialisation agents.

### **Institutions Influence One Another**

In a society, there are several institutions that support one another. For instance, the school instructs the children on proper civic behaviour. Once they reach adulthood, they develop into responsible, law-abiding citizens. Multiple institutions may present conflicting norms, which causes perplexity in the person. In certain areas of India, for instance, feudalism and modern democracy coexist, each of which places different expectations on the person. Feudalism supports organised inequality whereas democracy supports equality. Political, economic, familial, educational, and religious institutions are the main institutions that sociologists analyse. The bureaucracy, charity organisations, and military are additional important organisations in society.

Connection Surrounded by a Company and an Institution. Institutions and organisations are conceptually distinct, as was stated at the beginning of the section. Institutions are accepted ways of thought, while organisations are formally formed groupings formed to accomplish certain goals. They are connected to one another at the same time since every organisation has an institutional structure that ensures its survival. Similar to Horton and Hunt, many methodologies are used to characterise groupings. Some people define a group as a gathering of people that reside nearby one another. In contrast, another definition emphasises the need of members of a group sharing characteristics in the middle. Another set of standards demands that a group be defined by its members' shared awareness and frequent contact. A group of people will be referred to be such if it has the traits listed below:

A group must consist of a certain minimum number of people; it cannot consist of only one or two people. Similar to this, a large number of people cannot be referred to be a group. It would be more proper to refer to it as a society, community, throng, or mob. Later on, you'll learn more about these ideas. The group members should engage with one another on a frequent basis. This contact should be directed towards a specific goal and evaluated as such by the members. Therefore, using these criteria to characterise a group of people who are conversing informally while waiting for a bus is impossible.

The members are aware of the needs, feelings, and behaviours of the other members, and this awareness influences their own conduct. Members are conscious of their unity as a whole: Individuals in a group see themselves as distinct from one another. They admit that being a part of the group makes them different from others. Common objectives: In order to survive, a group needs objectives.

All members' aims may be the same or, in certain situations, they may not be. It's also conceivable that the group's claimed objectives differ from its real objectives. Even if an organisation may state that its goal is to aid the underprivileged, members may join largely for the purpose of getting to know one another and having fun.

When the aforementioned conditions are satisfied, it is probable that the members will share values insofar as the group's goal is concerned. Members may have different opinions on

issues that are unrelated to the organisation. For instance, those who belong to an organisation that advocates for wildlife photography would agree on the significance of doing so. However, they could follow different philosophies and belong to different political parties.

### **Recognizable group patterns**

Group patterns are the result of repeated, intentional interactions. Depending on the groupings, these encounters may be official or casual. Rules, regulations, and procedures are observed in formal encounters whereas spontaneity is present in informal interactions.

### **Principal Groups**

Primary groups are ones whose members have in-person interactions, close relationships, and informal connections. These characteristics apply to them: Small size of primary groups is important since it is difficult for members of larger groups to build close relationships with one other. Smaller groups allow for both stronger qualitative and quantitative interactions. Members are thereby personally connected to one another. Members of a main group have similar objectives even if they may have different characteristics. A family could consist of an adult man and adult female as well as their offspring. Although they have different approaches, they all have common objectives that they believe are important and add to their pleasure.

Primary group provides its participants with a comprehensive experience, which means that it has an impact on them in many ways. People are embraced for who they are completely. For instance, the family is a major group that has close, personal relationships. Members gain from it in a variety of ways, making it a holistic relationship. Children get love and care, are given an education, and are taken care of when they are ill, among other things. The husband and wife support one another in many ways. As a result, a large portion of each member's life is spent with their family. Another kind of main group is a peer group.

Connection seen as end in itself by primary group: The connection is seen as the end by the primary group. Alternatively said, the link is appreciated for what it is, i.e. more than any particular advantage the members may get as a result of participation. For instance, a guy cannot be said to be in a "genuine marriage" if he marries just for the purpose of having someone cook for him. Families and peer groups often last as long as the lives of the group members, which is typical for primary groups. The group disbands if one of the members passes away or quits. For instance, if the family's father passes away, the group as a whole is also dissolved. Even while the group dynamics may remain the same, roles and communication styles drastically alter. So it is appropriate to refer to it as a new group.

A person's personality is significantly influenced by their primary social groups, which include their family and their peer group. Both of them are major organisations that further provide members education and emotional support in addition to the services they supply. Although other means of socialisation do have a considerable impact, an individual's personality is shaped by the particular experiences they have in their first groups. Primary organisations can fight for a member's allegiance on an individual level. In rare circumstances, primary groups may even support opposing principles. The person can struggle in this scenario to decide which group value to uphold. For instance, a teenager's peers may desire him to dress in the newest trends, but his family may prefer that he wear traditional clothing. Conflicts in personality may result from this.

According to some sociologists, main groups must have neighbours who live near by and interact with each other in person. But this need not be the case since members may still be emotionally connected to one another and still meet the requirements of the main group even if there is physical distance between them.

### **Additional Groups**

Generally speaking, secondary groupings are preferable than main ones. Members of secondary groups interact in a formal, impersonal, and need-based manner. A secondary group has the following characteristics: Secondary groups have a sizable number of members; secondary groups are made up of a lot of individuals with similar interests. Compared to a large joint family, certain subsidiary groupings could be smaller in size. But as we'll see in a moment, how they connect to one another is different. Members may also be dispersed across considerable distances.

There are secondary organisations now with members from all around the world. They communicate online and run successful worldwide campaigns without ever having a face-to-face encounter.

In contrast to primary groups, which maintain relationships as a means to an end, secondary groups retain relationships in order to further some other goals. Members' emotional participation is much lower compared to secondary groups since they are also aware of this problem. Secondary group has distinct goals: The formation of a secondary group is intended to achieve specific goals that the members deem important. Most of the time, the goal is something that one person cannot do on their own. He or she need others' participation. Conceptually, a secondary group is more similar to the idea of affiliation.

Since secondary group members are working towards certain goals, there is no need for them to be close friends. Instead, they connect to one another professionally. Both face-to-face meetings and communication are unnecessary.

To exchange knowledge and pool resources, all that is necessary is a shared newsletter, or in today's world, a website. Once the goal has been reached, the secondary group may stop surviving. In democratic societies like ours, it is important to mobilise people based on shared interests. Secondary groups play a crucial role in advancing members' interests. Only if people band together and make their views known can they drive decision-making at various levels. Several groups' desires are expressed via secondary organisations.

### **Connection Surrounded by Secondary and Primary Groups**

There are many ways in which the primary and secondary groups are connected. First, primary groupings, such as families, provide secondary groups with individuals. Additionally, they teach youngsters how to collaborate and communicate with others. When families do not equip their children to handle the demands of secondary groupings, several behavioural issues in the middle of people occur. Second, main groups, including sub-groups and cliques that are a component of secondary groups, are crucial to the process by which decisions are made in these groups.

Depending on their aims, their strength, and the power of those who could oppose them, their influence on the performance of the secondary groupings may be favourable or unfavourable. Thirdly, members of the secondary group get emotional support from primary groups inside the secondary group. The majority of secondary groups are unable to provide their members a true feeling of identity or give them individualised care. This may be seen in a collegiate setting or even in the military, when the key peer groups support the person.

## CONCLUSION

In conclusion, investigating fundamental social ideas gives us a prism through which to understand the complex web of interpersonal relationships and society processes. These ideas from socialisation, inequality, and institutions to culture and identity offer priceless insights into the processes that underpin how people interact with one another and traverse the larger social environment. It is essential to comprehend these ideas in order to promote cultural understanding, empathy, and wise decision-making. Understanding how culture affects communication, how identity shapes viewpoints, and how socialisation shapes behaviour helps us better understand both our own behaviour and that of others. Additionally, confronting the effects of inequality and institutional frameworks stimulates a critical analysis of power relations and social justice. Knowing how these ideas interact and affect all facets of life gives us the power to fight for inclusiveness and good change in our neighbourhoods. Understanding these ideas in a world characterised by variety and continual development is not simply a theoretical exercise; it is a means to encouraging understanding, erecting barriers, and establishing communities that place a premium on empathy, fairness, and social well-being. In the end, these fundamental social ideas act as the building blocks for constructing a society that is more peaceful and just.

## REFERENCES:

- [1] S. Bunt, N. Steverink, J. Olthof, C. P. van der Schans, and J. S. M. Hobbelen, "Social frailty in older adults: a scoping review," *European Journal of Ageing*. 2017.
- [2] A. Alizamar, M. Fikri, and A. Afdal, "Social Anxiety of Youth Prisoners and Guidance and Counseling Services for Prevention," *J. Psikol. Pendidik. dan Konseling J. Kaji. Psikol. Pendidik. dan Bimbing. Konseling*, 2017.
- [3] F. Shaheen, N. Ahmad, M. Waqas, A. Waheed, and O. Farooq, "Structural Equation Modeling (SEM) in Social Sciences & Medical Research: A Guide for Improved Analysis," *Int. J. Acad. Res. Bus. Soc. Sci.*, 2017.
- [4] G. Del Pinal and K. Reuter, "Dual Character Concepts in Social Cognition: Commitments and the Normative Dimension of Conceptual Representation," *Cogn. Sci.*, 2017.
- [5] N. A. Sanusi, S. Kusairi, and M. F. Mohamad, "THE CONCEPTUAL FRAMEWORK OF SOCIAL INNOVATION IN SOCIAL ENTERPRISE," *J. Innov. Bus. Econ.*, 2017.
- [6] Q. Ainiyah, "Social Learning Theory Dan Perilaku Agresif Anak Dalam Keluarga," *Al-Ahkam J. Ilmu Syari'ah dan Huk.*, 2017.
- [7] K. Van Assche, R. Beunen, M. Duineveld, and M. Gruezmacher, "Power/knowledge and natural resource management: Foucaultian foundations in the analysis of adaptive governance," *J. Environ. Policy Plan.*, 2017.
- [8] A. G. Adeleke, "Effects of Geographic Information System on the Learning of Environmental Education Concepts in Basic Computer-Mediated Classrooms in Nigeria," *IAFOR J. Educ.*, 2017.
- [9] A. Mascareño, "Esse sequitur operari, o el nuevo giro de la teoría sociológica contemporánea: Bourdieu, Archer, Luhmann," *Revista Mad*. 2017.
- [10] I. Katayama *et al.*, "Japanese guidelines for atopic dermatitis 2017," *Allergology International*. 2017.

## CHAPTER 13

### EVOLUTION OF HUMAN SOCIETY: NATURE AND CHARACTERISTICS

Nikita Nadkarni, Assistant Professor

Department of ISDI, ATLAS SkillTech University, Mumbai, Maharashtra, India

Email Id-nikita.nadkarni@atlasuniversity.edu.in

#### ABSTRACT:

This is explored that the underlying nature of societal growth and the crucial traits that have affected societal evolution while delving into the dynamic journey of human civilizations throughout history. The story of how human civilization has changed through time is intricate and characterized by constant expansion, adaptation, and change. With a focus on the transformational processes that have fueled social development, these abstract analyses the evolution of human societies from early hunter-gatherer communities to contemporary networked civilizations. The idea of collaboration and group organization is essential to the development of human societies. The abstract explores how people have created complex social systems to meet their requirements as individuals and as a species as a result of their desire for safety, resources, and common objectives. The importance of innovation and technology in advancing society is examined. From the discovery of fire to the creation of the internet, technological advancements have pushed society ahead and changed the ways in which people communicate, trade, and disseminate knowledge. The abstract explores the idea of cultural evolution, focusing on how the generational transfer of information, attitudes, and beliefs has produced various cultural identities. It also looks at how culture and social norms interact, illuminating how these elements influence how people behave and interact. The development of norms, institutions, and governance systems are considered to be key components of human society's features. The abstract highlights how these traits, which were often created to handle disputes, distribute resources, and keep order, have come to play a crucial role in how societies run.

#### KEYWORDS:

Crucial Roles, Development, Nature and Characteristics, Human Society.

#### INTRODUCTION

Society is a complex web of diversely oriented ties. The society goes through several phases and evolves drastically. In the mostly prehistoric period, society was quite rudimentary, and each person tried to understand and take care of himself or herself alone. Insofar as his ignorance of organised life was concerned, every guy was more or less comparable. People were homogeneous in this regard. They were unable to plan their social lives or collaborate while they were in the primitive stage. As a result, the prehistoric civilization was homogeneous and had straightforward social structures. However, as time went on, society evolved into a complex web of interactions that were diverse in character. Darwin's theory of evolution has anything to do with creatures. One of the early sociologists who brought theory into the field was Herbert Spencer. According to Herbert Spencer, who made the parallel between society and organisms, society goes through many phases of growth in a similar way to how organisms do. First Principles and Principles of Sociology are where Herbert Spencer first introduced his evolutionary theory.

As we all know, the development hypothesis holds that basic creatures evolved into complex species over the course of hundreds of thousands of years. Similar to this, the evolutionary

view explains that civilization went through several phases before reaching its current complex condition. A mention of the Organismic theory is necessary since the evolutionary theory of society was built on the idea that society is similar to an organism. According to the organismic hypothesis, society may be thought of as a biological system, a larger organism, with comparable structure and function to an individual organism. It also exhibits the same kind of unit as an individual organism and is subject to rules of growth, maturity, and decline. Individuals make up society's cells, while organization's and institutions make up its organs and systems. According to Herbert Spencer, society has four stages: youth, adolescence, old age, and death[1], [2].

The principles of development, according to Spencer, are: forces tend to persist; matter is indestructible; and everything moves in rows of least resistance or greatest attraction. When motion is dissipated, it tends to integrate matter, which is driven by some source. According to Spencer, "Development is the integration of matter and concomitant dissipation of motion throughout which matter passes from an indefinite incoherent homogeneity to definite, coherent heterogeneity." Spencer also believed that society was going through a similar process of development, changing from an "incoherent homogeneity" to a "coherent heterogeneity" state. Therefore, development is a steady progression from basic to complex sustenance.

Except for their loose or illogical group structures, there was no system or anything defined in the prehistoric civilizations. As a result, they created an indivisible, illogical uniformity. But gradually, they gained more experiences, insights, and expertise. They acquired combined living and working skills. As part of the process of social organisation, the division of labour was developed, and each person established the meticulous sort of work they could do to the highest standard. Everyone collaborated in an orderly and focused manner towards a certain objective. This led to the development of a "definite, coherent heterogeneity."

According to Spencer, the transition from basic societies to various phases of compound societies is the primary factor in development. Compound societies emerged from the aggregation of certain simple societies, followed by doubly compound societies from the aggregation of doubly compound societies, and finally, trebly compound societies from the aggregation of trebly compound societies. Simple societies are made up of families; compound societies are made up of families united into clans; doubly compound societies are made up of clans united into tribes; and triple compound societies, like our own, are made up of tribes that have been combined into countries or states. Structure, power imbalances, and member jobs all rise along with an increase in population growth.

The founder of sociology, August Comte, had also put up a cohesive thesis on the evolution of society. Comte's Law of Three Stages served as the foundation for his thesis on the growth or development of society. Like his Law, human knowledge develops via three distinct phases; or, to put it another way, there are three distinct ways that the human mind interprets phenomena, each technique leading to the next in a line of reasoning. There are three stages:

### **Theological or Fictitious State**

At this stage, the human mind tries to comprehend the fundamental essence of things, the root and ultimate goal of all effects, or, to put it another way, the Absolute knowledge. This stage is a variant of the first in that it substitutes abstract forces and personified abstractions for the supernatural entities that are thought to be inherent in all creatures and capable of causing all happenings. The Positive or Scientific stage: In the last stage, the mind gives up its fruitless quest for absolute conceptions, including the universe's origin and ultimate fate as well as the reasons behind occurrences. Instead, it turns to the study of these phenomena' laws, or their

inexorable relationships of succession and similarity. The methods for gaining this information include properly combining reasoning and observation[3], [4]. Comte established a clear link between social organisation and human thought progression. Comte argues that each variety of human thought corresponds to an ethical form of social organisation. Political events, for instance, were interpreted in terms of God's will, and political authority was founded on divine right, when the human mind was in the theological stage. The main theme of religious philosophy was the military and monarchical social structure. Kings were regarded as God's first or second earthly representatives, who ruled over society at God's command.

## DISCUSSION

The theories of abstract right served as the foundation for political authority in the metaphysical frame of mind. Natural rights replaced divine rights as the deciding factor in how people conducted themselves in politics. Because of the development of the legal system, social organisation has a tendency to be formal and structural. In contrast, society enters an industrial period in the positive stage. At this point, positivism, or a scientific attitude, best describes all of our knowledge. The appropriate use of natural resources was made possible by scientific approach, which led to material advancements. Evolution of a homogeneous to heterogeneous society from one that is simple to complex. A series of connected changes in the social system as a result of the environment and social context altering. An increase in size, coherence, and definiteness.

It is clear that society as we know it now has advanced much through observing slow but constant changes and adapting to those changes. No part of society has undergone sudden change. Nevertheless, social change has been constant, and society is a constantly evolving phenomena that adapts to its environment by becoming old, decaying, and renewing itself. Over time, this causes the society to go through significant changes.

### **As A System of Relationships, Society**

According to Aristotle, humans are sociable animals by nature. Animals that live in communities are humans. However, humans are not the only animals that live in communities. Numerous other species and animals, including ants, termites, birds, monkeys, and apes, also do the same. However, just being in a group does not imply that these animals have a "society" inside them or that human civilization is equivalent to animal society. It is vital to characterise human society and the social structures that exist in it in order to distinguish between it and the animal and human societies. The term "society" in the context of sociology refers to a complex web of social rules that develop among a group of individuals. Contrarily, the term "society" is often used in reference to concrete observations and is used to denote the members of a particular group in everyday speech. People only have value in sociology as agents of intangible social interactions. Therefore, society is a network of ties and the pattern of social standards that allows its members to survive.

Giddings stated that society is "the union itself, the organisation, the sum of formal dealings in which associating individuals are bound jointly" (society is "the union itself, the sum of formal dealings in which associating individuals are bound jointly") while Lapiere placed emphasis on the intricate pattern of interaction that is seen in society. Prof. Wright emphasised that a group of people need not be referred to as a society when he said, "The term society refers not to group of people, but to the intricate pattern of the norms of interaction, that arises in the middle and flanked by them." He said, "Society is not a collection of people; rather, it is the web of ties that surrounds the members of the group." When defining society and the ties existing in it, there are often two methods.

## Functional approach

Society is characterised as a complex web of interconnected groupings that support human interaction. Organisms to continue their life-behaviors and aiding each individual in achieving his or her goals in collaboration with the other group members. The strategy uses social interaction as a tool to achieve a certain goal. Similar to this structural approach, society is the whole social inheritance of customs, norms, and institutions as well as customs, attitudes, and ideas. In other words, the whole civilization may be broken down into interconnected networks of social ties.

Once the "social" aspect of interactions is established, the conversation on society will be easier to understand. According to some sociologists, a society can only be said to exist when its members are acquainted and have a shared goal or interest. When two people are aboard a train, their connection of sharing a space and being present at the same time and place does not establish a society. But the element of society is established as soon as they get to know one another. So, for every social relationship, reciprocal awareness is a must. Furthermore, social connection is based on more factors than just physical closeness. We can identify a distinct variation in the interactions between inanimate items and people by contrasting the relationships between inanimate objects such as the sun and earth, fire and smoke, and typewriter and desk. The desk and the typewriter are not consciously aware of one another's presence. Mutual knowledge in no way determines their relationship. There is no social relationship or society without this acknowledgement. Only when people are psychically aware of one another's presence can society be said to exist. We refer to social connection as "reciprocal awareness" for this reason. It may be claimed that society only exists when social beings act towards one another in ways specified by their recognition of one another, further clarifying the definition and nature of social connections. We might generically refer to any transactions made in this way as "social[5], [6]."

## As a Web of Social Relationships, Society

Similar to Maclver and Page, society is "a web of social relationships," which may take many different forms. According to Maclver and Page, society is a web of many social connections, or alternatively, it might be referred to as all of the social connections that exist inside a group. The reciprocal interactions and relationships between people make up society, which is also a structure moulded by these deals. The individuals that make up society must understand their similarities and interconnectedness. They unavoidably feel like a community. Society is the whole system of social interactions, not just an organisation for human comfort. For instance, a mother and child's attitude towards one another reveals their social relationship. Not the biological reality, but the social fact is what makes up society.

The actual character of society is not found in the interdependence, similarity, or power of its members, but rather in their mental states. Society is not a collection of individuals; rather, it is a pattern of interactions.

It is not a group. Therefore, society may be thought of as a system or pattern of social ties. Every society involves a certain level of connection. Similar to this, society requires more of a mental condition or perfection than just a physical structure. The individuals that make up society must understand their similarities and interconnectedness. Society is not now a group of people; rather, it is the system of connections that exist bordered by the members of that group. Individual interactions must be in conformity with the rules of the society.

It is important to remember that society is an enduring entity. Its roots may be traced back to the beginning of time and extend to the furthest reaches of the globe where humans coexist. It

is a form of organic structure that developed from human nature and instincts. Because of this, Aristotle was accurate when he said that man is by nature a social animal. This implies that civilization will be as widespread as human existence.

### **Aspects of Society**

Society requires similarity because there can be no mutual acknowledgement of "belonging jointly" and, thus, no society, without resemblance and the perception of likeness. People who are physically and mentally similar to one another to some degree and who are near enough to or bright enough to recognise this similarity make up society.

Even while resemblance serves as its foundation, society also relies on variation. People's social interactions would be as restricted if they were all the same as those of biological creatures like ants and bees. Ant and bee colonies do not reciprocate since each individual is different from the others. Different people complement one another in human civilization, and there is meaningful social connection. Similarities and differences constantly interact in our culture. At every societal level, disparities are recognised to be connected in a reciprocal way. For example, family is based on biological variety that is surrounded by sexes. Additionally, there are innate disparities in aptitude, capacity, and interest in society.

Society requires both similarity and diversity, or similarities and contrasts. Although society needs diversity, diversity by itself does not constitute society. While resemblance or likeness takes priority, variation or dissimilarity serves as the foundation for reciprocity between society's participants. The division of labour, which operates on the principle of variation, is essentially collaboration before it is division, as Maclver notes, "Primary likeness and secondary variation make the greatest of all social institutions." Alternately, this might be a conscious attempt to use people's varied skills for a single goal.

### **Dependency in Society**

Along with similarity, dependency based on cooperation is another crucial component of what makes up society.

Without the interconnectedness of its constituent parts, no civilization can survive. For a society to function effectively, its members should rely on one another and work together. Since community is a need for them, people cannot lead solitary lives there. Therefore, there must be interdependence among society's participants.

### **Relationship diversity**

There are hundreds or thousands of different kinds of social connections in society. A single family may have up to fifteen connections depending on generation, sex, and age. There is no restriction on the number of potential social connections outside of the family. As diverse and complex as civilization is, so are social connections. To mention a few, social connections include interactions between voters and candidates, mothers and children, employees and employers, friends and friends, teachers and students, and students and students[7], [8].

### **Socialization**

A human infant is a biological being with just instincts when it is born. It essentially lacks all of the skills that an adult would typically have. A baby only knows how to cling to its mother and drink milk. The kid is more of a social person than a biological organism. Through acquiring social ways of behaving and feeling, he gradually learns how to exist in society. The youngster picks up a number of new skills throughout time that it would not have otherwise. The learning process continues until the person's death as it learns to recognise and

read the faces of its parents, makes noises, stands up, picks up language, and obtains an education. As previously mentioned, socialisation is the process by which a person learns to comply to social standards. This process makes it possible for a society to endure through time and for its culture to be passed down through successive generations. Socialisation has often been understood as the gradual process through which a person develops into a useful member of society. According to Osborn, socialisation is the process through which a person learns to adhere to the rules of a group. According to Maclver, "socialisation is the process by which social beings establish wider and deeper relationships with one another, in which they become more entwined with, and more perceptive of their own personalities and those of others, and build up the intricate structure of nearer and wider association." -

As the term "socialisation" indicates, it is the process through which a person acquires the typical patterns of human conduct or the progressive transformation of a biological person into a social person. The internalisation of social norms could be thought of as socialisation, which, according to Lundberg, entails the "complex procedures of interaction through which the individual learns the habits, skills, beliefs, and standards of judgement that are necessary for his effective participation in social groups and communities." In other words, the person feels the urge to fit in with society and internalises the social standards, meaning that they are imposed by the individual instead than being enforced by methods of outside control. As a result, these standards become a part of each person's psyche. It is a crucial component of interpersonal communication. Everyone aspires to be a part of society and get social respect. As a result, they direct their own behaviour to meet others' expectations.

The importance of socialisation to a person and to society at large cannot be overstated. The process of socialisation allows the society to maintain its smooth and uniform stability while also assisting the individual in gaining social acceptability and status via learning social techniques of functioning. The society is likely to break down if its members don't act in line with the group's rules. As a result, socialisation of society's members is crucial to maintaining social order.

### **Organisations for Socialisation**

Socialisation is a lifelong process that starts at birth and lasts until the person dies. Therefore, a person's life is a continuous learning process. Over the course of his life, a number of agencies operate in his life, and he learns mostly from them via imitation and suggestion. A kid picks up several behaviours, including standing, walking, and other crucial abilities, via imitation. Similar to humans, it picks up information from instructions given to it via words, pictures, or other means.

While a kid learns social norms through their family, school, playmates, etc., an adult learns them from their religion, their country, their workplace, etc. Agencies for socialisation are those that assist a person in some way in learning new social norms for living. Let's quickly discuss the main socialisation agencies.

### **Family**

A kid is born into a family and is raised there by their parents and other close relatives. Parents are the ones that socialise their children initially since they are in close physical contact to them throughout their youth. He picks up language and speech from his parents. Family is rightfully referred to as the "cradle of social virtues" since it is here that a kid learns the fundamentals of affection, collaboration, tolerance, and self-sacrifice. Therefore, a person's socialisation process relies heavily on their family[9], [10].

## **Religion**

Through teachings, religion shapes and influences people's behaviours. decrease expectations for followers' actions. A system of sacred rites and beliefs known as religion unites individuals into social communities. All faiths universally maintain a set of ideals and instruct its adherents to uphold their values. The members of the many religious organisations, including Hindus, Muslims, Christians, Sikhs, and others, are expected to adhere to their own established standards of behaviour. As a result, religion controls how individuals behave.

## **Peer groups and friends**

A child's relationship with his pals is one of reciprocal giving and receiving that is built on teamwork and understanding. Friends tend to be of a similar age; therefore, their relationship is one of equality with them on both sides. A youngster learns cooperative morals from his companions, and some of the informal cultural traits like fashion, trend, crazes, ways of pleasure, and other similar information are important from a social perspective.

## **Institutions of Higher Learning**

The knowledge that a person gains through schools, universities, and other institutions of higher learning with the aid of textbooks, professors, and experiments plays a significant part in his life. Because there are so many kids at school, it is there that a person learns formal ways of social adjustment and discipline for the first time as a youngster. A person's talents and skills may best develop in an educational setting, and as a result, educational institutions aid in the development of a person's personality in line with societal expectations.

## **Employment and Profession**

Both play a significant part in influencing a person's conduct. In light of his desire for a career, the individual talks about the changes in his life. And when the task is completed, a number of other alterations occur. The individual's profession socialises him by instilling in him a spirit of competitiveness, hard effort, and teamwork. It is an authoritarian body that creates laws, or, to put it another way, establishes standards of behaviour for the populace. The members of society should abide by the rules that the state has established, such as traffic laws, property laws, income tax laws, etc. These laws are enforceable. Those who disregard these rules are penalised if there is a breach of the laws. As a result, the state maintains social norms by enforcing these rules, while society members abide by them in order to avoid being punished by the state. As a result, the state encourages stability in how society runs. Apart from these organisations, a person's neighbourhood, kin group or family, marriage, and cultural institutions like art, literature, etc. all have a significant impact on their lives.

## **The Purpose of Socialisation**

As was said previously in the chapter, socialisation is essential for both the person and society. It follows that there must be a suitable system to enable effective cohabitation amongst the members of society since individuals cannot live in isolation and society cannot survive without its members. These two goals are both ensured through socialisation. The following are the major goals of socialisation: Developing an individual's personality and teaching them how to make use of their full range of mental and physical abilities. Society becomes uniform as a result of socialisation. It aids people in assimilating the culture. Vital discipline is instilled in society's members via socialisation. It teaches the participants how to play out social roles.

Learning about life and all of its myriad requirements, possibilities, and expectations is a lifelong process. As was said in the discussion above, socialisation is a process by which society's members learn to live as group members and make the required adaptations to the way our lives change from youth through middle age to old age. Adulthood does not mark the end of socialisation. It is a process that lasts a lifetime and includes a variety of life events and transitions, as well as a variety of intermediaries for socialisation outside of the family. Schools, workplaces, peer groups, and the media all exert powerful influences on how we adjust to changes in life.

## CONCLUSION

In conclusion, the development of human civilization is evidence of humanity's flexibility, creativity, and ambitions on a global scale. The evolution of early hunter-gatherer civilizations into the sophisticated, linked society of today shows a continual quest for improvement and advancement. Cooperation and organisation have been essential to the growth of human communities throughout history. Societies have created institutions, conventions, and structures that support social progress and well-being because of our fundamental need to cooperate, communicate, and pool resources. Unquestionably, technology has played a critical part in society's growth. Technology has transformed communication, commerce, and social interaction, expanding the reach and possibilities of human civilizations from simple instruments to dramatic digital developments. The transfer of information, beliefs, and customs via cultural development has created a rich tapestry of various identities. The complicated structure of human civilizations is supported by this cultural mosaic, which is linked with society norms and governmental frameworks.

## REFERENCES:

- [1] J. Benjamin *et al.*, "Late Quaternary sea-level changes and early human societies in the central and eastern Mediterranean Basin: An interdisciplinary review," *Quaternary International*. 2017.
- [2] G. Calmettes and J. N. Weiss, "The emergence of egalitarianism in a model of early human societies," *Heliyon*, 2017.
- [3] H. Kawahata *et al.*, "Climatic change and its influence on human society in western Japan during the Holocene," *Quat. Int.*, 2017.
- [4] C. G. Scanes and S. R. Toukhsati, *Animals and human society*. 2017.
- [5] A. A. Bahishti, "Humanoid Robots and Human Society," *Adv. J. Soc. Sci.*, 2017.
- [6] J. M. Ramirez and J. Cayón-Peña, "The Role of Scientists in a Human-centered Society.," *Cadmus*, 2017.
- [7] P. Sapaty, M. Sugisaka, and T. Ito, "Towards Unified Human-Robotic Societies," *Proc. Int. Conf. Artif. Life Robot.*, 2017.
- [8] P. Haggard, "Sense of agency in the human brain," *Nature Reviews Neuroscience*. 2017.
- [9] A. Aktipis and C. C. Maley, "Cooperation and cheating as innovation: Insights from cellular societies," *Philosophical Transactions of the Royal Society B: Biological Sciences*. 2017.
- [10] B. Edmonds, P. Lucas, J. Rouchier, and R. Taylor, "Human societies: Understanding observed social phenomena," in *Understanding Complex Systems*, 2017.