CHAPTER -1

INTRODUCTION

Social work philosophy is has been based on humanity ground. Were European and western countries, people were suffering with many problems such like beggary, poverty, unemployment, aged, orphans, unmarried mothers, few voluntary workers that something who can do maintain the dignity of the human being. According to anyone who performs some good needs for the people is doing social work. In this regard the man in the street however, tries to make a distinction between an ‘ordinary man’ who carries on community activities voluntarily without any payment and the ‘welfare worker’ who is appointed by a welfare agency for undertaking welfare work in the community and paid for his work. He has his own way of explaining social work in the light of his experience and knowledge needy people in the community.

This interpretation of social work is given by those who are not trained social workers but work in some welfare agency. They believe that they have the right to be called as social worker just because they are engaged in welfare activities. In their belief, because a person employed in the welfare agency, and carries on welfare activities, he is a social worker and his activities are social work practices. Human beings are considering being social and leads their life in the society. It is the compilation of persons combined by definite relations or mode of behavior or actions which different them off from others who do not enter into these relationships or who be different from in their behavior. It is also a multifaceted web of social relationships. This kind of relation is the resultant of interaction or communication of social people or individuals.

1. A) Evolution of social work England and America:

In primitive society, sometimes referred as the ‘folk society’, the larger family or tribe took over the support of those whose needs were not satisfied in the normal way. Children deprived of parental support were taken into the homes of relatives or adopted by childless couples. Food resources were shared among relatives and neighbours. In course of time, when the feudal system gave way to the wage economy, legislation was
enacted to compel the poor to work. Whipping, imprisonment, and even death punished begging.

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

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

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

1. The able-bodied poor were called “sturdy beggars” and were forced to work in the house of correction or workhouse. Those who refused to work in the house of correction were put in the stocks or in jail.

2. The impotent poor were people unable to work—the sick, the old, the blind, the deaf-mute, the lame, the demented and mothers with young children. They were placed in the almshouse where they were to help within the limits of their capacities. If they had a place to live, they were given “outdoor relief” in the form of food, clothes and fuel.

3. Dependent children were orphans and children who had been deserted by their parents or whose parents were so poor that they could not support them. Children
eight years and older able to do some domestic and other work were indentured with a townsman.

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

1. D) Influence of the Elizabethan Poor Law: Though there were similar reform plans advocated in Europe; it is the Poor Law of 1601, sometimes known as 43 Elizabeth, which was most influential in the development of public welfare and social work. There are several important principles in the English Poor Law, which continue to have a dominating influence on welfare legislation four centuries later.

- The principle of the state’s responsibility for relief is universally adopted and has never been seriously questioned. It is in tune with democratic philosophy as well as with the principle of the separation of church and state.
- The principle of local responsibility for welfare enunciated in the Poor Law goes back to 1388 and is designed to discourage vagrancy. It stipulates that “sturdy beggars” to return to their birthplaces and there seek relief.
- A third principle stipulated differential treatment of individuals according to categories: the deserving as against the undeserving poor, children, the aged, and the sick. This principle is based on the theory that certain types of unfortunate people have a greater claim on the community than other types.
- The Poor Law also delineated family responsibility for aiding dependants. Children, grandchildren, parents, and grandparents were designated as “legally liable” relatives. The Elizabethan Poor Law was noteworthy and progressive when it was enacted. It has served as the basis for both English and American public welfare.

1. E) The Poor Law Revisions: 1834-1909: In 1834 a Parliamentary Commission presented a report which aimed to revise the Elizabethan and post-Elizabethan Poor
Laws. Upon the basis of the committee’s report legislation was enacted enunciating the following principles: (a) doctrine of least eligibility, (b) re-establishment of the workhouse test, and (c) centralization of control.

The doctrine of least eligibility meant that the condition of paupers shall in no case be as eligible as the condition of persons of the lowest class subsisting on the fruits of their own industry. In other words, no person receiving aid was to be as well off. According to the second principle, the able-bodied poor could apply for assistance in the public workhouse, but refusal to accept the lodging and fare of the workhouse debarred them from qualifying for any aid.

Outdoor relief was reduced to an absolute minimum. As per the third principle, a central authority consisting of three Poor Law Commissioners had power to consolidate and coordinate poor law services throughout the land.

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

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

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

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

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

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

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

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

Samuel Augustus Barnett was the founder of Toynbee Hall, the first settlement house, in which wealthy Oxford students “settled” in an attempt to improve living conditions in the slums of Whitechapel. The basic idea was to bring the educated in contact with the poor for their mutual benefit. Realization had dawned on the Christian Socialists that mere distribution of charity does not solve problems. In order to better understand the situation of poverty and underdevelopment, one needed to live with the poor and listen to their problems. After outlining the beginnings in England, we shall now see the growth and spread of the social work.
1. i) **Historical background of professional social work:**

   Social work has its roots in the attempts of society at large to deal with the problem of poverty and inequality. Social work is intricately linked with the idea of charity work; but must be understood in broader terms. The concept of charity goes back to ancient times, and the practice of providing for the poor has roots in all major world religions but the modern social work profession and program has its roots in 19th century philanthropy.

   a) **Pre-modern antecedents:** Even before the rise of modern European states, the church was providing social services. When Constantine legalized the Christian Church in the 4th century, the newly legitimized church set up burial societies, poor houses, homes for the aged, shelter for the home-less, hospitals, and orphanages. These were often funded, at least in part, from grants from the Empire.

     By 580 AD the church had a system for circulating consumables to the poor: associated with each parish was a conium or office of the deacon. Monasteries also often served as comprehensive social service agencies, acting as hospitals, homes for the aged, orphanages, and travelers’ aid stations.

     During the Middle Ages, the Christian church had vast influence on European society and charity was considered to be a responsibility and a sign of one’s piety. This charity was in the form of direct relief (for example, giving money, food, or other material goods to alleviate a particular need), as opposed to trying to change the root causes of poverty. As there was no effective bureaucracy below city government that was capable of large scale charitable activities, the clergy carried out this role until the Early Modern Period.

   b) **Modern development:** It was not until the emergence of industrialization and urbanization that the informal helping systems of the church and family began to be replaced by social welfare services. The practice and profession of social work has a relatively modern and scientific origin, and is generally considered to have developed out of three strands. The first was individual casework, a strategy pioneered by the Charity Organization Society in the mid-19th century.
The second was social administration, which included various forms of poverty relief. Statewide poverty relief could be said to have its roots in the English Poor Laws of the 17th century, but was first systematized through the efforts of the Charity Organisation Society. The third consisted of social action - rather than engaging in the resolution of immediate individual requirements, the emphasis was placed on political action working through the community and the group to improve their social conditions and thereby alleviate poverty. This approach was developed originally by the settlement house movement.

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

Professional social work originated in 19th century England, and had its roots in the social and economic upheaval wrought by the Industrial Revolution, in particular the societal struggle to deal with the resultant mass urban based poverty and its related problems. Because poverty was the main focus of early social work, it was intricately linked with the idea of charity work. (Today, it is common for social workers to find themselves dealing with consequences arising from other social problems such as racism, sexism, homophobia, and discrimination based on age or on physical or mental disability.

c) Poverty relief: With the decline of feudalism in 16th century England, the indigent poor came to be seen as a more direct threat to the social order. As they were often not associated to a particular feudal manor, the government moved towards the formation of an organized poverty relief system to care for them. The origins of the English Poor Law system can be traced as far back as late medieval statutes dealing with beggars and vagrancy but it was only during the Tudor period that the Poor Law system became codified. Monasteries the primary source of poor relief were dissolved by the Tudors Reformation causing poor relief to move from a largely voluntary basis to a compulsory tax that was collected at a parish level. Early legislation was concerned with vagrants and making the able-bodied work, especially while labour was in short supply following the Black Death.
The first complete code of poor relief was made in the Act for the Relief of the Poor 1597 and some provision for the “deserving poor” was eventually made in the Elizabethan Poor Law of 1601. It created a system administered at parish level, paid for by levying local rates on rate payers. Relief for those too ill or old to work, the so-called ‘impotent poor’, was in the form of a payment or items of food (‘the parish loaf’) or clothing also known as outdoor relief. Some aged people might be accommodated in parish alms houses, though these were usually private charitable institutions. Meanwhile, able bodied beggars who had refused work were often placed in Houses of Correction or even subjected to beatings to mend their attitudes.

As populations grew in Colonial America almshouses were built to house vulnerable people with no other support, including people with a long term illness or older people without families. The first recorded Almshouse was built in 1713 near Philadelphia by William Penn, and was only open to Quakers. A second one was built nearby in 1728, this time with public money. In 1736 New York opened the Poor House of the City of New York (later renamed Bellevue Hospital) and in 1737 New Orleans opened the Saint John’s Hospital to serve the poor of the city.

The Poor Law Amendment Act completely overhauled the existing system in Britain and established a Poor Law Commission to oversee the national operation of the system. This included the forming together of small parishes into Poor Law Unions and the building of workhouses in each union for the giving of poor relief. Although the aim of the legislation was to reduce costs to rate payers, one area not reformed was the method of financing of the Poor Law system which continued to be paid for by levying a “poor rate” on the property owning middle classes. Although the Poor Law Amendment Act did not ban all forms of outdoor relief, it stated that no able-bodied person was to receive money or other help from the Poor Law authorities except in a work house.

Conditions in workhouses were to be made harsh to discourage people from claiming. Workhouses were to be built in every parish and, if parishes were too small, parishes could group together to form Workhouse Unions. The Poor Law Commissioners were to be responsible for overseeing the implementation of the Act.
d) **Private philanthropy:** The 19th century saw a great leap forward in technological and scientific achievement. There was also a great migration to urban areas throughout the Western world, which led to many social problems. This galvanized the socially active, prosperous middle and upper classes to search for ways to ameliorate the physical and spiritual conditions of the poor under classes. This was coupled with a religious revival, and many Protestant mission efforts (urban missions), attempted to resolve the problem inherent in large cities like poverty, prostitution, disease, and other afflictions. A new philosophy of “scientific charity” emerged, which stated charity should be “secular, rational and empirical as opposed to sectarian, sentimental, and dogmatic.

During this time, rescue societies were initiated to find more appropriate means of self-support for women involved in prostitution. State-built mental asylums were built from the 1840s to assist in taking care of the mentally ill. Most historians identify the Charity Organization Society, founded by Helen Bosanquet and Octavia Hill in London in 1869, as the pioneering organization of the social theory that led to the emergence of social work as a professional occupation. COS had its main focus on individual casework. It supported the concept of self-help and limited government intervention to deal with the effects of poverty.

The organization claimed to use “scientific principles to root out scroungers and target relief where it was most needed. Alsager Hay Hill was prominent from its foundation, acting as honorary secretary of the council until July 1870 and as an active member of the council until 1880. Hill also worked as an almoner to the Society for the Relief of Distress in the East of London.

He campaigned about the many flaws in the poor laws and urged for a more scientific classification of paupers. His 1867 pamphlet, on Our Unemployed, was one of the earliest attempts to highlight the problem of systemic unemployment; he suggested a national system of labour registration. In 1871, Hill pioneered a system of labour exchanges in England, establishing ‘The Employment Inquiry Office and Labour Registry’, There, Hill advised applicants for assistance, and founded and edited Labour News to improve communication between masters and men seeking work.
Octavia Hill is regarded by many as the founder of modern social work. She was a moving force behind the development of social housing, and her early friendship with John Ruskin enabled her to put her theories into practice with the aid of his initial investment. She believed in self-reliance, and made it a key part of her housing system that she and her assistants knew their tenants personally and encouraged them to better themselves. She was opposed to municipal provision of housing, believing it to be bureaucratic and impersonal. Under her guidance, the Charity Organization Society organized charitable grants and pioneered a home-visiting service that formed the basis for modern social work.

She also provided housing for the poor; after being improved her properties were let to those on intermittent and low incomes. At the heart of the Octavia Hill system was the weekly visit to collect rent. From the outset, Hill conceived this as a job for women only. She and her assistants, including Emma Cons combined the weekly rent collection with checking every detail of the premises and getting to know the tenants personally, acting as early social workers. At first Hill believed, “Voluntary workers are a necessity. They are better than paid workers, and can be had in sufficient numbers.” Later, she found it expedient to maintain a paid workforce.

Hill’s principles were summed up in an article of 1869: “Where a man persistently refuses to exert himself, external help is worse than useless.” She was an outspoken critic of the principles of "outdoor relief" or the Speenhamland system of poor relief as operated by various Poor Law Boards.

Because these systems did not encourage recipients to work, she regarded them as “a profligate use of public funds.” Under her methods, personal responsibility was encouraged. She insisted on dealing with arrears promptly; she appointed reliable caretakers; she took up of references on prospective tenants, and visited them in their homes; she paid careful attention to allocations and the placing of tenants, with regard to size of families and the size and location of the accommodation to be offered; and she made no rules that could not be properly enforced.
e) **Social action:** A stress on social action that developed in the 1880s was pioneered by the Settlement house movement. This Movement (creating integrated mixed communities of rich and poor) grew directly out of Octavia Hill’s work. Her colleagues Samuel and Henrietta Barnett founded Toynbee Hall, Oxford House in Bethnal Green as the first university-sponsored settlement. Another early organization was Mansfield House Settlement, also in east London.

The settlement was named after Arnold Toynbee, an economic historian who’s intellectual work laid the foundations of the movement. Toynbee was actively involved in improving the living conditions of the labourer. He read for workers in large industrial centres and encouraged the creation of trade unions and cooperatives. A focal point of his commitment was the slum of White chapel, in east London, where he helped to establish public libraries for the working class population. Toynbee also encouraged his students to offer free courses for working class audiences in their own neighbourhoods.

In America, the settlement movement was established by Jane Addams, a young medical student, and Ellen Gates Starr after Addams visited Toynbee Hall and was impressed by the system. She founded Chicago’s Hull House in 1889, which focused on providing education and recreational facilities for European immigrant women and children. By 1913, there were 413 settlements in 32 states. The house was both a community service centre and a social research program. Precursors to modern social work arose at Hull House as health professionals began to work with social determinants of poor health mother of Palawan society.

The concept of the Settlement house movement was to bring upper and middle class students into lower-classing hbourhoods, not only to provide education and social aid, but to actually live and work together with their inhabitants. This soon inspired a worldwide movement of university settlements. The idea was to help members of the future elite understand the problems of wider society; this was especially important at a time when class divisions were much stronger, social mobility was minimal, and the living conditions of the poor were completely unknown to many members of the upper class.
The settlement movement focused on the causes of poverty through the “three Rs” - Research, Reform, and Residence. They provided a variety of services including educational, legal, and health services. These programs also advocated changes in social policy. Workers in the settlement movement immersed themselves in the culture of those they were helping. There were basic commonalities in the movement. These institutions were more concerned with societal causes for poverty, especially the changes that came with industrialization, rather than personal causes which their predecessors believed were the main reason for poverty. The settlement movement believed that social reform was best pursued and pushed for by private charities.

The movement gave rise to many social policy initiatives and innovative ways of working to improve the conditions of the most excluded members of society. Participating universities settled students in slums to live and work alongside the poor local people. Settlement houses focused on education, savings, sports, and arts. The Poor Man’s Lawyer service came about because a barrister volunteered his time and encouraged his friends to do the same. In general, the settlement movement, and settlement houses in particular, were "a foundation for social work practice in this country”.

One important participant in the scheme was the philanthropist Charles Booth who published his study Life and Labour of the People in London in 1889 while working at Toynbee Hall. The study was the first systematic attempt at gathering comprehensive statistics and mapping poverty and influenced both social research and the fight against poverty for decades afterwards.

f) Further Development: By the beginning of the 20th century, these different organizations with their diverse intellectual underpinnings were beginning to coalesce into modern social work. Foundations were established to examine the root causes of social problems such as poverty, and social workers became more professional and scientific in their methodology. The Quaker philanthropist and chocolate manufacturer Joseph Rowntree believed that social evils could be tackled by systematic research, and to that end founded the Joseph Rowntree Foundation in 1904. Rowntree wanted to tackle the root causes of social problems, rather than treating their symptoms. His Memorandum
of 1904 stated: “I feel that much of the current philanthropic effort is directed to
remedying the more superficial manifestations of weakness or evil, while little thought or
effort is directed to search out their underlying causes [seek] to search out the under-lying
causes of weakness or evil in the community, rather than . remedying their more
superficial manifestations.”

Rowntree’s son, Seebohm Rowntree, carried out a series of seminal surveys into poverty
in the city of York that greatly influenced public and governmental attitudes to- wards
poverty and deprivation. His first York study of 1899 (this was followed up in 1935 and
1951) was a comprehensive survey into the living conditions of the poor in York during
which investigators visited every working class home. This amounted to the detailed
study of 11,560 families or 46,754 individuals. The results of this study were published in
1901 in his book Poverty, A Study of Town Life and claimed that 27.84 percent of the
total population of York lived below the poverty line.

Rowntree defined the poverty line in terms of a minimum weekly sum of money
“necessary to enable families. To secure the necessaries of a healthy life”, including fuel
and light, rent, food, clothing, and household and personal items. This was quantified
using scientific methods that hadn’t been applied to the study of poverty before. For
example, he consulted leading nutritionists of the period to discover the minimum
calorific intake and nutritional balance necessary before people got ill or lost weight. He
then surveyed the prices of food in York to discover what the cheapest prices in the area
for the food needed for this minimum diet were and used this information to set his
poverty line.

In analyzing the results of the investigation he found that people at certain stages
of life, for example in old age and early childhood, were more likely to be in abject
poverty, living below the poverty line, than at other stages of life. From this he
formulated the idea of the poverty cycle in which some people moved in and out of
absolute poverty during their lives. Rowntree’s argument that poverty was the result of
low wages went against the traditionally held view that the poor were responsible for
their own plight.
The differing approaches to social work often led to heated debates. In the early 20th century, Mary Richmond of the Charity Organization Society (COS) and Jane Addams of the Settlement House Movement engaged in a public dispute over the optimal approach; whether the problem should be tackled with COS' traditional, scientific method that focused on efficiency and prevention, or whether the Settlement House Movement’s immersion into the problem, blurring the lines of practitioner and client, was superior.

Even as schools of social work opened and formalized processes for social work began to be developed, the question “is social work a profession?” lingered. In 1915, at the American National Conference of Charities and Corrections, Dr. Abraham Flexner spoke on the topic “Is Social Work a Profession?” He contended that it was not because it lacked specialized knowledge and specific application of theoretical and intellectual knowledge to solve human and social problems. This led to the professionalization of social work, concentrating on case work and the scientific method.

g) Medical Social Work: The first professional medical social workers in England were called hospital almoners, and were based in medical institutions. The Royal Free Hospital, London hired Mary Stewart as the first almoner in 1895. Her role was to assess people requesting treatment at the hospital to ensure that they were considered “deserving enough” of the free treatment. The role soon developed to cover the provision of other social programs, and by 1905 other hospital shad created similar roles. By this time, the Hospital Almoners Council had been formed to oversee the new profession.

The first professional medical social workers to be hired in the United States were Garnet Pelton (6 months) and Ida Cannon (40 years), in 1905 at the Massachusetts General Hospital. Dr. Richard Clarke Cabot was a key advocate in the creation of the role, as he believed there to be a link between tuberculosis and sanitary conditions. Both Pelton and Cannon had trained as nurses before taking up the role. After graduating from Simmons College in 1907, Cabot was in charge of the outpatient ward of the hospital, and together with the newly created social workers, they redefined the way in which health and wellbeing was managed. The economic, social, family and psychological conditions that underpinned many of the conditions that patients presented with were recognized for the first time.
Social workers would work in a complementary relationship with doctors, the former concentrating on physiological health, and the latter on social health. In addition to this, he saw that social work could improve medicine by providing a critical perspective on it while working alongside it in an organizational setting. This approach soon spread through other American hospitals, and in 1911, there were 44 social work departments in 14 different cities. Two years later, the number of social work departments had grown to 200. After 1905, most social workers were trained as nurses. The American Association of Hospital Social Workers was set up in 1918 to increase the links between formal education and hospital practice.

In 1929 there were ten university courses in medical social work. Around this time, psychiatry and psychology began to compete with social work as the complementary discourse to medicine in hospitals. Social work practice adapted to this by aligning itself more closely with psychoanalytic ideas, and became less concerned with living conditions and social health. While this detracted from the social concerns, it added a more scientific basis to dealing with patients, and challenging behaviours were more likely to be seen as a mental dysfunction than poor moral character.[16] The increase of social spending after World War Two saw another in the number of social workers.

**h) State welfare:** As the problem of poverty moved up the public agenda, it became increasingly clear that laissez-faire economic policies were not working and that governments had to take proactive measures to reduce poverty, rather than leave the task to privately run organizations. The principles of classical liberalism were being increasingly challenged by downturns in economic growth, a growing perception of the evils of poverty, unemployment and relative deprivation present within modern industrial cities, and the agitation of organized labour.

New liberals began difficult circumstances, which they believed could only be resolved through a broader and more interventionist conception of the state. A liberal convert to greater government intervention was Thomas Hillairet Green, who believed that the state should foster and protect the social, political and economic environments in which individuals will have the best chance of acting according to their consciences. The state should intervene only where there is a clear, proven and strong tendency of a liberty to enslave the individual.
This strand began to coalesce into the social liberalism movement at the turn of the twentieth century in Britain. In their view, the poverty, squalor, and ignorance in which many people lived made it impossible for freedom and individuality to flourish. In the early 1900s, the Liberals under H.H. Asquith introduced various reforms, including health insurance, unemployment insurance, and pensions for elderly workers, thereby laying the groundwork for the future British welfare state.

William Beveridge, often called the 'architect of the welfare state', was pivotal in framing the debate about social work in the context of state welfare provision. His 1942 report on Social Insurance and Allied Services, known commonly as the Beveridge Report, identified five “Giant Evils” in society: squalor, ignorance, want, idleness, and disease, and went on to propose widespread reform to the system of social welfare to mitigate these problems. The report proved very popular with a war-weary public, and went on to form the basis to the post-war expansion of the Welfare State and the creation of the National Health Service, a free at the point of delivery health care provider.

i) **Today:** Currently, social work is known for its critical and holistic approach to understanding and intervening in social problems. This has led, for example, to the recognition of poverty as having a social and economic basis rooted in social policies rather than representing a personal moral defect. This trend also points to another historical development in the evolution of social work: once a profession engages in social control, it is directed at social and personal empowerment.

**Evolution of professional social work in India:**

**Contribution of Hinduism to Social Work Practice in India**

If we look at the history of social work in India, we can find that Hinduism and Hindu way of life has acted as a driving force to social practice in India. It has been seen as a source of inspiration for the providers of social service and social welfare and the practitioners of professional social work in the country.
Vedic Period:

Life during the early Vedic period was of complete mutuality and reciprocal assistance. People made collective effort to meet the needs whether basic or special, arising out of vulnerable situations such as disease, calamities or any external dangers. One of the most common selfless practices was ‘Yajna’ which was a platform where the tribes used to share among others whatever they had with them like food, wealth, knowledge or labour. The term ‘daan’ has been used in Vedic literature to describe the act of distributing wealth among the weaker members of the society.

The term ‘Charity’ was another popular word was mainly used in the Vedic period. The concept of charity sprang from the idea that whenever one serves the needy people in the society, he/she serves God and earns ‘Punya’ or blessing from God. This idea motivated people to undertake charitable activities for the needy and helpless people in the society. This concept continues to exist till today. Even today, charity is known to social workers as the parental form of social work practice not only India but also other parts of the world.

Post-Vedic period:

The ‘Manusmriti’ of Manu, the ancient law giver of India and ‘Arthashastra’ of Kautilya played a vital role in the socio-economic life of the people in the post-Vedic period. Both the shastras emphasized promoting the welfare of the people with the sense of fairness and justice. Under the guidance of Manusmriti destitute women were given special attention for justice and empowerment and were helped to carry out many vocational activities like hadicrafts. Sense of morality and social responsibility was given optimum attention in the ancient book of law ‘Manusmriti.

Arthashastra emphasized on good governance and effective administration for economic wellbeing of the common people. Kautilya was the counselor of Chandragupta Maurya, the founder of strong administration in India. He laid down guiding principles for kings and their responsibilities towards the subjects. It can be quoted her as, “In the happiness of the people lies the king’s own happiness, in their welfare his welfare; he should follow what promotes people’s welfare, and not just what pleases him; provide
public services and infrastructure; and ensure the rights of women, consumers, borrowers, wage earners, patients and even prisoners.

Castes panchayats in the caste system which is a corner stone of Hinduism, addressed to the welfare needs of the caste members during the post-Vedic period. Yojna was much used term in the social concern of post-Vedic period in India. Kshyatriya and Vaishya families conducted ‘yojnas’ for the welfare and prosperity of their own and of the society as whole. It was then reflected with the sense of responsibility towards others, social justice and equality among the people.

**British period:**

British period during the nineteenth century was enlightening period for Indian elites some of whom came forward to work for bringing about enormous social transformation in the Indian society. They contributed to a great extent towards change in the religious, social, economic, political and cultural spheres. Reform movements like Brahma Samaj, Arya Samaj, Prarthana Samaj, Theosophical Society, Ram Krishna Mission along with the reformers brought about tremendous change in the Hindu ideas and Hindu way of life.

It is said that during the British period poor Hindus were exploited by the British government. Consequently, many sanyasis led people’s movements came up to overthrow the exploitative system of the British. Several Hindu religious leaders took up the cause of poor and depressed and mobilized them to end exploitation within the frame work of Hindu philosophy. The work of Shri Narayan Guru in Kerala for Ezhavas can be stated as a classical example for this.

**Present scenario:**

It is a well known fact that several Hindu organizations like Arya Samaj, Ram Krishna Mission, Theosophical society of India, Viswa Hindu Parishad are actively involved in spiritual guidance along with social welfare of the people. They still continue make significant contribution in the fields of education, economic upliftment and healthcare.
One of the famous Hindu organizations working for the welfare of the people without any discrimination on the basis of faith is Sri Satya Saibaba Charitable Trust. It does outstanding work in the fields of health and education. Ram Krishna Mission has set up many Vivekananda Mathas in different parts of the country which are involved in promoting education, health through yoga, personality development, rural development, natural resource development in the guidelines of the ‘Sanatana Dharma’. Among the other institutions, Brahmakumaris, Swami Hrudananda Trusts, ISKCON, Swaminarayan Mission are doing commendable job for the welfare of not only Hindus but also for others who are in need.

To conclude, Hindus in the contemporary Indian society continue to be inspired by the religious teaching and continue to practice charity in the name God and help the poor, indigent, and orphans; feed the destitute and offer voluntary services for the social causes. Some of the Hindu organizations have started employing professional social workers for solving social problems through a holistic approach. The practitioners of social work also refer to the Hindu philosophy and spiritual guidelines. Thus, the spiritual guideline of Hinduism has provided strong platform social work practice in India.

**Contribution of Budhism to social work Practice in India:**

During the past few decades Budhists have been re-examining and revitalizing the teaching of their religion and are engaged in making their social standing through various developmental and welfare activities which has a close connection with the philosophy of social work and that can be discussed in the following lines.

**Social Action:**

In Budhism ‘social action refers to the many kinds of intended to benefit mankind. These action ranges from simple individual acts of charity, donation, teaching, training, organized kinds of service, right livelihood in and outside the helping professions, community development as well as political activity for a better society. Besides, Budhists spearhead the movement for confronting war, racism and exploitation of the weaker members of the society, commercialism, degradation of the social and physical environment. Social work in Budhist tradition is psycho-ethical concept,
initiated for bringing about complete harmony in the society with blending and balancing of spiritual and material achievements.

Social Welfare:

We all are aware that all civilized societies continue to work for the welfare of mankind. In both social work and Budhism social welfare is considered as an important instrument to work for the benefits of the people in the society. The activities of social welfare include serving the needy, charity, teaching, training and various organized activities which are also the components of social work intervention.

Social services

Budhist Monks and Nuns from the monasteries provide social service for the common people who are need. Budhism under the guidance of the humanitarian philosophy of social work help the people to enable them to function effectively and ultimately lead a life of decency, dignity and liberty. These services have been rendered to all the members of the society, irrespective of their religion, caste, race, language, culture etc.

Women Empowerment:

Budhism like that of social work has a very positive and revolutionary attitude towards women. It believes in equal benefits of men and women. Both in Budhism and social work women are able to indulge in activities outside home, including teaching, development of organizational skills, above all in an atmosphere where they could experience a sense of improvement and accomplishment. Everywhere in Budhism, women are given equal opportunity with men to develop and prosper. This is a fundamental value of social work.

Social Work with Weaker Section:

Upliftment of the oppressed in the society has been taken into high consideration by Budhism. Guided by social work philosophy, Budhism is against any kind of social inequality including caste based inequality. Budhist social work aims at rejecting the heinous practice of untouchability and supported the cause of participation of the
oppressed caste towards undertaking more and more social and political activities for their liberation from the vicious cycle of caste based exploitation.

Thus, the practice of social work can be felt in wide range of activities undertaken under the spiritual guidance of Buddhism.

**Islamic institutions and social work practice:**

Over the years, several Islamic institutions have come up and contributed to the social work practice which may be briefly described.

**Health Services:**

As mentioned earlier, Unani system of medicine has been vastly popular among Muslims. They also have had, among them, several famous hakims who, from time to time, set up matabs or clinics. Usually located in cities and towns, these matabs would cater to the health needs of the people in the area. Further, these would render services to the low-income persons free of charge. A few among these matabs also paid attention to institutionalize their system and managed to create a niche for themselves.

The example that could be readily cited is of the Hamdard (Wakf) Laboratories, Delhi, which is regarded as the largest producer of unani medicine in the world. Apart from this, there are tibia (unani medical) colleges which offer educational programmes leading to a graduate degree in unani medicine and surgery (e.g. Tibbia College, a constituent college of Aligarh Muslim University, Aligarh). These colleges provide consultation as hospital services at no or nominal charges.

**Education:**

In the field of education, the role of Maktabs and Madrasas has already been underlined. Apart from this, quite a few Islamic institutions have come up in response to changing social and political conditions which need to be mentioned. In 1875, Mohammedan Anglo Oriental College was set up at Aligarh with a view to promoting learning and education among Muslims with an English or Western approach. Converted into Aligarh Muslim University, in 1920, this institution has, over the years, made a notable contribution to the educational and cultural development in the country. Yet another institution is Jamia Millia Islamia, New Delhi, which was set up, in 1920, as a
nationalist institution, in the wake of freedom struggle, and in response to the call for indigenizing education in the country.

Subsequently, in 1988, it was made a ‘central university’ through an act of Parliament. As at present, it caters to the educational needs and aspirations of young and talented people regardless of their colour, caste or creed. The contribution of this institution in promoting generic as well as professional education in the country is highly regarded.

Wakf Board:

India has yet another unique Islamic institution, namely, wakfs. For long, well-meaning citizens have bequeathed immovable properties (land, residential house, commercial shops, etc.) to ‘trusts’ Sunni Wakf Board or Shia Wakf Board in town and cities almost all over the country. Between them, these Wakf Boards control properties worth thousands of crores of rupees. These provide financial support for the maintenance of mosques and madrasas. A few also have organised vocational training centres for imparting technical skills and generating self-employment among young people.

Central Wakf Council:

In 1964, Government of India has set up Central Wakf Council under the banner of Muslim community to facilitate the development of wakf properties in cities and towns into revenue-generating assets, and to extend loan to minor development projects conceived by non-governmental organisations. Doubtless, these Wakf Boards have an immense potential for doing welfare and development work for the Muslim community as well as the country.

Free Banking:

As is well-known, Islam prohibits usuly. It implies that the lender must not levy any charge on cash or kind borrowed by persons for their personal or family use. In view of this injunction, several Muslim countries have evolved interest-free banking. In India, too, several regional non-banking financial institutions have come up which pay to their depositors dividend instead of fixed interest, and accept share in profit from their borrower. In southern and western India, quite few self-help groups have come up which
extend interest-free micro-credit facilities to the members. Indeed, these self-help groups need to be further popularized.

Yatimkhanas (Orphanage)

Yatimkhanas or orphanages are mostly located in areas having a concentration of Muslim population. Having been on the social scene for centuries, these provide shelter, food and clothing for parentless children, who are mostly victims of nature-made or man-made calamities. Some of these institutions also impart instructions to resident-children in religious learning. Usually, these yatimkhanas are managed through donations, sadqua (alms in the name of loved ones), and zakat specified share in the savings of a Muslim). Some of them also have the wakf support to themselves. It might be added that the yatimkhanas provide a useful social service, although the services they render could be further improved and standardized.

As we know, social work recognizes that, in making a person into a socialized individual, group process and community living has a critical role. Likewise, there are specific pronouncements in Islam stressing on collective living. This is evident from modes of worship and rituals. It emphasizes on happy and cordial neighbourly relations. Equity, fraternity and justice are a prerequisite for and a driving force behind group process and community living. Indeed, these happen to be the recurring themes in Islamic philosophy.

Contemporary social work practice pays attention to welfare needs as well as to developmental needs of individuals and groups. On the other hand, Islam urges upon individuals and groups to make effort, but it recognizes that there would be several among them who cannot do this unaided. It has also devised a ‘public assistance’ programme. Similarly, it has identified certain issues which are key concerns in the present day social work practice.

Christianity and social work practice in India:

Prior independence of India, Christian missionaries did a commendable job in the field of social service which provided a platform to carry on their activities even after independence. The age of Independence also marked the fast growth of the country economically, socially and culturally. The improvement in transportation and
communication facilities facilitated the Christian missionaries to reach the unreachable areas of mission and development. Since the independence the numbers of services rendered by Christians have multiplied in various forms like schools, rehabilitations centers, leprosy homes, orphanages, hospitals, dispensaries, colleges, vocational training centers, printing and visual media, social uplift programmes, social development initiatives etc.

The Christianity in India, at present, rooted from south Kanyakumari to north Jammu and Kashmir. It has 143 catholic dioceses and 107 non-Catholic dioceses. Within the jurisdiction of these dioceses thousands of educational and non educational institutions are functioning as an expression of its social commitment. Various developmental activities are taking place under the registered social service societies of each diocese.

The high level of literacy, the low level of infant mortality, improved status of women, the increased desire for ongoing education, health care, efforts to expose oneself to change etc. are signs of integral growth experienced by north east people when they came in contact with Christianity. “Perhaps nowhere else in India has the encounter between society and Christianity so profoundly affected and transformed as in the tribal society of north East India.”

Social Reformation:

The modern social awakening of the oppressed groups in India had its beginning with the conversion of some untouchables, out castes and lower castes of people into Christianity. It strived against existing inequalities. The marginalized were mainstreamed and gained opportunities for education, new occupation for life with personal dignity and social acceptance. It exploded caste structure, helped to humanize cultural ethos and structures of the society. It protested against division, exclusion and exploitation. Swadeshi banks were started and cooperative societies were on boom.

The modern elementary school system was almost entirely supported by Christian mission. In the education sphere, the opening of schools, colleges and hospitals for India women was undoubtedly the effort of the Christian mission. The coming of missionaries from America in 1857 and their financial resources facilitated the development of
medical and social work in India. Christians raised voice against evil practice of widowhood of child widows before attainment of 18 without her consent to be widow. Kali Charan Banerjee, Bengali Christian proposed government administrative reforms through educational system.

In the case of Civil disobedience, Bombay Christian movement in its first resolution stated that Members of Indian Christian community were one with other communities in their desire to win complete Swaraj. Thus Christian contribution in the country marked with: Democratization of the government, women empowerment and pro-democracy movement, pioneering force in nationalization Young Christian council of Action established in 1930- and to the Reform movement especially to Bengal Reform movement through education, awareness creation and mission of charity.

The Serampore Mission helped for cultural renaissance in Bengal under the leadership of Raja Ram Mohan Roy. It not only manifested a spirit of emancipation from social and religious bondages, but also infused a sense of creativity into modern intellectual history. Keshab Chandra Sen (1838- 1884) Advocated that political, social and moral regeneration is possible through the practice of Christianity. He states “we breathe, think, feel and move in a Christian atmosphere.” The contributions of the Christianity in the field of social work are mainly in four aspects. They are: education, occupation, religion and social and ethnic identity.

**Education:**

Educational service of the Christianity has been admitted as highly valued service to the nation. In spite of oppositions they function well and almost 90% of the beneficiaries of such institutions are non-Christians. In India there are thousands of schools and hundreds of colleges offer accommodation for poor children as well as provision for free education. Thus the Christian mission in the education sphere helped in elevation of the status of women by giving the lead in female education.

Dr.Muthulakshmi Reddi comments about the Christian contribution to the women emancipation,“ I honestly believe that the missionaries have done more for women’s education in this country than the, government itself.” The mission sponsored education among the weaker sections of the society facilitated alternative more remunerative and
higher status employment. Educational contributions have helped form a literate culture among the Christians and the nearby community to follow. Christian education has also fostered the formation of students’ movements which had impact in the universities. World Students Christian Federation, All India Catholic University Federation etc. social services and social service camps have also been a regular feature of many Christian colleges.

The employment generating training institutions, financial institutions like credit societies and mutual help societies helped the improvement in the life standards of the Christians and neighboring people. The educational quality promoted occupational mobility and societal mobility in the caste ridden society. Christians were pioneers in the field of education in Kerala.

Socio-economic emancipation of tribes and Dalits:

Most of the tribes were under the clutches of money lenders causing to lose their land, lose control over their own community based socio-economic structure and indigenous culture. The scene is changed by the arrival of the missionaries. A strategy of purposive actions such as formal education, alternative employment, financial support through institutional means and so on for socio-economic uplift and liberation from fear of spirits was initiated by the missionaries.

A significant and far reaching step towards making the tribes self-sufficient was the introduction of certain socio-economic measures such as establishing Catholic co-operative credit society, cooperative societies, mutual help societies etc.(established in Chotanagpur in 1909, 1913). Though substantial socio-economic changes had initiated among them, they have retained their indigenous values of gender equality, dignity of women, consensual procedure in community, actions apparel, language, cuisine, traditional customs, indigenous festivals etc. Though we are able to eliminate bonded labour, we are unable to stop the racial and structural discrimination faced by the weaker and marginalized sections of the society.

Pondering this we find that the role played by the Christians in India in this respect is pivotal, especially in North East. Christianity has been he primary agent of
change among the hill tribes of North East. “It is in fact,” Mukhim writes, “that without missionary activity, the North East would have been a very backward region even today”.

Social service to the destitute:

There are hostels and orphanages for boys and girls attached to educational institutions to help the children of poor parents. Great care is given to deaf and dump, mentally retarded, aged, destitute, lepers, aids patients etc. there are thousands of such centers and committed personals doing voluntary services in the field. Amidst oppositions it runs rehabilitations centers for HIV/AIDS infected persons, mentally ill, prisoners etc as an expression to the commitment to humanity.

Conscientization of the Community:

Along with Beneficence, Development, Conscientization is one of the significant instruments of social concern expressed by the Christians to execute justice, develop the socially backward, downtrodden and marginalized. For this purpose technical schools and nursing centers are run by Christians. Today, Christian centers have become centers of conscientization which is a process of awakening the total person to a fresh discover of his or her dignity and potentialities.

These centers brought about awareness, an insight, a cultural transformation and offered opportunities for a better standard of living and scope for creativity. Conscientization is one of the new ventures of Christians in India. This is clear from the famous ‘breast-cloth’ agitation in Travancore in the early nineteenth century, which met with a measure of success. As early as 1812, Colonel Munro, the British Resident of Travancore, issued an order, that permitted ‘women converted to Christianity to cover their bosoms as found among Christians in other countries.

Health Services:

The contribution of the church in the field of health services has been well appreciated by all sections of the people as well as by government in India. Quite a many church personnel are fully involved in public health services, nutritional programmes and hygiene and sanitation programmes. There are mobile clinic and awareness programmes run in the rural areas. In the field of medical care the contribution of the Christianity is
meritorious. Health centers run by Christians originally meant to serve the poor. Many of well equipped and well established hospitals render service in rural areas and slums where others do not reach.

**Livelhood Promotion:**

Liberating people from bonded chains of all forms of suffering has always been main goal of the church initiatives. The church’s development schemes consist not only of providing food, clothing and shelter to the needy, but also helping people toward the achievement of self-reliance and dignity. The missionaries introduced new methods or techniques of their social work in the hills and remote areas. The introduction of cultivation of apples (in Kullu and Kotagrh), potatoes in Lahul starting training centers for knitting and house building etc were noteworthy. It may be noted that the dominant majority of the beneficiaries of the Christian’s educational institutions, health care centers, and development schemes are non-Christians.

In recent times several non-Christian subaltern communities and marginalized sections of the society also seem to have benefited through certain purposive action for empowerment such as, mass literacy programmes, adult education programmes, conscientization, legal aid, self help groups, and credit societies and so on. The Basal Commission of 1846 to remove social difficulties and Basal mission to produce sugar out of toddy, imported technology of fly-shuttle as a part of employment generation and industrialization, production of machine roofing tiles in 1864 are few of the social endeavours of Christianity to uplift the poor and marginalized. The establishments of institutions and workshops to train blacksmiths, fitters, welders, printers etc are some of the contributions in southern region of the country.

**National integration:**

Reflecting on the impact of Christianity and national integration, Patricia Mukhim, teacher and member of State planning Board of Meghalaya, affirms that, “the history of the Christian movement in the North East can only be understood as an integral part of a larger process of political, social, cultural, economic and religious change. Government policies are directed only at physical integration of the population with the
rest of the country. But Christian message fosters a feeling of solidarity among the tribes."

The pioneering endeavour of Christian inspiration, initiated both by the missionaries and others, in the educational, literary, medical, social, moral and religious spheres was highly productive. Christianity has, in fact, played a crucial role in the emergence of modern Karnataka - helping the region to open to world and world to the region.

The effects produced by the work of the Christian missionaries were of far-reaching consequences in establishing a classless society and binding people with a single code bond with love and cooperation.

**Contribution of Sikhism to social work:**

Guru Nanak opposed superstition, rituals, social inequality and injustice, renunciation and hypocrisy and inspired seekers by singing divine songs which touched the hearts of the most callous listeners. These songs were recorded, and formed the beginnings of the Sikhs' sacred writings, later to become the "Siri Guru Granth Sahib. This was at a time when India was being torn apart by castes, sectarianism, religious factions, and fanaticism. He aligned with no religion, and respected all religions. He expressed the reality that there is one God and many paths, and the Name of God is Truth, "Sat Nam.

The religion believed in one God with no form like Islam and Karma and reincarnation like Hinduism. The Hindu caste system and the heartless custom of 'Sati', burning the widow on husband's funeral pyre were abolished in this religion. Everyone was accorded equal rights and pilgrimage, fasting and superstitions got no favor in this religion. It has no clergy class as they were considered to be the intruders and gateways to corruption.

The holy worship places for Sikhs are known as Gurdwaras. The holiest of all Gurudwaras in India is the Hari Mandir or the 'Golden Temple' in Amritsar in Punjab. The religion emphasizes community services and helping the needy and the most common and distinct feature of the religion is the common kitchen called 'Langar', where all the followers of the religion are supposed to contribute in preparing the meals in the
free kitchen, which are then served to all. The spirit of social benevolence, social service and fighting for justice are some of the splendid feature of Sikhs.

**Contribution of Jainism to Social Work in India:**

From the social history of India it is evident that Tirthankara Mahavira, in order to solve the pressing problems of the time, made several important salient contributions from a social point of view. It has been recorded that Tirthankara Mahavira, after the attainment of omniscience at the age of forty two, toured different parts of India for a continuous period of thirty years, met people from various urban, rural and tribal societies, and preached the principles and rules of conduct as laid down by Jainism. The personality and preachings of Tirthankara Mahavira created a tremendous impact on the minds of all sections of people and especially on the down-trodden sections of the population. He not only revealed to them the path of liberation, i.e., the path to attain the eternal happiness,

Which was the main object of the people, but also showed the actual means through which all people, irrespective of any distinction of class or status, can achieve this objective. His sincerity of purpose, way of approach, method of explanation, divine speech and distinctive philosophical and ethical doctrines appealed to the people to such an extent that with a firm conviction of mind and great determination people began to adopt Jaina religion as lay followers or as ascetics.

The significance of Tirthankara Mahavira lies in successfully effecting a social change and in making institutional and other arrangements for the perpetuation of his social order. Obviously, the Jaina Acharyas, thinkers and preceptors continued to advocate this new social policy. Thus the Jainas made remarkable contributions in the social field, and the significance of Jainism from a social point of view, lies in these contributions which are briefly outlined here.

**Equality and Social Justice:**

The most significant contribution of Jainism in the social field was the establishment of social equality among the four varnas. i.e. classes, prevalent in the society. Tirthankara Mahavira succeeded in organizing his large number of followers into a compact social order quite distinct from that of the Brahmanic social order of his time.
The Vedic society was composed of four classes, viz., Brahman, Rajanya (i.e. Ksatriya), Vaisya and Sudra. Not only the four classes were distinct and separate, but they were also later on affected by the spirit of rivalry among themselves. Even in the early Rgvedic times the Brahmanism had begun to set up claims of superiority or grandness for itself and accordingly we find that different rules were prescribed for different classes. Thus, the society at that time was completely class-ridden and unusual importance was given to the Brahmin class to the detriment of other classes and that nobody was allowed to change his class which he had got at his birth in that class.

Against these glaring practices based on the acceptance of social inequality and on the wide observance of social discrimination, Tirthankara Mahavira and later on Jaina Acharyas forged their opposition. Mahavira recognized the division of society into four classes but based them on the basis of occupation of the people and not on the basis of their birth. He gave full freedom to all, including women and the Sudras, to observe common religious practices. In this way, Mahavira threw open the doors of Jainism to all and gave an equal opportunity to everybody, irrespective, of his, class or birth, to practice religion according to his capacity. Those who followed religion as householders (male and female) were known as sravakas and sravikas and those who observed the religion fully by leaving their houses and becoming ascetics (male and female) were called as sadhus and sadhvis.

Thus the temple and the monks/nuns form the basic components of Jain social work for Jains primarily. One will therefore find special institutions, side by side with major temples, like upasharayias for monks and nuns, dharmashalas for travelers, poor and destitute, orphanages, women’s homes, libraries, schools and at times dispensaries, specialized small hospitals like bird’s hospital at Lal Mandir, Delhi.

Pilgrim places play an important role in enhancing social and religious duties of Jains. Special mention is to be made of pilgrim towns like Shri Mahavirji (Rajasthan) and Sravanbelgola (Karnataka) where besides the holy temples and dharmashalas, facilities for education, health services, homes for destitute and unemployed are being provided for local people in particular.

**Education:**
Statistics reveal that there are over 4400 schools all over India established by and / or managed by Jains catering to the needs of 10-15 million students of all age groups. The schools range from top of the line (Pathways, Modern, Heritage in Delhi, DPS Aligarh, Mahavira in Jaipur) to name a few, and very good (Mahavira, HJIain, Mrgavati in Delhi) schools catering primarily to non-Jain students.

Similarly there are 100s of colleges in professions like engineering, medicine, management etc. established and run by Jains. S. P. Jain School of management in Mumbai is considered to be one of the finest management schools of India. Lately, there is a rush to establish Jain universities (Mangalayatan Prakrit at Sravanbelgola; JVBU in Rajasthan since 1991) as well as a premier management institute like Indian school of Business (Hyderabad) in Mumbai also.

Hundreds of Jain social organizations also offer scholarships to meritorious students for studying in schools and professional colleges (Sahu Jain trust, Mangalayatan, KundKund Kahan Trust at Sonagir and many more) along with prizes to meritorious students. Perhaps, one of the biggest contributors to the education field is Federation of Jain Educational Institutes in Pune, undertaking extensive projects to enhance the quality of education in schools. They have improved the quality in the entire islands of Andaman and are now being solicited by states and overseas education systems.

Health and Food:

Health service is another thrust area of social works undertaken by Jains. There are over 100 medium sized hospitals run by Jains, notable being Mahavira Cancer Hospital Jaipur, Durlabhji’s hospital Jaipur and Sunder Lal Jains charitable hospital in North Delhi etc. Jain hospitals are characterized as small ones, being run primarily by individuals or a private trust. Almost every Jain social organization holds annual special health check up and treatment camps (eyes particularly) in remote areas for weaker sections of the society.

Jain doctors themselves around the world (especially from North America) hold many charitable medical camps all over India. Almost all big temples and Jain pilgrimage places have outpatient-consulting services with greater emphasis on alternative medicine systems (homeopathy, ayurveda, naturopathy, etc.). Mahavira Vikanka Jaipur popularly
known as Jaipur Foot is doing a tremendous job of providing almost free artificial legs to amputees. They have crossed a million recipient marks already and are now extending their services in many countries overseas also. Prekhsa Meditation, a type of yoga cum meditation system promoted by Acarya Mahaprajna is becoming very popular as an alternate system of treating cardio-vascular diseases, diabetes, stress, etc to enhance the concentration of people in their profession & their life.

Jains being practitioners of non-violence are primarily vegetarians and hence preach benefits of vegetarian diet through lectures, seminars and media. A number of animal shelters and hospitals (Panjrapura) like at Lal Mandir Delhi, Pavagiri (Distt Sirohi) in Rajasthan are shining examples of such Jain initiatives.

**Weaker Section of Society:**

There are a number of institutes all over India, run primarily by individuals or religious bodies, to provide training for women in crafts to become economically independents, for orphanages to provide monthly rations for sustenance of poor families and old age homes. There are organizations like Phoolwati Trust in Delhi who run a school for women in Delhi and distribute food rations for poor people.

**Ecology, Disaster Management:**

Bhartiya Jain Sangathana of Pune undertakes extensive disaster rehabilitation program on a professional cum charitable basis. Other Jain organizations like Veeryatan have executed extensive projects in Gujarat to completely rehabilitate a large section of people after the earthquake in the Kutch area in 2001. Almost all Jains and Jain organizations singly come forward whenever there is a need for assistance on such occasions. Concerning ecology, Jains preach their doctrine of Ahimsa as given by Mahavira wherein he talks of air, water, earth, fire and plants and need to be protected to be fully ahimsaka.

**Social engineering:**

Jains have become aware of the necessity to be united and to initiate steps to maintain their identity and to further enhance their own well being and the society’s they live in. JAINA (Federation of Jain associations in North America) and JITO (Jain Trade
and Industries Organizations in India) are such initiatives of Jains to achieve these and other social obligations; as well as Young Jains of America and Young Jains of India, Federation of Jain Social Groups in India, Jain Milan, professional forums like Federation of Jain doctors, Jain Professionals etc. They are coming up to support fellow Jains by sharing knowledge and experience and further to contribute to the local community’s social development.

**Social work in specialized areas like HIV/ Aids**

Social work concerning HIV/AIDS I feel can be categorized as follows:

- Preventive
- Curative

Preventive works are sub-classified as abstinence and observing precautions while indulging. But Jainas try to prevent such risks in a different way (abstinence). The following are considered as sin in Jainism:

- Indulgence in arranging marriage of others (other than own children or dependent brothers and sisters),
- To have sex by organs not meant for sexual activities (e.g. masturbation, homosexuality or oral sex etc),
- to make bodily or vocal gestures which provoke sex,
- To be mentally engaged profusely in sex and
- To deal or socialize with prostitutes or women with loose character.
- To observe celibacy Tattvarhasutra advices us to abstain from listening to stories arousing sex (or watching movies these days), to look or observe the sex arousing body parts of women, to reminisce past activities, to give up eating aphrodisiac foods and to abstain from decorating own body.

For curing such diseases, Jains do set up hospitals and dispensaries but not specifically for such diseases. To provide social acceptance to patients, Jains have the six essential duties which include Pratikramana (recalling mistakes and seek punishment and promise not to repeat them in future) and its sarvodaya doctrine.
Emancipation of Women:

Mahavira’s acceptance of food from a slave and destitute woman and making her the head of his nun community and creating a separate community of nuns to practice religious activities was a revolutionary background for women empowerment. Further in giving women the right to study, which was till then denied to them, greatly enhanced the prestige of women in the society and diverted oppressed widows from the ills like self burning (sati prathā) on husband’s pyre or leading an oppressed life.

Similarly, by declaring that all living beings are equal Mahavira rejected the prevailing practice of caste system. He said, “One becomes great by acts and not by birth.” Further he opened his creed not only to all human beings, but to all living beings. Samantabhadra rightly described his doctrine as Sarvodaya, i.e. enlightenment of all.

Nationalist Leaders and Social Welfare

Tilak and Agarkar:

Tilak and Agarkar unitedly decided to do journalism to create national consciousness. They started two newspapers namely ‘Keshari’ and ‘Maratha’. Keshari focused on various social issues for the interest of Indians. Agarkar also started a journal called ‘The Sudharak’ which focused on social reform. Tilak believed that Indian religion can be used to create national consciousness among the people. Initially ‘The Maratha’ and later ‘the Keshari’ were the powerful instruments not only to discuss social issues but also to act as watchdog focusing on the instances of misgovernance and British oppression.

Tilak stood as a strong uncompromising critique of the British. He helped shaping public opinion through newspapers on issues of government accountability. The Ganesh Utsav became a socio-cultural event under the guidance of Tilak to mobilize large number of people for the freedom struggle. Tilak was the first leader who actively tried to create a national political consciousness with the spirit of self-determination. Tilak also was the first to understand that for nationalism to take its root in the minds of the people, it must be in the part of the cultural psyche of the people and therefore he invoked the
great spirit of Shivaji using a religious festival like Ganesh Utsav to create community awareness.

**Sir Syed Ahmad Khan:**

Sir Syed Ahmad Khan launched a movement for Muslim liberation. That resulted in founding of the Muhammaddan Anglo-Oriental College at Aligarh, Uttar Pradesh in the year 1875. Its objective was to educate the students by emphasizing the compatibility of Islam with modern education. This college was later renamed as Aligarh Muslim University in the year 1921. It created a new impetus for the Muslim students to get imparted with the values of liberalism and democracy and nationalism which helped them to join in the freedom struggle.

**Rabindrnath Tagore:**

Rabindranath Tagor’s Sriniketan was a prominent instrument for rural reconstruction programme. Tagore’s approach was based on holistic view of life. He believed that there is a need to cultivate the total personality of the people and to coordinate the cultural and material resources to answer the problems of material and cultural poverty. In 1921 R.N. Tagore set up Sriniketan Institute for rural reconstruction. The objective of this institution was:

1. To make rural people self-reliant and self-independent.
2. Developing leaders from the community to guide the people in their development process.
3. To help the people to develop their own resources.

**Pandita Ramabai:**

During the National movement the role of Pandita Ramabai was as significant as other leaders of the movement. She tried to mobilize other women. Her focus was to challenging attitudes and fight against the British Raj. In this task, she established schools and opened hostels for girls and motivated the women to participate for the noble cause.

**Sarojini Naidu:**
Sarojini Naidu was another iconic lady leader of the Indian national movement. During the Indian Freedom struggle she contributed through her inspiring writings and speech and lectures a lot to the causes of dignity of labours, women’s emancipation and nationalism. She also worked and motivated the farmers in Champaran.

**Mohandas Karamchand Gandhi:**

Gandhiji set up the Sabarmati Ashram after he returned from two years of imprisonment. He also established the newspaper ‘Young India’ and inaugurated a series of reforms aimed at the socially disadvantaged people in the India society including the rural poor, the so called untouchables and women. In 1920 Gandhiji initiated a constructive programme at Sevagram. It undertook various welfare programmes for the poor and downtrodden.

**Dr. B.R. Ambedkar:**

Dr. B.R. Ambedkar is a known name in the history of nation building and welfare of the weaker members of the society. He articulated a very clear vision for the depressed classes. He became a national spokes person of the depressed section and was able to use the political establishments for the interest and benefits of the depressed classes. He used his literary skills in writing books, running newspapers and pamphlets to create consciousness for the cause of the depressed classes. He also spearheaded some significant agitations like Mahar Satyagraha and burning of Manustriti.

Ambedkar decided to use the political routs for seeking government sanctions and concessions and facilitate policies which would safeguard the interest of depressed classes and also would provide them opportunities to define and determine public policies. The Round table Conference where Ambedkar represented the depressed classes saw him been able to convince the British of the need for separate electorates. He questioned the very notion of untouchability and created a basis for a society which would be significantly egalitarian.

In 1936 Ambedkar formed the Scheduled Caste Federation of India to be a political platform both for deliberation and as an instrument for the electoral politics. Ambedkar pre-eminent as a leader of depressed classes and his phenomenal intellectual stature made him as most significant non-congress functioning who have a significant
role in shaping the nature of our construction. For Ambedkar positive discrimination was a useful instrument of empowerment.

Thus, National movement of India though primarily worked for the cause of achieving freedom for India, it also brought about some significant structural changes in the Indian society. Through and through the national movement, efforts were made by the leaders of the movement to shape and reshape the society for realizing the goals of social welfare for the needy people.

In addition to bringing people of all the sections under one umbrella of national consciousness, the national movement also emphasized on certain socially significant issues such as: Empowerment of Women, dignity for human beings, social justice, equality, cooperative living, economic upliftment and so forth and so on.

Social work as practice existed since the beginning of human civilization. But as profession, social work is the product of 20th century. Social work started its journey of development from Charity concept of social work and had to travel a long distance to reach to the present status of a profession. Before getting into the present status of a profession, social work had to pass through different stages of development.

In India, Social work profession began very late and its progress has been neither rapid nor smooth. Here it professional aspect has not been fully recognized. Historically, the tradition of giving assistance to poor, disabled and destitute is very old in India.

**Development of Social Work in India:**

**Pre-British Period to 1800 A.D:** Pre-British system was dominated by caste system, upper caste protected lower caste people in time of same difficulties, some of the important aspects are as follows;

Joint family: it is like a trust sharing common property. It protected aged, children and women. It served as a social trust.

Village community: Indian villages were independent in matters of food, clothing and shatter. The whole community used to take each other.

Village Temple: in every village there were temples. People donated money to the temple and under this system socially backward people were protected.
During the British Period:

Before the advent of the British, Indian practically lived in village. Thus the economy of the village was self-sufficient. But under the British rule, India was help as a agrarian country. Only Industries were allowed to develop which provided better opportunities for the investment of British capitals. Further, the British rules menaced the organization of production. These economic and organization change brought down the economic condition of Indians. All the problems are chiefly related with health, housing, child and woman welfare and labour, recreation, crime and social disorganization.

Due to these problems the need for organized social work was realized. British rule was main inspiration for social reform movement. Christian missionaries spread education, brought the theory of equality, which in turn helped the social reforms to attack the evil customs and inequality. There were no property rights for Indian women. Early marriage, inequality, caste system, widow remarriage, custom of Sati were the burning problems of Indian Society.

May social reforms came upto indicate these social evils. Raya Ram Mohan Ray started the Brahma samajay, Pandit Ramabhai started the Arya Samaj, Swami Vivekanand established Ramakrishna mission and Annie Besant started home rule movement against bruisers. They were rendering social welfare services to the needy people. Late Gandhiji did a lot of work in the field of social reform, besides Due to the impact of the western education, and Christian missionaries, a new term of social work began in Indian. It was based on the idea of democracy and humanitarianism.

(iii) Growth of professional training in India: In Indian, Professional social work is of recent origin. During 1900 onwards, those who were engaged in social welfare activities found the need of trained social workers. Thus, in the year 1905 the revolts of the Indian society started by Gopal Krishna Gokule. Then the emergency of Mahatma Gandhi and the rise of sarvodaya movement in 1915 made lot of constructive works in Indian politics. But these Gandhian social workers were not trained and it was not a professional social work. In Indian, professional social work owe its origin to a short-term training course on
social service organized by the social service league at Bombay. Till that time social workers (Volunteers) did not get any remuneration or salary.

To words definitions social work profession

Characteristics of profession of social work:

In the recent past, the social work has been denote as a occupation or profession of serving or helping people by execution of the things together with them in the motion of their difficulties. Social work has emerged as an occupation or profession in the early period of 21st century. During this period, it has been passed through several stages and growing pain, pressed by the emergency needs of unusual social conditions; it has made very suitable progress.

Nanavathi (1993) worked on several factors and developed ideology, principles of specialized education and had taught nucleus of skillful workers, supervisor and teachers in the field of social work. The same consistency has shaped a precious and rising body of professional literature in the field of social work.

The English word "Profession" has been derived from the Latin “Profiteer" which means, “to declare publicity, to promise or to vow” The core of the concept occupation has always been the idea of commitment.

A profession or occupation has been defined as "A career or job in which professed information of some section of awareness about facts or science is used in its relevance to the relationships of others or in the perform of an art found upon it".

According to views of Abraham Flexner, the tests of a occupation are that of being constitute by rational operations carryout responsibilities for taking decisions, in the way of learning in the life scientific, also self-organized, taking social responsibilities and ethics which are existed in the system. It is most important to keep in mind that social work is a profession or occupation. It cannot be considered as trade or business.

According to Jain (1993), the peculiarity between the two is deep and elementary. In trade or business an individual thinking restricted to the make profit. Whereas, in a occupation or profession the making of profit is merely secondary or out of interest. Although a profession or occupation always involve in practice that, is doing of impressive with a high level of skill. The essential difference is that the Skills of the
specialized axe purely based on acquired knowledge that has been ordered into an within consistent body of theory.

Kulkarni (1998), stated that, the job of a professional is technical or scientific way of work. A professional person adhere to a set of capable norms and the level to which on profession or occupation suites these criterion is the degree of its professionalization.

Economic and Political Weekly (1993), reported that, Professional social work these days relies significantly on a work force of compensated or salaried workers, only with the lies of the community work came to be used and to a rising extent it served to distinguish professional and remunerated from the voluntary or unpaid social worker. Social work begins to suppose a new competent individuality or uniqueness largely as a result of immediate development in the numeral of social workers functioning in the constitutional sector.

Thus the use of skills in a occupation is not directed by a set of regulations, but rather by the practitioner series of hypothetical familiarity and their conclusion in selecting from amongst the accessible theories one that is suitable to the trouble to be solved. It is this possession of acquaintance, together with the capability to put in order and apply it differentially to individual circumstances that characters the profession from other occupation. The acquiring of awareness may be a conclusion in itself in scholastic disciplines, but in a profession information and theory is needed as a directed to action.

**Characteristics of a profession:**

1. According to the Nanavathi (1998), a profession is learned. It involves gaining of special skills based on training and a high scale of individual accountability. It involves use of intellectual operations and possesses techniques or skills proficient of transmission through a particular enlightening discipline.

2. It has a particular association or organization or group of information and tends towards self organized for support of principles and succession of wellbeing. It has a hard sense of pressure to use this information for the profit of the humanity. It is hence simply speculative but realistic in aims and goals.

3. There is a impression of kinship due to normal preparation, knowledge and community recognition.
4. There is wisdom of truthfulness or esteem expresses itself in a system of principles in the field of common relations between the customer and the worker and society.

5. Particular capability is acquired through rational preparations, which develops skills and require use of self-governing, accountable judgment.

6. Professionals are aware of universal bonds and put in order as professional organization for the endorsement high principles and common welfare.

7. Professional has a extraordinary ability in their region of operation. The job of the skilled worker is additional and corresponding to that have and original leader. The social employees as a professional are a direct, facilitate the rapist, experts and co-ordinate, all rolled into oneness.

**Meaning and concept of professional satisfaction of social worker in government and non government organizations:**

**Meaning of Satisfaction:** The term "satisfaction" is generally understood to be an individual's emotive or affective response, either in a positive or in a negative direction, to some experience or situation. There is some debate regarding whether satisfaction is a one-dimensional concept or a multidimensional one. Some useful reviews of the literature in this connection have been offered by Prichard (1960), Vroom (1964), and Napier (1969).

One can say that satisfaction is related to many rather specific and immediate aspects of a person's work, as is connoted by the term "job satisfaction." One can also say that satisfaction is related to certain broader and more abstract aspects of work circumscribed by some longer time span, as the term "career satisfaction" may suggest. Then there is "intrinsic satisfaction" arising out of the work itself and related to various "needs" of the ego (Gross and Napier, 1967). Dimensionality is certainly a problem in conceptualization. But if dimensionality refers to the question of "components," which in the empirical context amounts to the number of clusters of relatively homogeneous indicators related to the same area, then the answer to this question is largely governed by all the particulars of the job or job situation concerned.
Besides, it may be empirically demonstrated that the various dimensions of satisfaction as suggested by the several terms just mentioned may in fact be correlated. This may result in a conclusion that in case if a person is satisfied with the intrinsic nature of the job, he tends to be satisfied with the job as a whole also. Meyer & Allen (1991) developed a framework that was designed to measure three different types of organizational commitment that may affect job satisfaction. They are: + Affective commitment + normative commitment + Continuance commitment such commitment in conceptualization is undeniably important and can contribute significantly to a refinement of dimensions of satisfaction for particular occupations. It must be realized, however, that this type of investigation is more concerned with "What is job satisfaction?" than with "How does job satisfaction come about?" Since the researcher is concerned primarily with how job satisfaction comes about, the premise is made that, in a broad sense, inherent in any satisfaction is an evaluation of the past and the present based upon which some sort of a future outlook may be attained.

While there is the possibility of multiple dimensions of satisfaction, as implicated in the previous paragraph, there is also the assumption that those dimensions will be useful in this paper to think of satisfaction as a "global" construct. Finally the definition of the researcher is as follows: “Job satisfaction means the degree in which an individual feels towards different dimensions of one’s job that involving salary, communication, promotion, leadership, fringe benefits, contingent rewards, operating procedures, teamwork and the nature of work which determines one’s work performance”. This definition is derived after understanding and describing the nature and characteristics of software professionals and their overall commitment and involvement towards work.

The definition has been derived as a source from Paul E. Spector’s definition (1997) “Job satisfaction is simply how people feel about their jobs and different aspects of their jobs” Furthermore, from this point of view, satisfaction is akin to the feeling of how well one has performed or how much one has achieved. It is thus in part a sense of efficacy, derived from judging one's work in a rather broad context which is likely to take into account other people's reactions and evaluations as well as one's own standards and aspirations.
**Concept of satisfaction:** Having briefly introduced some relevant studies on job satisfaction the researcher has taken efforts to identify the elements of a general theoretical framework that may facilitate the study of satisfaction despite the specific differences in the nature of a job.

**Professional satisfaction:** Professional satisfaction is one of the most widely discussed and enthusiastically studied constructs in such related discipline as industrial-organizational psychology, organizational behavior, personnel and human resource management and organizational management. Job satisfaction is an attitudinal concept central to work psychology (Bass & Barnelt, 1972). Bullock (1952) defined job satisfaction as an attitude, which results from a balancing and summation of many likes and dislikes experienced in connection with one’s job. Locke (1969) defined job satisfaction as a “pleasurable or positive emotional state resulting from the appraisal of one’s job value or job experience”. Therefore, job satisfaction is such phenomenon which come not only the job; it also creates from working environment, supervision style, interpersonal relationship, and organizational culture also. At present job satisfaction has been an important issue. People are interested to work in the organization as well as the services where they get more satisfaction.

It was simply a social service to the needy people guided by the principle of humanity later, the first school of social work was started in 1936 by Clifford marshal, who was a protestant missionary and worked in Nagpada. He came to Indian in 1925 the need of trained social workers. He established the sir Dorabji Tata school of social science in Bombay which offered professional training in social work.

The appointed workers were not professional workers, they were Gandhians. Later on different schools of social work came into existence in Delhi, Calcutta, Laknow, Varanasi, Baroda, Agra, Adaipur etc., which impart professional training in social work service.

**After Independence:** In the Independence India the source of all welfare service are inherent in the constitution. Various schemes with regard to the welfare of women, children, youths and aged persons have been implemented. Government has realized the
need of trained professional social workers to work in area of welfare and has also made statutory liabilities to welfare officers in Industries.

These services are district from the general social services. In order to supervise the social welfare services, the central social welfare Board has been established. The board assists in the improvement and development of social welfare activities. Thus, in Indian social work is gradually emerging as a social oriented profession.

Social action: It is fourth method of social work. The term social action refers to organized and legally permitted activities designed to mobilize public opinion, legislations and public administration in front of objectives believed to be socially desirable.

Social action is a mass approach in a most peaceful manner used for changing or modifying existing social and economic institutions which do not function properly & which mode social work effective. Social action has been described as a method concerned with mass solution of the mass problem. It aims at changing social policy, norms, institutions & social relations which are a source of injustice and malpractice. Problems can be solved by social action are dowry problem, untouchability, prostitution, Jamindari system, superstition, child marriage, restrictions in widow remarriage.

Social work grew out of humanitarian and democratic ideals, and its values are based on respect for the equality, worth, and dignity of all people. Since its beginnings over a century ago, social work practice has focused on meeting human needs and developing human potential. Human rights and social justice serve as the motivation and justification for social work action. In solidarity with those who are disadvantaged, the profession strives to alleviate poverty and to liberate vulnerable and oppressed people in order to promote social inclusion.

Social work profession addresses the barriers, inequities and injustices that exist in society. Its mission is to help people to develop their full potential, enrich their lives, and prevent dysfunction. Professional social work is focused on problem solving and change. As such, social workers are change agents in society and in the lives of the individuals, families and communities they serve. It responds to crises and emergencies as well as to everyday personal and social problems. Social work utilizes a variety of
skills, techniques, and activities consistent with its holistic focus on persons and their environments.

Social work interventions range from primarily person-focused psychosocial processes to involvement in social policy, planning and development. These include counseling, clinical social, social work, group work, social pedagogical work, and family treatment and therapy as well as efforts to help people obtain services and resources in the community. Interventions also include agency administration, community organization and engaging in social and political action to impact social policy and economic development.

The holistic focus of social work is universal, but the priorities of social work practice will vary from country to country and from time to time depending on cultural, historical, and socio-economic conditions.

Social workers attempt to relieve and prevent hardship and suffering. They have a responsibility to help individuals, families, groups and communities through the provision and operation of appropriate services and by contributing to social planning. They work with, on behalf of, or in the interests of people to enable them to deal with personal and social difficulties and obtain essential resources and services. Their work may include, but is not limited to, interpersonal practice, group work, community work, social development, social action, policy development, research, social work education and supervisory and managerial functions in these fields. The field of practice for professional Social Worker is expanding day by day.

**Field of Practice for Professional Social Workers**

1. Addiction / Substance Abuse
2. Child Welfare
3. Clinical Mental Health Correctional Institutions/ Prisons
4. Child Protection Services
5. Counseling & Therapy
6. Consultancy Services
7. Community Development
8. Elderly Care
11. Industrial Development
12. Medical Social Work
13. Mental Health
14. Mental Retardation
15. Management of Social Services
16. Mother & Child Health
17. Policy & Planning Services
18. Poverty eradication
19. People with Special Needs Rehabilitation of Offenders
20. Rural & Urban Development
21. Relationship Problems
22. School Social Work
23. Social Research & Program Evaluation Service
24. Social Work Administration & Policy
25. Social Work Education & Research
26. Social development working with People with Disabilities
27. Youth Work etc.

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

**Designations enjoyed by Social Work Professionals in different employment**

**Sectors Governmental Sector**

- Lecturer/Professor
- Director Research Officer/Researcher
- Welfare/Development Officer (like Child/Youth/Women/Labour etc.)
- Community Development Officer
- Jail Probationary/Welfare Officer
- Urban Planners etc.

**Non-Governmental Sector**

- Project Director
- Program Director
- Program Officer
- Program Coordinator
- Assistant Coordinator
- Program Assistant
- Project Officer
- Community Mobilizer
- Program Manager
- Block/District/State/Zonal/Regional Coordinator
- Counselor
- Social Scientist
- Monitoring and Evaluation Officer
- Research Officer/Researcher
- MIS Coordinator
- Area Manager
- Fund Raiser
- Social Worker
• Supervisor
• Resource Mobiliser
• Training Coordinator
• Development Professional Consultant
  Probation Officer
• Psychiatric Social Worker
• School Social Worker
• Sociologist
• Vocational Rehabilitation Counselor etc.

**Industry**

• Manager (HR/Personnel/Welfare etc.)
• Executive Trainee
• Labor Welfare Officer
• Personnel Officer etc.

**Corporate Sector**

• Manager
• Executive Trainee
• Community Development Officer
• Social Development Officer
• Rural Development Officer
• Social Welfare Officer etc.

There are three general categories or levels of intervention for Social Work professionals. The first is “Macro” social work which involves society or communities as a whole. This type of social work practice would include policy forming and advocacy on a national or international scale. The second level of intervention is described as “Mezzo” social work practice. This level would involve work with agencies, small organizations, and other small groups. This practice would include policy making within a social work agency or developing programs for a particular neighborhood. The final level is the “Micro” level that involves service to individuals and families.
Social workers help people to overcome some of life’s most difficult challenges: poverty, discrimination, abuse, addiction, physical illness, divorce, loss, unemployment, educational problems, disability, and mental illness. They help prevent crises and counsel individuals, families, and communities to cope more effectively with the stresses of everyday life. Social Work is a profession that serves individuals, families, and communities who seek preventative and rehabilitative interventions for an improved quality of life. Focused on social and emotional development within the social environment, the scope of social work is national and international. The profession is social justice and action oriented.

Adopting a holistic approach and forging therapeutic relationships are not unique to social work. What makes the role of the social worker distinct is that it combines both. The social worker seeks to understand the person’s entire situation (the holistic approach) and to work with this. Developing an effective helping relationship with people who use services is central to the role of the social worker in order to ensure better outcomes. Social workers need sufficient time to combine knowledge of skills and values and demonstrate the effective listening, respect and sensitive engagement which this involves. The ability to form and maintain such relationships can be eroded by a workload which exceeds resources, by over management of risks and by increasing expectations from people who use services of the social worker’s capacity to meet their needs.

**Prospect for professional social workers in development sectors:**

At present the development sector is largely controlled and managed by the welfare or Non-Governmental Organizations (NGOs) who are doing the pioneer work towards the overall development of the society. A person with a degree (preferably a Master degree) in Social Work is highly preferred in developmental agencies and NGOs. In other words, it can be said that NGO sectors as well as the development sectors are being dominated by the professional social workers.

As far as the salary of a professional social worker in development sector (in India) is concerned it varies from organization to organization. Generally it is negotiated at the time of interview. As salary is negotiable in development sector, likewise
flexibility also exists in the recruitment process. Sometimes it is also observed that a person gets recruitment in a particular position – though he/she has not fulfilled the minimum requirements.

Percentage of marks in M.S.W hardly matters in recruitment-process of development sector; a 50% to 55% mark in M.S.W is enough to get a good job in a reputed organization. What does matter is relevant working experiences, possession of suitable technical skills of project management, sound knowledge managing NGO administration (see table 3) etc; sometimes the reputation of the academic institution from where the applicant obtained the degree in Social Work – is taken into consideration by the recruiting organizations. Students completing M.S.W from institutes like TISS, XISS, Delhi University are generally preferred and get higher salary at the beginning.

**Skills Required for a Professional Social Worker**

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

Most of International NGOs have a specified pay structure for different positions – For entering into these organizations at least three to five years’ prior working experiences in a reputed developmental organization is necessary.

Some of the Premier Universities/Institutes - Conducting Social Work Courses

• Karnataka University Dharwad
• Mysore University
• Bangalore University
• Kuvempu University Sivamogga
• Manglore University
• Karnataka State Women University Vijapur
• Gulbarga University Kalburagi
• Dhavnegere University
• Rani Channamma University Belagam
• Krishna Devarya university Bellary
• Tumkur University
• Assam University, Silchar (Assam)
• Agra University (U.P)
• Amravati University (Amravati)
• Andhra University, Waltair (AP)
• Aligarh Muslim University, Aligarh (UP)
• Bharathiar University (Coimbatore)
• Banaras Hindu University, Banaras (UP)
• Bundelkhand University, Jhansi (UP)
• Christ University (Bangalore)
- Chaudhry Charan Singh University, Meerut (UP)
- College of Social Work, Nirmala Niketan (Mumbai)
- Devi Ahilya Vishwavidyalaya (Indore)
- Delhi School of Social Work, University of Delhi (Delhi)
- Dr. R.M.L Avadh University, Faizabad (UP)
- Guru Ghasidas University (Chhattisgarh)
- Gujarat Vidyapeth, Ahmedabad (Gujarat)
- Indian Institute of Social Welfare and Business Management, Calcutta University (W.B)
- Institute of Social Sciences, Dr B. R Ambedkar University, Agra (UP)
- Indira Gandhi National Open University (IGNOU)
- Jamia Millia Islamia University, Jamia Nagar (New Delhi)
- Jain Vishva Bharti Institute, Ladnoon (Rajasthan)
- Kashi Vidyapith, Varanasi (U.P)
- Kurukshetra University, Kurukshetra (Haryana)
- Kanpur University, Kanpur (UP)
- Madurai Kamaraj University
- M S University, Baroda
- Madras School of Social Work, University of Madras (Chennai)
- M.S.S College, Nagpur (Maharashtra)
- Mangalore University (Mangalore)
- Marathwada University, Aurangabad
- Nagpur University (Nagpur)
- Punjab University, Patiala (Punjab)
- Rajagiri College of Social Sciences (Kerala)
- Rajasthan Vidyapeth, Udaipur (Rajasthan)
- Sri Venkateshwara University (Tirupati)
- Sri Padmavati Mahila Visva Vidhyalay (Tirupati)
- Sri Hari Singh Gaur University (MP)
• Shivaji University, Vidyanagar, Kolhapur
• Sri Padmavathi Mahila, Vishavidyalayam, Tirupathi
• Tata Institute of Social Sciences, Mumbai (Maharashtra)
• University of Lucknow, Lucknow (U.P)
• University of Bombay (Maharashtra)
• University of Puna (Maharastra)
• Utkal University (Orissa)
• Vikram University, Ujjain (MP)
• Vidya Sagar University (W.B) Visva Bharati University (W.B) etc. (The list is indicative only)

Professional social workers are found in every facet of community life in old age homes, orphanages, schools, hospitals, mental health clinics, prisons, corporations and in numerous public and private agencies that serve individuals and families in need. Social work is not just about doing good deeds and helping the under privileged. Over a period of time, it has evolved into a profession. Correctly it is not a ‘conventional’ career. But with issues of disability, drug misuse, poverty, mental ill health, problems associated with aging etc. rising constantly, social work has become a vital need of our society today. If you are willing to take up a profession for emotional fulfillment and if your purpose of working is not just financial, this would be the ideal career for you.

**Karnataka State contexts:** Social work has evolved in to a professional activity and no longer simply constitutes as charitable work. It becomes a palliative, protective, rehabilitative and preventive measure based on mobilized human and material resources for dealing with all kinds of social problems. Social work is a multi-dimensional model of professional practice. It includes intervention in models that deal with individuals and households, communities and organizations, and in social action and advocacy with many other groups in society (Roy.2012), social work has a role to perform in maximizing the quality of life which is a component of our standards offering. Hence, social work has become a organized humanitarian profession.

Sir Dorabji Tata Graduate school of social work, (Presently known as the Tata Institute of social sciences), Mumbai established in 1936 was the first to offer social work
education in India. Since then, there has been a profession of institutions offering education and training in school work.

Before independence, there were there institute in India offering social work courses at the PG level, later on according to the UGC Review committee Report (UGC,1980) there are 34 institutions offering a social work programme in the late 1976 and early 1977, of which 23 were offering masters degree. The member of schools offering school social work education in India is on the increase more particularly in the states of Maharrastra and Karnataka. The state of Karnataka is unique in terms of offering social work education at the post graduate level.

Unfortunately, the post graduate of the schools of social work is not evenly spread in the state and most of the schools especially institutions run by private management do to not have qualified faculty members on their staff further some institutions are poorly equipped in terms of physical infrastructure.

Social work education at the master degree level should compose the components of classrooms teaching including the core domain of social work profession theory and practice. The supportive demine in the human growth environment and socio-political base, and inter disciplinary and elective demine as suggested in the UGC model curriculum (UGC 2001), and the same has been adopted to a large existent by the objective of social work knowledge, more so of malty—disciplinary knowledge, attitudes and development of people centered skills including practice based and participator Research (NAAC2005). In backdrop the above, it is important to find the issues and challenges of the school of social work in Karnataka so that appropriate measures can be suggested to improve the quality of education, keeping in view the recommendations and minimum standards prescribed by the university Grant Karnataka.

**Statement of the Problem**

The present study aims to investigate & explore the possibilities of professional satisfaction among social worker in government and non government organizations in Karnataka state. The present investigation in to the professional satisfaction among social worker in government and non government organizations aimed at identify the key needs or reasons for introducing satisfaction and development in the government and non government organizations and motivational factors. The Organizational factors which
affect the social workers attitudes towards their work the respondents to become social workers. Understand the level of satisfaction of the professional social workers the identifies ways to improve the satisfaction level of professional social worker.

Purpose of the present research aimed to identify various social worker professionals’ issues of government and non-government organizations professional satisfaction among government and non-governmental social workers organizations in social science perspective. It has looked into the Organizational factors which affect the social workers attitudes towards their work the respondents to become social workers. Understand the level of satisfaction of the professional social workers and identifies ways to improve the satisfaction level of professional social worker role in ensuring that important for yet another significant dimension of the organizations. it has the limitation that the professional social workers in government and nongovernment organizations which is critically different in its satisfaction as compared to that government and non government agencies or other professional or private forms of organizations.

Karnataka is divided into four divisions namely, Bangalore, Mysore, Belgaum and Gulbarga. Hence the purpose of this research is also to compare and analyze the variations in professional satisfaction among government and non-governmental social workers of these divisions.

2. Research Objectives:

The overall goal of the research is to obtain a clearer understanding of how government and non-governmental social workers experience in their profession in Karnataka state. To this end experiences and attitudes of a sample of government and non-governmental social workers will be explored. This entails examination of the following:

1. To know the social worker professionals issues of government and non-government organizations in Karnataka.
2. To find out the motivational factors of the respondents to become social workers.
3. To understand the level of satisfaction of the professional social workers.
4. To find out Organizational factors which affect the social workers attitudes towards their work.
5. To identifies ways to improve the satisfaction level of professional social worker.
Methodology of the Study

Hypothesis and the Research Design are the crucial components of any research study. These two factors establish the course and direction of the research and provide a blueprint for conducting the study.

3.1. Hypothesis

According to the Webster’s New World College Dictionary, Hypothesis is an unproven theory, proposition, supposition, etc. tentatively accepted to explain certain facts or to provide a basis for further investigation, argument, etc. In other words, a hypothesis is a proposed explanation for a phenomenon.

Research hypotheses are the specific testable predictions made about the independent and dependent variables in a study. In fact, the hypotheses are couched in terms of the particular independent and dependent variables that are going to be used in the study. Normally, the literature review provides background material that justifies the particular hypotheses to be tested.

The Hypothesis for the Study: A detailed review of literature, discussion with researchers on the study area and field practitioners and field visits of the researcher have helped to have a conceptualization of the subject. Further, it helped to make logical assumptions with reference to objectives of the study. The following are the assumptions made and need to be tested.:

1. There is relationship between issue and professional development.
2. The social service attitude, concern of society and thoughts of social reformers are the motivational factors to become social works.
3. There is significations relationship between satisfaction and social work professionals.
4. There is relationship between organizational factors and social workers facing and attitudes.
5. There is no relationship between increase of productivity, organizational commitment, absenteeism and turnover of professional social workers.
3.2. Research Design

Research Design has been defined by different social scientists in different terms. All their definitions emphasize on a systematic methodology in collecting accurate information for interpretation with economy on procedure. ‘A design is used to structure the research, to show how all the major parts of the research project the samples or groups, measures, treatments or programs, and methods of assignment work together to address the central research questions.

Research Design for the Study

The design used by researcher for this study was descriptive in nature. Experiments are generally conducted in order to test the strength of relationships between variables. When the researcher is testing the influence of one variable on another, the variable doing the influencing is called the independent variable, while the other being influenced is called the dependent variable.

Descriptive research Design: can be explained as a statement of affairs as they are at present with the researcher having no control over variable. Moreover, “descriptive research may be characterized as simply the attempt to determine, describe or identify what is, while analytical research attempts to establish why it is that way or how it came to be’

Descriptive research is “aimed at casting light on current issues or problems through a process of data_collection that enables them to describe the situation more completely than was possible without employing this method’

In its essence, descriptive studies are used to describe various aspects of the phenomenon. In its popular format, descriptive research is used to describe characteristics and/or behaviour of sample population.

An important distinctive trait of descriptive research compared to alternative types of studies relates to the fact that while descriptive research can employ a number of variables, only one variable is required to conduct a descriptive study. Three main purposes of descriptive studies can be explained as describing, explaining and validating research findings.
Descriptive studies are closely associated with observational studies, but they are not limited with observation data collection method, and case studies, as well as, surveys can also be specified as popular data collection methods used with descriptive studies.

**Universe & Sample**

Total population, also known as Universe is the set of data of all possible measurements of individuals or items. A sample is a set of data chosen from population or subset of the population being studied. It represents the larger population and is used to draw inferences about that population. It is a research technique widely used in the social sciences as a way to gather information about a population without having to measure the entire population. The process is called Sampling, which is actually selecting a selected number of units in such a way that the units represent the larger group from which they are selected. Sampling makes possible studying a large population (of varied characteristics), with economy, speed and accuracy.

**Non-probability Sampling Techniques** Non-probability sampling is a sampling technique where the samples are gathered in a process that does not give all the individuals in the population equal chances of being selected.

**Probability Sampling Techniques** Probability sampling is a sampling technique where the samples are gathered in a process that gives all the individuals in the population equal chances of being selected.

**Sampling for the Study:** Sample selection for the empirical study at, the study population is infinite; hence, it was difficult to decide the sample size, and therefore, the researcher decided to select proportionately 100 samples from each division. The initial criterion for sample selection was that all respondents should be working in the social work profession at the time of the interview. **Stratified purposive sampling technique was used for the study** to identify sample method was adopted for the selection of the sampling unit.
Table Sample Size Distribution of respondents in the divisions:

<table>
<thead>
<tr>
<th>SI No</th>
<th>Divisions</th>
<th>Government orgs</th>
<th>Nongovernment Orgs</th>
<th>Total Samples</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Kalaburagi Division</td>
<td>50</td>
<td>50</td>
<td>100</td>
</tr>
<tr>
<td>2.</td>
<td>Bangalore Division</td>
<td>50</td>
<td>50</td>
<td>100</td>
</tr>
<tr>
<td>3.</td>
<td>Mysore Division</td>
<td>50</td>
<td>50</td>
<td>100</td>
</tr>
<tr>
<td>4.</td>
<td>Belagavi Division</td>
<td>50</td>
<td>50</td>
<td>100</td>
</tr>
<tr>
<td>Total sample size</td>
<td>200</td>
<td>200</td>
<td>400</td>
<td></td>
</tr>
</tbody>
</table>

A stratified sample is a probability sampling technique in which the researcher divides the entire target population into different subgroups, or strata, and then randomly selects the final subjects proportionally from the different strata. This type of sampling is used when the researcher wants to highlight specific subgroups within the population. Patton (2001) describes Stratified Purposive Sampling as samples within samples and suggests that purposeful samples can be stratified or nested by selecting particular units or cases that vary according to a key dimension. A stratified purposeful sampling approach lends credibility to the research study. When enough information is known to identify characteristics that may influence how the phenomenon is manifested, then it is prudent to use a stratified purposeful sampling approach. As stated the government and non government organizations were purposefully selected being geographically & administratively situated in Karnataka State; and sampled on basis of the status of availability & accessibility of the professional social workers. This purposeful sample was further stratified by practice size, in terms of smallest habitation in the go Ngo’s. As well as ease of intervention.

4. Mechanism for Data Collection

Collection of data refers to purposive and systematic gathering of information relevant to the subject matter of the study from the units under investigation. The task of data collection begins after a research problem has been clearly defined and research design chalked out. Data collection is one of the most important stages in conducting a research. A researcher can have the best research design in the world but if the required
data is not collected systematically, the study cannot be completed with accurate results. Data collection is a demanding job which needs thorough planning, hard work, patience, perseverance and more to be able to complete the task successfully. Data collection starts with determining what kind of data required followed by the selection of a sample from a certain population. Next stage is development, field testing and usage of an appropriate instrument to collect the data from the selected sample.

4.1. Types & Sources of Data

Data can be divided into two types, namely quantitative and qualitative. Quantitative data is numerical in nature and can be mathematically computed. Qualitative data are mostly non-numerical and usually descriptive or nominal in nature. This means the data collected are in the form of words and sentences.

Sources of data can be classified in to written & regional sources. Regional sources are called Primary Data, it includes respondents having knowledge of social conditions held in long period of time or had good contact with social conditions. Respondents are not only capable of presenting real description of present situation, but have capability to present detail of various important happenings during the social process.

Generally we can collect data from two sources, primary sources and secondary sources. Data collected from primary sources are known as primary data and data collected from secondary sources are called secondary data.

**Primary Sources** are firsthand accounts of an event, a life, a moment in time. They are in their original form usually without explanation or interpretation. ‘Historian Mary Lynn Rampolla’ defines primary sources as materials produced by people or groups directly involved in the event or topic under consideration. In the present study both primary & secondary sources of data collection were used.

**Primary Data**: Primary data also known as raw data was collected from the original source, i.e. directly from the respondents or the study habitations/villages in a controlled or an uncontrolled environment using Structured Interview Schedules, IDI
Schedules, and Observation Checklist & FGD Guide where certain variables were controlled by the Researcher.

**Secondary Data** Secondary data is the data obtained from secondary sources such as reports, books, textbooks, journals, documents, magazines, the web and more. Program guides, policies, booklets, books & other written material on internet related to social work professionals and satisfaction in government and non government organizations reports of earlier interventions and or prior research done earlier in and outside the country, were collected as sources of data. Collected material was studied and used appropriately in the present research.

4.2. **Data Collection – Tools & Methods**

There are many methods to collect data, depending on our research design and the methodology employed. Some of the common methods used for data collection by the Researcher in this study included,

- Structured Interview Schedule
- In Depth Interview (IDI) Schedule
- Observation Checklist
- Focus Group Discussion (FGD) Guide

i. **Structured Interview Schedule**

In its simplest form, a structured interview involves one person asking another person a list of predetermined questions about a carefully-selected topic. The person asking the questions (the interviewer) is allowed to explain things the interviewee (or respondent the person responding to the questions) does not understand or finds confusing. It enables the researcher to examine the level of understanding a respondent has about a particular topic usually in slightly more depth than with a postal questionnaire. All respondents are asked the same questions in the same way. This makes it easy to repeat (replicate) the interview. In other words, this type of research method is easy to standardize. The structured interview schedule or the questionnaire is the data collection technique most commonly used in social surveys. The defining features of the
questionnaire structured interview schedule are that the design itself is highly structured and that the same instrument is administered to all the participants in the survey. When respondents fill in the instrument on their own without the help of an interviewer, the research instrument is called a questionnaire. When interviewers are present, asking the questions and helping the respondent, as in face-to-face-interviews, the research instrument is known as a structured interview schedule. The design and way the questionnaire is administered depend on the type of survey.

An **unstructured questionnaire** is an instrument or guide used by an interviewer who asks questions about a particular topic or issue. Although a question guide is provided for the interviewer to direct the interview, the specific questions and the sequence in which they are asked are not precisely determined in advance. A **structured questionnaire**, on the other hand, is one in which the questions asked are precisely decided in advance. When used as an interviewing method, the questions are asked exactly as they are written, in the same sequence, using the same style, for all interviews. Nonetheless, the structured questionnaire can sometimes be left a bit open for the interviewer to amend to suit a specific context.

A **semi-structured questionnaire** is a mix of unstructured and structured questionnaires. Some of the questions and their sequence are determined in advance, while others evolve as the interview proceeds. The list of questions that make up a structured questionnaire may be open ended or close ended, depending on how the questions are framed and asked. An **open-ended questionnaire** is one in which possible responses are not supplied in advance. Each respondent statements should be recorded as fully as possible and in the respondent's own words. Open ended questions are very useful for exploring sensitive issues and investigating topics concerning beliefs, attitudes, and practices.

A **close-ended questionnaire** or an **interview schedule** usually provides a set of responses or options from which a respondent indicates his/her choice. Where the study topic concerns factual issues, or is a familiar one with a limited range of responses, close-ended questions are particularly useful. **Researcher used a close ended multiple choice**
structured interview schedule in the study. In all 400 respondents each were interviewed from the selected habitations using the above tool.

ii. In Depth Interview

In-depth interview is a useful qualitative data collection technique that can be used for a variety of purposes, including needs assessment, issue identification, and strategic planning. In depth interviews are most appropriate for situations in which you want to ask open ended questions that elicit depth of information from relatively few people (as opposed to surveys, which tend to be more quantitative and are conducted with larger numbers of people). In-depth interview is an excellent tool to elicit qualitative information because it uses an open ended, discovery oriented method, which allows the interviewer to deeply explore the respondent’s feelings and perspectives on a subject. This results in rich background information that can shape further questions relevant to the topic. The key characteristics of in-depth interviews are: **Open-ended Questions:** Questions need to be worded so that respondents expound on the topic, not just answer yes or no. Many open ended questions begin with why or how, which gives respondents freedom to answer the questions using their own words. **Semi-structured Format:** Although it is important to pre-plan the key questions, the interview should also be conversational, with questions flowing from previous responses when possible. For example, if an interviewee remarks that The elections are approaching, an appropriate response would be, How do you feel about the candidates involved?

**Seek Understanding and Interpretation:** It is important to use active listening skills to reflect upon what the speaker is saying. The interviewer should try to interpret what is being said and should seek clarity and understanding throughout the interview.

**Recording Responses:** The responses are typically audio-recorded and complemented with written notes (i.e., field notes) by the interviewer. Written notes include observations of both verbal and non-verbal behaviors as they occur, and immediate personal reflections about the interview. In sum, in depth interviews involve not only asking questions, but systematically recording and documenting the responses to probe for deeper meaning and understanding. Researcher designed and used IDI Schedule
for soliciting responses and information from 5 respondents each from the study habitations.

iii. Observation

Observation is a process of recording the behaviour patterns of people, objects, and occurrences without questioning or communicating with them. Observation can take the place in a laboratory setting or in a natural setting. Generally there are two ways to conduct observation, namely non-participative observation and participative observation. The researcher in non-participative observation does not involve in the activities of the people being observed. He or she merely record whatever happens among the people, including their actions and their behaviour, and anything worth recording. On the one hand, the researcher in a participative observation involves fully with the people being observed, with the objective of trying to understand the values, motives and practices of those being researched.

The main advantage of observation as compared to questionnaire survey is you can obtain richer and more in-depth information. You can catch phenomena, characteristics, activities and other things impossible to detect by questionnaire survey. However, there are some weaknesses associated with observation method as shown below:

- Cannot control variables in the natural setting.
- Failure to observe some activities due to distractions.
- Researcher's own values, ethics, perceptions & experience might affect his objectivity and give rise to observer bias.

The Observation Checklist developed for the purpose was administered to gather the relevant information from the controlled and the experimental habitation both before & after the intervention phase.

iv. Focused Group Discussions

The purpose of focused group discussions (FGD) is to gain knowledge about a particular topic or need by interviewing a group of people directly affected by the issue.
Focus group data can be used to collect information for many purposes, such as conducting a needs assessment or evaluating a program. A focused group discussion (FGD) is a good way to gather together people from similar backgrounds or experiences to discuss a specific topic of interest. The group of participants is guided by a moderator (or group facilitator) who introduces topics for discussion and helps the group to participate in a lively and natural discussion amongst them.

The strength of FGD relies on allowing the participants to agree or disagree with each other so that it provides an insight into how a group thinks about an issue, about the range of opinion and ideas, and the inconsistencies and variation that exists in a particular community in terms of beliefs and their experiences and practices. FGDs can be used to explore the meanings of survey findings that cannot be explained statistically, the range of opinions/views on a topic of interest and to collect a wide variety of local terms. In bridging research and policy, FGD can be useful in providing an insight into different opinions among different parties involved in the change process, thus enabling the process to be managed more smoothly. Researcher developed a detailed FGD guide and used the same for holding & recording discussions with separate groups of men, women & children in the project habitations.

4.3. Data Processing & Analysis

Data collected from the field was carefully and systematically processed in order to highlight the key characteristics of the data, facilitate comparisons and prepare it for further statistical analysis and interpretations. It involved editing, classification and tabulation of the data gathered from the field.

a) Editing & Classification

Data from the field was closely scrutinized to make the data error free and reliable, bringing uniformity in the data and completing the information needed for coding & tabulation. Researcher has ensured that the data collected through different instruments is correct, complete & consistent. Transcripts were prepared for the recorded data from the FGDs held. The data from the field was arranged into sequences and groups according to their common characteristics and was categorized in different but related portions. This classification helped in using the varied mass of data productively.
b) Tabulation, Analysis & Interpretation

L.R. Conner states, Tabulation involves the orderly and systematic presentation of numerical data in a form designed to elucidate the problem under consideration. Researcher has tabulated the collected data into varied tables so as to ease the process of analysis, interpretation & discussion. The tables developed relate to and present information on various areas covered under different tools. The tables have been discussed in detail in Chapter 4 Discussion of Results MS Excel was used for data entry, computerized analysis and generation of tables. Transcript analysis was done manually to extract relevant information for the purpose of the study. Researcher used statistical calculations for analyzing the data and drawing inferences. Tables, graphs and charts have been used to present the interpretations and findings of the study in Chapter 5.

5.2. Limitations

Researcher faced a series of problems during the course of the study that had an adverse effect on the quality and results of the study. Some of them have been listed below:

1. Due the time constraint a larger sample of the professional social workers could not be covered for the study.
2. The study did not cover social work institutions or Departments teaching staff.
3. Problems in data collection due to non-cooperation of the respondents.
4. Stratified purposeful sampling is different from stratified random sampling, as the sample sizes are too small for generalization.

The present research study is organized in the following chapter scheme.

1. Introduction to the Study: It comprises the brief information of the study objectives, hypotheses, methodology, and significance of the study, limitations and chapter scheme.
2. Review of Literature: This chapter covers Review of the various Literatures which are related to the study published by the various scholars.
3. Research Methodology and Profile of Karnataka state administrative Divisions: in this chapter focus on : The methodology in social work research
comprises selection of study area and universe drawing sample from, sampling design, tools of data collection, analysis, and application of statistical methods so as to get the findings of the study. A brief profile of Karnataka administrative divisions which is selected for the present study. At present study mainly focused on Gulbarga, Bangalore, Mysore, Balagam head quarters of divisions.

4. **Analysis and Interpretation of Data:** The most important part of every research is empirical data, its analysis and interpretation. Accommodates the collected primary data in the form of tables with relative percentages, wherever necessary. On the basis of the analyses of the primary data, the researcher's findings and hypotheses are tested, and certain findings and suggestions are presented.

5. **Implications for Social Work Intervention:** The conclusions drawn from the study and suggestions made to improve through holistic intervention strategy with social workers and Summary of the findings, Conclusion, Suggestions The secondary sources of data have been collected from books, internet and journals.

**Conclusion:**

The research methodology for this study was designed to carry out the research work systematically. Research design, sampling method and selection of sample procedure were chosen to have equal participation among, the revenue divisions of Karnataka state. The data was collected through the tools semi structured interview schedule. The statistical tools employed in this study were contionsely selected to ensure archway in this were used to draw intermeshes.
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