CHAPTER TWO

Review of Literature: The Evolution

The origins of social work can be traced back to pre-modern history, but the version of Western social work as a practice developed in the mid 19th century, evolving to professional status in many western countries by the early decades of the 20th century. One issue that historians and social scientists do appear to agree on is that there has always been poverty, vulnerability and need affecting people at various times and to various extents. In tandem with that, one sees the development of what we now call social work. The profession of social work was found on a set of core values and principles that still guide its unique purpose and perspective today. These core values include service, social justice, inherent dignity, and worth of the person, importance of human relationships, integrity, and competence. This chapter looks at the evolution of Social work at International, National and regional level.

2.1. Origin of Social work in the West

The seventeenth century saw the emergence of what we could call ‘modern values’, with the intellectual, cultural and political movement that is collectively referred to as the Enlightenment. Brown (2003) and Payne (2005) said that this was characterized by an increased emphasis on the values of tolerance, freedom, and reasonableness. Authoritarianism, particularly of a religious kind, was rejected in favour of respect for lay opinion, increased skepticism and a belief in progress, emancipation, and scientific understanding. Thus, it can be said that behind the growth of the welfare state lie centuries of history, of conflicts and competition, revolution and wars, reformations and reconstructions, ideologies, dogmas, creeds, policies, laws, programmes and administration.

Social work as a profession or pursuit, begin primarily in the United States and England, in response to societal problems that resulted from the Industrial Revolution. The ‘Industrial Revolution’ raised civic consciousness, which led to the initiation of public assistance. It set forth in 19th Century social work issues related to the community such as: Protection of health through sanitation of factories, housing and medical services,
provision of regular employment with adequate remuneration; provision for disability and old age protection of children, education, recreation, prevention of racial conflict, care of the new immigrants and all sorts of other new problems which were not present or at least were not recognized in the old order society (Titus, n.d.). As mentioned earlier profession of Social work has a relatively scientific origin, originating in the 19th Century. The movement began primarily in the United States and England. In the half-century after the Civil War, economic depressions, racism, and drastic increase in immigration from southern and eastern Europe prompted an awareness of the need for social programs and helping organizations to assist millions of people who were experiencing economic and social displacement. The recognition of serious social problems following the Civil War led to what was then called “scientific charity,” an attempt to cope with larger social problems (https://us.sagepub.com/sites/default/files/upmbinaries/38142.pdf). Tannenbaum and Reisch (2001), points out that although many clients received help from the first of these scientific charities, such as the American Charity Organization organized in Buffalo, New York, in 1877, benefited, many preferred the more personal approaches offered through self-help groups and community mutual aid. A more highly personalized approach to helping is noted in the development of the settlement house movement, begun in 1886 with the Neighborhood Guild in New York City, and made famous by the best known of the settlement houses, Jane Addams and Ellen Gates Starr’s much admired Hull House in Chicago. Settlements focused on the causes of poverty and expanding jobs for the poor (Hansan, n.d; Glicken, 2011).

After the end of feudalism, the poor were seen as a more direct threat to the social order, and so the state formed an organized system to care for them. While volunteers played an important role in the provision of services, it was soon learned that many social needs were more effectively met by paid personnel trained in the best methods of providing services (Armando and Sheafor, 1986). The religious groups such as Protestant, Catholic, and Jewish establishment many social service agencies to take care of the needy in their respective communities. Protestant churches, especially of the Calvinistic tradition started many institutions like Neighborhood Houses and Social Settlements to promote activities in community-building (Scales, 2002; Wolterstorff, 2006). Thus, the Charity Organization Societies, which were started, contributed great deal to the modern social
work. The Charity Organization Society (COS) began to focus on individual work, or what became known in the profession as casework with individuals, families, and groups. ‘The most important insight charity organizers left was their view of society as a moral community, a body of people held together primarily by intimate sentiments of responsibility, love and duty, caring and sharing’ (Leiby, 1984). These moral concerns laid the foundations for some of the primary values of social work, emphasizing the importance of individual worth and dignity, and service to humanity (Bisman, 2003).

The early part of the twentieth century saw a shift in concern from the morality of the client towards the structural problems of society such as housing, healthcare, sanitation, employment, and poverty. According to McGregor (2013), in a UK context this culminated in the Beveridge Report of 1942 that declared a ‘War on Want’ to address these structural problems. The emerging professionals, social workers, took their orientation from the agencies in which they were employed and only much later developed a professional identification that would transcend the scope of any one agency. The development of the profession was linked closely with public health and psychiatry, and over the 20th century expanded to include radical and feminist philosophies. Social work theories and methods are traditionally explored through a set of ‘social work triplets’ (Brandon & Atherton, 1997) – casework, group work, Community organization, Social action, Social welfare research, Social welfare administration. Of these, casework has dominated the nature of social work intervention in the Western world and, therefore, has come to define what we perceive as mainstream social work. This is mainly due to influential changes in policy and practice in the US and the UK, two countries that have influenced, and continue to influence, the nature of social work practice not just in Europe, but also across the globe.

2.2. Origin of Social work in India

In India, social service as a helping activity existed in one form or other through the ages. Banerjee (1967) and Mathew (1992) both stated that professional social work and social work education in India took its shape from social welfare in ancient India and the various forms of service that were adopted to help people in distress. Titus (n.d) points out that the most characteristic elements of charity are doubtless derived from the
feelings and experiences associated with family life. According to Shastri (1966), in India, much of the charity is based on doctrine of religious alms giving. The main idea was that charity was an expression of the primary group feelings. ‘Taking care of our own’ seems to have been the guiding motives in all charity work. This idea moved beyond the social obligations towards the immediate circle of kinship. Titus mentioned that Charity was always associated with religion when it acquired the sanction of religion; it became a personal virtue, a religious duty, and a social efficacy. Judaism, Christianity, Buddhism, Hinduism, Islam, and all other world’s religion have exhorted their respective members to give charity. The modern form of helping the needy is designated “scientific Social work” (Titus, n.d., p.1). Both Titus (n.d) and Shastri believed that the concept of social work is traced from charity to modern social work. The historical development of Social work in India reflects two major trends, namely, social services to the disabled and the needy and social reform. Reforms in religious practices became interwoven with reforms in the working of social institutions of the family, the caste, and the neighborhood community (Murthy, 1981). According to Kumar (1994), the profile of Social work in ancient India was growing under organized or unorganized charity movements launched by individuals, groups, and rulers. Social welfare became the most important activity during the time of Emperor Ashoka the Great. He made hospitals for men as well as for animals. He also prepared shelters for orphans, destitute and disabled persons. He had a group of such welfare workers who looked after the daily affairs of these places. During Gupta period, workshops for amelioration and training for handicapped persons were established for the first time in India (Kumar, 1994; Suresh, 2014). From 13th century till the middle of 19th century, Muslim rulers introduced Zakaat. It was during these period many reformists such as Kabir, Ramdas, Tukaram and Dadu etc., gave a new meaning to compassion, tolerance and concern for humanity (Kumar, 1994).

In the early 1810s, Christian missionaries initiated the first voluntary efforts in social development (Terry, 1983; Baig, 1985; Bhattacharya, 1987; Tandon, 1988). Although their principal objective was propagating Christianity, around 1810s and 1820s they started to build schools, colleges, dispensaries, and orphanages (Natarajan, 1962). Parallel to their efforts in the urban areas, Christian missionaries formed rural colonies
from the 1860s until the 1940s with an emphasis on modernization and, to a certain extent, empowerment (Pande, 1967; Terry, 1983). The modernization efforts focused on self-help, and the establishment of cooperative credit societies, health care, and training facilities, whereas the empowerment component consisted of adult literacy classes and the establishment of *panchayats* (local village councils) to solve local problems.

Toward the mid- to late 1820s, that example was emulated by modern Indian elite, who became social reformers. Local middle class Hindus in Bengal, especially in Calcutta, who studied in the missionary schools and were influenced by Western thought, began similar efforts from the mid-1820s under the leadership of the social reformer Raja Ram Mohan Roy (Natarajan, 1962). Besides building schools, colleges, dispensaries, and hospitals, the national bourgeoisie was also concerned with social reform, especially the abolition of child marriage and polygamy, the improvement of the social status of women, the promotion of women’s education, and remarriage of widows. By 1840s, this form of voluntarism had spread to Western India, around Bombay and by the end of the century had taken deep roots in the Indian society (Natarajan, 1962; Seth & Sethi, 1991). From the 1870s, institutions such the *Brahmo Samaj, Arya Samaj, Ramkrishna Mission, Satyahodhak Samaj*, and Indian National Social Conference began to emerge from these social movements. These continued until the coming of Gandhi on the national scene in the 1920s. After India gained independence in 1947, the reconstruction movement took root. In India, the Gandhian Social workers, who were influenced by the idea of Gandhi, Vinoba and Jaya Prakesh Narayan have used a broader, and in many respects, distinctively different concept of Social work. It was radical in terms of ideology and the goal of exploitation-free, egalitarian, self governing, self reliant rural community (Gangule, 1977). The government of India since independence has been engaged in formulating and implementing a variety of social welfare programmes. The nation adopted its Constitution of a welfare state prescribing Directive Principles for service to the people.

The history of organization of formal training of Social works engaged in the world of Social welfare dates back to 1920’s, when social service league, Bombay started without any intension to prepare its trainee volunteers to take up any paid assignment, formal
orientation training courses which consisted of lectures on selected subjects, agency visits and supervised field experience. The Social Service League conducted training programmes for volunteers, whose services were later utilized for relief work among people suffering from famines, epidemics, floods and such other disasters, and for welfare programmes among the poor and the destitute (Mathew, 1992). The history of professional Social work in India is of recent origin and it began with the starting of Sir Dorabji Tata Graduate of Social work at Bombay in the year 1936 primarily focusing on urban areas. The interest on rural area, which is now of a substantial character, was developed later (Chowdhary, 1992; Gore, 1997; Mathew, 1992). Mathew observed that with the establishment of the Sir Dorabji Tata Graduate School of Social Work, the training for social work was changed into a full time career oriented, educational programme. Casework figured, both as a theoretical course and as a method of practice in the academic programme from the year 1946. The other methods of social work were incorporated into the curriculum later. During the last five decades, social work as a profession and as an academic programme has improved owing to various perspectives, ideas, and theories. According to Ranee (2014), the more recent challenge in India for social work education has been to indigenize social work theory and practice. He stated that the social work profession in India for decades has primarily relied on received Western models to analyze the Indian reality and also formulate paradigms of interventions and that the social work educators and practitioners have express unhappiness about the poverty of ‘organic social work theory’ in India pointing to the lack in efforts towards indigenization. Therefore, in 2006 the Tata Institute of Social Sciences set up a separate Masters programme that positioned itself from a Tribal perspective. It may be noted that Social work as a profession presents an extraordinarily complex context due to extremely diverse reality. In the rural and tribal areas, the concept of professional Social work is hardly known but local associations have existed throughout history and have played various roles in relation to governance of local natural resources and regulation of social relations of families and communities.
2.3. Historical Context of Social work Practice in North-East India

Northeast India consists of the State of Assam, Meghalaya, Tripura, Sikkim, Arunachal Pradesh, Mizoram, Manipur, and Nagaland. The NE represents India’s most complex affair, leading to difficulty in policy planning and execution. This multi-lingual, multi-religious society (Hindu-Muslim Assam and Tripura, Hindu-Buddhist Arunachal, and Christian Mizoram, Meghalaya and Manipur), the region is home to more than 200 of the 635 tribal communities (Mathur, 2011).

The tribals constitute a majority population in Mizoram 94.4, Nagaland 86.5, Meghalaya 86.1, Arunachal 68.8, and it has significant presence in Manipur 35.1, Assam 12.4, Tripura 31.8, Sikkim 33.8 (2011, Census). Tribes are characterized not by this or that race, habitat or religious practice, but by the bonding fabric of kinship and joint ownership of the natural resources from which they make their living (Thakur & Thakur, 1997). Scholars in support of Indigenous knowledge such as Morrissette, McKenzie and Morrissette (1993) say that culturally appropriate service integrates core Aboriginal values, beliefs, and healing practices in program delivery. With regard to this point, Social work in Northeast is historically as old as society itself. Nearly every indigenous community can be considered as a repository of a distinctive body of knowledge, cultural traditions, social institutions and technologies, which have evolved over a long period. It is generally observed that there is a closely-knit social structure among the people in Northeastern region of India, especially among the tribal communities. Most of these groups satisfy their needs completely with the help of local resources. Normally, people receive their major support from their clan group members and community itself. Their economic, social, and psychological needs are taken care of within the smaller community (TISS, 1989). Despite impressive social and economic changes, the indigenous communities, tribal and others, retain a great deal of the pristine elements of their age-old life-styles.

In North-East India, tribal community councils continue to exist even today as local self-governance mechanisms. However, the bulk of these indigenous formations have become induced and dependent strategy was adopted since independence. Various developmental programmes and agencies went about setting up youth groups and women groups as
instruments for programme implementation at grass root level, without any reference to the existing indigenous formations (Tandon, 2002). The Northeastern states are different in many ways from the rest of India, although there are varying customs and tribal traditions, the tribal groups have certain similarities in their life styles and social settings.

2.3.1. **Traditional institutions in Northeast India (NEI)**

The people of Northeast India, especially the tribal people have certain traditional institutions or groups who have specific role to play in society towards social well being of the community. According to Burman (2011), in Northeast, self-management has been envisaged for quite some time. He observed that, “It is the people’s institutions involved in self-development, which receive little or no aid from external agencies. These institutions at times moderate the entire lifestyle of the communities” (p.128). Some of these institutions are as follows:

- **Age grade**

Most of the tribes in Northeast India led a regimented life owing to the practice of head hunting. When a boy or a girl attained a certain age, they are eligible to join the age grade. People of all ages are very much conscious of their status and strictly obey the roles and duties expected of each grade. The age grade differs between communities and from village to village. Once the person is in the ultimate age grade, they will remain there till they die. A person gets promoted to the next age grade at the same every time when the other new members join the age grade. Duties range from involvement in cultural functions, safeguarding the village, administration of the village, maintaining law and order etc. Each grade has a very specific role attributed and people perform their duties whenever the need arises. The age grade is extremely regimented and provides the basis for socialization and social control (Hanjabam, 2007).

- **Dormitory system**

Dormitory is the name used by several writers to mean the quarter of the youth. In each village or colony a dormitory was built especially in the tribal communities. It was called Areju or Male dormitory and Tsuki or girls dormitory in Ao tribe (Venuh 2004). The Tangkhul tribe of Manipur called it Mayarlong or boy dormitory and Ngalalong or girls dormitory. Among the Sümi, it is known as Apu-ki (boy’s Dormitory) and Ili-ki (girl’s
dormitory) (Aye, 2005). The Mizos called the dormitory as zawlbuk and they were classified in two sects, tlangvals or youngster and thingfawn naupang monitors called Thingfawn hotu. The val-upas took the charge of coordinating the activities of zawlbuk. The monitors under the val-upas were assigned the charge of day-to-day vigilance after the convenience of dwellers and night patrolling on the village roads. The major function of zawlbuk was the socialization of youth; defending and protecting the village; rendering voluntary service to the village as well as the individual families who were in need. However in some Naga tribes like the Angami, Sümi, Maram and Tangkhul, the house of the headman and some rich men were used as quarter of the youth. The dormitory was a similar type of modern club-house (Shimmi, 1988). The major function was the socialization of youth; defending and protecting the village; rendering voluntary service to the village as well as the individual families. The girls learnt handicrafts, social etiquette, and all the different songs and chant used in the various religious and social festivals of the village. In some villages, the different clans maintained these dormitories where they sent their clan for such education. An unmarried woman supervised the girl’s dormitories (Ili-ki). The boys (In Apu-ki) were taught mainly the arts and handicrafts. The arts of warfare were taught to defend the village as most of the Naga tribe’s practices head hunting. One of the main functions dormitories was to defend the territorial integrity of the village. They are the chief working force in connection with common village activities like periodical clearance of village roads, repairing of village fence etc (Burman, 1987).

- **Youth Associations in Northeast India**

YMA is an all-India organization with Branches at Mizoram, Assam, Manipur, Meghalaya, Nagaland and Tripura. It can be said that the Young Mizo Association (YMA) is the product of the dormitory system, which was practiced, earlier by the Mizo society. After the missionaries dissolved the dormitory system, they organized the dormitories to YMA. Each hamlet of the Mizo village has an YMA branch. It takes up the voluntary activities for the community or the village and there were competition between branches of YMA. The district level YMA looks after the activities of the village level as well as hamlets YMA, generate fund for the main headquarter instead of
getting funds from the headquarter. YMA spearheaded the revival movement of old cultural traditions as well as combating drugs and alcohol in Mizoram. Similarly, the Young Vaiphai association, Young Paite association etc or any tribal group in Manipur and rest of the Northeastern states of India have a youth association. Among the Meitei of Manipur, the youth organization can be traced back to the time of the kings. Presently the youth associations are more or less converted to modern clubs. In Manipur particular in the valley, youth clubs can be found in every locality, which takes up the voluntary services of the locality (Hanjabam, 2007).

- **Old Men’s Associations (Zoram Upa Pawl)**
  The Zoram Upa pawl or the Old Men’s Association, is similarly exist in all villages in Mizoram, complementing the YMA. Mizoram government has inducted representatives of the YMA and ZUP in some of the state level committees for developmental planning. Though ZUP is not a political organization, it does take a lot of interest in the political affairs of the state. For instance, it was opposed to the idea of further vivification of the state and did not support the formation of a separate district for the Chakma tribe. ZUP members are also concerned about the efficient functioning of the administration. In 1977, the Pawl gave a call for streamlining the administration and urged the youth to work hard to cover the food deficiency witnessed by the state every year. It also resolved that wages be paid on hourly basis. ZUP also advocated the formation of a Municipality Board for efficient administration of Aizawl town (Burman, 2011).

- **Women’s Associations**
  In the Northeast of India, women enjoy relatively greater mobility and visibility than women of other communities in the country. Practices such as dowry and bride burning are not very common in the region. A distinct feature of Northeastern region is its vibrant women population. In the Manipur Valley, every village has its own branch of women’s organization called *meira paibi*, meaning women torch-bearers (Burman, 2012). They hold Mashaals and roam in the locality to keep a watch on drunkenness and drug-abuse. The *meira paibi* is basically a social reform body which makes drives against alcoholism and drug addiction. Besides, it also tries to broach peace in the state by negotiating between the underground militants and the security forces.
The ‘Naga Mother’s Association’ and the ‘Kuki Women's Association’ are the guardians of their respective tribe. These women have such tremendous organizational skills, which cannot be compared with any other group in the world. Most of these women are also competent self-employed weavers, traders, and farmers (Shimray, 2007). Burman (2012) points out that Naga Mothers Association has earned some good name in recent times for becoming interlocutors between the underground and Indian security forces. Even during the headhunting days, the Naga women acted very bravely to usher in peace between warring villages. In Mizoram, The Mizo Hmeichhe Insuikhawm Pawl (MHIP) was established on the 6th of July 1974. The MHIP is one of the biggest voluntary organizations in Mizoram that is solely engaged in Social Welfare works. It is a strong social force devoted for the welfare and upliftment of the weaker section of the society, particularly Women and Child section (Patnaik, 2008). The basic principles of the MHIP are based on philanthropic Social work with no expectation of any return benefit. It aims at creating a state of welfare in which every individual is cared for irrespective of Caste or Creed. However, since it is a women organization, most activities emphasis on upliftment of women and children. Some of these activities are family counseling, leadership training, and social interaction of women etc (http://mizoram.nic.in/more/ngo.htm). According to Burman (2012), the Mizoram Hmeichhe Insuikhawm Pawl or MHIP played a crucial role in the formation Customary Law Act for the state. Their members were inducted into the state level committee to assess the status of the women within this Act.

2.3.2. Religious Bodies

As mentioned earlier, all religions emphasized the need for selflessly helping the needy such as feeding the poor, helping destitute, health care, education etc. Many religious organizations have functioned in such fields over long periods and continue to serve the needs of the poor today (Tandon, 2002). In addition to formal agencies, some informal agencies, to a limited extend have been helping in launching developmental programmes for the growth and welfare of the tribal in Northeastern states. Those agencies are the religious bodies, and they run developmental agencies such as, Ramakrishna Mission Hospital, The Northeast India Committee for Relief, and Development (NEICORD)- one
of the informal Christian organization working for the development of the Northeast India. Church Auxiliary for Social Action (CASA) is another national level organization of the Christians in India. The branches of this organization are also involved in the developmental activities in the Northeastern states for over the half century. Many other regional and local churches also offers a platform of developmental and welfare activities in the region.

Burman (1961) observed that in the hill areas of Northeast India, Christian missionaries have done pioneer work in the field of social services. The mission areas, which came from the West, not only converted them but considerably influenced their life style. The Christian mission was the agent and instrument in bringing certain changes though various programs such as, Education- Higher education, education for women, professional and technical education, libraries, Health care- nursing as vocation, medical education, Agriculture and farming, Publishing centre, Printing press, Sports club, Youth clubs, Women’s association etc.

- **The institution of Namghar (village monastery)**

Namghar is an intrinsic part of the Assamese rural life. The name itself signifies its role of a prayer hall for the word ‘Naam’ means prayer and ‘Ghar’ means house so the Namghar is also known as the House of Prayers. The Namghar has been designed in such a way that people from all spheres of life can enter and take part in the congregational prayers and attain salvation by taking refuge in God (Rahman, 2015). The Namghars were initially set up for Panchayat functions of neo-Vaisnavism, but in course of time, this religious institution had become the nerve centre of the village community. Village Namghars were built and the Namghars combined the functions of a village parliament, a village court, a village school, and a village church (Chakraborty, n.d). These institutions served as a sheet anchor to Asamese society in the midst of continually shifting political circumstances. The central prayer hall of Namghar is used as a meeting place by different age group of people to discuss various developmental issues of the village community. Periodically people of different age group gather to discuss about different issues related to the development of the village community. Even now self help groups are formed based on the Namghar of different locality in both village and urban areas. The Namghar
development committee, women associations, youth club etc organize different programmes, competitions, meetings in the Namghar itself. Moina Parijat (Children’s Club) is very common institution in Assam. In the absence of separate physical place or a club, Namghar is the only place where a large number of children can come and sit. These Moina Parijats are maintaining by the women, elderly people, as well as the youth groups jointly. Children are provided with training in dance, singing, paintings and different other extracurricular activities in the Namghar. Sometimes teachers and professionals are hired for the children. Village level, even district level competitions are organized for the children in the Namghar itself.

### 2.3.3. Professional Social work in Northeast

In the context of Northeast India, social work as profession is still in developing stage. In spite of Social work education being introduced in the region by Assam University in 1997 and Mizoram University in 2001, Social work as profession in not known by many people. According to Riamei (2014), since 2005-2012 there has been unexpected growing of social work education offered by Government and Private Institution in the region and there are approximately twenty four or more Institutions/Universities that offer social work education. With the introduction of Social work education, Governmental and Non Governmental Organizations (NGOs) at the state and national levels have employed students who are professionally qualified Social workers.

More over there are different types of NGO’s working in North-East India. To mention a few, Bosco Reach Out (BRO) it has been a pioneer in the development of people through the formation of self-help groups in the Northeast India. CHILDLINE in Shillong was started in 2001 to provide services to the children in need of care and protection, missing and lost children. It also provides sponsorship programmes for medical treatment for children. NEICORD is a registered society under the Registration of Societies Act, 1860. The society is involved with various activities such as to facilitate social, cultural, educational, and religious services of the people irrespective of race, caste, or creed. To organize relief to the poor and needy, co-ordinate childcare and orphanage centers, to organize rural health care programmes etc. There are several Gandhian organizations in some of the states in Northeast.
2.4. Social work Practice in Nagaland

The Nagas are said to belong to the Indo-Mongoloid stock, a race whose presence was first noted ten centuries before Christ, at the time of the compilation of the Vedas (Rumunny, 1987). The Nagas form sixteen major tribes, and many sub tribes, each having a specific geographic distribution. More than four-fifths of the population lives in small, isolated villages. The villages are usually divided into khels, or quarters, each with its own headmen and administration (Horam, 1975).

The main occupation of the Nagas is agriculture, animal husbandry, agro-based industry, weaving, handicraft, pottery, blacksmithy, and trading. They live a simple life for centuries without wants, suffered without complaint; all work hard and enjoy the fruits of their hard labour (Shimmi, 1988). Naga Society is characterized by its nature of group living, where most things are done through mutual agreement. Nagaland has a close-knit social structure, where the poor are taken care by the family and community. While commenting about traditional community work, Jamir (2000) states that, the philosophy of individualism does not have importance in the Naga society. Shimray (1974) in same vein with Jamir commented that, in such a society of strong community feelings, one has to be part and parcel of the village. One is expected to be faithful to the community activities, e.g., construction of bachelor’s dormitory, pulling of log drum, construction of village gates; village approach roads, footpaths, well etc by the community voluntarily.

Organized social activities in Nagaland began in 1968 and a number of planned social welfare activities have been initiated for improving socially and physically handicapped women and children who constitute the weaker sections of the community (Singh, 2008). The department of Social Security and Welfare provides supplementary nutrition to the children and expectant and nursing mothers in rural areas. Mid-day meal centers are located in various primary schools. Grand-in-aid is also extended to Non-Governmental Organizations to assist orphans and destitute children in various children homes. The Nagaland State Social Welfare Advisory Board, which was established in 1968, has set up seven Border Area Projects in all the districts to cater to social, health, and economic needs of the weaker section of the society. It provides financial assistance, childcare, and nutrition in the areas (Singh, 2008). Burman (1988) points out that though the traditional socio-economic institutions, which characterize the tribal societies of Northeast India are
usually regarded as impediment to modern development. It is however noticed that many of the communities have themselves initiated autogenous growth process based on the very same institutions, and by making some modifications are encouraging the thrust of development through them.

2.4.1. Traditional institutions in Naga society

- **Chieftainship**

Chieftainship is one of the oldest institutions among the Nagas. Chieftainship is an important factor in the Naga polity. Every tribe has a chief who is the head of the village. In the normal course, the leader of the first settlement would become chief. According to tradition and custom, Nagas follow the patrilineal system wherein the chieftainship is passed down from father to son. If the chief does not have son, the closest male relative succeeds him. Chieftainship was the only means of village administration and the roles of the chief was to maintain justice, peace, law and order, security and service to the widow, respect of women, providence of land for grazing cattle, for cultivation, and so on. He was also in charge of all social and religious activities. The village priest performed the religious rituals, but the presence of chief was very essential. This shows a clear picture of welfare service rendered by the Chief. The institution of chieftainship to some extend lost its power after the British occupation of the tribal areas and introduction of village council and village Development Board (Hungyo, 1993; Majumdar and Madan, 1980; Sema, 2013).

- **Clan Organizations**

A clan is a group of people united by kinship and descent, which is defined by perceived descent from a common ancestor. Clan organization is evident in states like Mizoram and Meghalaya is until now working in their own forms. In Nagaland, every Naga village has several clans residing in it. Each clan has its khels, clan head, and clan elders. The clans can be traced back to a single family which has multiplied into numerous families and which in turn has managed to stay in contact. The clan members have many duties towards each other at the time of marriage, death, and harvest. If someone’s house is burnt down, the members of his clan set about with one accord to build a new one for him. If his harvest is poor, he is given grains for his family, if a theft occurred in his
house, his clan would worry and try to hunt down the thief. Whether the occasion is solemn or joyous or the problem big or small, the matter urgent or otherwise is discussed and solved in clan meetings (Horam, 1975).

### 2.4.2. Modern Organization/Institutions

- **Village Council**
  
The chief and his council governed the traditional Naga village. Among some of the tribes, there was no chief but village elders were consulted on difficult issues. Among most of the Naga tribes, the hereditary chief along with the village council governs the village. Each village in Nagaland has a village Council (Sema, 1986). Village council ordained the entire life of the village. The collective life took precedence over the individual life. A Naga’s obligation and loyalty is to his family and village and this requires a total submission to the village community. The village community looks after the individual needs which were common to the entire community and for the satisfaction of such needs, the entire village was responsible. The traditional institution of the village Council (corresponding to the statutory Gram Panchayat) was given a legal status in 1968 and in 1978, the traditional Village councils were given, powers to deal with development matters.

- **Village Development Board**
  
  VDBs are created by the traditional village council of each village. VDB was framed in 1980s under the village and Area Council Act of 1978. A VDB consists of members representing all clans (Khels) appointed by the Village Council, including at least one woman. The main duties of the VDB are to serve as a catalytic agent to formulate schemes, programmes for the development and progress of the village or individuals in the village using either the village community or other funds (Kumar, 2001; Burman, 1989). The Village Development Board is a mechanism for decentralization of planning and development at the grass root level at its best. It includes all the permanent residents of the village as its members functioning under a management committee with a Secretary who is elected democratically for a period of three years. Besides women are to constitute 25% of the total of the management committee. This is a novel scheme of
development, as the locals understand their needs better and can effectively articulate and implement developmental activities better (Shimray, 2014).

- **Naga Hoho (‘Hoho’ means Assembly)**
  The apex organization, to which all Naga tribes belong, was formed to help heal and restore the damaged relationships within the Naga families. The Naga Hoho has created a consensus among the Nagas since its inception; it is tackling the embittered relation among the Nagas. Naga Hoho is adopting the broadest, most transparent approach in reaching out to all sections of Naga society—‘underground’ and ‘over ground’—fostering dialogues at all levels, with all groups, to reduce the accumulated distrust. This seems to open doors for understanding and reconciliation as people sense that they can make a difference (Shimray, 2007; Sema, 1986).

- **Naga Mother’s Association (NMA)**
  Women’s organizations in Northeast India have been mobilized for peace and human rights at the grass root level. The Naga Mothers Association (NMA) was formed in 1984 in response to the drug and alcohol addiction ravaging Nagaland at the time. Every Naga tribe has a women's wing. NMA's constitution mandates that every adult Naga woman is automatically made a member with an annual membership fee of Re 1. Leaders are selected from among members nominated by each of the Naga tribes. Through the 1980s and 1990s, NMA addressed the violence that tore Nagaland apart: atrocities by the Indian army against Naga groups and civilians, and then years of fratricidal killings between various Naga factions. Their goal is to fight against social evils prevailing in the state. They focused on human values and rights and initially looked into social issues as drug abuse and violence, which are common amongst Naga Youth, through workshops, reformation crusades and rehabilitation centers (Chenoy, 2005; Shimray, 2007).

- **Naga Student’s Federation (NSF)**
  The Naga Student’s federation was established with an aim to cultivate and preserve cultures, customs, and traditional heritages; ameliorate social and moral activities;
safeguard common interest, integrity, fraternity, and co-operation amongst ourselves all over the Naga inhabited areas. The federal assembly ordained, adopted, and enacted the (amended) constitution on October 20, 1984. Over the years, NSF has not only contributed towards the upliftment of the student’s body but has played an important role in peace process. According to Datta (2008), during and after the colonial rule, there was a large-scale influx of Bengali speaking people, followed by Nepalese and the tribal people from central India. The new entrants created acute economic problems since the mid-thirties as they began to settle down in forestland, particularly in the tribal areas. Forceful occupation, purchase, mortgage etc. paved the way for the land alienation of the indigenous population. One of the significant works done by NSF is checking the influx of immigration that has increased population leading to problem of landlessness among the indigenous people. The more enterprising capital-owning migrants are monopolizing trade and commerce and the migrants cornered modern professions in large numbers leading to large number of educated unemployment.

- **Naga Peoples Movement for Human Rights (NPMHR)**

The NPMHR was formed on 9th September, 1978 in response to the Naga peoples long felt need for an organized movement for human rights. Nagas have fiercely maintained their political and cultural independence throughout the history. The constant application of military force to squash the nationalist movement regarding it as a problem of law and order has resulted only in a senseless state of violence thereby violating Human Rights. NPMHR attempts to give organized expression to the Naga peoples fight for their rights while exposing to the people of India and to the World, the imperialist policy that the ruling classes of India has been pursuing (Shimray, 2007). Besides these, there are also many International organizations such as Avahan, the India AIDS initiative of the Bill & Melinda Gates Foundation, Childline etc.

**2.4.3. Professional social work in Nagaland**
Social work tradition is evident in the Nagas society as in the case of other tribal communities. Like most other professions today, individuals performed Social work and agencies long before there were training programs, practice standards (Dyeson, 2004) though mostly done in ethical maxim. In the later stage, the missionaries did a pioneering work in the field of education, medical services, and humanitarian works. In 2011 The Mahatma Gandhi Centre of Social Work (MGCSW), was set up at Chuchuyimlang under Mokokchung district as part of the Mahatma Gandhi Institute of Education and Development (MGIED). However, this has been discontinued. In 2014, the Catholic Church initiated Northeast Institute of Social Sciences and Research (NEISSR), the first MSW College in Nagaland and is affiliated to Nagaland University. The institute offers specializations in three subjects such as Community Development, Youth Development and Peace and conflict studies, keeping in mind the need of Naga society.

2.5. Social work practice of the Sümi Tribe

The Sümi people occupy the central part of Nagaland. The Sümi society was characterized by its nature of group living. There was very little individual cultivation, harvesting, house building, the community had concern for individual problems. The Sümi are agriculturists who cultivate the terraced slopes using the jhuming method. Before starting jhum cultivation for the proceeding year, it was the function of village headman (now function of village council) to choose the area and a date was fixed for first cutting down of demarcated areas of jungle (Shikhu, 2007, Aye, 2006). Sümi’ work in groups (aloji), every member in a village belongs to a specific working group usually composed of contemporaries. Jamir (2000) says that they went and came in ten and twenties enjoying every bit of conversation and sharing of jokes, they did not know how quick they reach the jhuming land and how soon they came back. Thus, among the Sümi tribe Social work) can be traced from their community life. Moreover, the Sümi’ can only be said to have ‘tribal organization’ in so far as the villages which they inhabit are organized on a pattern generally prevalent throughout the tribe (Hutton, 1968).

Every village consisted of all age groups with separate responsibilities and duties, both voluntary and compulsory. According to Shikhu (2007), the voluntary civic duties were performed when:
• Any household was struck by death or contracted a prolonged illness. In this case his or her clan or whole village or different groups of people come forward to help in unfinished work.

• When a house was burnt by accident, villagers contributed to build new houses, collected materials, or even helped plough fields.

• When aged people in the community did not have relative to look after them, it was especially youngsters who took care of them by bringing food, fetching water and firewood, cleaning their houses and surroundings and entertaining them with songs.

• Helping someone with money, utensils, and shelter because it was/is shameful and unthinkable to see one from his clan and village begging.

Besides civic duties, Social work was compulsory duty for all adult villagers especially male folks with obligations such as, cleaning of village surrounding, village well or pond, cleaning of public foot paths leading to rice field and between villages, common fishing day by poising the water with mild herbal medicine and repairing bridges. Working in field of village chief (Akükau) or headman was also compulsory; failure to fulfill these duties and activities was considered as an offence and therefore was liable for penalty according to village customary law (Shikhu, 2007). In Sümi community context village chieftain or the headman provided for the poor.

2.6. **Voluntary Social work and Professional Social work**

From the above literatures it is seen that Social work can be divided into two broad categories- Voluntary social work which is unpaid work done by individuals and the professional social work.

The Oxford English Dictionary defines the word ‘voluntary’ with reference to actions ‘performed or done of one’s own free will, impulse, or choice; not constrained, prompted, or suggested by another’. Cour and Hojlund (2008) says that Combining the notions ‘voluntary’ and ‘work’, we arrive at action that is freely chosen and not the result of outside pressure or compulsion. Voluntary work has traditionally been defined according to whether or not the subject of the study is organized and unpaid. This definition,
however, does not say anything more about the motives or intentions behind the action or its direction (its objective). Seligmann (1992) says that many idealistic and romantic notions have traditionally attached themselves to an understanding of voluntary work as something with a certain direction, i.e. it is intended to benefit the weakest groups in society and is performed with a degree of altruism and selflessness. According to Seligmann (1992) and Mukhopadhyay (1995), voluntary Social work has historically been used to designate actions taken by a moral individual as a token of solidarity with others. The term “voluntary,” refers to those agencies which have been organized by private initiative, and which are far the most part financed by private gifts. Many features of modern public programs owe their origin to discoveries made by the voluntary agencies such as religious body and community organization. It is noted that, much of modern public welfare practice began in the voluntary services. Verma (1992) says that In India many Social Reformers and individual philanthropists took initiative for the vulnerable groups of people, like the destitute women and children, physically handicapped persons- the blind, deaf and mute, and other needy group.

On the other hand, Social work as a profession is committed to the enhancement of human well-being, to the alleviation of poverty and oppression, and to raising life to its highest value. The profession receives its sanction from public and private auspices and implements its purposes through a broad variety of interventions in practice (Dolgoff et al, 1997). According to Bhattacharya (2003) Social work in its present form is a professional service, which assists individuals, groups, and communities based on scientific knowledge and technical skills. Gore (1985) was of the opinion that it is more useful to define a profession not by the client groups they serve or the problem area in which they operate, but by the nature of the contribution they make (to the persons with whom they work, by the type of skills they utilize, by their knowledge base and work values). The distinctive contribution of Social work is that it looks at the totality of a person’s (or group) need and seeks to meet them either through direct service or by referrals to other professionals. Dasgupta had in 1968, accepted the concept and methods of Social work as they evolved in the west. He believed that modern Social work had a substantial universal based on theory and philosophy. However, in its practice that is in the application of methods in a specific cultural situation some modification was
necessary. Later, he had turn into a sever critic of western professional model of Social work, which he described as ‘welfare’ in the context of the First World and ‘development’ in the third world. Dolgoff et al (1997) says that Social work is a professionalized occupation, which operates largely in the delivery of social services and social welfare institutions. Though it is important not to be confused with social welfare and social services yet it is intimately related to the concept and practice of Social work. It is seen that the pioneers of a welfare state are social reformers and social welfare organizations (Aiyar, 1966). Zastrow, (2004) observed that all most all the Social workers are working in the field of social welfare.

**Summary**

This chapter began with the historical background of Social work both at international and national level. The literatures show that Social work emerged from altruistic and collective activities with a desire to help others in need and later on developed to Social work profession. From the above-mentioned points, it can be seen that Social work practice in ancient society has much to contribute to the present day Social work, which forms the context of professional Social work. In the Northeast states, professional social work education is gaining recognition in few universities and private institutes. In Nagaland, so far, there is only one Social work institute but in spite of introducing social work education, the public does not know what professional social work is all about. The Sümi community still has their own culturally designated ways of dealing with their problems within the community itself.