Chapter II: Availability of Knowledge Base for Social Work Education in India: A Literature Review

2.1 Introduction

The introductory chapter of this study provides basic information about the profession of social work and social work education including theoretical framework used for the study on SWEs’ role in the development of knowledge base. In the beginning of the chapter on literature review, the researcher presented the vision of India’s great thinkers’ about IKB. Subsequently the chapter explains the meaning and importance of IKB. Furthermore, efforts were also made to identify, enlist and review the knowledge generated by the Indian social work professionals based on their experiences as practitioners, researchers and educators. Discussion and debate on availability of IKB in the form of articles in peer reviewed journals and edited books was traced and presented. Besides these, contributions made through important documents like UGC review committee reports, curriculum development reports, encyclopedia, and contributions made by professional associations were also presented. The researcher also made reference to studies with a view to provide a bird’s eye view to the readers about the core fields of social work education and the contextual reference of those to Indian situation.

2.2 Indigenous Knowledge: Great Thinkers’ Vision

In introductory chapter it was clarified that indigenous knowledge is local knowledge, which is unique to a given culture or society (Langill, et al 1998; Dumbrill & Green 2008). It was significant to understand views of great Indian thinkers such as Mahatma Gandhi, Swami Vivekananda, Rabindranath Tagore and Dr.Ambedkar who had access to the Western world and also the experiences of colonialism. They strongly felt that indigenous orientation of Indian education was a must. As regards knowledge and ideas from the western world, Mahatma Gandhi stated,

‘We should keep our windows open so that all kinds of ideas flow in, but not such that we are swept off our feet,’ (Khora 2008).

According to Tagore, narrow utilitarianism was not the ultimate aim of education. For him the education which was rooted in the history, economy and culture of the society was meaningful to
ensure equality in the society (Mukherjee 1962). Swami Vivekananda who got his recognition first in America said,

“We shall add to our stock what others have to teach but we must always be careful to keep intact what is essentially our own” (Mani 1965).

Dr. Ambedkar had a vision of bringing equality in the society through education. According to him,

“It is the education which is the right weapon to cut the social slavery and it is the education which will enlighten the downtrodden masses to come up and gain social status, economic betterment and political freedom.” (www.lawyersclubindia).

These thoughts of our great thinkers underscore the importance of contextualizing local knowledge. According to these thinkers the literature emerging from the west was not irrelevant in itself. But there was a need to contextualize it in view of the history, culture and society of India (Khora 2008).

A Brazilian educator and influential theorist of critical pedagogy, Paulo Freire (1971), expressed that;

“The wisdom of indigenous culture can be used to supplement and complement the western conception through the inclusion of voices of the people to whom we serve and claim to research. There is a need to empower people to come out of their 'culture of silence' and participate in the production of new knowledge that changes their own communities” (www.infed.org).

Freire (1971) asserted that educational process was never neutral. People can be passive recipients of knowledge-whatever was the content-or they can engage in a ‘problem-solving’ approach in which they become active participants. As part of this approach, it is essential that people link knowledge to action so that they actively work to change their societies at local level and beyond. A typical feature of Freire-type education is that people bring their own knowledge and experience into the process (Freire and informal education, www.infed.org). True education is a critical approach to knowledge tied to praxis. Gramsci (1971) refers to critical education as a means for an overall strategy for social transformation (Joll 1977; Mayo 1999). It is a creative exercise through spontaneous and autonomous learning with the teacher as a guide (Gramsci 1971). Gramsci's understanding of critical education inspired Paulo Freire.

As per knowledge theory and critical theory presented in chapter (I) constructivists consider learning to be an active process where knowledge is contextualized rather than acquired. Personal
experiences guide the construction of knowledge. Knowledge generators continuously test their knowledge construction through social negotiation. As one of the roles of the social work educator is to develop knowledge, according to role theory, social work educators as knowledge bearers have to discover much from the expressions of the visionaries to comprehend the importance of indigenous knowledge to strengthen the social work education and practice to make it more contextual.

2.3 Indigenous Knowledge: Meaning and Importance

Definition of indigenous knowledge given by Dumbrill, & Green (2008) is presented in first chapter of this study. However for better appreciation of the concerns expressed by the social work professionals about availability of indigenous knowledge for social work education and training it is necessary to understand the meaning of the term ‘indigenous knowledge ‘from different perspectives. Expression ‘indigenous’ implies that the knowledge has to take into account the socio-economic conditions and culture of the region in which it is applied. Besides this, field experiences of the professionals involved in imparting the knowledge also need to find a place in the knowledge base. According to Khinduka, (1987),

"The ‘knowledge base of social work is a composite of knowledge produced indigenously in the local, socio-economic and cultural context by social work professionals and the knowledge derived predominantly from other disciplines by professionals after analyzing and evaluating it with reference to their own practice experiences’.

Shetty, (1996) explained that indigenous knowledge means the knowledge derived by the social work professionals/ educators based on their experiences in their teaching, research work and social practice in regional context.

In order to strengthen the social work profession, knowledge for social work education and training has to be rooted in the local-cultural context. The teaching learning material and praxis wisdom applied by the educator has to be of local origin and in tune with the socio-economic and cultural realities at the ground level (Singh, 2003). For instance, Yasas (1971), who was actively involved in the development of indigenous teaching material initiated a project in collaboration with the ASSWI, the social work professional organization, with the help of social work educators and produced twelve case studies on women activists in India to understand their work strategy for solving women’s problems. Other such examples where Indian educators and practitioners had made combined efforts in developing indigenous knowledge are discussed in subsequent part of this chapter.
Inclusion of indigenous knowledge in social work profession is important because it can include the knowledge that service users and carers bring to the profession. This source of knowledge has been seriously overlooked in the past in social work (Trevithick 2009) and in other areas of welfare provisions. This knowledge is sometimes referred to as subjugated knowledge (Hartman 1992 in Trevithick 2009) that derives from people, in their everyday context, who, unlike professionals, are not considered experts (Penna 2000 in Trevithick 2009). It is because of this lack of expert status that people’s experiences and knowledge is ignored or considered less relevant. As a result, what constitutes legitimate knowledge and whose knowledge is privileged or given significance is controversial and contested (Zubrzycki 2003 in Trevithick 2009).

2.4 Availability of IKB for Social Work Education and Practice in India: An Overview

Since the social work profession and curriculum for social work education has evolved in the west, the models of education in all the developing countries including India also have western influence and this has implications even in the present situation (Reamar 1987; Ferguson 2005). Initially, the belief was that western social work had a universally relevant methodology and an international professional identity. This was, however, widely criticized as ‘professional imperialism’ (Mayadas and Elliot 1997; Midgley 1981). This criticism probably led to the development of ‘indigenous knowledge’ in developing countries including India (Shetty 1996).

Concerning the availability and dissemination of IKB for social work education the views expressed by the Indian writers gives diverse impressions. As pointed out by the experts the review reveals that there is dearth of indigenous knowledge and lack of its systematic dissemination (Pathak 1971; Gore 1981; Nair 1981; Nanavatty 1990; Kulkarni 1993; Nagpaul 1993; Desai, A. 1994; Siddiqui 1999; Desai M. 2004). However, the experts also pointed out that continuous efforts have been made by the social work professionals in developing indigenous knowledge by writing on various subjects to strengthen the social work education and practice in India.

Efforts made in the direction of knowledge development since inception of social work education in India are broadly classified for review of literature in the following four stages namely; Initial stage (1930-1950), Middle stage (1951-1970), later stage (1971-1990) and 1990 onwards stage, explaining significance of the concerned stage.
2.4.1. Initial Stage (1930-1950)

1930 to 1950 is regarded as the early period of social work training and practice in India for the reason that the training for the voluntary social workers started for the first time in 1930 by the Social Service League (SSL) and the first institution providing training in professional social work was established in the year 1936. In the initial stage some of the pioneers of social work profession attempted to contribute by writing books and articles in journals on issues related to social work and social work education in Indian context. First publication of ‘The Indian Journal of Social Work’ (IJSW), a pioneering publication of the peer reviewed journal on social work profession was released in 1940 immediately after four years of inception of social work education. Around eight ISWE were established during this time and University affiliation was also granted in 1945 to the Lucknow ISWE during this period. (The Second UGC Report 1980).

During this stage the social work professionals from developing countries including India realized that the Western models were inappropriate to the local context. Against this background, some of the pioneers of the social work education in India like B. Mehta, M. Vasudevan, Moorthy, M.S.Gore, and G. R. Banerjee contributed considerably to the development of indigenous social work literature by frequently writing articles in journals. As a result considerable amount of indigenous literature on various aspects of the social work profession was produced (Desai 1997; Pathak 2000).

As regards knowledge produced in the initial stage of the social work profession in India, few articles and books were published on subjects related to social work education and practice. The topics covered in those publications were – ‘From Charity to Social Work’ by Titus, P.M. (1941), ‘Education for Social Work’ by Manshardt, C. (1941), The Place of Research in Social Work, by Titus, P.M. (1941) ‘Nature, Scope and Status of Social Work’ by Kumarappa J.M. (1941). Desai (1997) noted that soon after independence, publication of social work professional literature gained momentum.

The literature on social work education in India produced during this stage reveals that the desire to have a model designed to meet the requirements of Indian conditions was quite old. C. Manshardt, (1941) the initiator of the first school of social work in Asia, was aware that it was ‘quite impossible to reproduce Western experience without first submitting it to a great amount of critical analysis and scrutinizing in the light of Indian conditions’. Knowledge on social work
produced by the professionals during this stage however laid emphasis on curative methods and very little was done to produce IKBd on field based specializations observed Siddiqui (1997).

With the academic institutionalization of professional social work education in India, several attempts were made by the educators to indigenize professional social work knowledge base by drawing perspective and methodological issues for formulating a context specific ‘Indian Social Work’ (Banerjee 1972, Desai A. 1985; Siddiqui 1987; Desai M. 2006). Social work education, however, did not deliberately incorporate the therapeutic value of the Hindu religion. For example, many systems of yoga could have been adopted to promote the emotional and physical wellbeing and peace of mind of people. Academicians in social work practice such as Banerjee did relate Hindu philosophy to social work practice. But this pioneering attempt was not used uniformly as teaching material. The efforts in knowledge development appear to have declined thereafter. According to Nanavatty (1990) this decline in the knowledge development could be due to the reason that most of the social work professionals/intellectuals were the products of the middle class and lacked deep knowledge of the indigenous culture. Besides this, other reasons for this decline are discussed in subsequent part of the study.

2.4.2. Middle Stage (1951-70)

The period between 1951 and 1970 was important for the social work profession in India as the first professional organization (ASSWI) was founded in this period in 1961. Furthermore, it was during this period that the numbers of ISWE increased from eight to 30 and were established within the university system (Second UGC Report 1980; Desai 1997; Narayan 2001).

During this period articles were published on topics covering social work schools, education and students. Publication of social work professional literature increased during this stage. Important articles on social work research and knowledge were published in the IJSW in the decade 1957-66. Few books/articles on ‘social work origin and development’; ‘employment and human power’ and ‘professional associations’ were also published during this period (Desai 1997).

Three new journals of social work were initiated during this period (annexure-). Publication in social work increased through these journals and books on various aspects of social work profession were authored by Frances Yasas, (Gandhian Values and Professional Social Work, Values with Special Emphasis on the Dignity of Man, 1963), Chaudhary D.P. (Introduction in Social Work 1964) and K.K. Jacob( Methods and Fields of Social Work in India, 1965) . Wadia edited book (1961) on ‘History and Philosophy of Social Work in India’ and Sugata Dasgupta’s
book ‘Towards a Philosophy of Social Work in India’ were also published in 1967. These books have several chapters on indigenization of different aspects of social work profession. During this stage the UGC brought out its first report on social work education in Indian Universities in 1965. In the same year, IJSW published a special issue on ‘Thirty Three Years of Social Work Education’. The UGC Report (1965) and the articles in the special issue also emphasized the need for indigenization of profession, para-professional training, problems related to instructional material, about library facilities and the need for research on contemporary social issues for contextual knowledge. This type of contribution, made in this stage, showed that the professionals began to develop and contextualize basic knowledge for social work training and practice in Indian situation.

2.4.3. Later Stage (1971-1990)

Most significant aspect of this period in the history of social work profession was that the Indian social work professionals, for the first time, started raising the issue of need, availability and application of indigenous knowledge in social work education and practice (Pathak 1971; Gore 1981; Nair 1981, Nanavatty, 1990). During this stage the rising trend of social work education as a profession continued, and number of ISWE increased to 40 in India.


In addition to this books on subjects like Social Work Perspective on Poverty in India (1980) and Field Work in Social Work Education (1985) by K.K. Singh; Social Work Education and Practice in India (1985) by T.K. Nair and Social Work and Social Work Action by Siddiqui (1984), the special issue on ‘Field Work Supervising’ (1975) were some of the important publications of this period.

This kind of contribution gives an idea that the professional were serious about generating contextual knowledge on different aspects and attempted to contribute significantly. However, after 1976 social work professionals’ interest in publishing literature on various aspects of social
work seems to have decreased. Publications on social work profession drastically slowed down during 1977-86. (Desai 1997; Bhatt and Pathare, 2005). Even work and visibility of the professional organizations and documentation work was muted during this stage. The reasons for this sudden change were, however, not very clear.

Since 1986, Desai, (1997) noted that social work literature widened the scope of family-centered social work practice. This received further impetus with setting up of a specialized research unit at Tata Institute. It was noticed that this unit undertook systematic exercises to identify theories and research findings to draw implications for social work practice and to organize knowledge for social work education. While reviewing the literature during this phase Desai (1997) suggested the need for coordinated efforts by the researchers, practitioners and educators to appropriately indigenize the social work methods for training and practice.

2.4.4. 1990 Onward Stage

In the beginning of this period a special issue on ‘Social Work Profession in Asia’ was brought–out by the IJSW (1993). Articles on social work methods, social work and social development and specific aspects of social work education were brought out in this issue. Again in 1997 the IJSW attempted to review the literature on social work profession developed from 1936-96 in India through a special issue. The objectives of this project were to study the trends in the type of literature developed; identify the component of indigenization in the Indian context and evolve directions for further development of knowledge. For this publication, subject wise categories were allotted to the social work educators as resource persons holding expertise in that subject for review. For instance, Social Welfare and Development (Pathak S.H.), Family Centered Social Work (Desai M) Social Work with Groups (Joseph H), Social Action (Siddiqui H.Y.), Teaching Material for Social Work Education (Muzumdar K.), Undergraduate Social Work Education (Devi Prasad), Social Work Employment and Human Power (Thachil and Ajitkumar) and Professional Associations (Nanavatty M.C.).

With regards to the subject like Social Welfare and Development, Pathak (1997) suggested that serious attempts to study local level practices like social activism through observation, documentation and most importantly by conducting high quality practice based research were needed to be demonstrated to develop indigenous knowledge on this subject. About Group Work as one of the social work methods even though was widely practiced as a method by the Indian social workers, its theory did not keep pace with practice, noted Joseph (1997). Joseph observed that the written contributions of Indian authors to the literature of group work were extremely
sparse or limited. She offered suggestions to document the work done by group work practitioners and learn from the experiences of other indigenous or non-indigenous workers, who may not be professionally trained in urban, rural and tribal areas.

The subject of teaching material for social work education was not given importance and priority by the social work educators observed by Mazumdar (1994). She informed that, indigenous knowledge in the form of parables, quotations, folksongs, research studies and case records was readily available. What was needed, according to her was its judicious use. This implied that the educators need to learn to utilize teaching material effectively to make the learning more relevant and contextual. Mazumdar (1994) suggested making use of religious scriptures, which according to her possessed volumes of wisdom in epics for use as indigenous knowledge in social work practice.

As observed by Prasad, (1997) non-availability of suitable material for teaching at the undergraduate level was an acute problem for the social work education. According to him, this problem was further compounded by the medium of instruction, which in many of the UGC run programs was vernacular. Besides this, Prasad also pointed out other issues related to social work training such as absence of proper linkages between theory and fieldwork practice, absence of uniformity of course pattern and lack of relevant curriculum contents.

As a part of responsibilities as social work educator, Desai (2000) prepared a course compendium for Curriculum Planning and Training based on her experience of teaching and updating the course on ‘History and Philosophy of Social Work’. Jacob (1994) edited and published the papers in national seminar on ‘Five Decades of Social Work Education in India- retrospect and prospect’. Again in 2001, he conducted a survey of social work literature produced by social work educators. He mentioned that books/articles written by social work educators were more on specific field of social work rather than on social work philosophy, methods or applications. This was an important observation made by Jacob about type of indigenous knowledge available for teaching and practice.

Several articles that were closely related to the development of social work training in India and abroad were brought out in the IJSW’s special issue on ‘Social Work Education’ published in the year 2000 to commemorate the achievements of Desai, A. as social work educator and to mark completion of 60 years of publication of IJSW. These articles were grouped under three categories, namely; international social work education, social work education in India and field
action projects and covered history and present teachings of social work education. The articles in the category of international social work education ranged from the worldwide beginning of social work education to the worldwide census of the social work, social development and social work service education. Some foreign professionals contributed in this issue attempted to present the contents in Indian context. Article by Kendall (2000) recorded evaluation of social work education from the efforts of Victorian reformers to scientific philanthropy and examined the task of social service across the world including India. Cox (2000), analyzed the core global problems faced by the masses and suggested how social work practice and education can be internationalized in line with these problems. Garber (2000) acknowledged the work done by Indian professionals on the second review of social work education in India as an inspiration behind the efforts of the IASSW to conduct World Census. Kulkarni (2000) in this issue stressed on the need to study the policies, plans, program and analyze their impact on local people’s needs and problems. To develop this kind of knowledge, according to him, techniques of participative research and evaluatory study to contextualize local knowledge were necessary.

Another special issue of IJSW (2004) on ‘Social Work Education’ comprised various papers presented at the National Workshop on ‘Social Work Knowledge, Development and Dissemination’ organized on the eve of Diamond Jubilee of ‘IJSW’ the first journal of social work in India. One more special issue of IJSW [2008, 69 (2)] dealing with ‘Contextualizing Social Work Practice in India. The authors who produced the knowledge were primarily the faculty of ISWE and were teaching subjects related to social work practice. As educators with considerable years of experience, they were exposed to theoretical perspectives and the realities of practice in the Indian context, (Narayan 2008).

In the guest editorial issue of IJSW [200971 (2)] on ‘Training Family Counselor in Contemporary India,’ Kashyap (2009) shared that the faculty decided to pull together their considerable knowledge and insight as well as skills gained through work in this area for working towards developing India-specific training modules in gender aware marriage and family counseling. It is inspiring to note the significant role played by the faculty in contextualizing training to make it more appropriate to Indian realities. In this regards it is important to ponder over the quote of Kashyap (2009),

“So far, western counseling approaches were being used by Indian Counselors possibly with the implicit assumption that what was found effective for majority of western client populations would be equally effective for other groups of people. The team became increasingly aware of the need to look more critically at the appropriateness of western models in terms of our own cultural
patterns and the needs and the characteristics of our people. It became evident to us that we needed to work towards contextualizing some of the counseling approaches.”

Through this quote, Kashyap, (2009) visualized the need for indigenous material and training modules for development of specialization in marriage and family counseling in schools of social work.

Besides books and journal articles a different form of publication, ‘Skill Training for Social Workers: a Manual’ developed by Datar et.al (2010) responded to the demand for indigenous textbooks and teaching materials for social work educators, scholars and students. The manual bridges the gap by providing concrete exercises for the development of method-linked skills. It covers a variety of topics, role plays, songs, case studies, street plays and includes theoretical inputs and exercises on the theme of understanding perception, self-awareness, sensitivity, communication and working with individuals and groups. It facilitates the inculcation of professional and global competencies essential for social workers.

Perusal of the literature produced in the field of social work profession during these stages discussed here gives an impression that from the inception of the profession the professionals were well aware of the need of developing contextual knowledge to strengthen the profession. Over-all the entire attempt was to create conceptual framework in the regional context to suit Indian reality. Accordingly, the efforts were made by some of them by writing in journals, edited books or by bringing out manuals, policy drafts, e- journals and preparing teaching-learning material. This substantiates a gradual change in the approach of professionals and in their perspectives of the type of knowledge generated by them. At the time of inception of the profession, the approach of writings was mostly charity and philanthropy which later changed towards welfare and development.

While this is so, the experts pointed out some serious gaps in the available literature from the point of view of providing good quality of reading material to the social work professionals and students of social work. The efforts made for knowledge development were scattered and not brought together in a consolidated form by social work academicians (Desai 1994). It could be due to the complexity of Indian social reality that knowledge consolidation became more difficult. Realization dawned upon contemporary social work educators and practitioners alike that as far as Indian context is concerned there cannot be one overarching ‘indigenous social work knowledge base’ (Gore 1965; Kulkarni 1993; Desai 1994). Besides this explanation, it is essential to understand following other reasons pointed out by the social work experts for dearth of indigenous knowledge in India.
2.5 Dearth of IKB: Major Shortcomings

The expression ‘dearth of IKB’ means lack of contextual knowledge generated by Indian social work practitioners and academicians and its use in social work education and training (Pathak 1987; Prasad 1987; Nanavatty 1990). Kulkarni (1994:27) detects the actual culprits when he says that ‘social work educators and practitioners in India have collectively added very little during the last decades to the knowledge base of social work.’ According to Singh (2003) social work education in India had by and large remained out of context with Indian social and local realities. The major shortcoming of social work education in India, in his opinion, was the inability to sufficiently indigenize its knowledge base. According to him, the teaching-learning material in respect of basic group work, community organization and social work methods was primarily western.

Nanavatty (1990) attempted to find basic constraints with Indian model of social work practice and its integration with indigenous knowledge for training was that most of the intellectuals were the products of the middle class social order and were inspired by western education. Consequently, they lacked deep knowledge of the indigenous culture. Moreover, due to the conflict of fundamentalism and liberal thoughts the professionals preferred to live in the modern stream of liberal thoughts instead of continuing with the theocratic influence of the Vedic period in the form of ritualism as being retrograde and adverse to progress. In order to facilitate the indigenization of social work Nanavatty (1990) suggested changes in the thinking of elites in the society, who were conditioned by western thoughts and training. According to him, for successful integration of IKB for indigenization of social work there was a need to strike balance between the influence of actual roots and recognition of the universal application of concept and theories of social work.

Nanavatty (1990) stated that the professionals failed to realize that the determination of an ultimate model of social work and contextual knowledge was not an intellectual exercise alone. It had to be practical and associated with the emotional urge to correct the colonial influence of western thought. There have been practitioners like Banerjee who, as mentioned before, creatively used the Hindu philosophy in their work with people and were able to relate it to social work practice. However, this pioneering attempt was not uniformly used in different schools of social work and did not form an integral part of the curriculum (Pathak 1987). Thus, social work education did not deliberately incorporate the therapeutic value of the religion to promote the
emotional and physical wellbeing and peace of mind among people due to lack of appropriate 
knowledge about cultural aspects of Indian community, which is diverse in nature and practice.

Furthermore, important issues like lack of research activity in professional schools, absence of 
involvement of the faculty in social work practice and limited contribution of ‘practitioners’ in 
documenting their work experiences were some of the reasons for dearth of indigenous 
knowledge, (Prasad 1987:270). According to Prasad, unlike some of the social work educators of 
the first and second generation the young social work educators with academic potentials to 
develop in to serious academic scholars exploring new ideas at the frontiers of their profession, or 
venturing to fill the gap in professional literature by their contribution did not feel inspired.

Pathak (1987) informed that the major contributions made by the economists to the study of 
poverty, by the civil servants to the study of social policy analysis, by the sociologists to the study 
of society and to the publication of literature by academicians from developed countries. He 
further pointed out that in India, for various reasons, educators and practitioners of social work 
profession have contributed very little. He appealed that young academicians with potentials to 
develop in to scholars and producers of knowledge needed academic support system and 
infrastructure. However, due to the absence of academic role models a strong vibrant tradition of 
scholarship did not emerge in social work education (Ibid). He gave an example of support 
system practiced by social science disciplines pointing out that such practices were conspicuously 
absent in social work. Social science disciplines held regular discussions based on presentations 
made by colleagues, which were circulated as occasional discussion papers. Based on the 
comments of the participants, the author revised and improved his draft to publish in a reputed 
academic journal or in an edited book. Pathak’s observations implied introduction of such 
practices in social work discipline to strengthen social work knowledge base.

Despite experts’ observations about dearth of IKB it was pointed out by others that a large body 
of unpublished, indigenous literature in the form of students’ assignments, case studies and 
reports existed in India. Its use as teaching- training material for students was, however, largely 
restricted. This was also one of the reasons that the Indian social work professionals experienced 
dearth of indigenous knowledge. It was suggested that there is a need to document and 
disseminate this knowledge so that it was not lost. Also, there was a need to focus on unpublished 
material garnered by the NGOs, which though useful for knowledge production was not printed 
so far (Muzumdar 1994; Narayan 2001; 2008).
2.6 Issues and Directions for Promoting Social Work Knowledge

Issues and future directions for development, review, production, dissemination, acquisition, retrieval, and utilization of social work knowledge were presented in the workshop on ‘social work knowledge, development and dissemination’ organized with the aim to assess the need for literature for social work knowledge in Indian context. Concerned professionals and area experts exchanged their ideas and experiences for better understanding of knowledge creation, dissemination and use through collaboration between stakeholders which led to the development of innovative approaches and strategies in strengthening the knowledge base of the profession (Desai, et al 2004).

Library Unit: Creation, publication and dissemination of knowledge together constitute a scholarly communication process that underlines its discipline. While talking about library as knowledge unit for social work educational institution, Parekh (2004) emphasized that library unit was the indispensable mediator in the dialogue between the writer and the reader. Developing a quality social work library is a challenge which can be overcome by creative use of technology.

Knowledge Fairs: Mukherjee (2004) explained the concept of development fairs to promote alternative visions for more equitable society keeping with larger goals of communication through alternative methods. The author informed that the audiences in such fairs consisted of the wider public which was attracted to a wide variety of knowledge-seeking and object acquisition. Social work profession has scope to practice this strategy to serve as a forum for discussion and absorption of contextual knowledge.

Periodicals: About the need for production and dissemination of different forms of periodicals for social work, Shah (2004) stressed high possibility of dissemination of social work knowledge through newspapers. However, the author observed that very few newspapers covered social work on a continuous basis and a few magazines and journals were well-researched, informative and actually studied social work practice. As a result, they were not able to attract the common person at the grass root level. He gave an example of the well-known magazine ‘Humanscape,’ published on human right issues and promoted critical thinking, stating that sustainability comes through better editorial contents, good presentation and visibility among people.
**Electronic Publishing:** Electronic publishing made a deep impact on users and library collections and budgets, noted Joshi (2004). It necessitated evolution of new methods of making information more accessible and affordable. Electronic publishing presents electronic communication as a speedy, cheap and easily accessible solution to accessing knowledge and information in the era of changing roles of author, publisher and information professionals demanding development of new skills. The author discussed the need to evolve and access policy for full text online and inclusion of different formats of publishing in electronic form.

**Information Center:** 'Tracing the changing role of the ‘Information Center’, D’Souza (2004) stated that organizations working for poor would have to establish information center addressing the issue concerning them. The centers should be established as a part of regular day-to-day information seeking mechanisms for the different groups such as youth, students, teachers, activists, social and public workers and NGOs into the information circuit. The author believed that the information centers predominantly played secondary role to activism, movement or NGOs. He argued that in the new globalized context of privatization the institutions like the press, television and academic institutions need to play their role firmly in the public domain as information centers.

These issues related to knowledge development needs to be taken for further discussion, prioritization and implementation by the institutions for social work education, social work professional associations, publishers of social work literature and social work libraries for developing contextual knowledge base for indigenous social work education and practice.

### 2.7 Bibliography on Indian Social Work Knowledge

Bibliography is one of the important sources of literatures to ‘filter’ the primary information source usually by subject area. Bibliography act as a gateway to several attributes of primary literature like authors, subjects, publishers, dates of publications, and citations (Britannica, 2001, in Desai, 2004). Such indigenous knowledge forms an essential link between indigenous social work practice and indigenous social work education. Social work educators and researchers needed bibliographic references on social sciences and social work literature to incorporate views of the experts in their work. Consequently, special efforts were made by Desai, M. (1997) in the IJSW issue to compile an Indian bibliography for the period from 1936 to 1996 and examined indigenization of social work literature. The literature was classified into following categories.

2. Social Work Philosophy, Values and Ethics.
3. Social Work and Social Welfare or Development
4. Social Work Methods
5. Social Work Research, Knowledge and Library
6. Social Work Education and Training in General
7. Field Instruction
8. Schools, Educators and Students of Social Work
9. Other Specific Aspects of Social Work Education
10. Social Work Employment and Human power
11. Professional Associations of Social Work
12. International and Cross-Cultural Social Work

The above categorization, however, did not cover some important topics in the bibliography such as Social Welfare, Policies, Voluntary Work, Administration, Social Movements, Human Rights and Marginalized Groups. Unpublished papers and reports were not included as their dissemination and retrieval value was limited. In addition, non-English literature was not explored in this bibliography.

This review, however, also gave the impression that consistency and organized form of knowledge development has been lacking to institutionalize social work knowledge base in Indian context. The review, however, showed that there was a humble beginning for organizing knowledge generated by Indian social work professionals. The lesson from this exercise is that, similar review of other journals also needs to be undertaken from time to time to assess the quality and contributions of indigenous knowledge produced by the journals published by other ISWE in India.

2.8 Encyclopedia of Indian Social Work

An encyclopedia is a type of reference work, a compendium holding a summary of information from either all branches of knowledge or a particular branch of knowledge. The purpose of an encyclopedia is to collect knowledge disseminated around the globe. Encyclopedia articles focus on factual information to understand the concept of the article.

Encyclopedia on social work in India was published twice earlier. The first edition of encyclopedia of social work in India was a pioneer undertaking, published by the Planning Commission in 1968. Second edition of encyclopedia of social work was released in 1987 by the
Government of India. It consisted of three volumes containing papers on different facets of Indian Social Welfare and a bound volume providing descriptions of various public and private social welfare organizations. It covered areas such as welfare of special groups, youth welfare, social work education and practice, social work methods, research plan and policies administration, research and evaluation (Encyclopedia of Social Work in India, 1968, 1987). However this contribution was strongly criticized by Nagpaul (1993). Nagpaul, did an intensive study of these volumes and pointed out that the very title was borrowed from USA, where the National Association of Social Workers was releasing a similar publication since 1965. According to him, ironically, the Indian encyclopedia even reproduced the US Code of Ethics of Social Workers (1960) and the American Social Work Curriculum Policy Statement (1962) and the American definition of Social Work Practice.

Second encyclopedia of social work in India also gave similar impression, both in the form and coverage. The influence of Americanism was rather obvious. The papers under the title social work in medical and psychiatric settings were entirely based upon US study material. Even the papers on crime quoted 32 foreign references out of 45, and the paper on suicide had 19 foreign citations out of 30. These examples clearly showed that the intellectual tradition in social work continued to be foreign and no serious attempts were made during the past several years to produce study material and textbooks based upon the ethos of the dominant Indian culture and Indian field experiences (Nagpaul 1993).

As regards up-dated encyclopedia as reference work, chairperson of the first editorial committee had expressed the hope in 1968 that the publication of encyclopedia would be revised periodically, perhaps every five years. However, in fact there was a huge gap of 19 years in publication of the second edition in 1987. Further, the third edition of the encyclopedia with five volumes was edited after 25 years in 2012 by Singh and circulated to the ISWE in India but was not available for the reference work for this study.

2.9 Development of Social Work Knowledge through Peer Review Journals

Given the continuing importance of journal articles published in academia, it was important to note that numerous authors have suggested strategy to encourage practitioners/educators to increase their levels of research, writing, and publishing activity. Peer reviewed journals were considered important in dissemination of knowledge and were, therefore, “often themselves the subject of research” (Ligon, et.al 2007).
In India, with regards to the journal on social work education and practice the ISWE were making continuous efforts to publish their own journals. During the review of literature for this study the researcher surveyed more than ten such journals (Annexure-) published by the ISWE in India. However, it was noticed that the number of journals when compared to the number of ISWE (300) in the country was very small.

As earlier mentioned in India, the Indian Journal of Social Work (IJSW), a pioneering peer reviewed journal of social work profession, was first published in 1940 and entered 72nd year of its existence in 2012. Variety of articles on labor welfare, family welfare, rural welfare, child welfare, and medical social work, methods of social work, people’s movement and issues of development were published in this journal. Besides this, articles relating to other social sciences and research studies also occupied a very prominent place in this journal (Vijayalaxmi 2004).

Main contribution of IJSW in social work training discussed before showed that the journal brought out special issues on Professional Social Work, Social Work Education, and Social Work Literature from time to time which provided space to the social work educators and practitioners and encouraged integration of their research and field work experiences to publish and promote knowledge base for social work education. The IJSW has database of all the articles, book reviews and notes published in the journal from Vol.1-72 (1940-2011) with the articles available online in pdf format. The IJSW review showed that the journal was attempting to contribute contextual knowledge base for social work education and practice in India.

Another journal, ‘Lucknow University Journal of Social Work’ (LUJSW) was brought out by the Alumni Association of Department of Social Work, Lucknow University in 1962. The journal provided a forum to the social work educators/researchers/social activists/researchers of social sciences to publish papers on different social subjects of contemporary interest. The aim was to review new developments in social work theory and practice, examine the impact of development schemes and discuss the findings of important research projects and scientific comments on governmental policies and programs in relation to more pressing problems of policy and people. Thus, the policy of the journal was to publish papers covering a broad spectrum of all relevant social problems and connected issues. After a decade of its publication, this journal was renamed as ‘Contemporary Social Work’.

The ‘Perspectives in Social Work’ is the journal brought out by the College of Social Work, Mumbai in 1984 as its first professional journal for the advancement of perspectives on social issues and social work interventions. This journal contained articles and research based papers.
related to social work, social change, social psychology, social research and studies on current topics having bearing on effective social work practices.

‘Fourth World- the Journal of the Marginalized People’ was launched by the National Institute for Social Work and Social Sciences (NISWASS), Bhubaneswar, since 1994. It aimed at highlighting the worldly plight, problems and prospects of the marginalized people in India and elsewhere. It intended to promote understanding and appreciation of the cultural, social, economic, and political reality of marginalized section. It published articles on economic growth and new economic policy, grass root development, legal aid and poor, displacement and human rights and social mobilization. This journal also covered other types of writings such as Oriya dalit literature, modern dalit movement, problems of tribal women, caste free society and pedagogy of ecological issues which is much regional and contextual.

The Rajagiri journal of Social Development (RJSD) was started in 2006 to respond to the needs of knowledge dissemination that will be of benefit to both theory and practice in social development. This journal had specific objective of contributing to professionalism in social development through publication of indigenous theoretical material on issues and action programs of social development in India.

The Critical Indian Social Work Project, 2009 was an e-journal initiative of the National Association of Social Workers for Dalit and Tribal Empowerment (NASWDTE) Mumbai. The papers published in this journal critically examined key academic components in professional social work within the realms of its history, theory and practice. The thrust of the analysis was located within an anti-oppressive perspective contextualized to the caste and tribe realities in India. This is special and different form of knowledge which specifically focused on the issues of marginalized groups (Bodhi, 2009).

Other journals in the field were ‘Social Work Review’ published by the Faculty of School of Social Work, Baroda, and ‘Participative Development’ by Bharati Vidyapeet, Pune, and Journal of the Madras School of Social Work launched in March 2004. Professional Social Work Perspective, a Social Work journal reflecting on various aspects published by Social Alliance for Kindling Hope and Action (SAKHA), Lucknow, encouraged research, action in theoretical and practical aspects of social work, social development and intervention. Department of Shriniketan, Kolkata came-up with new journal titled ‘Social Work and Social Work Development’ (2011), and Social Work Chronicle, (2012) by Assam, University are some of the up-coming journals.
Department of social work, GNK College, Yamuna Nagar published a journal-‘Social Reflection’ in 1991, which was discontinued after two issues.

Furthermore, some other social work educational institutions and associations were also making efforts to bring out their own journals by arranging resources. There were some other specific sporadic attempts by the academicians in writing and organizing the work for publication on regular basis. But these attempts could not be sustained due to various reasons like limited resources, lack of interest and initiatives. The articles taken up for publication by the above journals were first reviewed by the peer group experts, the expert panel of various academician, experts, researchers and field practitioners in the social sector. However, it is essential to take regular review of these publications to assess the quality of the knowledge produced through journals by the ISWE.

2.10 Indian Creative Literature for Social Work Training

Emphasis in educational processes on the use of creative literature to enrich cognitive concepts in social work and social sciences required a clear understanding of the term ‘creative literature’. The term ‘creative literature’ was generally defined as any form of writing such as short stories, novels, and poems having author’s original thoughts, expression and style. This ‘creative literature’ was available in the following two types (Desai M.M.1979).

**Traditional Indian Creative Literature:** This Indian creative literature was in the form of myths or legends such as epics, puranas, jatak kathas or folk tales that were orally transmitted from generation to generation. They existed through centuries in abundance in all regions of India in local languages. They were designed to instruct, induct and entertain people by vividly expressing their ways of life, customs, traditions and norms at a given time.

**Contemporary Indian Creative Literature:** Contemporary Indian writing in different languages had its own ethos and literary and cultural traditions. However, this writing was influenced over the past 80 years by western ideologies and style, and reflected in its themes the entire gamut of romantic idealism, realism, humanist positivism, psychoanalysis and subjectivism (Yasas 1971). For development of creative knowledge it was imperative to contact literally persons, visit book stalls, university libraries and national organizations such as the Indian Council of Cultural Relations (ICCR), the Authors Guild of India Co-operative Society (AGiCOS) and the Sahitya Academy. This kind of efforts helped in developing creative indigenous knowledge.
2.12 Anthology of Contemporary Short Stories

One of the systematic attempts of generating creative literature was made while preparing anthology of short stories (Yasas 1971; 1984). Gore (1985) appreciated the initiative taken by Manu Desai in compiling and editing the book ‘Creative Literature and Social Work Education’ (1979). This anthology featured the work of some of the most distinguished writers and dealt with the themes ‘insight into Indian family and community life’ and ‘Indian social problems’. These themes were not only relevant to social workers and social scientists but also to all those interested in working with people. It marked the first systematic attempt to indigenize and enrich social work education through the conscious use of Indian creative literature. Twenty-eight stories taken from regional languages were translated into English and one story was originally written in English. They reflected a wide range of social situations and issues arising out of changing political, economic and social systems after Independence.

Teachers’ Manual appended to this anthology suggested specific directions in which teachers of social work can draw relevant social work concepts and raise issues for further probing and discussion. This manual distinguished the anthology from other collection of stories. The anthology and accompanying Teachers’ Manual revealed the value of an interdisciplinary approach to social work education. It was expected that anthologies of this kind on specialized theme and in different languages may be prepared by others to meet local need.

Workshop on Social Work Education and Creative Hindi Literature was organized (1981) by the Department of Social Work, Lucknow University with the objectives of analyzing short stories written by Hindi writers to bring out case studies for teaching social work methods. The workshop had prepared case studies with adequate learning points from a dozen short stories. These short stories depicted real life situations based on contemporary social realities, human relations and social institutions that were relevant and effective for teaching social work methods informed Bhatt, (1982).

Muzumdar, (1994) pointed out that in India a lot of indigenous knowledge exists in the form of creative literature, kathas, and folk lore and in dialogue and oral narratives forms. She enlisted various categories of indigenous literature such as Research Studies and Term Papers, Idioms, Proverbs and Quotations, Songs, Children’s Stories, Cartoons, Leaflets, Annual Reports of Voluntary/Government Agencies working in the Field of Social Development and Welfare. This type of knowledge, which has been generated and shared by local people, offers praxis wisdom for social work practice. This shows that there is substantial Indian literature. However, its utility
in terms of references and availability for use by the social work educators in teaching and research is debatable.

2.13 Literature Created and Translated in Regional Languages

The demand for literature in regional languages started with the expansion of under-graduate courses in different parts of the country. As far as social work literature in regional languages was concerned few books were available in Hindi, Gujarati, Marathi, Bengali and Kannada informed Bhatta and Pathare (2005) in their critical review of regional literature for the supplementary material prepared by IGNOU for distance learning of social work training.


Surendra Singh produced eight books in Hindi during 1973-77, which included ‘Samajik Anusandhan’ (Social Research) in two volumes and ‘Bharat Evam Videsh Mein Samajik Suraksha’ (Social Work in India and Abroad) ‘Samaj Karya Kya Aur Kyo’ (What is and why

It is important to mention that many books originally written in English were translated into regional languages, but not the vice versa. There were few books originally written in regional languages. The efforts of generating some knowledge in regional language were criticized by the professionals alleging copying from English. As regards dearth of regional knowledge, Narayan (2001) in her PhD study pointed out the language barrier faced by the teachers and students from rural ISWE in the following words,

‘Officially the medium of instruction for social work education and training in Maharashtra was English. But the faculty members of newer colleges themselves were not fluent in English and hence taught in the local language Marathi. Students learning in Marathi, however, were at a great disadvantage as most of the available social work literature was written in English’.

Based on the research findings Narayan (2001) suggested that faculty members in Maharashtra must be encouraged to write in their mother tongue (Marathi) and publish articles and books on subjects related to their teaching, field work supervision and research reports. Also, the good quality un-published writings of faculty members and students need to be shared with other ISWE to generate more indigenous and culture based arguments among students.

There was some material available in the regional language related to social science knowledge. But very little of it was about social work strategies and techniques. Attempts were made by faculty members to write in the regional languages. Several students and faculty members, who had their education in the Indian languages, were however not using this material. Thus, though there was lot of reading material available, no reading material was there for those who were dependent on local languages (Narayan, 2001). This review suggests that there is need to develope theoretical models in the Indian context in English and also in regional language.

2.14 Publication on Fields and Programs of Social Work

In India, social work experience in the field and in practice comes first and knowledge base and development of social work education later. While referring to this, Drucker, (1993) stated the
need for development of a course in Asian Social Work. Generally recognized fields of social work in India were family and child welfare, youth welfare, medical and psychiatric social work, welfare of weaker sections, tribal welfare, and welfare of the physically and mentally challenged and industrial social work.


Besides books, there were special volumes of Indian Journal of Social Work in which we found the compilation of articles and research outcomes with regard to specific fields. In terms of number, there was large number of volumes related to different fields of social work. The need to develop practice models in the field of social work to contribute to overall development of social work knowledge was highlighted by Mahtani (2004). The author stated that the development of field-based practice models finally results in reducing the distance between practice and research and thereby strengthen social work knowledge contextually. She promoted qualitative research methodology for exploration of complex phenomenon which is holistic and context specific.

2.15 Supplementary Reading Material Produced by IGNOU

The School of Social Work (SOSW) established by IGNOU (2007) offered various certificates, diploma and various degree programs in higher education. IGNOU adopted a Self-Instructional
Material (SIM) approach to motivate the reader to understand the text easily. The SOSW attempted to develop self-instructional material indigenously and promoted the use of multimedia for imparting social work teaching and training. Curriculum based text material was developed by renowned professors/experts/field practitioners in the social work field. The text is easy to read and understand and was based on the philosophy of “known to unknown”. Concepts were divided into sections and subsections and equal weightage was given to elaborate self-learning tools. These compiled volumes on ‘Introduction to Social Work, Social Work Intervention with Individuals and Groups’, ‘Social Work Intervention with Communities and Institutions’ were arranged in series and disseminated to students and teachers as supplementary material for their social work training (http://www.ignou.ac.in, 2007). This is well organized and useful material especially for the distance learning students to understand various social work courses (Ibid).

2.16 Anti-Oppressive Perspectives: Initiatives in Inclusion of Dalit and Tribe in Knowledge Development

The working and discussion papers on vital contemporary issues pertaining to professional social work and social work education in India were the outcome of a series of discussions held by the professional social work educators and practitioners working for Dalit and Tribal Rights within the National Association of Social Workers for Dalit and Tribal Empowerment (NASWDTE) Mumbai in 2009. These working papers focused on social work history and ideology, perspectives, and practice and paradigms of social work. Key components in professional social work education such as fieldwork methods, generic or specialization or concentration pattern, specific courses, research, advance skills, rural practicum, group labs, pedagogy and overall structure of the Bachelors and Masters programs were also appraised in these papers. Further, key academic components in professional social work within the realms of its history, theory and practice were critically examined in these papers. The thrust of the analysis was on the anti-oppressive perspective contextualized on the caste and tribe realities in India (Bodhi 2009;11). This was special and different form of knowledge focused on the issues of marginalized groups.

Most of the writings in this issue were critical and progressive, stemming from an agitational position to dominant traditional social work paradigms. The aim of the discussion papers and working papers was to problematise social work academic content towards indigenization leading to an innovative reformulation of Indian Social Work Practice frameworks that are relevant, meaningful and efficacious in the Indian situation (Ibid).
Some basic questions were raised on the kind of knowledge generated and applied for social work training in India such as whether the knowledge generated and applied by the professionals was useful to bring some kind of structural changes? Whether there was any participation of excluded groups in knowledge generation? It was suggested in the Critical Indian Social Work e-journal, (2009) that while organizing academic activities and planning curriculum for social work education conscious efforts are needed for representation of the excluded groups to ensure their participation to add contextual knowledge for indigenous social work practice (Bodhi 2009).

While talking about new practice paradigms Bodhi (2011) expressed that currently Indian Social Work education is slowly but surely emerging out of its cocooned state of mutation and new practice paradigms, perspectives, ideas and processes are being articulated. He referred some scholarly endeavors of social work academics to indigenize social work practice and introducing intervention models that are from within, organic and relevant to the Indian reality. The first of such efforts was initiated by A.Ramaiah (1998) who laid the foundations of an Anti-Caste Social Work paradigm now renamed as Dalit Social Work. Attempts towards formulating a Tribe centered Social Work framework were first put forth by Akhup (Bodhi 2011:298). Other arguments towards indigenization in Indian Social Work have been articulated by Rao and Waghmore (2007). In their effort to deepen organic roots and reformulate professional social work episteme, they argue strongly towards accepting Indian realities, especially the Dalit and Adivasi reality in social work practice and training. They edited a special IJSW issue - 'Dalits and Development: A Reappraisal' in the oldest social work journal in India. In the editorial note they opined that there is an increased recognition of structural causes to social ills, and that the process of the insertion of critical elements in social work theory building, to both understand and confront these ills, while quite nascent, is becoming a defining reality within social work in India stated (Ibid).

2.17.1 Committee Reports and other Documents Related to Social Work Education and Practice

To maintain minimum standards of the social work profession various efforts were made to appoint committees and working groups. Besides this, several seminars, conferences and workshops were organized in different parts of India to review social work education. Based on these academic exercises reports, handbooks, manuals and draft bills were prepared on various subjects like curriculum development, courses offered, school infrastructure facilities, faculty workload, minimum standards of social work education, field work practice, availability of IKB,
teaching –learning material, ethics in social work, and standards for assessment of quality in social work education (SAQSWE 2003). Information on some of these important documents is highlighted below;

2.17.1 UGC Review Committee Report

Over the years only two official reviews were conducted by the UGC on Social Work Education. The first review was done in 1965. Report of this review, inter alia, emphasized the need for indigenization of profession, Para-professional training, recognition of professional social work, qualifications for specific jobs, problems related to instructional material and library facilities, the need for research and the learner-teacher ratio (UGC Report 1965).

The second review committee of 1980 focused on the organization of the educational program and their affiliation, levels of academic program, entry and exit points in the program, faculty size and work load, content and field work. The lacunae caused by the dearth of indigenous literature were identified by the report and it strongly emphasized its systematic development. The report recommended the promotion of research and emphasized the need to enhance institutional facilities and capabilities of library and audio-visual unit. The report provided the necessary impetus for the future development of social work education in India. The first and second review committee had also set up certain criteria for quality control, but these were not enforced (UGC Review Report 1965,1980; Pathak 2000; Siddiqui 2001) Narayan 2001).

Report of the third review committee instituted in late 1990s is pending for more than 32 years. However, while there is mention among social work colleagues that the report had been submitted, yet the document has not been made publicly available by the UGC till date. The two review reports prepared long time ago in past are used by the social work professionals (teachers, practitioners, researchers and students) as a basic guidelines for future directions and as a reference material.

2.17.2 Hand Book on ‘Social Work Education’

A Hand book on ‘Social Work Education, Facilities in India’ (1976) was compiled by the Ministry of Education and Social welfare, Department of Social welfare, New Delhi. This handbook contained short description of the schools, infrastructure facilities and the courses offered for social work education which gave precise profile of the ISWE. Most of the social work professionals use this handbook as a base line material to understand historical background and infrastructural profile of the old ISWE in India and to conduct research studies on social work
education subject. There is need to update this kind of hand book to know exact number and to get clear idea of the profile of the ISWE in India at present.

2.17.3 Report on ‘Standards for Assessment of Quality in Social Work Education’

A ‘National Seminar on Standards for Assessment of Quality in Social Work Education’ (NSSAQSWE) was organized by NAAC and TISS in 2003. The objective of the seminar was to apply NAAC criteria to social work education and develop minimum quality standards for assessment and assurance of quality in institutions for social work education. Manual for Self Study of Social Work Institutions (2005), which was an outcome of the proceedings of this seminar provided guidelines for capacity building and institutional accreditation. The document started with the definition and perspective of social work education and provided the concept and the minimum quality standards of each of the criteria of assessment applied by NAAC.

The social work teaching-learning process requires knowledge that is contextualized culturally and shaped by the dialogical interaction between students and teachers. In order to make teachers’ role sensitive to facilitate learning rather than merely transmit knowledge following measures on standards for developing teaching – learning material were recommended (SAQSWE, 2003);

- Faculty members were encouraged to publish articles/book reviews in the newspaper/newsletter/magazine, referred journal and edited book, and report printed on CDs.
- Faculty members were encouraged to present papers on relevant topics at seminars/conferences/workshops in India, through the UGC assigned Grant Procedure.
- Faculty-cum-student publications were encouraged.
- Utilization/Citations of faculty publications were reviewed every five years.
- Faculty members were invited to refer to articles/books or to be members of editorial boards of other journals/publishers.
- Seminars/conferences/workshops were organized for review of field practices, research, social policy or programs and curriculum development with reference to particular issues at the state, national or international levels.
- Reports of the seminars/workshops were circulated in print form and put up on the website.
- The seminars/conferences and workshops led to follow up activities like preparation of teaching materials, policy documents, manuals, and so on.
- Selected papers presented at the seminar were revised and referred for publication in the book form.
- Faculty members were encouraged to publish their papers in referred journals and books.
- Based on their research or field action project faculty members were encouraged to develop audio-visuals such as video films, slide shows, and posters.
- Faculty members wrote columns on relevant topics for newspapers or magazines.

In order to fulfill these measures on standards for developing teaching – learning material conscious efforts needs to be made at all levels by ensuring educators active involvement in knowledge development for contextual learning.

2.17.4 Report on Declaration of Ethics for Professional Social Workers in India

In some countries such as New Zealand, USA and UK, a formal code of ethics to be compulsorily followed by all certified social work practitioners existed. The efforts and involvement of Indian social work community in drafting the ethics, which attempted to contextualize professional ethics to the Indian situation needs to be acknowledged. A Declaration of Ethics for Professional Social Workers (DEPSW) was prepared by the Social Work Educator’s Forum (SWEF) of the TISS, Mumbai in 1997. The preamble of this document elaborately outlined the mission of the profession in India, particularly with reference to the marginalized population stated Fernandes and Dass (2000).

The preamble of this declaration emphasized the value of Indian ideological concepts of sarvodaya, swarajya and lokniti. It defined the value framework and the ethical responsibility towards clients and the society and outlined acceptable professional standards in general. A conscious reference to this declaration by the professionals in the field provided further opportunities to test it in the demanding complex social reality (Banks 1995). Studies, experiences and documented practices strengthened this declaration in upholding the values of the profession and in addressing the cultural diversity and the social settings of India.

2.17.5 National Council of Professional Social Work in India (NCPSWI)

In order to upgrade and enhance the quality of professional education and practice and to make the profession more accountable to the public, a Bill on the National Council of Professional Social Work in India was drafted in 1993. Though many years have elapsed since then, no such council is in sight. Time has come to work towards the establishment of the National Council of Professional Social Work which in turn will help regulate, promote and strengthen SWE and
practice in the country, expressed Sehgal (2012). Further Sehgal informed that, NAPSWI has taken steps in modifying this draft and making efforts to see that the bill sees the light of the day to strengthen the social work profession.

2.17.6 Maharashtra Council of Professional Social Work in India (MCPSWI)

In order to upgrade and enhance the quality of professional education and practice and also to make the profession more accountable to the public proposed Bill on ‘The Maharashtra Council of Professional Social Work’ has been drafted. It is a Bill to provide for the constitution of council in the state for the coordination and development of professional social work education and practice and for matters connected herewith or incidental thereto. A need to establish the council was identified by the Maharashtra Association of Social Work Educators and Bombay Association of Trained Social Workers in 2000. A steering committee was formed of members of both the associations to work on the draft bill. The revised bill was due to be submitted to the Government of Maharashtra.

2.17.7 National Network of Schools of Social Work (NNSSW)

In 2005 process to set up a National Network of Schools of Social Work to enhance the quality of Social Work Education in India was initiated by the Cell for Social Work Education and Practice at the Tata Institute of Social Sciences (TISS). This initiative was supported by the University Grants Commission (UGC). To review the status of social work education in the country a national steering committee of social work educators was formed. However, with the change of leadership in the UGC, the process got stalled. In 2012, the efforts were made to revive it with the initiation of zonal meetings bringing together social work educators from the various departments and colleges in different states of the country. With a view to enhance the quality of social work education in India, national consultations were held in same year by inviting the SWEs and practitioners from different parts of India. The objective was to launch the National Network of Social Work Educational Institutions (Nadkarni, 2012). It was hoped that there would be consistency in the activities organized by the NNSSW for further growth of the profession.

2.18 Contribution of Professional Association in Knowledge Development

Professional social work association is the representative body of the social workers and social work educators. It functions as a non-governmental organization. It is responsible to undertake review of the curricula, retrain the faculty, undertake research pertaining to social work education, prepare teaching material, publish journal devoted to educational issues and provide
necessary leadership to the training institutions through consultancy. In order to ensure excellence in education, training and practice of professional social work, active professional associations are needed (Nanavatty, 1997; NAPSWI, 2008). One of the main objectives of the professional association is to promote and co-ordinate research studies and to encourage publication of literature in regional context on social problems, social work and social work education from time to time. The idea of establishing professional association in India was first mooted by J.M.Kumarappa in 1961 (Nanavatty, 1997).

Nanavatty (1997) informed that in India professional social work associations at the national level, namely the Indian Society of Professional Social Work (ISPSW) and Associations of Schools of Social Work in India (ASSWI) were considered very useful. The association (ISPSW) primarily focused on uniting the professional social workers to debate, discuss and develop conceptual frameworks and feasible indigenous interventions of social work for practice in India. The association conducted many annual conferences, seminars and symposia on various social issues all over India.

The ASSWI was started by the social work schools and social work educators in 1960. The association established Minimum Standards for Social Work (MSSW) in 1961 and brought out books, seminar and conference proceedings and a report emphasizing recognition of professional social work, Para-professional training and need for indigenization. Its report was useful contribution to the social work knowledge. In 1979, sub regional workshop for social work educators and trainers on the development of indigenous teaching material for preparing social welfare personnel for work with rural and urban poor was organized by ASSWI at Madras (ASSWI, 1979). ASSWI had organized seminars and workshops related to social work education and practices such as curriculum development, teaching methods and use of case material as teaching tool. The association offered consultancy services to ISWE training of social work personnel and on allied matters. It communicated to the member schools the developments in social work education in different parts of the world (Desai 1973, Nanavatty 1997).

The association was represented in various committees and programs under the auspices of governmental and non-governmental agencies at national level such as Research Advisory Committee (RAC) Department of Social Welfare, Government of India (1973-1976); the National Institute of Public Cooperation and Child Development, New Delhi; and the Indian Council of Social Welfare. It drafted memorandum on issues of importance to the field of social welfare in the country and submitted them to the authorities concerned. The Association was affiliated to the
International Association of Schools of Social Work (IASSW) and the Asian Regional Association of Social Work Education (ARASWE).

ASSWI made significant contributions on professional matters till 1986. Thereafter, over the years, the association did not function well. That was a drawback for social work practitioners and educators and hindered the professional development of social work profession (Ibid).

Later, around 1998, efforts were made to re-activate the Associations of Schools of Social Work in India. After setting its house in order, the ASSWI organized a training course in participatory research in Asia for the social work educators. It started publishing a bimonthly newsletter to give publicity to the activities of the member schools of social work (Ibid). Attempts to revive and nurture the national level professional associations resulted in the formation of state and regional level professional associations. At present, in different parts of the country, social work professionals are trying to organize regional associations to strengthen the social work profession such as Maharashtra Association of Social Work Educators, Karnataka Association of Social Workers, Bombay Association of Trained Social Workers (BATSW), Professional Social Workers Forum Chennai (PSWFC) and Kerala Association of Social Workers (Bhatt & Pathare 2005). Several alumni associations have been established, where students get together, exchange their views and clear their confusion. Discussions are also held to make social work profession much stronger (Singh and Srivastava 2003).

National Association of Professional Social Workers in India (NAPSWI) established and got legal status as a society under the Society’s Registration Act in 2005. At present NAPSWI is one of the active associations engaged in organizing academic programs for educators and practitioners expressed, Sehgal (2012). The emerging professional organizations are expected to undertake periodic reviews of working of social work training institutions; assist and guide in the developing curriculum and field work practices, grant accreditation for undergraduate, graduate and post-graduate courses, help in development of training methods, work out and enforce minimum standards of teaching and field work to help in production of indigenous literature and case records on social work and act as a store-house for exchange of information about indigenous social work literature arranging interaction between training institutions, UGC, government departments, voluntary organizations (Bhatt and Pathare 2005).
2.19 Research Studies on Social Work and Social Work Education in India

Research was a part of social work profession from the beginning of its training. Social work research is study of social situations, needs and problems which guide social work practices, policy planning, administration, education and research (Desai 1994). It is believed that much of our knowledge about the specific problems experienced by our clients which was contextual and indigenous in nature came from research (Grinnell, 1993; Mathbor and Smith, 2001; Pathak 2000). Social work knowledge was developed by an integration of knowledge and action based on critical inquiry into practice wisdom, practice-based and participatory research, documentation of best practices, policy analysis and multidisciplinary and applied social science knowledge. Social Work research contributed to social work knowledge by way of need assessment, monitoring and evaluating the effectiveness and efficiency of social work intervention. This social work knowledge can be disseminated through publication, audio-visual aids, seminars and conferences and use of mass media.

Survey on research studies in India showed that most of the studies conducted by social work professionals were field based and related to social issues/problems than to the social work education and practice. However, there were few research studies related to social work and social work education conducted by the Indian academicians, students and scholars. It was learnt from the annual reports of ISWE that well-established Indian ISWE had set up their own research centers to generate empirical knowledge for contextual learning. These research centers are undertaking several research projects of the issues at national, state and regional importance on the request of governmental and non-governmental organizations and its own initiatives in the areas specific to social welfare and development. The issues that were taken up for research pertained to various groups like children, women, elderly and dalit/tribal and disabled people and issues such as disaster, education, family, health, life skills, mental health, non-profit management, organized labor, poverty, religion, resettlement and rehabilitation, sexuality and HIV/AIDS, social development, sustainable development, urban housing, welfare and development (TISS-1010-2012). The research centers also conducted a course on Advanced Research Methodology for those who obtained considerable experience in the field and were interested in research studies.

The research studies reviewed for this research are categorized in the following areas;

a) Research studies conducted by Indian social work professionals

b) PhD studies on social work education by social work educators (Annexure no- II)
c) Research studies by foreign professionals

a) Research studies by Indian social work professionals

One of the oldest research studies on social work education was conducted in 1961 by Dadlani. It was a survey of five selected ISWE to ascertain the development of social work in India. Social work graduates’ opinion was gathered regarding the social work training. The findings showed that schools took initiative to introduce changes in the curriculum and were concerned about making it contextual and relevant to Indian situation. Forty four percent graduates felt there was overlap of courses. Seventy two percent felt that theory was taught in an orderly manner and they appreciated role of faculty who according to them were an important variable for effective training. The graduates’ opinion on the training indicated that the ISWE and social work educators (SWEs) were taking care in making contextual changes in curriculum and teaching practices to make the learning relevant to Indian situation.

The study by Dasgupta (1967) entitled “Concepts, Contents and Approaches of Gandhian Constructive Work and Professional Social work” was an experiment on a working Group. The study suggested ways and means for fusion of the traditional concept of social work as visualized by Mahatma Gandhi and the professional concept of social work as visualized in the western countries. The study was conducted with 18 people participating in it, of these, 8 were trained social workers and 10 leaders of the constructive movement. The method and approach of the study was an informal one- a dialogue based on free and frank exchange of opinion between the two groups. The report of this study was published in the periodicals like Social Work Forum, the Indian Journals of Social work (TISS), Khadi Gramodyog of Khadi Commission, Interdisciplinary of the Gandhian Institute of Studies, and AVARD the newsletter of the Association.

Outcome of this study was, it led to the establishment of superiority of peaceful methods. Personal change through democratic social action and development of a decentralized social order were its other objectives. Dasgupta (1967) observed in the new program of ‘Sarvodaya’ the salient traits of a more culture bound theory of social work. This intensive experiment showed the conscious efforts of developing indigenous knowledge in India from the beginning of the profession. This study was important because it made social work educators to incorporate the contextual knowledge in the course content to make the syllabus more indigenous.
The study by Nair and Danial (1981) on, ‘Social Work Educators’ profile in India’ dealt with the educational qualification of the SWEs and knowledge contributions made by them. 209 social work educators belonging to 35 schools/departments of social work were surveyed in this research. About qualification, 48 SWEs were doctorate in sociology or social work and 57 registered for doctoral degree. They produced 134 research projects, 103 books, and monographs in English, 44 books and monograph in regional languages, 489 papers and articles in English, 54 papers and articles in regional languages, and 115 papers in national/international seminars. The researchers opined that ‘quantitatively this contribution did not mean anything for many critiques, but it was not an ‘academic vacuum’. This information is indicative of the academician’s role and accountability to maintain professional profile by up-dating their education qualification and making knowledge contribution.

A research was conducted by Ramchandran, (1986) to review and project future needs of social work training at TISS in 1986. The respondents were 122 TISS alumni from 1956 to 1981. The areas studied included reasons for joining social work, views on social work training and work profile. One third respondents said that their interest in the training fluctuated from time to time mainly because they were dissatisfied with a course or field work which they felt could be avoided or corrected by competent staff. Twenty one percent said that their interest varied because of teaching, or inability to keep up to the expectations of people and lack of recognition of their work.

A study captioned ‘Social Work Education in India: Perception of Social Workers from Bombay’ was conducted by Ejaz in the year 1991. The respondents in this study were the social work students and practitioners. The responses received from them on the question ‘whether social work education was westernized’ were classified in the following three categories;

- The respondents had mixed expressions. They felt that though the literature was western, overall education was not westernized. More students felt that education was in tune with the Indian situation. The experiments and adaptations made in field work, class examples given by the faculty and the integrated social work practice course were appreciated.
- The practitioners believed that the time, experience and motivation/knowledge were the important factors in adaptability.
- Some respondents felt that India was too diverse in cultural characteristics and therefore one cannot expect one Indian model to suit all the regions. Models had to adapt to local needs.
Students’ perceptions of social work education in India revealed that attempts were made by the social work educators to incorporate indigenous knowledge in the learning process along with western social work knowledge.

A landmark nation wise research by Desai, A. (1994) studied the students, social work educators and the educational process in 31 out of 34 social work educational institutions which existed until 1977 in India. The study covered large number (1178) of students, 170 social work educators and 43 teachers from other disciplines. The study sought to understand faculty’s profile and their role as social work educator with the objective of finding out their contributions in the field, research and in developing teaching materials (published/unpublished). The study pointed out that only 18 percent faculty members were involved in undertaking research studies which was an area of building-up knowledge base. Some of the respondents reported that their participation in academics, administration and involvement with functional and statutory committees (at institution, university and, governmental level) in policy making/planning helped them to contribute in knowledge development. However, it was pointed out that overall the contribution of social work educators in knowledge development was very limited. The specific recommendations offered by the study with regards to knowledge development for social work education were as follows.

- Faculty members should be encouraged to take up small studies in their field to generate relevant knowledge for effective teaching.
- The training of teachers in the use of teaching material and newer teaching methods was a major input required to improve the teaching.
- Appropriate persons need to be identified to document and undertake writing work for developing IKB.
- It was not only essential to develop documentation useful in teaching the method courses such as case study material, but also in teaching the social issues in various fields for developing strategies to address at mass level.
- Social work education was not text based. Most of it required references to several books and journals. There was great need to improve the library reference material for the courses. Hence, library was very necessary unit to create adequate learning resources.

A professional social worker is taught many theories during training as part of curriculum. To find out the origin and relevance of these theories to the profession, Prasad (2003) approached some selected schools to elicit information as to the kind of ‘theories’ taught, courses/papers
through which these theories were imparted and the objectives of teaching these theories. The response, according to him, was not encouraging. Further, the content analysis of syllabi of 25 institutions studied provided some insight about the subject matter. Based on the response, Prasad (2003) asserted that there was plethora of theories in social work education, training, research and practice and one may account for approximately 30 ‘theories’ taught during the period of instruction to social work graduates. These theories were borrowed from other social science disciplines. It was also found that the ‘objective’ of imparting these theories to the students was not clearly stated by the schools /departments. These observations suggested that the ISWE and social work educators’ needed to be conscious in taking the responsibility of bringing more clarity on the theories applied in various courses for strong theoretical background and scientific learning.

A study on the ‘Trends in Articles Published in the Indian Journal of Social Work in India’ was conducted by B.Vijayalakshmi, et.al (1997) using a method of content analysis. The study reviewed a stratified random sample of 194 research articles published in the Indian Journal of Social Work from 1971 to 1990 to identify the background characteristics of authors and document the trends in empirical contents, subject areas and methodological characteristics in terms of source of data and research design. The analysis revealed that social work/social science educators contributed a significant number of articles during the period and majority of the articles were written by men as compared to women. Around 50 per cent of the sample comprised empirical articles. But the percentage of non-empirical articles showed a slight increase over the years. A majority of the articles focused upon the subject areas such as Family, Child and Social Work, Community Development, and Personnel Management. Only a few, that is less than 15 per cent of the articles of the sample, were devoted to women’s issues. Quantitative-descriptive studies, mostly employing survey research designs, were in higher proportion while qualitative and analytical studies were not many.

In the Indian bibliography on the social work profession compiled by Desai (1997) to examine social work literature produced in India from 1936 to 1996 total 399 entries were identified. These entries include 63 books, 124 articles in edited books and 215 articles in journals. From this overview it appeared that some efforts were made to generate literature on social work profession. However according to Desai (1997), how much of this took shape into systematic body of indigenous knowledge was a subject to be examined further.
In order to review curriculum of five ISWE from India, a cross sectional review of social work programs across five schools of social work located in separate regions of the country was done by Bodhi (2009). This showed a variation ranging from generic to specialization to concentration. There were variations in the title of courses and even focus areas or fields of practice. In a review of other social work programs and their formulation of social reality and social work curriculum that were available in public domain, Bodhi gave example of the model of Loyola College, Chennai. At the core of its formulation, the Loyola College had the recognition of “Person-in environment” as fundamental to conceptualizing social work curriculum and practice paradigm. According to him the elements used by this model were drawn from contextual reality and were quite indigenous.

b) PhD studies by Indian social work educators on social work education

From the inception (1936) of the education for social work profession in India, till date researcher found few (only six) PhD studies (Annexure: 1.9.1) on the subject related to social work education conducted by the scholars. The first PhD study on social work education in India after completion of 32 years of the profession was undertaken by D’souza (1978). This study was on ‘Field Instructions in Social Work Education,’ where D’souza made search of the theoretical base for field instruction and examined the pattern of field instructions in 14 schools of social work in India. She talked about the strain in social work education resulting from the lack of social work literature embracing indigenous culture. According to her, when looking for inspiration from the literature, both the instructors and students alike had to go by theoretical principles which were formulated and tested in an alien culture. She stated that development of literature, especially records related to indigenous conditions would help attainment of goal of field instructions. She recommended establishment of an indigenous journal on social work education to facilitate dissemination and sharing of information on new developments in different aspects.

The study of the factors influencing students’ motivation for practicing social work by Narayan (2001) with regards to social work knowledge pointed out that language was one of the important factors which affected the quality of social work training and in turn the students’ aspiration for learning. In her study she found that officially the medium of instruction in Maharashtra was English. But the faculty members of newer colleges were not fluent in English and hence taught in local language, Marathi. Students’ learning in Marathi, however, was at a great disadvantage as most of the available social work literature was written in English. Based on these observations, as mentioned earlier, she suggested that faculty members in Maharashtra must be encouraged to
write in Marathi and to publish articles on subjects related to social work. Also, good quality of un-published writings of faculty members and students need to be shared with other ISWE to generate more indigenous and culture based arguments among students.

Later on, four more studies on similar topics were conducted after a gap of 24 years. Themes of these studies were focused more on the areas like field instruction, supervisor-student relationship and trends in social work practice. In the study on ‘Social work Education and Field Instruction’ conducted by Lawani, in 2002 field work training in two social work educational institutions of one university was examined. This study pointed out dissatisfaction of faculty supervisors about field work training imparted by the institutions and lack of literature developed on field work training by the social work professionals.

Balkrishnan (2006) conducted study on, ‘Social Work Education: Supervisor -Student Relationship in Field Work Practice’. The purpose of this study was to expand the knowledge about the student-supervisor relationship in social work field practice. She pointed out that over the years, through cumulative experiences, social work professionals (educators, practitioners, and supervisors) developed conceptualization which guided them in their supervision. These efforts helped to bring about changes and reach the goals of supervision to the extent possible. If supervision was conceptualized as a form of practice, then the knowledge and wisdom gained in supervision needed to find its way into the formal body of social work knowledge to be transmitted through education to future supervisors. Practice knowledge needed development based on empirical knowledge and experience. More than half of the student respondents in this study considered their supervisors as good role models and capable of guiding them. The respondents found that their supervisors were possessed of good knowledge and experience in direct field work and were required to update knowledge regularly.

Desai, Anandmala (2003) in her study on ‘Relevance of Social Work Knowledge in Industry’ made an attempt to find out relevance of various subjects of social work training. This study showed that majority of the respondents, who were alumni of Department of Social Work, M. S. University Baroda and working with industrial set-up perceived that the knowledge of social work training gained by them in all subjects like social work methods, social problems, social research, administration, human development and human behavior was contextual, relevant and useful for providing services in Industry.

Roy’s study (2009) on ‘Social Work Practice in India: An Emerging Perspective’ was based on fifteen schools of social work in different universities in India. It had used random sampling
covering 300 MSW final year students and 90 social work educators to study their perception on field work training. He identified and enlisted various social issues that emerged from and were addressed through field work practice. The respondent perceived relevance of field work practice for development of IKBd on regional and cultural reality.

Aside from the above PhD work, an ethnographical study on teacher professionalism by Khora (2008) added to the importance of indigenous knowledge in Indian context. Broad objective of this study was to explore teacher professionalism and classroom processes in the rural areas. The study brought out the existing classroom practices of professional teachers for contextualizing local knowledge. It also brought out some values and ethics which characterized teacher professionalism and the importance of indigenous knowledge and local sub-culture in teacher professionalism in India.

c) International Studies

Social work professionals had an ethical responsibility to contribute to the knowledge base of social work and to share their knowledge at professional meetings, conferences and other academic activities (NASW, 2000). Consequently, international studies in the field of social work were appraised in the course of literature review. These studies were taken for appraisal from the edited books, journals and web sites. Their appraisal indicated that there were few studies on the topics related to social work education such as curriculum development, profile and role of social work practitioners/educators and their contributions in knowledge development by conducting research studies and writing articles.

A study of values and ethics of social work was conducted by Yelaja (1984) globally in 26 social work schools to know how these schools transmitted values to the students. The most frequently occurring element of this study was the role models used by the faculty member to convey the values and ethics of the profession to the students. This study showed that the attitude of faculty towards local people, agencies and society affected the contents of the courses taught by them. It further showed that local knowledge was important for social work training and the educators used indigenous knowledge to the students for effective learning of values and ethics of the profession by the students. However, this study did not relate personal and professional profile of the faculty members to the knowledge imparted by them.

A study of the social work curriculum development in Asia and the Pacific was conducted in 1986 by Asian and Pacific Association for Social Work Education (APASWE). Seven out of 13
schools of social work, which responded in this study considered the curriculum revision as an ongoing process that occurred in response to the contextual changes. However, according to some of them curriculum revision was influenced by the professional associations. The changes that the Asian countries made in their concept of social work education varied. Some moved towards increasing specialization whereas some others deliberately moved away from the western developmental models. A few others also felt the influence of political, institutional and cultural context of social life, Cox and Britto (1986).

Feld's (1988) study was a survey of heads (deans and directors) of accredited master and bachelor programs. Findings from this study suggested that the desired characteristics of new faculty differed across educational institutions. BSW programs mostly required the MSW degree, programs offering higher level education (MSW or PhD) mostly required the PhD degree and programs with doctoral degrees mostly emphasized on the research skills. A similar study by Harrison (1989) included faculty respondents as well as deans and directors. Its findings about variations in the need for the doctoral degree were similar. The need for teaching experience also emerged as important, although less so in large universities. So did the need for publications in refereed journals, especially in those settings where the doctoral degree was offered.

Green and Bently (1994) surveyed the most productive authors of articles in social work journals. Almost 96 percent of the 202 respondents were possessed of doctoral degrees and almost 90 percent were full-time faculty members. Most of the articles published in social work professionals’ peer-reviewed journals were written by faculty members of colleges and universities. The respondents reported that they worked long hours, enjoyed their work and had resources and support for their research and writing activities. They averaged 2.08 publications per year during their career (Green, Hutchison, & Sar 1992). This study covered all important aspects like profile of the faculty members, their role and experiences while producing knowledge base. Similar study by Nair (1981), an Indian educator, discussed earlier, which claimed that social work professionals in India were also making good efforts in developing knowledge to strengthen the education. His study gave idea for conducting qualitative studies on knowledge contribution made by the social work educators.

Six major social work journals were tabulated to produce ranking of the colleges and universities whose faculty made the most substantive contributions to the social work literature. The analysis included 88 articles from the Journal of Social Service Research (9.1 percent), 174 from Social Work (18.1 percent), 113 from Social Work Review (11.8 percent), 139 from the Journal of
Social Work Education (15.5 percent), 187 from Child Welfare (19.5 percent), and 259 from Families in Society (27 percent). This data was useful to faculty and students to review these institutional trends. In addition, these studies not only provided recognition to the colleges and universities having high level of productivity, but also offered a challenge to others who wished to improve their rankings (Ligon, et al 2007).

Marsh and Triseliotis (1996) published their research on social work training which found that 51 per cent newly qualified social work practitioners thought that there was little coverage of social work skills training in their courses. The researchers emphasized the importance of using concrete practice situations in relation to skills teaching and applied teaching.

The research on doctoral studies in social work in UK related some of the findings to other literature and experience of comparative developments in social work education. Social work educators in other countries were struggling with more fundamental questions about the relationship between social work and other social sciences. Unlike experiences in the US, in Europe the extent to which social work was seen as a discipline that contributed research based knowledge to professional practice was different (Lyons 2003). The discussion in UK about the place of doctoral work in social work education and research was paralleled by some comparative studies in Europe.

It is generally not expected of the social work practitioners that they must conduct research and publish to maintain their jobs or to be promoted. However to know their contributions a survey on facilitating writings by practitioners was mailed to practitioners who had published in social work peer-reviewed journals to obtain information about their experiences and to solicit their ideas on what the profession, human services agencies, and schools of social work could do to enhance the ability of practitioners to write for publication. Consequently, there are usually limited incentives for practitioners to engage in writing for publications, and often they do not receive the support and resources that they need to pursue research and writing (Williams & Hopps 1998). This is unfortunate because social work practitioners have much to contribute to the building of the profession’s knowledge base. As noted by Williams and Hopps (1998) “practice abounds with opportunities for testing and observing theory in action and its activities produce hard facts that could result in controlled or descriptive studies”.

Practitioners’ recommended continued collaborative efforts between academic researchers and practitioners and offered suggestions on what social work educators and social service agencies can do to enhance the ability of practitioners to write for publication (Staudt et al 2003). They
suggested that the profession would benefit if practitioners consider dissemination of knowledge as part of professional practice. According to them, the literature had acknowledged the importance of practitioners’ contributions to the profession’s knowledge base. But little was known about what facilitates practitioners writing for publication were getting or what barriers they experienced.

To determine relevance of Social Work Journal, in a survey conducted to understand knowledge utilization, a group of social work practitioners were asked to reflect on the utility of various types of formal information and knowledge and sources of that knowledge. The respondents reported that their primary source of knowledge were the practitioners (69 percent), administrators (9 percent) and researchers (3 percent). Practitioner respondents expressed importance for theoretical knowledge, but gave highest utility ratings to knowledge that helped them solve problems they confronted in every day practice, i.e., information about the effectiveness of a particular social work intervention (Baker, et al 1992). Irrespective of teaching task and involvement in training the practitioners expressed need for theoretical knowledge. They also shared their desire of usefulness of local knowledge in everyday practice (T.Cha, et al 2006). To increase writings and publications by practitioners, information on their motivation and what facilitated them and their ideas to write for professional organizations, social service agencies and schools of social work can enhance the likelihood of practitioners successfully writing for publications.

At global level the teachers were attempting to generate knowledge for social work education online. An online PhD study was conducted by Isabel (2009) on Promoting Global Knowledge Sharing Environment- Development of an on-line Community of practice between Social Work Lectures in UK and India. This study pointed out that setting up of virtual community of practice between lectures in the two universities particularly with emphasis on sharing knowledge based information across two geographically distant departments would be an effective method of generating online knowledge for social work education. The study analyzed the contents and type of knowledge and information shared in collaboration by two institutions. An analysis of participant’s experiences about how they were applying additional knowledge to the teaching and learning arena was presented in this study. As part of the recommendations arising from this study the researcher formulated a model of best practices relating to the setting up of an online community of practice. This model highlighted significant aspects that needed consideration and the roles of significant stakeholders such as facilitators, researchers and participants. It was
recommended that there was much knowledge and information that could be gained relating to the local and global arena whilst physically remaining in our own localities in the global era.

2.20 Availability of Indigenous Knowledge for Social Work Education in India: Highlighting Gaps

- The review of literature in this study showed that Indian social work professionals were aware about the dearth of IKB and made continuous efforts to produce knowledge for social work education and practice from the inception of the profession. However, the indigenous knowledge produced and used as reference is much limited, lacks theoretical background and practice models.

- Some of the important documents such as UGC Review Committee Reports published in 1965 and 1980, Encyclopedia published in 1967 (first edition) and 1987 (second edition), Bibliography prepared in 1997 and Curriculum Reports prepared in 1990 and 2001 are very old. These important publications need to be timely revised and published for fresh references and to understand growth of the profession.

- The only nationwide research study on social work education in India entitled ‘Students, Educators and the Educational processes’ done in 1994 is very important but quite old to use as reference study. Similar studies need to be conducted to update and understand profile and status of ISWE and SWEs at regional and national level.

- Special efforts were made by Desai, M. in the IJSW (1997) issue to compile an Indian bibliography for the period from 1936 to 1996 and examined indigenization of social work literature. The literature was classified into different categories. Such types of efforts need to be made timely to up-date indigenous knowledge.

- Very few, only six scholarly studies are conducted on social work education and practice by the social work educators as their PhD studies (Annexure 1.9.1) such studies on knowledge base for social work education and practice needs to be undertaken more in number by the educators and scholars.

- Review of Literature showed that peer reviewed journals published by the ISWE across the country are around thirteen (Annexure1.9). However, it was noticed that only IJSW was reviewed occasionally to assess the availability of knowledge produced by the professionals for social work education and practice. Similar review of other journals also needs to be undertaken from time to time to assess the quality and contributions of indigenous knowledge produced by the journals.

- Professional associations adequately contributed knowledge by producing research reports, editing books and conference papers up to 1986. Thereafter, the associations are not active
in organizing academic activities and did not produce any knowledge in the organized form.

- Few SWEs had developed a high sense of commitment to their work by developing knowledge to strengthen social work profession. However, amongst them; those who wrote and published were very few.

- Name of same writers with same profile appear repeatedly in the books and journals as authors. Incidentally, these authors were associated with old ISWE from urban area. New young writers from ISWE from the urban/rural and interior areas did not appear in the review of this literature.

- Creative literature and anthology of contemporary short stories on specialized theme to reveal value of an interdisciplinary approach to social work education was developed only once as social work knowledge since inception of social work education. It is expected that, anthologies of this kind in different regional languages may be prepared to meet local need as social work knowledge.

- From the international studies it appeared that even the social work practitioners contributed quite a lot in knowledge development, whereas Indian studies showed that knowledge base was developed by the social work educators alone and practitioners did not contribute in this area.

- There was some material available in the regional language related to social work knowledge. But very little of it was about social work strategies and techniques. Attempts made by faculty members to write in the regional languages can be strengthened further.

2.21 Conclusion

Too often the knowledge generated from practice is not written and published, and hence not available for practitioners, educators and learners to use and further develop in the form a new model or theory. For any knowledge to be valuable in social work, it has to be relevant to the issues regularly encountered in practice. On the other hand, practice also needs to inform knowledge so that existing theories can be revised where they are at odds with the experiences of practice to make the knowledge rich and contextual for indigenous practice.