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P R O L O G U E

India: A Treasure Trove of Social Work !

India, a land rich in culture, heritage, and diversity, stands as a beacon of social work. From ancient times to the modern era, the spirit of altruism and compassion has been deeply ingrained in the ethos of Indian society.

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The Indianization of social work in India refers to the process of adapting social work practices and theories to better suit the cultural, social, and economic context of India. This involves incorporating indigenous knowledge, traditions, and values into social work education, research, and practice. It aims to make social work more relevant and effective in addressing the unique challenges and needs of Indian communities. This could include integrating concepts from Indian philosophy, religion, and community practices into social work interventions, as well as promoting culturally sensitive approaches to working with diverse populations.

Social work practice in India is deeply influenced by the principles enshrined in the Indian Constitution. Several provisions of the Constitution emphasize social justice, equality, and the welfare of all citizens, which align with the core values of social work. For instance, the Preamble of the Indian Constitution highlights the commitment to securing justice, liberty, equality, and fraternity for all citizens. Additionally, the Directive Principles of State Policy (Part IV of the Constitution) emphasize the state's responsibility to promote the welfare of the people by securing social and economic justice. Social workers often advocate for the implementation of these principles through their interventions, such as advocating for the rights of marginalized communities, promoting inclusive policies, and addressing social inequalities.

The impact of Western countries on social work education in India has been significant, particularly in terms of curriculum development, teaching methodologies, and professional standards. Many Indian universities and institutions have adopted models and theories from Western social work education systems, integrating them into their own programs. Additionally, collaborations, exchanges, and partnerships between Indian and Western universities have facilitated the transfer of knowledge and expertise in the field of social work education. However, there has also been a growing recognition of the importance of contextualizing Western theories and practices within the Indian sociocultural context to ensure relevance and effectiveness in addressing the country's unique social issues and challenges. The negative impact of Western countries on social work education in India can include the imposition of Western-centric models and theories that may not fully address the cultural, social, and economic contexts unique to India. This could lead to a lack of relevance and effectiveness in addressing local issues and needs. Additionally, reliance on Western funding and resources may undermine local autonomy and perpetuate dependency. Moreover, the emphasis on individualistic approaches in Western social work may clash with the more collectivist values predominant in Indian society, potentially leading to cultural dissonance and ineffective interventions.

The Bhagavad Gita holds significant relevance to social work in India due to its teachings on duty (dharma), selflessness, and service to others. Social work in India often revolves around principles

of compassion, empathy, and community welfare, all of which align with the Gita's teachings. The Gita emphasizes the importance of performing one's duty without attachment to the fruits of actions, which resonates with the selfless nature of social work. Additionally, the Gita promotes the idea of equality and treating all beings with respect, which are essential values in the field of social work aimed at uplifting marginalized communities and promoting social justice. Overall, the Bhagavad Gita provides a philosophical framework that can guide social workers in India in their efforts to serve society with dedication and integrity.

The Upanishads, ancient texts within Hindu philosophy, can offer valuable insights relevant to social work in India. They emphasize concepts such as Dharma (duty), compassion, and interconnectedness, which are foundational to social work principles. They advocate for the well-being of all beings and promote the idea of serving others selflessly, which aligns with the goals of social work in addressing social injustices and promoting equality and welfare. Additionally, Upanishadic teachings on the unity of all existence can inspire social workers to foster a sense of community and solidarity among diverse populations. Overall, the Upanishads can provide philosophical and ethical guidance that informs and enriches the practice of social work in India.

The Ramayana holds relevance to social work education and practice in India due to its rich themes of duty, righteousness, compassion, and social justice. Its characters and narratives provide valuable insights into moral dilemmas, interpersonal relationships, and community welfare, which can inform social work ethics, values, and interventions. Moreover, the Ramayana's emphasis on service, sacrifice, and the greater good resonates with the core principles of social work, making it a valuable cultural and ethical resource for social work education and practice in India.

A good number of Indian Social Workers have made their significant contribution to Indian Social Work. Today there is a need of accepting their ideologies, methods, theories and practising professional social work in India. Following are the few exemplary social workers who have contributed to social change and socio-economic development and providing social justice in India. These are just few examples, not an ultimate list itself. The time has come to Indianize the professional social work practice with the help of the principles and theories which have the roots in the Indian Socio-cultural and economic fabric.

Mahatma Gandhi made significant contributions to social work in India through his philosophy of nonviolence (Ahimsa) and his emphasis on self-reliance, community empowerment, and social justice. Some key aspects of his contributions include: Gandhi's advocacy for nonviolent resistance against oppression and injustice inspired numerous social movements in India and around the world, including the Indian independence movement. His belief in nonviolent protest as a means of social change laid the foundation for peaceful activism. Gandhi worked tirelessly to uplift the marginalized sections of society, including the untouchables (Dalits), women, and peasants. He campaigned against caste discrimination and untouchability, advocating for the dignity and rights of all individuals regardless of their social status. Gandhi promoted the concept of Swadeshi (self-sufficiency) and encouraged the use of Khadi (hand spun cloth) to empower rural communities and promote economic independence. This initiative aimed to reduce reliance on imported goods and empower local artisans and craftsmen. He has focused on the development of rural areas and advocated for village self-sufficiency. He promoted cottage industries, agriculture, and decentralized governance to improve the economic and social conditions in rural communities. He emphasized the importance of education and worked to promote literacy and social

reform. He established educational institutions, such as ashrams and schools, to provide basic education and promote ethical values among the youth. Overall, Gandhi's philosophy and actions had a profound impact on social work in India, shaping the direction of social movements and inspiring generations of activists committed to social justice and nonviolent resistance.

Shahu Maharaj, also known as Chhatrapati Shahu Maharaj, was a visionary ruler of the princely state of Kolhapur in Maharashtra, India, during the late 19th and early 20th centuries. His contributions to social work in India were significant and diverse: He was a pioneer in implementing social reforms, particularly in the areas of caste and untouchability. He actively worked to uplift the oppressed communities by advocating for social equality and abolishing discriminatory practices. He emphasized the importance of education for all, irrespective of caste or gender. Shahu Maharaj established several schools and colleges, including the Rajaram College in Kolhapur, to provide access to education to marginalized sections of society. Recognizing the importance of economic empowerment, he initiated various programs to provide employment opportunities to the underprivileged. This included land reforms, agricultural development projects, and vocational training programs. Shahu Maharaj supported women's education and empowerment. He encouraged the education of girls and promoted initiatives aimed at improving their socio-economic status. He enacted laws to protect the rights of the lower castes and marginalized communities. His efforts contributed to the legal dismantling of discriminatory practices and the establishment of a more equitable society. Overall, Shahu Maharaj's contributions to social work in India were instrumental in promoting social justice, equality, and empowerment, leaving a lasting impact on the country's social fabric.

Dr. B.R. Ambedkar made significant contributions to social work in India through his relentless efforts to uplift marginalized communities, particularly the Dalits (formerly known as untouchables). Some of his notable contributions include: Ambedkar campaigned against caste-based discrimination and untouchability, advocating for the rights and dignity of Dalits. As the Chairman of the Drafting Committee, Ambedkar played a crucial role in drafting the Indian Constitution, which enshrined principles of equality, social justice, and fundamental rights for all citizens. He advocated for social and economic empowerment of Dalits through education, employment, and affirmative action policies such as reservations in educational institutions and government jobs. Ambedkar founded various organizations like the Scheduled Castes Federation and the Independent Labour Party to provide platforms for Dalit representation and to address their socio-economic concerns. Ambedkar emphasized the importance of education as a tool for social upliftment and established educational institutions like the People's Education Society to provide quality education to Dalits and other marginalized communities. His contributions to social work in India were instrumental in challenging social hierarchies, promoting equality, and empowering marginalized communities. His legacy continues to inspire social reform movements in India and around the world.

Mahatma Basaveshwara, also known as Basavanna, was a 12th-century social reformer, philosopher, and statesman from Karnataka, India. His contributions to social work in India are significant and enduring. He advocated for social equality regardless of caste, creed, or gender. He rejected the caste system and emphasized the equality of all individuals. He founded the Lingayat religious movement, which sought to create a casteless society based on principles of equality, brotherhood, and devotion to Shiva. He established Anubhava Mantapa, a spiritual and philosophical academy that welcomed people from all backgrounds to discuss and learn. This institution promoted education and intellectual discourse among people of different social strata. He emphasized the

importance of women's empowerment and education. He encouraged women to participate in societal and religious affairs, challenging traditional gender norms. He has initiated various social reforms aimed at eradicating social evils such as untouchability, discrimination, and superstitions. He promoted ethical living, compassion, and social justice. Basaveshwara's vachanas (poetic compositions) contain profound philosophical and social messages advocating for human dignity, equality, and social harmony. His teachings continue to inspire social reformers and activists in India. Mahatma Basaveshwara's contributions laid the foundation for social reform movements in India, promoting principles of equality, justice, and human dignity. His legacy continues to influence social work and progressive thought in the country.

Savitribai Phule was a prominent social reformer, educationist, and women's rights activist in 19th century India. Her contributions were numerous: Savitribai Phule was a pioneer in promoting education for women in India. Along with her husband, Jyotirao Phule, she established the first school for girls in Pune in 1848, breaking societal norms and providing access to education for girls. She also worked tirelessly for the upliftment of Dalits (formerly known as "untouchables") and campaigned against caste-based discrimination. She opened a care centre for pregnant rape victims and ran a shelter for upper-caste widows who were ostracized by society. Savitribai Phule initiated literacy campaigns and organized workshops for women from different communities, encouraging them to learn and become self-reliant. She actively participated in social reform movements, advocating for the rights of widows, women's right to remarry, and opposing child marriage. Savitribai Phule authored several poems, essays, and articles addressing social issues such as caste discrimination, women's rights, and education. Her writings inspired many to join the struggle for social justice. Savitribai Phule's contributions laid the foundation for significant social changes in India, particularly in the fields of education, women's rights, and social justice. She remains an inspiration for generations to come.

Shivaji Maharaj made significant contributions to social work in India by implementing various policies and practices that uplifted the welfare of his subjects. He promoted religious tolerance, abolished discriminatory taxes, established administrative systems for efficient governance, and encouraged education and infrastructure development, all of which had a positive impact on society. Additionally, his emphasis on grassroots governance and equitable distribution of resources helped to improve the socio-economic conditions of his people.

Vinoba Bhave, born Vinayak Narahari Bhave, popularly known as Acharya Vinoba Bhave, was a prominent figure in India's social and political landscape. He is best known for his Bhoodan Movement, which he initiated in 1951. The Bhoodan Movement, or Land Gift Movement, aimed to persuade wealthy landowners to voluntarily give a portion of their land to landless peasants. Bhave believed in the principles of non-violence and voluntary land redistribution to address social inequality and poverty in rural India. He travelled extensively throughout the country, walking from village to village, advocating for his cause and collecting land donations. His efforts led to the redistribution of millions of acres of land to landless farmers, providing them with a means of livelihood and promoting economic empowerment at the grassroots level. Additionally, Bhave was a disciple of Mahatma Gandhi and played a significant role in the Indian independence movement. He was involved in various social and political activities aimed at uplifting the marginalized sections of society, including promoting education, advocating for the welfare of tribal communities, and working towards the eradication of untouchability. Vinoba Bhave's contribution to social work in India is profound, particularly through his Bhoodan Movement, which remains an important chapter in India's history of social reform and rural development.

Ramakrishna Paramhansa's contributions to social work in India were profound. He inspired Swami Vivekananda, who later founded the Ramakrishna Mission, an organization dedicated to serving humanity in various spheres. The Ramakrishna Mission has been involved in educational, medical, and relief work, as well as promoting cultural and spiritual values. Ramakrishna's teachings emphasized the importance of service to others, compassion, and the unity of all religions, which continue to influence social welfare activities in India.

Swami Vivekananda made significant contributions to social work in India through his teachings, actions, and establishment of organizations. He emphasized the importance of serving humanity to realize spiritual growth. Some of his notable contributions include: Vivekananda emphasized the concept of "Seva" or selfless service to society. He believed that serving others, especially the less fortunate, was essential for personal and societal development. He believed in providing education to all sections of society, including women and the marginalized. He stressed the importance of empowering individuals through education to uplift communities. Vivekananda founded the Ramakrishna Mission in 1897, which has since been involved in various social welfare activities such as healthcare, education, disaster relief, and rural development. Vivekananda worked towards promoting Indian culture and values globally, which in turn contributed to social cohesion and pride among Indians. He advocated for social reforms such as the eradication of caste system, promotion of gender equality, and upliftment of the poor. He believed in the idea of a socially just society where everyone had equal opportunities. Overall, Swami Vivekananda's contributions to social work in India were profound and continue to inspire individuals and organizations to work towards the betterment of society.

Ghadage Baba, also known as Pandurang Sadashiv Sane, was a prominent social reformer and activist in India. He made significant contributions to various social causes, including education, women's rights, and caste discrimination. He founded schools to promote education among the lower castes and advocated for the empowerment of women through education and social reform. He was also instrumental in organizing movements against untouchability and promoting equality and social justice. Ghadage Baba's work continues to inspire social activists and reformers in India.

Haradekar Manjappa was a prominent social worker in India known for his contributions to rural development, education, and empowerment of marginalized communities. He dedicated his life to upliftment initiatives in Karnataka, focusing on education, healthcare, and sustainable development projects. Manjappa established numerous schools, hospitals, and community centres, improving access to essential services for underprivileged populations. His efforts in promoting literacy, women's empowerment, and environmental conservation left a lasting impact on society, making him a revered figure in the field of social work in India.

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E D I T O R I A L

Bharatiyakaran of Social Work:
A National Movement Towards Decolonization &
Indigenization of Social Work Education

Swami Vivekananda who is considered as one of the most influential spiritual educationists of India has said that "education is not the amount of information that is put into your brain and runs riots there; undigested all your life. The social work education that is imparted in India since 1936 has been only feeding western theories, principles, and methods of social work to our young students without examining its relevance and effectiveness in Indian Context. Unfortunately, the social work institutions/campuses in India have been engaged in the indoctrinating the western imported approach particularly the radical social work, right based approaches in the social work education. Despite various efforts undertaken to Indianize the social work concepts, methods and philosophy, still now the Euro American approaches, methods and philosophy has still remained the core of social work curriculum. The professional imperialism, colonial legacy in social work education in India is continuing since its inception. So, the movement of Bharatiyakaran of Social work education aims to get liberation from the western pseudo-scientific paradigms of social work education. The movement towards Bharatiyakaran of social work education aims to decolonize the western paradigms of social work education, rerouting Indians traditional knowledge systems and redesign the social work curriculum in India. In addition to that it aims to develop Indic models of social welfare and rural reconstruction by promoting original and scientific evidenced based research.

The treatise of 'Bharatiyakaran' is based on three premises- Indianization, Indigenization and decolonization. The Indianization strives to include Indian Principles, models, approaches, and practice of social work while Indigenization allows us to learn from our ethnic, tribal and regional experiences and indigenous innovations in Asian, African and other countries of the world. The decolonization aims at to reject the irrelevant outdated knowledge imposed on social work students in India by Euro American centric scholars. In order to carry out the movement towards Bharatiyakaran of social work education, the proponents of Bharatiyakaran of social work curriculum under the banner of **Bharatiya Samaj Karya Parishad (BSKP)** is undertaking various academic and research initiatives towards decolonization and indigenization of social work education. BSKP is working towards fulfilling the following objectives.

1. To promote, strengthen and restructure the social work profession in general and social work education in particular, based upon Indo-centric values and more particularly to promote Bharatiyakaran of Social Work education.
2. To initiate, carry out, execute, implement, aid and assist activities for growth of social work profession in general and social work education in particular, on a sustained and evolving basis.
3. To help in drafting, creating and suggesting changes in the curriculum, pedagogy and overall social work practice in conformity with basic values and culture of Bharat, incorporating indigenous and Indic social work perspectives and approaches.
4. To suggest and help in creating curriculum containing the lessons from ancient Indian texts and the basic tenets of Hinduism, Buddhism, Jainism, Sikhism and other major religions, the social reform movements, rural reconstruction experiments and philosophy of leading philosophers of Bharat.
5. To work towards creating capability and building capacity to address Bharat specific social problems.

6. To identify the needs and train for skill development in the social work profession and social work education with the aim to make it inclusive, holistic, and relevant to Indian context.

The national movement towards Bharatiyakaran of Social Work education aims towards decolonization and indigenization of social work education. Broadly the movement focusses on to achieve the following objectives.

1. Changing the social work curriculum to make it more inclusive, holistic and integrated. It must expand the philosophical and value base of social work education. The curriculum should be multi-disciplinary and be offered in blended mode by using multiple media technologies.

2. Changing the teaching and practice of social work education- The curriculum should be at international standards incorporating both Indic knowledge systems as well as global knowledge systems in social work. In addition to that the curriculum should be designed in a very scientific and systematic way so that it can develop positive attitude, enhance the knowledge base, comprehension level, application and analytical level, assessment and interventions. The course curriculum should also focus on developing communication skills, independent learning skills, critical thinking skills, responsibility and ethical skills as well as leadership and social skills.

3. Changing the social work research agenda- The goal of social work should primarily be to address the social economic and psychological problems of individuals, groups and communities. The research should lead to developing critical insights as well as addressing the human sufferings and promoting happiness.

4. Developing indigenous literature- The important goal of Bharatiyakaran of social work education is to create indigenous literature from our ancient scripts particularly the scientific and evidence-based practices. The successful experiments and models in the field of social welfare, human emancipation and rural reconstruction also need to be developed and incorporated in the social work curriculum.

5. To contribute to the global knowledge base of social work through original Indic theories and perspectives which are truly universal.

The goal of Bharatiyakaran of social work education is to create a self-reliant and self-sufficient society. Bharatiyakaran of social work is not just a movement but also a process as well as a goal. The Bharatiyakaran of social work is an educative and consultative process where experts from various universities/ fields are consulted regularly for upgradation and revision of social work curriculum. Bharatiyakaran of social work is also a movement which aims to decolonize indianise and decolonize the social work education and practices particularly field work pedagogy with the aims to make it more indo centric by changing the social work curriculum and research agenda. Bharatiyakaran is also a goal to make social work education more relevant and effective to the society.

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Academia and Beyond:
Archiving the Contributions of the Social Work Academics

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Abstract

Indubitably, the profession of social work in India is not a nascent one, but rather a discipline that has traversed through the convoluted journey of 87 long years, replete with persistent debates and queries regarding its knowledge base, methodologies, and introduction in the Indian context. It is noteworthy that the Indian social work professionals have been unwavering in their response to the challenges encountered by the discipline in its process of localization. In the meantime, these professionals have made significant contributions to the pre-existing knowledge base and methodologies of social work, transcending the boundaries of their milieu. Against this backdrop, this research paper aims to provide a succinct exploration of the contributions made by the academics (and non-academic, if any) from the social work fraternity to the discipline and beyond. By drawing from diverse online and offline sources such as publishers' websites, journals, and physical libraries, this paper systematically maps the contributions of academic and administrative figures from social work who have consistently worked towards the betterment of society. Furthermore, to gain a deeper understanding of social work at present, the paper incorporates brief interviews with some of these figures.

Keywords: Social Work Academics, Social Work, Social Work Education, Professional Social Work, Social Work Literature.

1. Introduction:

The roots of social work in India can be traced back to the early 20th century. Being introduced in 1936 as a course, social work entered a formal education system in Bombay (now Mumbai), India. All that was made possible by the efforts of Dr Clifford Manshardt, an American missionary in India and an Indian industrialist Sir Dorabji Tata, which has since grown significantly, culminating in the establishment of the Tata Institute of Social Sciences (renamed in 1944, erstwhile, Sir Dorabji Tata Graduate School of Social Work). At that time, there was a growing awareness of the need to address social problems such as poverty, illiteracy, and disease, giving this brand-new profession a head starts which solely aimed to address these issues through a combination of charity, social reform, and social welfare. The early social workers in India were primarily missionaries and philanthropists. They focused on providing relief to the poor and the sick, and on promoting education and sanitation. However, as the profession evolved, social workers began to

adopt a more holistic approach to social problems. They began to focus on social reform and social justice, and to develop a more systematic and scientific approach to social work. As social work started gaining traction, academics and practitioners felt the need of more contextual and compatible theories and knowledge base, resulting in a perpetual dialogue on its heavy influence of the west. Currently, social work is taught as undergraduate and postgraduate course in around 500-600 schools (Bodhi & Tripura, 2013; Bhatt & Phukan, 2015), although there are no official numbers from any accrediting or regulating body. Despite all the progress over more than eight decades of its existence as an academic course and a profession, social work is still ensconced by the broad questions of its applicability, compatibility, standardization, and localization.

This paper seeks to examine the contributions of social work academics to the field of social work academia in India and beyond. Specifically, the paper aims to explore the significant contributions made by social work academics to the development and establishment of the profession as it exists today. The interviews conducted subsequently helped gain insight into the educators' perspective on social work today.

2. Western Influence: The Breaking Point:

Sufficient scholarly literature exists on the history of social work in India, its establishment as an academic discipline (see Mandal 1989; Bodhi, 2011; Dash, 2017; Mandal, 1989; Patel, 2001; Shukla & Dash, 2020) and how Manshardt endeavoured to contextualize social work by drawing on his ten years of experience in social work in Bombay city. The influence of the West on social work education in India grew gradually as more faculty members arrived in the country to train Indian social workers. The colonial era social work education in India (1936-46) had a generalized curriculum. In the post-independence era, specialized courses became more prevalent due to the American influence and perceived needs (Desai, 1985). Moreover, the period of second world war also witnessed the rapid transfer of western knowledge to train social workers and strengthen social work education in South Asia, which reinforced the Eurocentric element in the South Asian social work curriculum (Desai, 1985). The multifurcation of social work into specializations under foreign experts led to the development of a profession with a curriculum that was heavily influenced by the West (Jaswal & Pandya, 2015), ultimately taking shape of a perennial debate on the contextual aspect of social work knowledge base and our ability to indigenize it. The rigidity and the narrowness of the literature of the West imposed and barred the practitioners from exploring anything new directly from the field. The assumption of "one size fits all" has hampered social work's capacity to address the issues of trans culturalism and diversity. The transcultural practice demands cultural competence; that can only be attained by understanding the cultural values and knowledge blended with self-reflection while being reflexive (Khan, 2022, p.7).

Social work as a professional practice is inherently contextual and continually strives to provide solutions to local problems. Given its inherent nature of addressing local issues, it is crucial for social work to be culturally sensitive and grounded in local contexts.

3. The Quest for the Indigenization of Social Work:

In the aftermath of India's independence in 1947, there was a growing awareness that social work education needed to be more responsive to the local context and needs. The focus shifted towards developing a curriculum that was relevant to the Indian socio-cultural context (Jaswal & Pandya, 2015). The need to indigenize social work education was emphasized in the UGC first review committee report in 1965, which stated…

… "It is observed that the schools rely almost entirely on foreign, especially American books in teaching these courses. If teaching in this area is to be organised on a satisfactory basis it would be necessary to build up case records based on the experience of workers in India…The indigenous social and cultural factors must necessarily affect the nature and dimension of the problems faced by individuals, groups and communities and courses dealing with methods of working with people must take account of these."

Despite the emergence and popularization of specialized courses in social work education, such as medical and psychiatric social work, rural development, and community organization, there has been a long-standing debate around the indigenization of social work literature (Jaswal & Pandya, 2015). This debate centres on whether social work education and practice in India should be based on western theories and models or should be rooted in the Indian socio-cultural context. Proponents of the western model tend to believe that social work is a 'universal' profession with a standard knowledge base and theories (Gray, 2005), but they fail to question its transferability across cultures and languages where they are being transferred (Yunong & Xiong, 2008).

On the other hand, proponents of the indigenization of social work literature argue that social work education and practice should be rooted in the local (here, Indian) socio-cultural context. They believe that the western model of social work is not appropriate for India, as it does not consider the country's unique cultural and social factors. They argue that social work education in India should focus on developing theories and practices that are based on local knowledge and are relevant to the Indian context (Jaswal & Pandya, 2015). Within the realm of social work, a significant amount of scholarly discourse has been devoted to critiquing our inability to effectively indigenize the profession (Nagpaul, 1967; Thomas, 1975; Jaswal & Pandya, 2015). Transferability, appropriateness, and the adequacy of the readily available western knowledge has been contested by the academicians sporadically (Hammoud, 1998; Gray 2005; Dash 2017) on the grounds of it being contextually different, hence non-universal. Nadkarni (2010) raised concerns over the slow pace of recognition of professional social work and the quality of social work education in Asia. Furthermore, social work has been called out for being a semi-profession (Nair, 2015), which was developed in India without giving the due considerations to India's cultural, economic and social differences (Thomas, 1975). Iyer (1969), on the mindless hoarding of the western values, concepts, methods and techniques commented- like a foolish fish, we seem to have swallowed, not only the hook, but the whole line and sinker too (p. 36).

Moreover, academics have repeatedly emphasized the need to introspect on the cultural, traditional, and social aspects of India to derive a relevant and contextual understanding of social work in the country (Pandya, 2016; Dash, 2017; Dash et al., 2020; Shukla & Dash, 2020). But such calls towards the indigenization of social sciences in Asia remains in a reactive phase, as the lack of a unified approach to the conceptualization of indigenization has resulted in disparate and divergent emphases amongst proponents (Atal, 1981). Such discourses highlight the ongoing divide within the social work community, as well as the persistent disconnect between theory and practice, which has impeded indigenization. Despite significant academic discourse on the importance of incorporating indigenous knowledge and practices into social work, there has been a limited translation of this into practice. This has resulted in a gap between the theories espoused in academic circles and the realities of everyday social work practice. Scholars have argued that the profession has not adequately embraced indigenous knowledge and practices, resulting in a lack of culturally responsive services and interventions, reducing social work to a semi- profession. Mukundarao (1969) argues, despite the consensus among professionals and scholars about the necessity of incorporating cultural elements in professional social work, a major issue that persists is the difficulty in recognizing these cultural elements and assessing whether they align with the theory of change. Additionally, there is uncertainty about the possibility of integrating these cultural elements into professional practice. There is an inherent issue of materialisation and incorporation of these cultural aspects to the curriculum as cultural base implies a plethora of ideas, symbols, beliefs, sentiments and value forms and for them to be incorporated, they must first be disentangled from the ethnocentric biases and seen through a lens of their enrichment value to the pre-existing theoretical framework or constitution of novel indigenous theories.

Notwithstanding all the concerns and issues, there have been efforts to indigenize social work education in India, which have included the growth of fieldwork practice and the development of the profession as a whole (Banerjee, 1973; Dash et al., 2020). However, the profession still faces credibility issues, and there is a need to develop indigenized ethical standards to enhance its effectiveness in addressing the country's diverse and complex social problems (Reamer & Nimmagadda, 2017).

4. Methodology:

This research was conducted in *two phases.* The first phase involved the exploration and identification of social work literature and contributors. To identify key individuals in the field of social work, the research reviewed available literature and catalogues, including prominent publishers, journals, and textbooks in social work in India. By examining the available documents, this research aimed to acknowledge contributions to social work in India. Upon the initial exploration of the documents (classified as secondary data), the emergent subjects were classified under four broad themes, namely:

1. The social work textbook and knowledge base development.
2. The development and strengthening of proactive social work associations.
3. The development of the fieldwork module and program.
4. The administrative services.

Subsequently, following the second phase which involved sending invites for the interviews to 26 academicians and practitioners using purposeful sampling to understand their perspective of the development of social work in India. 20 academics agreed and gave time. Semi-structured interviews were conducted with the social work academicians to gain insights from their engagements and experiences. Experienced academicians are familiar with current issues and challenges with Indian social work and their perspectives and understanding towards the topic would be enriching and insightful. Also, the primary objective of this sampling is to intentionally choose participants, sites, documents, or visual material that can aid the researcher in comprehending the research query and the problem at hand (Creswell & Creswell, 2018).

5. Themes from the Phase One: Exploring the Literature:

The initial exploration for this study involved a thorough exploration of the catalogues of four notable Indian publishing houses, as well as a review of the online issues of social work journals published by universities in India. For example, the Indian Journal of Social Work[1] published by TISS, Perspectives in Social Work published by Nirmala Niketan[2] were explored to map the trend. Although Perspectives in Social Work is an offline-only journal, a comprehensive catalogue of their publications is available on their website, which was thoroughly reviewed. When needed, the profile of academicians was also explored.

5.1.1 The Social Work Textbook and Knowledge Base Development:

Soon after the foundation, TISS started publication of its flagship journal titled Indian Journal of Social Work (IJSW) in 1940, and it is published quarterly ever since. This marked the beginning of the dissemination of Indian writings within the social work domain. As the realization of incompatibility of western knowledge grew, the demand to indigenize social work writings intensified, drawing the attention and efforts of the then academicians to make social work literature more contextual hence indigenous. Seminal writings of prominent academicians like Gore, B. Mehta, Mukundarao, G.R. Banerjee, A. Desai, S. Pathak, Kalyan Mandal, Hans Nagpaul and, Murli Desai has given a framework and direction to the discourse of indigenization and the development of indigenous knowledge base. Their writings have appeared on many national and international platforms and still hold relevance to the social work education. While analysing the trends of publication in the IJSW, Vijayalaksmi et al., (1996), establish that less than a third of the articles published from 1970-1990 were written by social work professionals. Also, the number of articles published on social work profession in IJSW showed a drastic downtrend from 1986-96, whereas the publication of books has gone up from 1976 (Desai, 1997). Although book publication has taken the momentum in the early 1960 marking the publication of some important books on social work

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[1] A quarterly peer-reviewed journal publishing since 1940. The contents of the journal have been digitalized. All the volumes and issues are available online through mostly are subscription based and paywalled with nominal charges.

[2] List of Publications on Perspectives in Social Work since 1984, College of Social Work (Autonomous), Nirmala Niketan, Mumbai

https://cswnn.edu.in/sites/default/files/users/user23/Publication%20List%20of%20Perspectives%20in%20Social%20Work-Final%20Updated-17-3-2023.pdf

like *Introduction to social work* by Dr. Dharam Paul Chowdhay (1964), *Methods of Fields of Social Work in India* by Dr. K. K. Jacob (1965), *History and Philosophy of Social Work in India by* Prof. Wadia (1961) and *Towards a Philosophy of Social Work in India by* Dr. Dasgupta (1967) Prof. M. S. Gore's *Social Work and Social Work Education* (1965) is one of the early books presenting a detailed picture of social work education in India. Gore, in his book captures and questions the relevance of Indian philosophy of social work and identifies the two philosophies namely, personal and social operating within the social work milieu and differentiates them based on how they see the social issues. *Social Work in Urban India*, authored by Hans Nagpaul in 1996 is a detailed account on social work conceptions and urban social problems. It suggested that the existing social work education is based on American social work education which requires total reorganization and in doing that, it should develop social administrative perspective to train welfare personnel for different level of practice.

Mukundarao studied the teachings of the *bhagvad gita* and their implications for social work and argued that we cannot overlook the Indian value system and it's 'cultural base' while doing or understanding social work (see Mukundarao, 1969). Similarly, G. R. Banerjee has published articles in the IJSW about social work on the Indic concepts of *Karma, Kalyan, Dharma, Ahimsa* and *Sanskara*. Her work was compiled as a book of 28 chapters and published by TISS in 1972.

The period from 1970-1990 has witnessed a spike in the contribution to social work books, some important scholarships published during that time include *Community organization in India* by K. D. Gangrade (1971), *Social Work Perspectives on Poverty* by R. R. Singh (1980), *Social Work and Social Action* by H. Y Siddiqui (1984), *Social Aspects of Development* by M. S. Gore (1985), *Creative Literature* (1979) and *An Anthology of Short Stories for Social Work Education* by Manu M Desai (1985), *Social Work Education and Practice in India* by T. K. Nair (1985), *Social Action Through Law* by P.K. Gandhi (1985), *Field Work in Social Work Education* by R. R. Singh (1985), and *School Social Work: Emerging Models of Practice in India by* Anjali Gandhi (1990). Gandhi's influence on Prof. Gangrade can be easily seen through his scholarly writings.

Majority of the books published around 1980-1990s were compilation of papers presented at seminars on various aspects of the profession (Desai, 1997). Meanwhile IJSW published four special editions[3] in 1967, 1975, 1993 and 2004 on *Thirty-three years of social work education*, Field *work supervision, Social Work profession in Asia* and *Social work knowledge development and dissemination* respectively.

Many institutional efforts were also put (see Adaikalam, 2014) from 1960 onwards for the promotion and maintenance of standard education of social work and production of literature in social work. Some of the efforts include UGCs' first and second committee report on social work in 1965 and 1980 respectively. Moreover, the encyclopaedias on social work were published twice

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[3] IJSW has published more than 4 special issues but those were based on different social problems and issues. The four accounts are registered only to acknowledge the efforts to produce scholarship in core social work theories, education and methodologies.

by the Planning Commission, first in 1967 and in 1987 which did not go well with the social work fraternity and faced criticism from the scholars for being too American. The encyclopaedia has its title, code of ethics, curriculum policy statement and the definition of social work practice borrowed from the USAs encyclopaedia published by National Association of Social Workers (NASW) and other policy documents of social work from the US. Even the content and the citations in the encyclopaedia were borrowed primarily from the US (Nagpaul, 1993).

Murli Desais' *Ideologies in Social Work* (2002) and *Methodology of Progressive Social Work Education* (2004) are the two very insightful books that stay relevant to date. While the first book provides a comprehensive account of the Indian and western ideologies and their relevance to social work, the latter one is a sourcebook weaved around the curriculum, teaching-learning and the knowledge development. Prof. Desai, a prolific scholar, has published extensively on the issues of social work education and training. Her expertise has led to her appointment as a member of the editorial boards of numerous international and national journals. Recently, she co-edited a book titled *Child-Centred Social Work in India*.

The year 2007 marked a historic milestone for social work as an academic discipline, as IGNOU[4] opened the first-ever School of Social Work offering open and distance learning (ODL) programs. This development made it easier for individuals to pursue social work studies on a part-time basis. Prof. Gracious Thomas, the founder of the School of Social Work at IGNOU, is an eminent academician who has held positions at NABARD, Indore School of Social Work, and served as the director of the National Centre for Disability Studies and the School of Continuing Education at IGNOU before founding the SOSW, IGNOU. With the opening of IGNOU, the production and dissemination of high-quality, indigenously developed self-instructional materials and the utilization of a multimedia approach for imparting social work teaching and training in both English and Hindi has become possible.

In 2010, Datar et al. responded to the increasing demand for an indigenous textbook for social work educators and students with the publication of an edited book through the Karve Institute of Social Service titled *Skill Training for Social Workers: A Manual.* The book provides method-linked skills through concrete exercises, making it a unique and valuable resource. It contains role plays, songs, street plays, and case studies that provide insight into working with people and groups. Shankar Pathak's writings on social policy, social change, development, and social work were compiled into two books: *Social Work and Social Welfare – A Historical-Cultural Perspective* (2012) and *Social Policy, Social Welfare and Social Development* (2013). The former traces the transforming concepts of social welfare and social practice in India from Vedic times, while the latter establishes an understanding of social change, social development, and social work while focusing mainly on social policy and welfare. One part of it also discusses aspects and issues around social work.

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[4] Indira Gandhi National Open University (IGNOU) established in 1985 under IGNOU Act 1985 is the first university offering open and distance learning courses in Social Work.

Prof. Brij Mohan, a veteran social work academician, has made significant contributions to social work academia through his thought-provoking and critical writings on social development, social policy, and social work, which include authored books and journal papers. Prof. Mohan's work, *The Future of Social Work - Seven Pillars of Practice (*2018), presents debates around the internationalization of social work practice. He foresees major changes in the future of social work practice due to technological advancements, human-robot relationships, and the popularization of digital culture. Through his work, Mohan pushes us to imagine social work in a futuristic society while keeping humanistic values at the centre. *Development, Poverty of Culture, and Social Policy* (2011) and *Global Frontiers of Social Development in Theory and Practice* (2015) are some of his other notable contributions. Additionally, he has served on the editorial boards of many national and international journals and is currently the editor-in-chief of *Social Development Issues*, a triannual journal published by the International Consortium of Social Development (ICSD).

Academics such as Prof. Abraham Francis and Prof. Manohar Pawar have also made significant contributions to international scholarship through their national and international publications. Prof. D.K. Lal Das, who has published extensively on research methods in social work, authored several books, including *Designs of Social Research* (2005), *Research Methods for Social Work* (2008), S*amajik Shodh: Siddhant avam vyavhaar (*Social Research: Theory and Practice) (2017), *Practice of Social Research: Social Work Perspective* (2017), and *Social Work Intervention Research* (2022). Moreover, in the context of growing realization to decolonize social work, Dash et al. contributed an edited collection on the Indian aspect of social work Published by Routledge, Taylor and Francis titled *Indian Social Work,* which became the first such international title on Indian Social Work. Their work has reignited an overdue discourse on decolonizing and Indianizing social work, arguing that the current knowledge base is still replete with Western ideas, and we should move towards a more local, contextualized, and relevant social work, or the "Indianized" social work (Dash et al., 2020a; Dash et al., 2020b). Additionally, in 2022, Prof Bishnu Mohan Dash contributed significantly to social work education by editing pioneering textbook on social work titled *Introduction to Social Work* published by Sage, which is probably the first text book published by an Indian Social work educator in the field of social work.

5.1.2. The Development and Strengthening of Proactive Social Work Associations:

In 1961, Dr. J. M. Kumarappa, the then director of the Tata Institute of Social Sciences, proposed the idea of establishing professional associations at the annual meeting of the Indian Conference of Social Work (now Indian Council of Social Welfare) (Nanavatty, 1997). This led to the establishment of the Association of Schools of Social Work in India (ASSWI) and the Alumni of Schools of Social Workers, which was later renamed the Indian Association of Trained Social Workers (IATSW). Dr. Shankar Pathak was a founding member of IATSW and served as the first president of the Delhi branch. IATSW also published a journal called Social Work Forum. During the 1970s, ASSWI published several professional publications, but its influence declined in the 1980s. Also, in 1970, Dr. R.K. Upadhyay and his colleagues at the Department of Psychiatric Social Work, Central University of Ranchi, established the Indian Society of Psychiatric Social Workers (ISPSW). The society underwent a name change to the Indian Society of Professional Social

Workers in 1988 in Kolkata due to the increased participation of educators, practitioners, and researchers from various social work domains. Although it is the oldest social work association in India, it recently underwent a split, resulting in two separate organizations. The recent organization, *Bhartiya Samaj Karya Parishad (2018)*, led by Prof. Siddhegowda, Prof. Dash, and Prof. Kanagaraj, is primarily driven by an academic pursuit to fortify the foundation of Indian Social Work. Bhartiya Samaj Karya Parishad is at the forefront of advocating Bhartiyakaran or the Indianization of social work.

Other professional social work associations were founded in subsequent years, including the Karnataka Association of Professional Social Workers (KAPSW) in 1978, the Professional Social Workers' Association (PSWA) in 1985 in Chennai, the Bombay Association of Trained Social Workers (BATSW) in 1989 in Mumbai, the Maharashtra Association of Social Work Educators (MASWE) in 1993, the National Association of Professional Social Workers in India (NAPSWI) in 2005 in New Delhi, the Kerala Association of Professional Social Workers (KAPS) in 2013 in Kottayam, and the Association of Professional Social Workers and Development Practitioners (APSWPD) in 2014. In October 2015, India was admitted to full membership in the International Federation of Social Workers (IFSW) with the formation of the India Network of Professional Social Workers' Associations (INPSWA).

Prof. Nadkarni served as the president of the Bombay Association of Trained Social Workers for two terms from 1994–1998, and Vice President for two additional terms from 2011–2015. Prof. Surendra Singh was the founder president of NAPSWI, which claims to be one of the largest member-based organizations of professional social workers in the country. To revive ASSWI, Prof. Nadkarni was instrumental in establishing the Indian Association of Social Work Education (IASWE) in 2013, but it has not been able to achieve the same level of success as ASSWI. Prof. Ambadas Mohite was the founding president of MASWE which is one of its kind organizations that gives membership to teaching, non-teaching, library staff of social work colleges/ departments in the state of Maharashtra.

Apart from founding and leading social work organizations in India, many social work academicians have served in positions and founded international organizations. Prof. Armaity Desai, a seasoned social work academic, was the founding president of APASWE (Asian and Pacific Association for Social Work Education), a consortium of 283 schools of social work from 20 countries, aimed at exchanging information and resources, creating a community of social work educators and researchers, and being the voice of social work to society. Prof. Nadkarni, the founding dean of the School of Social Work at TISS, Mumbai, served as the Secretary General of the Family Planning Association of India (2001–2002) and She was elected as a member-at-Large of the Board of Directors of IASSW in 2008, and as President from 2012 to 2016[5]. Prof. Nadkarni was also a founding member of the Social Work and Health Inequalities Network, a global association of more than 300 social work educators, managers, policy makers, practitioners, and allies from 22 nations sharing a common commitment to combat the causes and consequences of

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[5] Official website of IASSW https://www.iassw-aiets.org

unjust and damaging, socially-produced health inequalities[6].

Prof. Manohar Pawar, another acclaimed social work academic is the president of the International Consortium of Social Development (ICSD), which is an organization of practitioners, scholars, and students in the human services. It was started in the 1970s by a group of social work educators to respond to pressing human concerns from an international, interdisciplinary perspective. The organization seeks to develop conceptual frameworks and effective intervention strategies geared to influencing local, national, and international systems. It is committed to creating peaceful solutions to the problems of survival at the local, national, and global levels.

5.1.3 The Development of the Fieldwork Module and Program:

Fieldwork is a critical component of social work education, and plays a pivotal role in developing knowledge through experiential learning. It is widely acknowledged as the signature pedagogy of social work (CSWE, 2008), and is considered as the *learning-by-doing* aspect of social work education (Pathak, 1975). Prasad and Vijayalakshmi (1997) suggest that incorporating field practicum into social work education in India is crucial in facilitating the comprehensive development of students, and reorganizing existing social work school programs is necessary. They also recommend providing orientation to field instructors and social work educators regarding modifications made to field instruction. Without these measures, the present state of field instruction will persist with no alteration to the inputs it provides. Kapoor (1961) notes that fieldwork gives an indispensable opportunity to provide supervised practice in the application of theoretical methods of social work (p. 114). The NAAC Self Study Manual on Social Work (2005) recommends that fieldwork should occupy a minimum of 33% of the total marks, and students should spend 15 hours per week doing fieldwork. Despite its pivotal role in developing the understanding of the learner, fieldwork remains largely unexplored and under-researched. Initial writings on fieldwork focused more on its importance rather than how it should be done and the problems that students face while performing their duties in the field (Kapoor, 1961; Khinduka, 1963; Pathak, 1975). Dash (2017) laments over the lack of indigenous social work literature on fieldwork models, methods, skills, competencies, and techniques in India, and emphasizes the missing link between theory and practice. Tirmare (2013) highlights the issue of meagre scholarships and doctoral studies on social work education, noting only six studies on social work education were done until 2009, and upon searching Shodhganga (a doctoral thesis repository), it is found that thirteen doctoral theses have been submitted on social work education till date. The problems identified by doctoral researchers have a common thread, namely, a lack of literature on fieldwork due to the failure to develop indigenous practice models for fieldwork practice, leading to dissatisfaction among fieldwork trainees and supervisors. Furthermore, the absence of proper guidelines for fieldwork interventions makes the fieldwork experience a challenge for trainees (D'souza, 1978; Lawani, 2002; Roy, 2009, Saju, 2016). Indigenous literature on fieldwork is also scarce, with Prof. R. R. Singh (eds.) *Field Work in Social Work Education: A Perspective for Human Service Profession* (1985) among the earliest writings on the subject. Recent writings on fieldwork in social work include *Social Work Practicum* (2010) and *Field Work in Social Work - Learning by Doing* (2014) by Siddegowda, Y.

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[6] Social work health inequalities network, official blog https://blogs.coventry.ac.uk/swhin/swhin/

S., *Field Work in Social Work Education: Contemporary Practices and Perspectives* by Dash, B.M. and Roy, S (eds.) 2016, *Field Instruction in Social Work Education: The Indian Experience* by Nair, Juvva, and Nadkarni (eds.) 2020, and *Field Work Training in Social Work* by Dash, B.M. and Roy, S (eds.) 2020, Routledge, Taylor and Francis. Despite an increase in recent scholarship on fieldwork, literature on fieldwork supervision, methods, and models remains limited.

5.1.4. The Administrative Services:

Prof. Armaity S. Desai, an accomplished social work scholar and professor, held the position of chairperson of the UGC from 1995-99. She also served as the director of TISS from 1982-95, and was the convenor of the UGC review committee for social work education in India from 1975-77. Prof. Desai has held various administrative positions throughout her career. Prof. Gore, a Padma Bhushan awardee and a veteran social work academic was also the chancellor of Jawahar Lal Nehru University, New Delhi. Prof. K. V. Ramana, a social work professor and ardent academic, served as the vice chancellor of Andhra University from 1988-1991. He also became the chairman of the Rotary Club of Visakhapatnam in 1979. Prof. Surendra Singh, a strenuous academic who has taught social work at the University of Lucknow for over four decades, held the position of vice-chancellor of Mahatma Gandhi Kashi Vidhyapeeth, Varanasi from 2003-2006. Similarly, Prof. Y. S. Siddhegowda, a sapient scholar, served as the registrar of the Music and Performing Arts University and Karnataka Sanskrit University before his appointment as vice chancellor of Tumkur University, Karnataka.

In addition to these administrative positions held by Prof. Desai, Prof. Ramana, Prof. Singh, and Prof. Siddhegowda, there are several other social work graduates and academicians who have held administrative positions beyond the academic arena. These include Kapil Mishra, a graduate of Delhi School of Social Work (also the Department of Social Work, University of Delhi), a politician from the BJP, and an ex-MLA. Anupam Hazra, an ex-MP from All India Trinamool Congress, and Prof. Manoj Kumar Jha, a seasoned academician from Delhi School of Social Work, also an MP for Bihar from Rashtriya Janata Dal.

5.2. Themes from the Phase Two:

The second phase of this research project encompasses the data collected from interviews with social work academics from across India. To analyse this data, a semantic coding approach with a deductive orientation was employed. *Semantic codes were utilized to capture explicitly expressed meaning, staying true to the language of the participants or the overt meanings of the data* (Braun & Clarke, 2022, p. 84). The deductive orientation was driven by research questions or theoretical concepts to understand the dataset. Theory is essential in both approaches as it provides a foundation and analytical power (Braun & Clarke, 2022). The transcription process was completed manually, and subsequently, the emerging codes were grouped into themes. Ultimately, three mutually exclusive themes were identified:

1. The nature of social work: Indigenized, yet?
2. The fieldwork.
3. General concerns around social work.

5.2.1 The Nature of Social Work: Indigenized, Yet?

Eighty-seven years ago, in 1936, social work became an academic discipline in India. However, since then, its knowledge base and theories have been criticized for being too Western and therefore incompatible with the rich Indian culture. Moreover, it is argued that social work in its contemporary and western- modernist form has ignored and failed to imbibe the rich Indian history and culture hence is totally outlandish to the local context. Inquiries into indigenization have yielded similar responses, as noted by one academic.

"There is one and very straight answer to your question…. No, we have not indigenized yet and as far as I can see, we have made no substantial efforts to do so. Any efforts, however were made, felt short to bring out any change. For instance, one day I was exploring some literature for research and every scholarly writing I have seen has 90-95% citations of the western authors. Why are we still dependent? Or we have failed to produce any scholarships that we can refer? We, till date are the mouth pieces of the western literature and we are echoing what they write and speak. We are still dependent on the west, and anyone who denies it is simply not ready to accept the fact."

In the Similar Line of Argument, Another Academic Commented:

"Indigenized or not, my question to you is how many of the social work graduates have you seen opting for a private practice? Social casework, groupwork, and community organization is taught like a primary aspect and flagship content of the social work course. How many times have you got the opportunity to do casework or groupwork? We need to go back to the basics to understand the underlying problem. It is simply not about having indigenized or not! You should ask if have we realised that what we are teaching has minimal relevance to field? For that matter, people say students are studying that and are getting good jobs and they do not find much of the compatibility issues…I say people without social work degrees are also doing social work…somehow, they are managing to do better than us… so? Shall we shut our courses? We need to realise the problem first to seek the solution. A lot is left for us to do."

It should be noted that social work fraternity, when it comes to the indigenization, does not find itself on the mutual ground. Everyone has their own understanding of indigenization as the term and as a process. While some believe that we have indigenized and a lot has been reframed and changed in the curriculum, the rest do not agree with this idea of indigenization and they still believe most of the content is mindlessly borrowed and hoarded from the western literature that hold very less to no significance to the Indian milieu (Singh, 2020). In the response to the question of Indigenization, 18 out of 20 academics agree that we have not indigenized.

Speaking on the Contextual Grounds of India and The Nature of Social Work, An Academic Opined:

"With its diverse and affluent cultural legacy, India stands as one of the oldest civilizations in the world. This is the country of spiritualism. The concepts like *Dana, Karma, Dharma, Kalyan* are all in the roots of Indian culture. India is the land of social reformers like Raja Rammohan Roy,

Swam Vivekananda, Mahatma Gandhi, B. R. Ambedkar. Their work has an inherent model and style but we did not pay any attention to them because we have a ready-made curriculum from the west which we have got and now we are feeding our students. Don't you think we can weave a more contextual and Indianized social work by focusing on the Indian culture and taking notes of what our revolutionaries have taught us? Apparently, in the hands of western-ready-made literature, we have become so comfortable that we do not want to contest this idea."

Nevertheless, an academic agreeing that we have indigenised sufficiently posited:

"Yes, I believe we have indigenised a lot and we are still making efforts to make our curriculum more contextual. Why do you think social work as an academic discipline still exists and is taught in the universities if it is not contextual or indigenized. You can explore the past syllabi of prominent universities and you will notice the change these universities have made in their curriculum. All those efforts were to bring social work in-line to the current needs."

It is evident by the above statement as how our understanding towards indigenization varies. For some, indigenization carries a meaning limited to the wide acceptance of the knowledge base whereas the rest attempt to find the context and compatibility in terms of the populace in question. Banerjee (1972) has made one of the first attempts to see social work through the Indian lens which was read and accepted widely but somehow did not find its place in the curriculum. There have been several concrete attempts to indigenize social work (Gore, 1965; Dasgupta 1968; Banerjee, 1975; Desai, A., 1985; Desai, M., 2004) to make social work more Indian but these efforts could not become a force strong enough to alter the existing knowledgebase of the social work. Moreover, social work educators and practitioners of today are acknowledging more and more that having a single, overarching indigenous social work knowledge base is not feasible. (Bodhi, 2011).

5.2.2 The Fieldwork:

The fieldwork, as aforementioned, is the essence and the most unique aspect of social work education. It provides hands-on experience for learners to understand problems and learn how to deal with them, manage them, and most importantly, solve them. The fieldwork experience is overseen by an expert - a supervisor with super-visionary experience. Often, trainees find themselves in difficult situations, and it is the supervisor's task to guide them through the problem-solving process and teach them how to become independent. However, sometimes a trainee may encounter a problem that they are unable to solve, and due to the unfavourable ecosystem around them, they may become stuck, and the overall purpose of the fieldwork learning can be defeated. These problems generally arise from two primary reasons: 1) the overall nature of fieldwork learning is challenging and requires patience, and 2) there are no resources available to help in case of a roadblock. The lack of a supervision manual, model, or theories exacerbates this problem. One academic has aptly noted the gravity of this issue:

"The fieldwork exposure has been reduced to trips and strolls in most of the schools of social work. What else can you expect when you do not have a manual or, for that matter, a framework. Fieldwork is existing just because it has been iterated that it is an important part of social work curriculum. Neither the instructor has any idea how to train the student, nor the student bothers

to question his exposure to fieldwork. There are handful of schools that I know do not have fieldwork program… I will not give you the names but if you will explore, you will also find the hopeless condition of fieldwork. There should be clear guidelines about how to do fieldwork in different arenas and what are the responsibilities of a fieldwork supervisors."

It is noteworthy that the UGC's second review report (1980) states that 'field instructors must be persons of tested knowledge, experience, and ability to teach in a practice situation' (as cited in Prasad & Vijayalakshmi, 1997). However, the report did not make any specific reference to teacher development programs for field instructors, either agency-based or school-based (Prasad & Vijayalakshmi, 1997: 71). Hence, the connotation of the term 'field-instructor' still contains ambiguity. The roles of field instructors, how they are supposed to train the fieldwork trainee, what modules they must follow, and what is expected of their role as a field supervisor remain bedim and are largely subject to one's interpretation of their role as a 'field-instructor'.

Another Educator Upon Being Asked About the Picture of Field Work in The Schools of Social Work Commented:

"The fieldwork has been reduced to mere ritual. In the absence of any strict guidelines the fieldwork has no meaning to it nowadays; and I can say this in very general terms and all the schools of social work are the same. In the name of supervision, they only get signatures and approvals for their projects and work. The conferences, in the absence of a framework is becoming more of a writing exercise where the supervisor is seen focusing more on the writing tones and grammar than on the student's fieldwork experiences and issues…"

He went on asking, "Can you name any of the books or authors that you referred to while doing your fieldwork?' In the absence of guidelines and a framework, whatever you did is acceptable. However, when I go to different schools to take viva, the real picture is revealed. Students' diaries are filled with reports that they cannot explain, and they have no idea about the processes of field interventions. Therefore, I advocate for a weekly theoretical class on fieldwork. With this, students will have an idea of what they need to do and, most importantly, how to approach the field. By introducing a theoretical class, the concurrent fieldwork can be shifted to the end of the semester and can be completed in one go for clarity and continuity of ideas…"

One Educator on the UGC Recommendation Reports Added:

"Those reports should not be referred, as they cease to have much relevance to the contemporary social work education… The second review committee was set up when we had around 30 schools of social work, now we have more than 500 schools of social work, how can you still find those reports even valid? Those are outdated and obsolete… The recommendations of the third review committee did not publish… and I am shocked that no questions were raised… Now, for what you have questioned… UGCs' recommendation report makes no clear arguments about the model of fieldwork education. No technical aspects were touched… They have drawn a general guideline over the importance, the number of hours, the field action project… and nothing concrete that could be referred…"

All the social work educators expressed their dissatisfaction with the fieldwork training provided across various schools of social work. The reasons cited included the lack of a robust fieldwork ecosystem around the schools, uninterested faculties, and field instructors. Some educators lamented the technical aspects of field education and how challenging it has become to train students in the absence of a well-defined fieldwork framework and adequate resources. Other educators further commented:

"There is a big cover-up regarding what schools are doing in the name of fieldwork. While some individuals are putting in their best efforts, they are few. Most of the educators enjoy holidays on the fieldwork days, and this practice has become normalized in social work academia. Nobody seems to care, and whatever the student brings back from the field in their diary is approved with minimal questioning. We urgently need a major overhaul of the entire social work system, including the theory and fieldwork aspects. Otherwise, we should accept ourselves as what others say - a semi-profession that will always operate on the periphery and not receive much acceptance and attention, which we are eagerly looking for…."

Despite all the importance and attention that is required to the field work aspect of social work, it remains the most attention-deficit component of social work education. It has been iterated at many occasions that field-work component needs a fresh investigation to draw upon its issues and make changes. Dash (2017) expressed concerns over the lack of indigenous social work literature on fieldwork models, methods, skills, competencies, and techniques in India, attributing the disconnect between theory and practice (p.73). Additionally, Panda and Nayak (2012) highlighted the issues faced by students during fieldwork and emphasized the teachers' lack of seriousness about fieldwork. In his study on social work education through open and distance learning (ODL) mode, Dash (2018) writes about the compromised and neglected state of fieldwork and conferences. These concerns raise red flags that we have yet to see and act on. The falling bar of fieldwork supervision also raises questions about the overall teaching standards and the learning of social work students.

5.2.3 General Concerns Around Social Work:

This section discusses the issues that social work academics have identified as significant based on their experiences, highlighting the need for urgent attention. The section presents responses to an open-ended question about the problems in social work that are snowballing. One academic was asked about the most pressing issue in social work, he opined:

"I am worried about the shrinking representation of social work academics within the departments and schools of social work. Recently, I have noticed an increasing trend of hiring people from the sociology and even psychology background to teach social work. This is an issue that should be approached seriously. If you are normalising the hiring of non-social work academics to mainstream social work academia, let it happen otherwise also. And if this is normalised, we should stop worrying about the falling standards of fieldwork and social work education. Because if you are appointing a faculty who knows nothing about the fieldwork aspect of social work, then how he or she will teach that thing? This will drown the overall social work as a degree course, let alone the fieldwork…"

Drawing Attention on The Growing Number of Social Work Institutes with Sub-Par Quality, An Academic Commented:

"Good schools are losing their credibility, and the number of institutes with compromised quality is increasing. There are no checks in place to prevent such institutions from proliferating, which ultimately lowers the overall quality of social work students and tarnishes the image of social work as a professional training course. Neither the UGC nor the major social work associations seem to be taking any action. These new social work institutes lack a defined course component and fieldwork, which are essential aspects of social work education. We urgently require a regulatory body to put checks on these institutions to ensure that they either improve their standards and comply with established norms or shut down."

Another one Rather Highlighted a Critical Issue Related to The Overall Acceptance of Social Work. He Stated:

"Social work is around 80 years old in India. The condition of the course or the profession does not seem to be improving rather deteriorating. We are yet to find our place in the society or the system. Many still give odd reactions when I tell I teach social work in the university… they are like... is this even an academic course? We thought anyone can do social work! The connotation of social work as a philanthropic activity and we as a profession which is eighty-year-old could not challenge this… tell a subtle story of our limits or failure. Did we fail ourselves? I would say, yes!"

An Educator Expressed His Concerns Over the Immediate Need of A Governing And Regulating Body, He said:

"Social work is now a popular course with over 500 schools of social work. It is imperative that we establish a regulating body, such as a council, as soon as possible. The mere existence of such a council would help to address issues related to quality and standards by setting benchmarks. It would also help to control the mushrooming of social work institutes and institute regulatory checks on those offering social work courses. The council could monitor the curricula at different schools of social work to ensure that they meet the required standards. Ultimately, the presence of a regulatory body would ensure that every institute of social work complies with the rules. While I am not proposing a debate on a licensing body, establishing a regulatory body is an immediate need…"

Social work educators in India have expressed concerns about the declining quality of education in social work institutions. The lack of a regulatory framework to maintain standards has negatively impacted the reputation of social work as a discipline. Despite the increasing number of social work schools, compromised quality remains a pressing issue. Notably, no research has been conducted to evaluate the standards of new social work institutions against the guidelines provided by the UGC committees. This significant gap highlights the need for responsible agencies to undertake this cumbersome task of assessing the quality of social work education in India and ensure compliance with the UGC guidelines. The decision to shut down or provide time for compliance with the guidelines ultimately depends on the institutions' overall infrastructure and the government's perspective on the matter. It is crucial to note that social work is not solely a theoretical

discipline; a significant portion of it involves *learning by doing*. However, social work institutions that operate with limited resources are often unable to provide adequate fieldwork exposure to students, leading to the reduction of social work education to a theoretical course. When the overall quality of social work education declines, the fieldwork aspect of the discipline is usually the first to suffer, negatively impacting students' practical skills. This, in turn, makes it difficult for them to secure employment in the development sector or advance in their careers. As emphasized by the majority of social work educators, there is an urgent need for a regulatory body to oversee the functioning of social work institutions in India. Quality standards are easy to neglect but challenging to improve, particularly with the exponential growth of social work institutes in India. Therefore, it is necessary to implement regular checks on social work institutions to ensure that they maintain adequate standards of quality over time.

Conclusion:

This research aims to explore and highlight the significant contributions of Indian academicians and social workers towards the development of social work in the country. The study also considers the recent experiences and perspectives of social work educators through interviews. The research reveals that while considerable work has already been done through scholarship and writings, there is still much left to do to establish social work as a profession and academic discipline in India. The socio-cultural diversity of India presents unique challenges for contemporary social work. While many people are aware of the philanthropic connotations of social work, they often view it as a neo-social work, which can make it difficult to establish a clear identity for the profession. Despite this, social work has been in existence in India for 87 years, and its journey through these many years has been marked by ongoing debates and challenges.

Overall, the picture of social work in India is a daunting and demands immediate attention. While there have been significant contributions from Indian academicians and social workers, there is still much work to be done to establish social work as a recognized profession and academic discipline. The challenges posed by India's socio-cultural mix and the ongoing debates around social work highlight the need for continued research and exploration.

Limitations:

The limitations in time and resources prevented the comprehensive consideration of social work contributors. An exhaustive list of all contributions within the social work domain would require a group exploration that could be disseminated in volumes. The objective of this study is to provide valuable insights into individuals noteworthy contributions to social work. The institutional contributions by bodies such as UGC, NAAC, TISS, and the Planning Commission are not included in this study since they have been abundantly compiled by scholars, as demonstrated in works such as Adaikalam (2014).

Another limitation of this study pertains to the vast, unindexed, and offline-only resources such as books, print-only journals, and other scholarly materials that are not feasible to map and analyse. Locating writings in regional languages was also impossible, as they have no digital footprints. These limitations highlight the need for further research and exploration in this area. By

doing so, we can renew our attention to important documents and scholarly works that are deemed significant.

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Indian Philosophy and Social Work

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Abstract

The present social life is not the one which is reflected in the constitution. The life of contradictions, the struggle in the political system and social practices is continuous, but if the national philosophy is to be useful for the future generation, the authenticity of the new social philosophy needs to be clarified. If it is, fundamental changes have to be brought in the present system. There are some such motivators which can be presented in the form of various visions which will prove to be helpful in developing and strengthening the new democratic social and political system. To overcome the difficulties and reactions generated by the forces of social determinism, the use of some well thought out methods is very necessary. The force of social determinism and reactions are still very active and are creating obstacles in many ways in the path of secular humanistic democratic system emerging in the country. This paper is a conceptual attempt to examine the interface between Indian philosophical schools and social work. Commencing with an understanding of the positions in the classical period, the paper describes the stances in the medieval phase and the contemporary period. The interface with social work is sought through four standpoints - worldviews, discourses on ' being ' (and hence stances on humanism), ethics and moral reasoning', and visions of social utopia and transformation. The endeavour is to begin a deliberation on an epistemic foundation for social work which is indigenous in its origins.

Key words: Philosophy, Economic Development, Religion, Human Approaches, Social Development; Earlier, Medieval and Modern period of Social Work.

Introduction:

At the core of social work practice is respect for the dignity, rights and worth of individuals as they realize their potential to become fulfilled, contributing members of society. School social workers are committed to nonjudgmental acceptance of the student and family, shared decision making, participatory education, helping people take responsibility for their own choices and behaviour, and enabling students and families to fully benefit from their school experiences. School social workers function within a culturally responsive framework. School social workers have a commitment to enhancing students' talents, hopes, skills, self-awareness, and expectations. School social workers focus on strengths within the life or system in which the student functions. Philosophy is the critical discussion and evaluation of fundamental assumptions that people make in everyday life, in own life, in family, in politics, in religion, in science, in arts and in other broader areas of human activities including social work practice. Indian philosophies and their connections with social work normative and ideational standpoints, is largely a virgin area so to speak. This is a maiden endeavour to examine the linkages between ontologies, epistemologies, ethics and metaphysics of Indian thought to positionalities in social work. Effectively it is also envisaged that some aspects of indigenous ideational base would be unearthed – linking Indian epistemologies to

social work normative and ideational stances. Hence within a purely conceptual exploration, certain elements of indigenizing praxis positions may surface.

Concept of Philosophy:

According to Webster's New International Dictionary: "Philosophy is the science which investigates the most general facts and principles of reality and human nature and conduct; especially and now usually, the science which comprises logic, ethics, aesthetics, metaphysics and theory of knowledge".

According to John De Wey: "Philosophy is concerned with problems of being and occurrence from the stand point of value, rather than from that of mere existence"

Meaning of Social Work:

Social work is a dynamic and unique helping profession rich with meaning, action, and the power to make a difference for individuals, families, groups and communities. The primary goal of social work is to improve a society's overall well-being, especially for the most vulnerable populations. Many social workers provide direct services to clients helping them cope, manage, and overcome problems such as poverty, abuse, addiction, and mental illness by providing counselling, connecting clients with needed resources, and empowering clients to create change in their own lives.

"The primary mission of the social work profession is to enhance human well-being and help meet the basic human needs of all people, with particular attention to the needs and empowerment of people who are vulnerable, oppressed, and living in poverty." - NASW Mission Statement.

Indian Philosophy: Genesis and Traditions:

At the core of social work practice is respect for the dignity, rights and worth of individuals as they realize their potential to become fulfilled, contributing members of society.

The history of Indian philosophy can be divided into four periods-the Vedic period (1500 BC to 600 BC), Epic period (600 BC to 200 AD), sutra period (200 AD to 1700 AD) and the scholastic period (1700 AD and onwards) .Some of the core characteristics common to all systems of Indian philosophy are: stereological conceptions and contentions concerning life; human freedom as the ultimate goal which can be attained through knowledge; the cruciality of 'beings'; the possibility of attainment of transcendence through bodily existence facilitated by the discipline of Yoga; and concepts and contentions pertaining to ultimate reality, empirical world and beings and Being . The prominent themes in Indian philosophy thus are intentionality, causation, non-duality, and theistic ontology, duality of mind-body consciousness, embodiment as being, quintessentially of aesthetic experience and domains of nothingness

Medieval Indian Philosophy:

Medieval Indian philosophy is characterized by renditions in the Bhakti order, with roots in the traditional Vedic tenets. Also recognized as the Bhakti renaissance, the original roots can be traced to the hymns of the Rigveda (Rg I.62.11), the other references being Brhadaranyaka Upanishad (4.5.60), Svetasvatara Upanishad (6, 18) (6, 23) and the Brahmasutra (iii.2.24). Doctrinal references to Bhakti are sought in the Bhagwad Geeta, Sandilya Bhakti sutra, Narada Bhakti sutra and the Bhagwata Purana (II.1.21). In Sankara's commentary on Gita (VIII, 19, XIV, 260), worship has been qualified as bhakti (bhajanam bhaktih) and defines ananya bhakti as non-experience of anything other than the Ultimate Being. In Bhaskara's commentary, bhakti refers to attendance on God by meditation and Ramanuja has used meditation and devotion as interchangeable terms. In the Vedarthasangraha, bhakti is a special kind of knowledge which seeks to ignore everything that is not done for the sake of Isvara (the Absolute). The Visistadvaitic philosopher Venkatanatha in his

Vedanta Desika has declared Bhakti to be a feeling of joy (priti). For the dualistic philosopher Madhva, bhakti and jnana are synonymous and for Vallabhacharya, Bhakti consists in a firm and overwhelming affection for God. Similar principles have been evoked by Sri Chaitanya who has advocated an intellectual type of bhakti which consisted of a constant and unflinching meditation and realization of the ultimate reality of all things with Siva. In the Middle Ages, the basis of Bhakti, apart from the Bhagwat Geeta and references in the Puranic legacies, are sought in the Narayaniya section of the Mahabharata (chapters 332-339). In the sixth century AD, the Vaisnava Alvars and the Saiva Nayanars proposed Bhakti as devotional tenets through their legacies [10]. 8 Dr. (Ms.) Samta P. Pandya Within the regionalized contexts, the mysticism of the Dasa poet philosophers of Karnataka, the non-dualistic metaphysics of the Mahanubhavas of Maharashtra and the Advaita doctrines of the north and West Indian traditions prevail.

Modern and Contemporary Indian Philosophy:
  Some Dimensions Postclassical, modern and contemporary versions of Indian philosophy can be identified with Nagarjuna, Ramakrishna, Vivekananda, philosophers of Bengal Renaissance and Sri Aurobindo Ghosh, Gandhi, Krishnamurti, Ramana Maharshi, Tilak, Sai Baba, Satchidananda Murthy and others [75]. Contemporary Indian philosophy oscillates through periods and modes of realism, romanticism, idealism, modernism and postcolonialism. The devices and powers are that of imagination, character, style, emotion and memory contextualised vis-a-vis knowledge and morality. The discourse debates in Indian philosophy juxtapose spiritualism (Radhakrishnan) and rationalism (Daya Krishna). In the postcolonial milieu, the philosophies of Vivekananda and Gandhi have demonstrated discursivity; Gandhian understanding further into spiritualising polity vis-a-vis Savarkar's politicising spirituality. Two paradigms have emerged in the postcolonial genre – the Swami paradigm and the Mahatma paradigm. The Swami paradigm subscribes to the 10 Dr. (Ms.) Samta P. Pandya orientalist categorization that identifies East with spiritualism and West with materialism. It constructs the West as a monolith admitting continuity from the Greeks to the present Europe simultaneously recommending a materialist exchange with the West. The Mahatma paradigm recognized discontinuities between modern and non-modern in the Western context. Further Sri Aurobindo's evolutionary logic combined with mysticism and supramental manifestation and Krishnachandra Bhattacharya's gradations of thought from empirical, pure objective towards spiritual and transcendental – both represent different genres of postcolonial Indian thought. Hence contemporary Indian philosophy can be viewed as non-dialogical and context laden. Ramanujan had traditionally classified western philosophy as context free and Indian thought as context laden. Texts (transcendent) and contexts (immanent) are perceived to be in mutual interaction. In the revised version, contemporary western philosophy is direct and context free and contemporary Indian philosophy is non dialogical and context laden.

  As an instrument of social and economic change, law making is completely in the hands of the state. The state in India is secular. It has no established religion nor is it bound by the traditions and customs, laws and ideals of Hindu, Muslim or any other minorities, the state is a vehicle for establishing whatever is implied in the constitution. In the new social philosophy, there is a sign towards such a fundamental change, which will change the form of the present social and cultural structure, provided whatever is mentioned in the constitution, it is given a practical from. To change the society according to the inner human needs, the constitution calls for authoritarian method, that is, it is the important responsibility of the state to bring changes in the old customs, traditions and values and ultimately it is its job to establish a just social order. In fact, in some areas, the state enacted laws that resulted in useful changes in the behaviour of the people.

  Along with the process of low making by the state, there is a great need for the support of education men and women of some exploited sections, especially the lower castes and scheduled castes. Agitation vision and rebellious attitude by the oppressed classes and oppressed groups will be helpful in changing the present pathetic social and economic conditions. Generally, the conditions

change at a slow pace, but its changes come only through agitation or rebellion by the mass groups. The social and political ideas enshrined in the constitution have given such a hand grenade to the exploited and oppressed castes and classes that they can destroy the institutions based on special privileges. Awakening and consciousness in these classes created a new environment which is important from the point of view of fundamental change. They must intensify and broaden their struggle for their social and political rights and prohibit all those institutions which prevent them from the progress of secular and democratic social system. Similarly, the role of women class. Class is also very important in such a situation. Its contribution in the process of social and economic change can create new dimensions in progress and development. In fact, supporting the dynamic dharma of the constitution, the judiciary can also make a significant contribution as a stabilizing force.

The reflective method emphasizes on the analysis of the problems from every point of view and wants to objectively examine all the previous things and future ideas to get useful efficiency in the process of development. Instead of relying on superstitions, decisions should be taken on the basis of thought process. The state is also very important in the social and economic process of development. It means the acceptance of socialist approach by which new economic relations should be created among the people. In the absence of a socialist system in a country like India, economic exploitation by each other will continue to increase, due to which the whole situation may become ripe for violence, Naxalism and Dalit Panthers, and certainly we are witnessing an increase in such symptoms in our country.

Branches of Philosophy:
There are 7 branches of **Philosophy,** namely, Metaphysics, Axiology, Logic, Aesthetics, Epistemology, Ethics and Political Philosophy. Philosophy is the study of the search for the truth and equally an effort to know the hidden realities and truths about ourselves. As an academic discipline, Philosophy is hardly any different. Students who are in Philosophy programs are engaged in a pursuit of asking, answering, and resolving problems. In a sense, Philosophy is a type of science, a reservoir of knowledge that can only be understood through rigorous investigation and study. Read this blog to learn about these branches of Philosophy, the nature of philosophy and more!

To unburden a student from the discouraging task of going through fat books and dense literature on every concept of Philosophy, experts in this field came up with the idea of creating various branches of Philosophy. In this blog, we have collated a list of major and much-discussed branches of Philosophy, which have triggered some famous debates in this field. The main branches of Philosophy are:
1. Axiology: Study of the nature of value and valuation;
2. Metaphysics: Study of the fundamental nature of reality;
3. Epistemology: Study of the nature, origin, and limits of human knowledge;
4. Ethics Philosophy: Study of what is right and wrong in human behaviour;
5. Aesthetics: Study of beauty and taste;
6. Logic Philosophy: Study of the nature and types of logic and
7. Political Philosophy: Study of government, addressing questions about the nature, scope, and legitimacy of public agents and institutions.

Axiology:
Also referred to as the theory of value, Axiology explores the nature of value and its metaphysical aspects. Value Theory is often interchangeably used with Axiology and this branch of Philosophy peruses upon the value of goodness. To put it simply, Axiology looks at the concept of

value in terms of its philosophical terms and argues questions about nature and what actually is valued.

Metaphysics:

Metaphysics has been a primary area of philosophical debate. It is mainly concerned with explaining the nature of being and the world. Traditionally, it has two different study areas, including Cosmology and Ontology. Cosmology is focused on understanding the origin, evolution, and eventual fate of the universe, which includes laws that keep it in perfect order. On the other hand, Ontology investigates various types of things that exist and their relationship with each other. Much before the discovery of modern science, all science-related questions were asked as a part of Metaphysics.

Epistemology:

Another major component of Philosophy is Epistemology. Going back into history, this term originated from the Greek word episteme which literally means knowledge, and the other half of the word 'logy means 'the study of'. Basically, it is about the study of knowledge. ([50gram](#)) what can we know? A fundamental question concerning Epistemology is, what is knowledge? It also asks questions like; can knowledge ever be absolute? Is there a limit for humans to know certain things? If we are living in a world of simulation, how can we know it? These are some of the essential questions Epistemology seeks answers for.

Ethics:

Everyone in their day-to-day life tries to conduct themselves according to some established ethical norms. This philosophical concept has different applications in a person's real life. For instance, certain organizations have ethical committees that lay down rules of behaviour for their employees. Ethics is concerned with the definition of right and wrong. It elucidates schools of thought that instruct us how to act in a given situation, which has always been a matter of contention between philosophers. Every philosopher has defined it according to their own subjective understanding.

Political Philosophy:

Combining the two fields of Politics and Philosophy, Political Philosophy studies political government, laws, liberty, justice, rights, authority, political states and systems, ethics, and more. It explores the concepts of why we need governments, the role played by governments, and what are its constituents, amongst others.

Aesthetics:

Every person defines beauty as per his or her own perspectives. This philosophical subject is wholly devoted to defining the different aspects of beauty, even its contours. How do we find something beautiful? Is beauty always subjective or can it be objective too? Can everyone find a thing beautiful? It also examines individual tastes and attempts to provide answers about these things in a scientific manner. Aesthetic Philosophy's primary topic of investigation is beauty and art. It is often debated inside its classrooms. It also talks about performing arts like music.

Logic:

We use this word in our commonplace conversations, so we are all aptly familiar with it. People constantly ask each other, "where is the logic behind this or that?". People even acknowledge a good thought or act by calling it logically correct. Hence, the question arises, what does the Science of

logic has to do with Philosophy? In logic, we usually construct two sentences which are called premises, and they are used to make a conclusion. This sort of logic is called **syllogism**, pioneered by Aristotle.

Methods and Materials:

It will be in the interest of the country to adopt a democratic approach i.e., liberal method in human problems and relations. Since the constitution is built on the principle of parliamentary political system, only democratic-liberal approach can protect the system of mutual trust, discussion, tolerance, consent, disagreement, debate and national philosophy of India. "...an important event that has happened for all of us is the acceptance of a liberal political structure and we cannot afford to ignore it, because these liberal values encourage the spirit of our republican constitution." If we want to strengthen the parliamentary and liberal-democratic system, then authoritarian and hierarchical forms of behaviour must be given up. In the present system those orthodox things which are contrary to the constitutional morality will also have to be disregarded, because without doing so, it will not be possible to nurture the democratic and humanistic system.

In addition to these approaches or methods, there is also a need for a holistic approach. This is the method which takes a coordinated form of all types of visions. A holistic approach calls for a well-thought-out collaboration in various aspects of human development. It will be impossible to achieve the goals of justice, freedom, equality, fraternity and national integration with separatist, negative and escapist views. Integrated approach can only help us to make the new social philosophy practical and the form of dynamic social philosophy is integration, humanism, secularism, patriotism, liberalism, socialism, fraternity, democracy, legalism, rationalism, constitutionalism, cooperation, harmony, peace, egalitarianism, pragmatism, animism etc., not separatism, separatism, regionalism, communalism, unjust dominance, mysticism, casteism, untouchability, medievalism, devotionalism, charismas, theism, supernaturalism, violence, extremism, fanaticism, social determinism and divine fatalism In . Therefore, the new social philosophy emphasizes that every citizen should adopt a holistic positive approach in the progress of the society and the nation, not a narrow negative approach; everyone should contribute towards the growth of new dynamic relations and values.

Conclusion:

The future of social and political national philosophy in India depends on the integration, consolidation, and continuation of all the fundamental views. In establishing proper human relations, if we take a holistic approach of all the views, then definitely we can rise above the narrow conflicts caused by casteism and linguist, regionalism and religionism, reactionism and reformism, communalism, and communalism etc. India's social, economic and political goals can be realized only when we have full faith in the national ideal and philosophy and create new existential conditions of human relations in accordance with it. Apart from a few flaws, the national philosophy enshrined in the Constitution is a great historical and epochal phenomenon that distinguishes India's present social dynamism from its past social determinism and divine fatalism. But the conflict between these two social approaches – social dynamicism and social determinism – exists in the same way as it was in the past, although in theory the victory of social dynamicism is clear.

Discussion:

This paper has thus attempted to discuss the genres of Indian philosophy - classical, medieval, and contemporary. In the classical phase, the six schools of Mimansa, Nyaya, Vaisesika, Samkhya, Yoga and Vedanta along with the Jaina and Buddhist stances. The medieval phase is characterized by the Bhakti genus as well as feminist soteriology, particularly depicted by the Vaisnavi traditions - which brought in subaltern voices to the foray. The contemporary phase has Flavors of

postcoloniality, theistic existentialism and metaphysical claims to equity with Oriental's underpinnings. The interface with social work can be sought through four standpoints worldviews, discourses on being ' or existence, ethics and moral reasoning and visions of social utopia and transformation. Several positions have been unearthed in the same through historicity. Effectively, a case can be made for an indigenous epistemic base for social work.

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Sustainable Development and
Self-Management in Shrimadbhagavadgita

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Abstract

Individual is the smallest unit of the society. All the small units of the society together form the society. As the society follows the path of development, the society leaves its simple form and starts assuming a complex form. The form of development of the society is created on both physical and emotional levels. With the progress of development, the complexity of the society increases. Because of which casteism is increasing in front of the person in the society. The nature of development is continuously taking the form of destruction. In such a situation, the demand for proper use and management of natural resources has increased while improving self-management. In this perspective, this research reveals the truth in the perspective of improving self-management for sustainable development through the philosophy of Shrimadbhagavadgita. The main objective of this research is to study the interrelationship between sustainable development and self-management and to study Shrimadbhagavadgita from the point of view of self-management. Under the study method, along with the content analysis, the classical epistemological method has been used. In which Shrimadbhagavadgita has been included as study material along with the research paper. In this way, this research paper completely depends on the secondary data.

Key Words: Sustainable Development, Self-Management, Self-Awareness, Self-Control, Shrimadbhagavadgita, Natural Resources, Individual, Society, Right View.

Introduction:

The relationship between nature and culture is deep. This deep connection continues to grow. By researching the laws of nature, man has regulated his life according to it and gradually tried to control nature. All this has happened because man has tried to make his life comfortable, simple, and pleasant amid nature. Man has also achieved success through this. Natural resources have also been exploited extensively behind the creation of luxurious life. But things were fine

between man and nature if the nature of development was that of mother and son. But as man tried to make nature his slave and himself master, the nature of the entire ecosystem got disturbed. The coming future is looking insecure. That is why Yovain Nova Harari writes that "the fear of ecological degradation rests on solid grounds. Sapiens may in the future gain control of abundant new materials and energy sources, while simultaneously destroying the remaining natural habitats and driving most other species to extinction" (Harari, 2018, p. 380). Due to the imbalance and pollution of the ecosystem, many types of problems were seen emerging in the existence of human beings as well. Earthquake, volcano, erosion, deforestation, drought, flood, problem of food supply was seen. According to one figure "1.5 billion people and 1.9 billion hectares of land are affected by soil erosion all over the world. 24 billion tons of fertile soil is being lost every year. According to Oxfam, global food production has decreased by 12% in the last 25 years. It has increased the price of food stuff in the world by 30%. About 9.25 million people are affected by hunger, of which 80% are farmers. small or medium, who live in rural areas" (Khullar, 2018, p.4.70).

At the level of human existence, problems like blood pressure, diabetes, anxiety, stress, loneliness, suicide have increased. The situation of ecological imbalance has taken a more formidable form due to the consumerist and individualistic way of life of man. This has given rise to an extreme tendency of individualistic collecting, which has led to additional pressure on nature. If seen in this way, the root cause of such individualistic, consumerist trend under Shrimadbhagavadgita is the increase in Tamasi qualities. When Tamasi tendency increases in a person and society, he loses sensitivity towards the environment around him. Due to which a situation of conflict arises in the society. This conflict begins to write a tale of widespread destruction. In this way life starts disintegrating at both the level of culture and nature. This situation is increasing all over the world. On the one hand, a big gap has arisen between nature and culture, and on the other hand, the basic unit of culture, the individual, is standing on the verge of losing its existence. In such a situation, *Shrimadbhagavadgita* is seen as an important medium to create a balanced relationship between man and creation. Which paves the way for self-management in times of crisis. The proper adjustment of how life should be shaped at the practical level for the proper construction of a person's life is seen in *Shrimadbhagavadgita.*

Sustainable development can be accelerated by self-building of the individual. Due to which the person, society and its ecosystem can develop in a balanced way. Three things are taken care of under sustainable development. Resource conservation which is necessary to keep for future generations. Second, to continue the process of development. Third, environmental protection. All these three objectives can be achieved only when every person of the society does his own self-management. Every person should understand what is his reasonable need. This is known as deep ecology. "The deep green religion acknowledges the sacredness of nature. It provides protection to its values. It considers non-human beings as important for human life. In fact, religion creates a sense of brotherhood between man and other creatures of nature" (Taylor, 2008, 8.9). This will be possible when every person questions his life. When every person will be aware of life, then he will have a sense of control towards himself, through which he will be able to create a balance between the person and his ecosystem through the right vision. That is why a four-step formula has been presented for better self-management under this research paper. Which is known as self-assessment,

self-awareness, self-mastership and sustainable development. The principles arranged for better self-management as well as sustainable development under *Shrimadbhagavadgita* have been presented in these four sequential formulas. Through which the imbalance in the person as well as the ecosystem can be managed.

(I) Self-evaluation:

Under *Shrimadbhagavadgita,* self-evaluation has been considered as the centre of important life. Krishna in his sermon to Arjuna has raised this question towards life that who are you and what should you do. In this way there are many verses in the Gita which provide a vision for the evaluation of one's deeds. In the Gita, Krishna says about Karmas that,

कर्मण्येवाधिकारस्ते र॒। फलेषु कदाचन।
र॒। कर्मफलहेतुर्मभ्र्रूम ते सङ्ग्रोऽस् व्कर्मिधि॥2५७॥

(Translation: You have authority over action, but never over the fruits of action, so do not do action for the sake of action, and do not be attached to action)

Analysis: A person has the right to act. Without this, the relationship between the person and the universe will deteriorate. In the absence of karma, a person will not appreciate anything. It is the right of a person to do work, then from the social point of view, a person also has a duty towards the society. That is why karma is the middle ground between right and duty. There is a difference between action and reaction. Action is done with full awareness whereas reaction is under the control of external things. Reaction does not hold the true meaning of action. That is why under self-evaluation, a person should always pay attention to the fact that he should do his work with full awareness. In the absence of awareness, action is just a projection of habit. That is why a person should always pay attention to this in his life that he should actively do his work. Active and conscious actions pave the creative path for the individual and the society. A person who is asleep cannot act. That is why a person should always keep evaluating whether he is acting or reacting. But the nature of karma can be seen by linking it to the emotional attachment of a person. Attachment creates angriness.

ध्यायतो धवषयान्॰॰॰ंसः सङ्ग्स्तेषभ्जायते।
सङ्ग्ग्ात्सुंजायते कार॒ः
कार॒॰ॲ॒रोि॰॰ऽधर्जायते॥2।62॥

(Translation: By thinking about objects and objects, one becomes attached to them. Due to this, desire arises in them and anger arises due to disturbance in desires.)

Analysis: The action that is performed should be free from attachment. For this it is necessary that they should not think too much about the subjects. Due to excessive thinking, a person gets attached to the subject and after that when there is an obstacle in the way of that attachment, the struggle starts there. In today's time, people's attitude towards nature has become complete due to thinking about wealth and property. By not paying attention to their lives, they consider the trees, plants, mineral resources present in their ecosystem as their existence and spoil their lives by resorting to

violence, anger, fear. The result of which is that not only the life of the person is getting worse, the

nature of the environment is also becoming weak and unbalanced every day. When every person is working with the desire to collect money and property more than his requirement, then on the one hand social struggle is being promoted and on the other hand the nature of struggle is making the work of man ruthless and harsh. Ignoring the beauty and peace of nature, the deeds of cruel and harsh man are bringing the whole ecosystem in a state of destruction as an object of consumption. That is why it is necessary to think about nature with a yogic (love and peace) vision instead of a consumeristic vision. This will be the overall vision and through this only success can be achieved. Yogic vision is sattvik vision which increase balance life between individual and nature.

प्रवधतुं च धनवृधतुं च कायामकाये यर्ये।
बिनुं र॰ेधुं च या वेधत बुधधः सा ॰॰ार्म
॥18।30॥

(Translation: Hey Partha! The intellect which accurately knows the path of tendency and the path of renunciation, duty and non-duty, fear and fearlessness, bondage and liberation-that intellect is sattvik.)

Analysis: One should base his intelligence on the evaluation of his actions. Only the pure intelligence of a person can properly evaluate his deeds. Consumerist and collectivist attitude towards nature and ecosystem is a symbol of Tamasi intellect. Such an intelligence is created because the fear of one's own existence keeps troubling the person. He lives his life trapped in a big web of bondage. In such a situation, it is necessary that he should know the nature of his actions by using his pure intelligence. His nature of deeds is the inclined way or the retired way. He should always be alert about it. He should know very well the difference between attachment and non-attachment. He should also take care of whether his inner reason is fearful or fearless. He should always keep evaluating what is worth doing in front of him and what is not worth doing. If a person performs his duty by imbibing this type of intelligence, then doing that will contribute to the protection, promotion and balance of the individual and the society as well as nature and the ecosystem.

The analysis of these verses makes it clear that the first step to better self-management is to be accountable for one's actions. What are the reasons responsible for the actions being performed, which actions should be performed and which should not be performed. What has been done has been done in the right way. What changes can be made in it; such questions are asked to oneself. Gradually, a person's deep vision in his life increases towards himself. this vision of the person

(II) Self-awareness:

Self-awareness is the name of being conscious of life. As the seriousness increases regarding both physical and mental aspects of life, life starts to be understood at a deeper level. This understanding works to connect the person with nature. Regarding self-awareness in the Shrimadbhagavadgita, Krishna tells Arjuna that,

क्र्या र॰ार्धर्जानाधत यावानयक्षाधसु तत्त्वत। ततो
र॰ु॰ं तत्त्वतो ज्ञा्वा धवशते॥18।55॥

(Translation: Through that supreme devotion, he knows me, the supreme soul, exactly as I am and as I am, and by that devotion, knowing me in essence, immediately enters into me.)

Analysis: Devotion means to understand the form of God in all living beings and to love them with oneness is devotion. One who loves God, loves all living beings in every situation. His love is pure and abstract. Such well-rounded consciousness fills life with joy. A life full of joy is achieved through self-management with constant self-awareness. This self-management is the root of success, which is needed at all times for the welfare of the individual and the society.

सवमकर॒ामण्यध्ध् सदा कुवामि ॑ दूँ॒य॒ ॑ष्रयः।
र॒ ॑प्रसादादवाप्रोधत शाश्वतुं ॑ ॑दर॒ ॑ययर॒ ॑ ॥18।56॥

(Translation: A Karmayogi who is devoted to me, while always performing perfect actions, attains the eternal, imperishable supreme abode by my grace.)

Analysis: As a person starts self-evaluating his deeds, his intellect becomes aware of them. As his awareness increases, in the same way he starts understanding the same God as inherent in all the living beings. His life starts feeling completely advaita. He does not know but starts considering God as the subject of experience. Because of which he becomes a devotee of God. To be a devotee of God means to feel the same God in all the living beings of the ecosystem. The person and the society who starts feeling this way in the small and big animals and plants of the ecosystem around them. That society completely follows the spiritual path. His inner world is transformed. Such a person completely engrosses his life in the one supreme soul and his entire existence becomes imbued with oneness. God's presence remains in every particle, so extreme insensitivity or violence towards any living being is against God. That's why a true devotee of God is one who relishes the taste of God. He never tries to harm life in any way.

It is clear from the analysis of the above verses that the second stage of self-management is self-awareness which is achieved through self-evaluation. As self-esteem increases, so does self-awareness. By which self-management gains momentum. This movement leads a person towards self-control.

III) Self-discipline:

Self-control is self-discipline that refers to the control of the individual's consciousness over the individual. As the awareness increases in life, then the problems of life are clearly visible in front of the person. It is clearly known what should be done and what should not be done. Then a person becomes successful in establishing proper control over all these things. Lord Shri Krishna tells Arjuna in the Gita that,

र॒ ॑त्रास॒ ॑शामस्तु कौनतेय शीतोष ॑ सुखदुःखदाः ।
आगर॒ ॑ ॑ ॑धयनोऽधन्यास्ता॒ ॑ ॑धस्तधतक्षस्व र॒ ॑रत
॥2।14॥

(Translation: Oh, Son of Kunti! Combinations of senses and subjects that give winter-heat and happiness-sorrow are genesis-destructive and impermanent, therefore O Arjun! You tolerate them).

Analysis: Through self-discipline, a person can control and regulate his life. This regulation of it helps in maintaining an ideal balance with the ecosystem. A state of ideal balance establishes a creative relationship between the individual and the collective. Self-discipline inspires empathy, cooperation and sensitivity to all forms of life through self-control rather than any kind of attachment or perversion. Krishna tells Arjuna that happiness and sorrow keep coming in life. When happiness and sorrow come, the person gets distressed. When happiness comes, there is a good feeling, but when it leaves, there is a bad feeling. When unhappiness comes, there is a bad feeling and when it goes, there is a good feeling. In this way, whether it is happiness or sadness, both hold the same position. It depends on the person how he sees it. To eliminate happiness and sorrow, a person tries to control the things around him. He also behaves violently and utilitarian towards them. The manner in which the impact of individual's desires and ambitions on the ecosystem is clearly visible is an example of the fact that people are unable to control themselves because of happiness and sorrow. Due to which there is a wide imbalance in their life as well as in their ecosystem. Therefore, as a person's control over himself increases, sensitivity will increase in his behavior and this sensitivity will prove to be creative, conservationist and welfare towards his ecosystem. sensibility increase power to bear all kinds of pain and pleaser. That increase stable mind in people.

यं धह न ॒ऽर्यर्यन्येते ॒॒रुषुं ॒॒रुषषमर ।
सर्दुःखसुखं ि॒॒रुं सोऽर॒ृत्वाय कल्॒ते
॥2।15॥

(Translation: O Arjun! The patient who considers happiness and sorrow to be equal, who is not disturbed by these senses and the combination of objects, he is eligible for salvation)

Analysis: The entire existence of a person who lives with self-discipline begins to transform. Through this, a person starts feeling ultimate happiness in life. By controlling oneself, one's view of external things is protectionist. Due to this, the person gets more happiness, satisfaction and self-discipline than what he should get from the outside world. Because when a person is not disturbed by the coming or going of the things of the external world, his consciousness remains stable at a fixed point, then his life remains unmoved internally by all kinds of upheavals and disorders. He feels supreme bliss. Lord Krishna gives the noun of liberation to this feeling of supreme bliss. That's why Shrimadbhagavadgita talks about the individual to live life through self-discipline so that there is a creative balance between the individual and the universe. If a person has a feeling of joy in his inner world, he can control and creatively regulate everything in the world. This requires controlling the mind. When there is no movement in the mind regarding the subjects, then the senses are calm. Through the soul the intellect can be controlled by the intellect, the ego through the ego, the mind through the mind, the senses and the body through the senses. This is the ultimate path to a regular and orderly life.

श्रधावानल्लर्ते ज्ञानुं त्॒र: सुंयतेधनिय:। ज्ञानुं
लब्धध्वा ॒रा॒॒ं शाधनतधंचरेि॒॒धिगच्छधत॥4।39॥

(Translation: A person who has faith, a person who controls his senses, who is devoted to the means, acquires knowledge with his readiness, then after getting knowledge, he soon attains supreme peac).

Analysis: Another important aspect of self-discipline is that through this a person begins to have knowledge of nature as well as various aspects of his life. As his knowledge increases, he has faith in God. Through his knowledge he begins to realize that there is a part of the same God present in every living being which leads all living beings to the ultimate peace. Therefore, it is not considered proper to misbehave with any living being. In this way the life of that person becomes full of devotion, sacrifice, restraint and love. At the center of it all is the ecosystem of the individual. When a person's behavior becomes balanced, useful, restrained and in love towards the living beings of the entire ecosystem, then he attains ultimate peace. This ultimate peace of his would prove useful for the welfare of the individual as well as the entire ecosystem. According to Krishna, attachment to action in life arises when there is attachment to the means of action. The instruments of action are the body and external objects. Absence of attachment to the body and external things is the basic seed of knowledge, which convey consciousness of person toward enlightenment.

IV) Sustainable Development:

Sustainable development tries to accommodate the principle of continuous flow of environment, resources, development and mankind. In order for mankind to remain happy and stable on earth, it is necessary to speed up the process of development along with environmental protection. This is possible when the vision of all the members of the society is equal. Right vision keeps life under self-discipline. It believes in the principle of live and let live. This is a very good principle of self- management. In Shrimadbhagavadgita also Lord Krishna while preaching to Arjuna says that,

यद्यदाचरधत श्रेष्ठस्तत्तदेवेतरो जन:।
स यप्रर॰॥॰॰ कुरुते लोकस्तदनुवतमते॥3।21॥

(Translation: Whatever behavior a great man does, that is, whatever work he does, other human beings also behave in the same way, do the same work. The best man who presents proof or example, the whole human community starts following him).

Analysis: People try to change their behavior according to the deeds of those who are superior in the society. Here the law of attraction works. People who are powerful want to be like them. People try to move forward by repeating the behavior of a powerful person in their life. They wish to be successful in this endeavour. That is why the economically and politically powerful people in the society are increasing the tendency to accumulate wealth in every way and lead a life of luxury. In the same way the society is also adopting the collectivist and consumerist way of life. Due to which nature is continuously being negatively affected and nature is losing its patience and balance. That is why it is necessary that a meaningful path should be adopted to improve life. This would be a great way to move forward. Here, instead of becoming powerful, there is a need to become powerful. Where there is a need to improve life by controlling one's own desires and aspirations. That is why the best people of the society should live their life in a better way and develop an inner sense of sacrifice, love and compassion. Based on which they could be successful in giving a new direction to the society. Their failures will pave the way for others and they will be successful in bringing a

change in the society. Only a self-aware person exercises self-control and through his self-control speeds up the process of development by establishing a proper balance between himself and his ecosystem.

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् । यज्ञो
दानं तपश्चैव पावनानि मनीषिणाम् ॥18।5॥

(Translation: Yajna, charity and penance are not worthy of renunciation, but they are essential duties, because all these three deeds of sacrifice, charity and penance are supposed to purify the wise men).

Analysis:

A wise man always does good deeds to make life enlightened. The person who follows the principle of conscious, self-motivation and self-discipline, his life is spent with wisdom and restraint. It leads to an informed life. Through this a person's life is spent in a splendid way. The permanent relationship between the person and his environment gives strength to life. Strong life helps in establishing a meaningful relationship between the individual and the environment. Gita makes life full of spiritual practice instead of full of resources. A person rich in spiritual practice becomes self-sufficient by not making his life dependent on others. When all the people in the society lead a life full of spiritual practice, then an effective balance can be created between the society and the environment. Whatever is taken from nature is replenished by nature itself. But when it is taken in excess, it is not easy to fill it. Yagya, charity and heat, these three save life from accumulation and take it towards non-attachment.

It is clear from the analysis of the above verses that sustainable development is an important dimension between the individual and the society. Better self-management can be done through virtuous deeds. It provides better self-management, better life philosophy and better vision. Through which the sustainable goal of development can be achieved by establishing a balance between the individual, the society and the nation.

Conclusion:

From the analysis of the overall research paper, it is concluded that self-management is such a mode in which a person's life is made regular, controlled and purposeful by better fitting the geometry between soul, mind and body. In this, along with one's own life, sensitivity is created towards the lives of others. As insensitivity increases, in the same way the arrival of oppression and sorrow increases in life. It can also be seen from the perspective of environment and development. The consumerist and individualistic thinking of man is responsible behind the nature of uneven development along with environmental imbalance. In such a situation, an effective vision is necessary for universal and complete life management. This vision can be developed through Shrimadbhagavadgita. that shape life. Through self-awareness, Shrimadbhagavadgita paves the way for a person to control himself and behave in a loving manner. Due to which proper development of all aspects of life becomes possible.

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Indianization of Medical Social Work Discipline
Through Transformative - Emancipatory Approach

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Abstract

Purpose: After renaissance, impact of technological advancement in Medical Social Work (MSW) led the medical practices more euro-centric. The effectiveness and dominance of western knowledge system cultivates the barrier for practicing the Indian traditional practices that are essentially fulfill the practical needs and demands of the clients, directly affect the efficiency of rich historical knowledge of the Indian Medical Social Work. To fulfill this backdrop, there is an essential requirement of bharatiyakaran of entire MSW curriculum and practices that create a synergy between the Indian MSW discipline along with the global MSW practices.

Methods: Descriptive research design is used to provide a qualitative outcome through in-depth analysis of literature available in different domains on the traditional practices of MSW in Indian context. The prime objective of this study is to assess the significance of Indianization of MSW through transformative-emancipatory approach. The Three Humoralisms Theory is used for the theoretical understanding of social and psychological problems associated with the disease in MSW practicum.

Results: Due to lack of awareness and trust towards the traditional practices of MSW in India, perpetuate a dominancy of Eurocentric practicum in MSW discipline. It led to the MSW discipline more western knowledge oriented that required a reemergence and redevelopment of Bharatiyakaran of MSW discipline.

Conclusion: Indianization of MSW is important to preserve the rich historical perspective associated with the practical implications and theoretical ideologies in MSW discipline. It is also concluded that Eurocentric knowledge system is unable to fulfil the sociocultural demands of the clients that directly affect the sustainability of the MSW discipline. The gap between needs and available resources for the client can only be bridged through implementing the indigenized practices and skills in MSW practicum.

Key Words: *Bhatiyakaran*, euro-centric, Medical Social Work, renaissance, technological advancement, three humoralisms theory, Transformative-emancipatory approach, and synergy.

1. Retrospective Overview:

While addressing the 'Visitors Conference' on 'Implementation of National Education Policy (NEP) 2020 in Higher Education', the specific emphasis of the Indian Ex-President Ram

Nath Kovind on the inclusion and excellence of Indian education system through encouraging the spirit of enquiry and critical thinking from the Indian perspective; social work academicians and professionals also encourage the *Bharatiyakaran* of Social work curriculum and practices that cultivate the reinvigoration and reemergence of scientific traditional practices of Indian MSW, based on the socio-medical environment of the India, to meet the demands and needs of the clients in a more acceptable and affordable manner (*'New Education Policy Aims',* 2020).

It is obvious that, every country has their own unique socio-cultural and environmental practices that resilient them to fight against the diseases and problems that are emerged due to the environment. It is obvious that Indian MSW discipline is essentially a victim of modernization. For the development of the country like India, policy makers and other responsible administrative members think that adopting the westernized education system or American based education system empowers the India to become developed nation. the Indian Medical Social work also have rich knowledge regarding efficient traditional practices, based on experiences, in health domain like *Ayurveda* that are introduced and practiced as per the needs and medical problems emerged in Indian public health system and those practices are recognized globally as well (Shi, Zhang & Li, 2021). After renaissance, the ascendancy of western knowledge and practices led to the emergence of euro-centric practices in Medical Social Work (MSW) that directly affect the use of traditional practices in MSW practicum.

The traditional practices of MSW were one of the key disciplines that demands reinvigoration to overcome the social factors (like poverty, migration, personal habits, low intelligence, personal ignorance, working conditions, social stigma and cultural factors) and psychological factors (like emotional problems, anxiety and tensions and fatalistic attitude) associated with the disease (Sadiku, Ashaolu, Nelatury & Musa, 2019). These problems are specifically associated with Indian public health domain that needs rehabilitative assessment through Indian MSW with transformative emancipatory approach.

2. Methodology:

The three humoralisms theory [include *Tridosha* (gas)*, Pitta* (bile) *and Kapha* (mucus)] of Indian Medicine, defines the balance that determines the health and disease status of human body. Later on, this theory also projects the explorative overview, through theoretical assessment, on the disorders of humoralisms, body compositions and excreta and concluded that these are the sources of disease (Jaiswal, & Williams, 2016). These explorations are grounded on the scientific literatures based on the traditional medical system of India.

This research came across some experience based on logical evidences regarding traditional practices and its outcome in the MSW practicum. The data was collected for this research was based on the reviews of different journals, articles, manuscripts, magazines, seminar and conference proceedings. It is an in-depth review to comprehend and critically analyse the issues covered by the available literature on the Indianization of MSW in techno-materialistic era. The literature covered under the review process is based on national and international writings.

This review of literature is thematically assigned for better and clear projection of the issue discussed in the paper. This review of literature includes 28 items in which 4 items are used in

introductory part to represent the retrospective overview of the MSW and 23 items were as a sample selected purposively for in-depth analysis and finding of research gap in those previous literatures and rest of the items are selected to represent the importance, reliability and verifiability of the selected topic.

The whole review of literature takes 1 month and 25 days (i.e., from 8th January to 05th March) as a period for concluding whole review. In-depth analysis of review and analytical evaluation of literature is based on different categories which include: retrospective overview of MSW, traditional practices in MSW practicum, issues and challenges associated with the Indianization of MSW and emerging needs in MSW. Hypothetically, three perspectives are needed to be taken in prime consideration for re-evaluation, these are:

H_0- There is no need to reinvigorate the skills, practices and methods used in MSW.

H_0- Traditional Practices of MSW are lack of skilled to meet the needs of the clients in contemporary scenario.

H_0- There is no need of Indianization of MSW in contemporary scenario as the western knowledge fulfil all the demands of the clients.

2.1. Objectives of the Study:

On the basis of the research gaps that are found in the previous literature reviews, the objectives of the study are:

  i.   To review the traditional skills, methodologies and techniques used in Medical Social Work.
 ii.   To assess the importance of Indianization of Medical Social Work (MSW) practices.
iii.   To provide a practical suggestion based on social work interventions.

This study is purely concerned with the Indianization of MSW in both theoretical and practical aspects for the fulfilment of the clients need in MSW domain. It also focused on the retrospective to prospective overview of the domain through transformative-emancipatory approach.

3. Results:

Based on the objectives, results are thematically divided into two different sub themes, as mentioned below:

3.1. Medical Social Work from Retrospective to Prospective:

Retrospectively, in India, MSW was started by an American Missionary, Dr. Clifford Manshardt, to provide a psycho-social support to the social aspects of the disease and works for the prevention after care of patients and social rehabilitations of the patients. It aims to enable the patient for solving his problems by determining the social and psychological influence of the disease. It tries to develop the will power and determination of the patients by constructing a proper environment for the rehabilitation of the patients. Dr. Manshardt started the formal training in 1936 through the Dorabji Tata Graduate School of Social Work and first medical social worker was formally appointed in 1946 in J.J. Hospital, Bombay (Paul & Raj, 2017; Acharya, 2018; Guite, 2019). Indian Medical Social Work was broadly expanded into different phases, as mentioned below:

3.1.1. Ancient Period: *Vaidya:*

The traditional medicine provision in ancient period is considered as one of the significant methodical and holistic system because of their practical ideas of treatment and rehabilitative measures for the betterment of the client (Saini, 2016 & Subbarayappa, 2001). Beginning from the 1500 BCE, the *Atharvans*, the *Angiras* and the *Bhrgus* provide an early understanding of the human body, its diseases and their treatment and cure (Roy, 2001). They believed on the scientific implementations for the treatment of the disease with collaboration of spiritual knowledge. The combination of scientific implementation and spiritual knowledge perpetuate the physical treatment as well as psychological satisfaction to the client. That spiritual healing is missing from the western methodological based treatment in the MSW that leads to lack of instinct satisfaction for the clients. As a full time, profession, *Vaidyas* were appointed by the state and they were experts in their field (as mentioned in Figure no. 1) to provide a surgery, medical care, and mobile care as well (Lochan, 2003).

Vaidyas are famous for their low-cost treatment process with the help of different medicinal herbs as a medicine. They are completely relied upon the environmental resources that are renewable in nature without any harm to the environment. Their cure most effective for the soldier's treatment during the wars through spiritual cum scientific approach.

Figure No. 1: Characteristics of an Ideal *Vaidyas* prescribed by Renowned Scholars
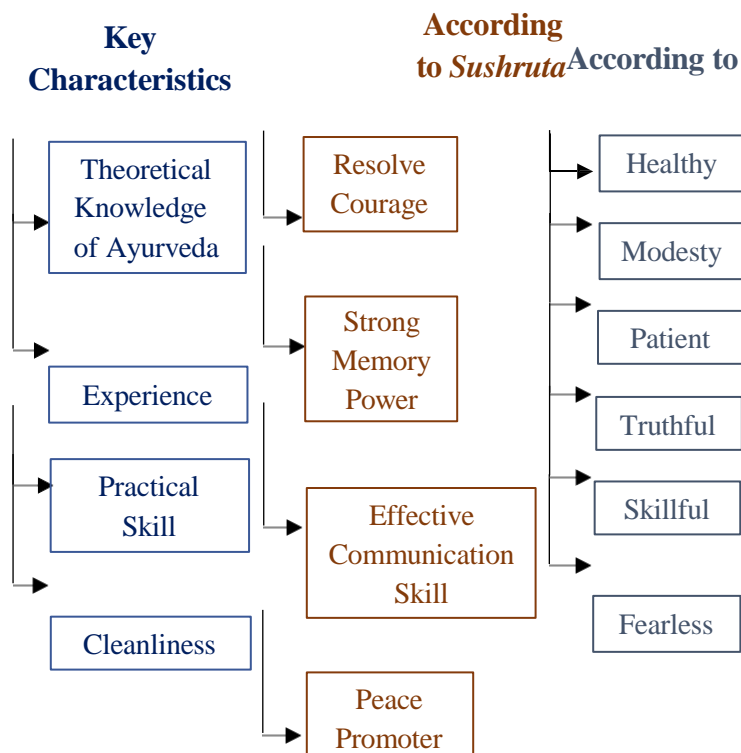
One of the most renowned and well-practiced physicians of ancient India, *Charaka* (author of *Charaka Samhita*), *Sushruta* (author of *Sushruta Samhita*), *Nagarjuna* and *Vagbhata* (authors of *Ashthangahrdaya*) and *Jivaka* were famous for their rehabilitative treatment for the clients who suffered from the hyper tension, mental disorders, depression, and other anxiety disorders (Mazars, 2006).

3.1.2. Medieval Period: *Ayurvedic* Physicians:

Among the Most important chapters associated with the public health domain in ancient times was Ayurvedic Physicians (started from 600 BCE) (Mazars, 2006). They are more focused on reaching the ultimate goal of self-emancipation which is not possible without a healthy mind and body. in contemporary scenario, social case worker can use it this healing process for attending the clients who are affected with the acute stress and depression to provide them a instinct satisfaction for balanced homeostasis. Furthermore, in several studies, it is mentioned that Ayurvedic physicians were great philosophers, practitioners of practical discourse and experts in public speaking (Gopinath, 2001 & Mazars, 2006).

In contemporary scenario, among the most imperative problem faced by the practitioners during usage of western knowledge system is to provide a cost afforded treatment for the client. For example, writing within the evaluation discipline, Fahad (2021) provided an overview of a diabolic situation faced by the *Jhuggi* community (people lived in Kuchcha House) in Delhi, due to high cost in medical treatment. In his research, he pointed out that due to highly expensive medical treatment, marginalized people are unable to afford the treatment cost and prefers to remain status co. Ayurvedic treatments are least cost treatments or even sometimes are free of cost so that everyone can afford their treatment (Shukla, 2019).

In general, Ayurvedic Physicians are accountable for some important responsibilities for betterment of the client, these responsibilities are mentioned below:

   i. Addressing and provide assistance to the issues related to aging, mental health, health care of the client and awareness regarding the public health challenges.
   ii. Available at the time of emergency or crisis situation.
   iii. Lead the group or members of the society in developing the decision-making power.
   iv. Providing the free of cost counseling based on spiritual cum scientific insights to heal the patient form his acute depression of stress.
   v. Arranging door to door service with minimum charitable cost.

3.2. Indianization of Medical Social Work: Need Assessment:

India with its impoverished population of 1.4 billion (World Population Review, 2023) facing vast demographic and socio-psychological changes due to pseudo-politics that unswervingly hit the vulnerable population of the country. In response to the emerging health issues due to rising prevalence of chronic illness and lifestyle diseases like diabetes and cancer; MSW practitioners are being required to enhance their Indian based practices in medical setting and need to reinvigorate their professional responses and standards. Desai (1997) had done an extensive literature review on social work profession that include 63 books, 124 articles in edited books and 215 articles in journals have been published in past 60 years in India but all these are admired through western knowledge

system. He concluded with an expression of anxiety towards the Indian knowledge system that whether these available literatures provide a systematic knowledge on indigenization of social work or whether they are proliferating their own education structure (Desai, 1997).

In contemporary scenario, MSW is one of the prominent disciplines of Social Work profession in India that directly associated with the pre, mid and post treatment for the client. Guite (2019) enlisted the roles of 51 social workers that are worked in the All-India Institute of Medical Sciences (AIIMS) that include multi-disciplinary teamwork, management of financial support, casework and counselling, transplant coordination and rehabilitation of the client but these roles of social worker are practiced only in well-organized institutions where facilities and resources are available for the clients. In contrast to Guite, Acharya (2018) projected an image of rural India where 'psychosocial supports' were 'negligible' or provided in improper way which is not adequate for the client's welfare. Indianization of MSW practicum will provide a space for the Ayurvedic Physicians who are efficiently taken care of the rural people through transect walk in rural areas and provide an effective treatment for their welfare.

Another major drawback associated with the MSW field and role of medical social workers in practical setting is non-existence or inconsistent job descriptions. In this regard, Anish, Cleak, Tonge and Heaslop (2020) theorized that recognition issues with the medical social workers make them vulnerable in practical settings and if accepted then only allowed to practice western knowledge. These specific limitations make Indian traditional practices more vulnerable in MSW.

Furthermore, in addition to limitations, lack of awareness among the people regarding the treatment and care process of traditional practices of Indian MSW, is one of the prime reasons behind the development and dominance of western knowledge in MSW discipline. Also, inadequate professional supervision in Indianization of MSW is another factor that limits the practical implications of the Indian MSW identity and robust clinical practices. Anish, Cleak, Tonge and Heaslop (2020) pointed out that traditional practice guidance and formal supervision related to Indianization of MSW are either infrequent or non-existence in social work discipline.

3.3. Major Findings:

Based on above-mentioned results, there are some major findings that need to be taken into prime consideration for the better involvement of Indianization of MSW as a discipline and practical implication, are mentioned below:

i. The reviews of the literature illustrate that the MSW curriculum was dominantly borrowed from the developed countries on the name of educational advancement. As a result, MSW education is often considered western sheds that leads to potentially inadequate to prepare students for addressing the local circumstances, present problems and provide an adequate prospective insight for MSW in Indian perspective.

ii. *Bharatiyakaran* of Medical Social Work (MSW) leads to affordable cost with better treatment provision for the clients.

iii. Manipulation and misunderstanding regarding the role of professional Medical Social Workers forced them to apply those westerns knowledge in their practice to become recognized professionals in medical settings.

iv. Indianization of MSW proliferate those practices which are Indian culture oriented and provide more satisfaction to the client in their treatment.

v. Epidemiology of psychological disease (like acute depression, mental disorder and Schizophrenic attacks) are varied from culture to culture. Indian communities have their own socio-psychological problems which can only be assist through Indian based practices in MSW field.

vi. The dominancy of western knowledge system in MSW is due to its healing practices for the clients but these practices are based on short term cure (i.e., until and unless, client inhale medical drugs). The Indian traditional practices of MSW are based on long term cure through spiritual cum logical implications for the elimination of psychological problems of the client.

vii. Lack of involvement in terms of academic curriculum and practical setting of Indianization of MSW leads to limited awareness and concrete knowledge about the Indian traditional practices and theoretical ideologies in MSW.

viii. Falsification and myths associated with the Indian traditional practices in MSW make people feel discomfort to access the treatments through traditional practitioners. A study done by Martimianakis, Tilburt, Michalec and Hafferty (2020) reflect the problems occurred due to the debunking of the myths in the medical field that further perpetuate the alarming question on the authenticity of the professional practices.

ix. Those national- level bodies of social workers that are established to monitor the functional mechanism of the medical social workers are defunct. Due to lack leadership with new insights among professionals who are members of the body and their absence of commitments towards their profession because many of them are employed in different sectors, personality conflict among the leaders, unavailability of economic assistance and unsatisfied public image; these professional bodies are not functioned properly.

4. Discussions and Suggestions:

Indianization of MSW indigenized the social work practices based on Indian culture and its relatable problems. The *Bharatiyakaran* of MSW field advocates the initiatives of de-colonization that itself a great challenge for the Eurocentric domination of the Indian Social Work in medical and psychiatric field (Kumar, 2019). The current *Bharatiyakaran* of MSW field trends raise political contradictions that it is moreover associated with 'saffronizing the education system' in MSW. The Vice President of India, Mr. Venkaiah Naidu stated during a press conference with *The Hindu* that 'there is need of absolute rejection of Macaulay's Education system and need to empower the Indianization of education system to promote our culture in academics' (*'Indianise Education',* 2022). But in contradiction, Desouza (2022) strongly condemn the Indianization of education with an argument that 'Indianization is more over under the sheds of saffronizing of education system which is based on monopolized political ideology. Further he stated that the monopolization of education system cultivates the barrier for the development and extension of education system on global platform'. Overall, some political cum intellectual discussions are always needed for the extensive insights to develop and implement new scenario in public domain.

This research study is absolutely free from any biasness and monopolized ideology, whether it is an academic or political one. Indianization of MSW, discussed in this research study

is pre dominantly allowing only those ideas and insights that are based on promotion of scientific cum traditional practices and ideologies in MSW practicum in Indian perspective. Here Indianization in practical and academic means the reinvigoration of Indian based practices that are vanished because of Eurocentric dominancy in academic and practical fields. To eliminate the challenges in promoting Indianization of MSW, there is a need of transformative emancipatory approach for the provision of practical solutions in MSW field for the development of *Bharatiyakaran* of MSW practicum.

4.1. Acceptance and Rejection:

Based on the results, it is scientifically justified that null hypothesis are rejected and alternate hypothesis are accepted as mentioned below:

H_1- There is an absolute need of reinvigoration in the skills, practices and methods of MSW discipline to promote indigenized practices and ideologies.

H_1- Traditional Practices of MSW are skilful to meet the needs of the clients in contemporary scenario with collaboration of some technological advancement in the practicum.

H_1- There is an absolute and significant need of Indianization of MSW in contemporary scenario as the western knowledge is unable to fulfil the demands of the clients.

4.2. Recommendations:

Based on the above-mentioned challenges, there are some practical based solutions that need to be incorporated in academics and practical field as well, for the development of the MSW in Indian perspective, these recommendations are mentioned below:

i. Traditional knowledge of Indian MSW can only be well sounded when it is technological oriented and meet the present demand of the clients. In contemporary scenario, students from MSW field are more concerned towards the involvement of technological advancement in their field and also it is desired need of the job recruiters as well. Many social work professionals are agreed on reinvigorating the MSW for the development of Indianization of MSW (Cox, 1994; Desai, 1994; Drucker, 1993; Gore, 1998; Mandal, 1989; University Grant Commission (UGC), 1980). So, the combination of technology and traditional practices of MSW field developed Indianization of MSW both in academics and practical field. For example: traditional practices of counseling based on scientific cum spiritual knowledge can reinvigorate through collaboration with Artificial Intelligence (AI) based applications can serve the needs of the clients in a better way.

ii. Traditional Practices or Indigenized practices eliminate the burden of medical expenses for the client due to which vulnerable people can easily afford the medical treatment with better outcomes. But this can be only conceivable when the clients have built trust on the traditional practices and it can only be possible through generating awareness from the grassroot level.

iii. Manipulation and misunderstanding associated with Medical Social Worker role can be eradicated through generating awareness and implementing a judicial mechanism to monitor the misuse and manipulation of Medical social workers in practical setting. Also

need to develop a mandatory guideline, based on the Indianized practicum, that should be strictly followed by every member in the medical settings.

iv. It is also necessary for the Medical social workers to generate awareness among the clints and society as well about the importance and successful results and stories of the traditional practices of the MSW practicum. This will create an attraction and satisfaction for the clients to easily adopt the Indigenized practices in the MSW field.

v. Academicians need to do research in providing practical based solutions through transformative emancipatory approach in reemergence of MSW discipline from Indian perspective. Also, there is a need to reinvigorate the curriculum of MSW discipline that promotes the Indian traditional practices and theoretical ideologies in the discipline. Furthermore, there is need of reasonable and active national-level professional medical social workers body and their prime concern is to monitor and analyze the structural and functional mechanism associated with the MSW discipline.

vi. Selection of non-social work professionals as a head of the social work department need to be stop. The integration of knowledge on a student level is an empowered step nut on administration level, it is completely diabolic for the development of the profession. In this regard Pawar (1999) enlightened the different perspectives that are associated with the problems emerged due to the unprofessional selection of a person as a head of the social work department.

vii. For the professional development of Indianization of MSW, there is need of construction of feasible and well-structured Medical social work institutions in India to promote the culture of Indigenized education system in MSW discipline, as also suggested by Desai (1994).

viii. The unparallel promotion of the 'culture of distributing medical social work degrees without directions' need to be ceased for the parallel distribution of degrees with some professional directions towards the indigenization of social work knowledge for the development of MSW in a professionalized manner.

There are lots of issues and challenges associated with the promotion of Indianization of MSW but above-mentioned recommendations are based on critco-analytical overview of literature reviews that are available in this field. The researcher strongly assumed that the above-mentioned recommendations can strongly proliferate the development of Indianization of MSW.

5. Conclusion:

In a nutshell, the above-mentioned study concluded that the Indianization of MSW is important for the proliferation of indigenized skills, methodologies and practices. Indianization of MSW is also to meet those requirements of the clients which are associated with the Indian cultural diversification. It is also concluded that, lack of awareness and supportive mechanism for practicing the Indian traditional practices in MSW leads to deprivation of indigenized practices in the discipline.

Furthermore, this study also focused on the two different principal disciplines that practiced indigenized practices included *Vaidyas and Ayurvedic* Physicians. The study concluded that these disciplines are more efficient in understanding the socio-cultural dimensions of the disease especially when it is associated with the Mental disorders and acute depression. Also, these

indigenized traditional practices are client oriented as they resolved the problem of medical expenses, free from side effects of medicines and treatments provide instinct satisfaction to the client.

Another important perspective discussed in the study was affiliated to the dominancy of Eurocentric knowledge system on the social work discipline as a whole that directly affect the development of *Bharatiyakaran* of MSW discipline. Through transformative emancipatory approach, this study is based on the in-depth analysis of diverse magnitudes of the MSW profession such as its retrospective insights, dominancy of western knowledge system on the discipline, curriculum content, specific and general problems associated with discipline and its orientation for social development perspective, this study concluded that Eurocentric knowledge system in social work discipline had limitation in social action perspective because these westernized knowledge system is unable to fulfil the socio-cultural demands of the clients in a systematic pattern.

This study also highlighted the challenges and issues associated with the Indianization of MSW in contemporary scenario. It is concluded that there is a need of serious concern towards the preservation of indigenized MSW practices to empower the rich retrospective data associated with the Indian MSW field. There is a need of reinvigoration of indigenized traditional practices and also needed to collaborate it with the technological advancement to implement afresh methodologies to counter the problems of the clients in contemporary India.

To protect and preserve the rich socio-cultural environment of Indian MSW, it is the responsibility of the government, practitioners, social workers, researchers, academicians and other affiliated members to provide a sustainable framework in developing the Indianization of MSW to meet the needs of the clients and also to fulfil the global concerns in the MSW discipline.

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Spirituality and Professional Social Work:
An Interface with Reference to the Historical Philosophies of India

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Abstract

Undeniably Social work has a strong connect with the Spirituality. The strong values and ethics that are inherent in the Professional Social workers and its development through the practice with time has brought us to conclude that Social Work stand on the same base of righteousness and values that Spirituality had been holding it as its strong foundation.

Like every profession has its own Principal Values, Similarly, the social workers also have a set of Six core values that set forth ideals to which all Professionals should aspire to inculcate in their personality and replicate in their working as a professional that are important for all to adapt in their every process of practice. The following are the esteemed values:

- *Value: Service. ...*
- *Value: Social Justice. ...*
- *Value: Dignity and Worth of the Person. ...*
- *Value: Importance of Human Relationships. ...*
- *Value: Integrity. ...*
- *Value: Competence*

If we peep through historical accounts of the great spiritual philosophers of our country who have shown us the moral and righteous path with their soulful writings, couplets and slokhas that are still holding a strong relevance in today's time too.

Therefore, this paper would want to take all to the journey of uncovering the facts that Social Work has a strong foundation of Spirituality as its value base and channel.

Key Words: Spirituality, Righteousness, Values, Morality, Service, Social Justice, Dignity, Integrity, Competence.

Introduction:

Spirituality is the intrinsic aspect of life and is reflected in our feelings and thinking pattern and has an indispensable connect with our self -concept, attitude, perception, behaviour and responses to different stimuli or situations and in short, the personality. Spirituality is reflected in the way we interact with our environment through our personal and professional life. More so with the social workers, when they are to connect with the human population, their problems and be part of the solution process that requires the personal human values; that has deep rooted connect with

the indigenous Indic values and inculcation of values being followed, that are laid by a recognised Professional body required for the professional functioning in more holistic, inclusive, and integrated manner.

Objectives:
- The paper would be able to help social workers to understand that there is a strong connect of the Social Work Profession with the spirituality.
- To help the Social Work Professional to establish their stronger base with the Spirituality by valuing our own indigenous spiritual teachings and writings by our great impeccable spiritual leaders of all times.
- This paper is a move towards making the Profession of Social Work indigenous to understand the situations and problems and plan the intervention in a way to make the profession self -reliant practice through Indianisation rooted in Spirituality.

Review of Literature:

The literature Review is done to ensure an extensive reading to familiarize with the work related to present study. This exercise proved to be fruitful in systematically planning and executing the study. The literature collected is compiled objective-wise. The literatures are reviewed keeping in mind the objectives of the study which are as follows:

1. It's important to understand that conversations around spirituality in social work practice aren't about a specific religion. Instead, incorporating spirituality into social work practice is about helping clients to explore the spiritual aspect of their person and help them along a journey of personal discovery that can promote healing and healthy living. Doing this is increasingly recognized as a critical element of social work.

    In many ways, spiritual issues are becoming a key talking point in the social work profession, as ignoring spirituality is neglecting a major component of many people's lives. However, many social workers do not feel prepared to initiate or participate in these conversations. In some cases, it may be because of a lack of formal training on the topic. For that reason, courses on spirituality and social work can be instrumental in providing care and furthering the profession.

2. Profession of social work has emphasised on the inclusion of spirituality as an important component of social work. The main aim is to understand a person in a holistic manner. Opening a door of spirituality helps a professional social worker to understand clients' potential for development and conversely, if a vital aspect of life as spirituality is left without its exploration might jeopardise the process application of the different methods or approaches of social work to help client to help themselves, not incorporating spirituality into social work can limit how social workers view their clients' strengths and open new possibilities for clients to grow and succeed.

3. According to Charlotte Towle in her book 'Common Human Needs' that was published first in 1945 and revised twice in (1952 and 1957) in a Copyrighted chapter 'Spirituality in Social Work Practice', highlighted the importance of spirituality. She emphasises from the Gospels, in a section titled "Spiritual forces are important in man's development". As per (Matthew 4:4, Revised Standard Version), She states that "man does not Live by bread

alone". She reiterates that those 'spiritual need is as important as other human needs' (p. 8). Charlotte Towle has highlighted the importance of spiritual life of a person that helps one to understand the purpose of human life and to develop the sense of ethical values.

4. Hurst, 2007 explains that Spirituality is the beliefs, values, and practices that individual holds in connection to Divinity or the non-material traits of an individual. Following attributes can be added in social work to define 'spirituality in social work'.

- The attributes of an individual are indispensable qualities that a person hold.
- Every individual thrust/ pursuit for real significance in life.
- An individual quest for a moral framework.
- Transpersonal experiences that transcend the limits of ego,
- Enhancement of a sense of completeness in oneself and
- Commitment in distinct set of principles and conducts.

5. Edward Canda broadly discovers the spirituality and its connectedness with social work. Canda rationalizes that spirituality has a multiple connection or interconnection with self, others and God-with all that exists in the universe".

There are two points of views to analyse the concept of spirituality.

A. The first viewpoint is to do with the spirituality as a core where it can be explained "both as a state of interconnectedness with existence and as the energy which works toward this interconnectedness" .

B. The second view explains spirituality as individual having a connection with God and his/er search for the same. This envelops human's another level of 'dimension' of life that involves biological, Socio-psychological. Edward Canda (2012)

C. According to Bishnu Mohan Dash, Mithilesh Kumar, D.P. Singh and Siddheshwar Shukla they have said that the "Profession of Social work intervention emerged in the west as a benevolent philanthropic initiative to ameliorate the condition of an individual, group and community. It gave impetus in the development of settlement Movement and Charity Organisation. They emphasise that the historical circumstances for the development of social work as a Profession in different country is unique. Hence, social work curriculum should be contextualised in line with the socio-economic, cultural heritage of one's country. The diverse country like India that has socio-cultural and different religious groups with each having unique ways and taste of life would have different dimensions and pattern of problems and challenges that requires unique ways of social work intervention that cannot depend on the one size fit Eurocentric approach of social work practice. In a determined attempt to indigenise or Indianizing or decolonise the social work curriculum, they have tried to reflect on the Indian perspective of social work by incorporating the philosophical, methodological, and ideological values and code of ethics that is based on Indian tradition and culturally rich heritage of India.

Methodology:

The research design used for the paper are analytically descriptive and exploratory. In the present study, the researcher has tried to analyse the connect between the spirituality and social work. The researcher tried to uncover the various components of Social Work like Principal values that is used for the social work professional practice and its strong base lying in the foundation of spirituality through Exploratory design. *The present study uses the content Analysis to overview the*

literature that would enable the researcher to establish strong base of *social work* on the Spirituality by exploring our teaching and writing of our great indigenous spiritual leaders**.**

Analysis & Interpretation:

In 1960, NASW has taken out the first version of the code of ethics. It emphasises that social workers and the Profession of social work are to focus on two important aspects:

1. Committed to service for the well-being and welfare of human being

2. Promotion of happiness and wellbeing of all irrespective any differences based on socio-economic, cultural etc. that is devoid of any discrimination.

Although the fundamental doctrines remain intact, but the changed code of ethics in 2018 has become effective guide for the social workers and the social work profession to conduct with the following doctrines:

- Core values
- Ethical principles and
- ethical standards

The changes in the code of ethics are in line with the development in the modern technology that has brought new set of communication and relationship building that bears a strong implication on the ethical practice.

The social workers need to follow codes of ethics as a professional and in their practices that is based on core values and associated broad ethical principles.

The six core values that hold a strong base in the ethical principles are given below that guides the Profession and Social Work Practice are as follows:

1. Service
2. Social justice
3. Dignity and worth of the person
4. Importance of human relationships
5. Integrity
6. Competence

1. Service:

Ethical principle: As a social work profession, we must focus on the service to all mankind especially somebody in need and try to overcome and individual, group and community problems towards all social problems.

The same has been reiterated by the great spiritual leader like Kabir Saheb (1398 –1518). He was a famous saint who was born in Indian soil. His teaching that is represented in the form of mostly sakhis (couplets) and SHABDAS (songs) comes from his own life experience through inner introspections and inner search for truth. He pioneered in teaching the secret of the "Inner Sound" and "Light" in the simplest language that was understood by common man. Thus, he became the founder of the SANT MAT (the path of saints). His teaching was not from the books, but from his own inner experience. Being born in Hindu family and raised by Muslim, he showed the great human value of being an impartial person and proclaimed that he belongs to no one religious group that is man-made. He said that the body is made of five elements of nature i.e. (earth, water, fire, air, ether). According to his spiritual teaching, he made it a strong point that to relate to God and practice austerity, the simplest path is to practice at home by controlling mind and senses and to

stive hard in every way to yearn for 'welfare of everyone' by providing the right service through love, compassion, and kindness.

Hence, Kabir message of love and service to humankind comes with a strong words-to be above religious group and agenda and being spiritual is to be a good human whose objective of life and service through deeds is for the 'good of all'.

kabir khade bazar me, sabki chahe khair;
na kahu se dosti, na kahu se bair.

The same way social work professionals must conduct with no bias and with utmost service to every human being (as individual, group and community) with humility irrespective of the socio-economic, psychological, and cultural backgrounds.

2. ***Social Justice:***

Ethical principle: We must try to make the society be equal for all and combat the social injustice to bring in good social change and be voice for the vulnerable and oppressed people.

Saint Ravidas, also known as Guru Ravidas, Ravidas, Ruhidas and Rohidas, the great social or spiritual reformer of medieval India, has a special place in the history who practiced all righteous ways to let the Goddess appear in front of him due to his pure heart and deeds. That is rightly represented by his couplets, the shlokas, padas and poetic– 'Ravidas ke Dohe'.

'न चुंगा तो कठौती र ॑ंॅ गुंगा'

Through this composition and his good deeds, he tried to inspire people to eradicate the evils and kurutis prevailing in the society due to discrimination based on socio-economic and cultural aspects of life like caste.

He tried to tell people to follow the path of fraternity and brotherhood by treating every being as equal. According to him the best way to profess faith is through your good deeds.

Many people had become so impressed with his words and ways of life that even Sikandar Lodi had invited him to his palace in Delhi.Not only that, the holy scripture of Sikhs 'Guru Granth Sahib' has inclusion of 40 verses of Ravidas.

He emphasis that no being is impure by the virtue of birth in certain family, which is determined by the virtue of your action and deeds.

रधवदास' जनर् के कारनै, होत न कोउ नीच,
नरकूँ नीच करर डारर है, ओछे करम की कीच

Therefore, it's important for the social workers to be above their personal biases and try to help oneself to be fair in their professional process of dealing with the client and community to work towards establishing social justice in the society by assessing the need and urgency of addressing based on priority. The social workers should never be enticed by the power and position than its purpose of helping the helpless first.

3. ***Dignity and Worth of the person:***

Ethical principle: We must respect every individual irrespective of any difference in terms of culture and ethnic diversity. Treat every individual with grace and dignity for a positive relationship.

One of the most revered sage, saint, and poets of ancient India is Maharishi Valmiki. Sanskrit literature has considered him as **Adi Kavi – 'the first ever ancient poet' of great Bharat.**

65

He is the original author to Sanskrit literature and composed the most popular religious epic of Hindus –the epic Ramayana, which comprised of 24000 shlokas and 7 kandas. Even British satirist [Aubrey Menen has described him as the](#)sage of purity, kindness, mercy, poetry, wisdom, and a philosophical genius due to him being the first author who came up with his art work. The birth of great sage holds great importance as we commemorate his birthday as Valmiki Jayanti for his literary genius and religious contribution.

His life incidents shows that how it is important for us to respect each individual and treat every person with dignity irrespective of any socio-economic and cultural background. He belonged to the bhil tribal community who were considered low caste group. He was a ferocious decoit. But his encounter with the Maharishi Narad in the dark jungle was a turning point in his life. where he was in ambush to loot the passer-by. Instead of punishing and rebuking him Naradji asked him his objective in life and the reason of his dacoity, that is worst occupation. He answered that he must look after his family, and he confidently said that "his family is happily going to share the burden of the sin of his bad deeds, in the time of judgement." But on asking to his family with the same positive thoughts. His family abruptly denies and were not ready to share the punishment or burden of sin of loot and murder he was doing.

This incident triggers him and he chooses to surrender on to the divine. He was taught by the Narad to chant 'Rama' but he could not pronounce the same and he chants "Mara Mara" to ultimately get to say 'Rama'. 'Rama is the way to salvation' was discovered by him after a long penance and he was so motivated to write about Rama and his life story, due to whose name he got rid of all his evil doing.

According to him if a decoit like him can be so great saint & poet by surrendering the bad life and being spiritual by changing the life towards righteous ways through meditation and learning.

The same way the social workers must see every human being as worthy and is to be treated with dignity. The client, group and community should not be judged, and we should stive hard 'to help them to help themselves' in terms of overcoming any psycho-social, emotional, and behavioural problem in them by modifying and altering the ways towards more better ways for the great outcome.

4. *Importance of Human Relationships:*

Ethical principle: Human relationships should be given highest value and grant its significance to boost these associations for the enhancement of the well-being of individuals, group, and communities.

When it comes to building relationships and placing importance to it. There are two characters in the history, from whom we can learn the significance of relationships and how we must value it without having to think about one's socio-economic and cultural back ground. There are dohas that depicts.

कह रघुपति सुनु भामिनि बाता। मानउँ एक भगति कर नाता।।
जाति पाँति कुल धर्म बड़ाई। धन बल परिजन गुन चतुराई।।
भगति हीन नर सोहइ कैसा। बिनु जल बारिद देखिअ जैसा।।

Here Shri Ram says to Shabri that (Bhamini!) Respectful lady! The ones devotion to relationship with him is enough for lord to come close to form a permanent and meaningful relationships with a person irrespective of the class and caste background.

The same way Kewat being from the low caste was honoured by Shri Ram, his whole family, and common people of Ayodhya for his unwavering faith and love and respect for the relationship they shared with lord Ram. Lord Ram called him, his brother and friend for ever and welcomed him to his palace at *Ayodhyapuri* as and when he likes to come and meet.

In the same way social work professional should have empathy and compassion and an unwavering love for their client, group, and community they are working for and work dedicatedly towards finding to resolve their problems concerning any areas and aspects of their personality to give meaning to the professional relationship between the worker and the client.

5. *Integrity:*

Ethical principle: We should strive hard to instil integrity and trustworthiness and hold the profession's mission by inculcating values, ethical principles, and ethical standards in our professional practice.

Hanuman is believed to be a person from low socio-cultural background. But he has been blessed with immortality by lord Rama for being the epitome of integrity and trustworthiness. Ramayana, the greatest Indian epic mentions him as an example of courage, bravery, behaviour, integrity, keen focus and is resistant to temptation. He has shown that how one should be dedicated and committed to the task he/she is being delegated with utmost faith, loyalty, and utter servitude to the master. Although he is known for his strength and cleverness and shows the characteristics of a great diplomat but still, he is not fill with pride or any kind of complexes and he humbly surrenders to lord Rama to complete his given tasks in any tough situation and time said Dr. Sudha Seshayyan in his presentation. He is so focussed and works tirelessly until the given tasks are over to the perfection.

He depicts complete faith to his master from the start to the end and eternally.

The same way the social work professional must be committed to his/her profession and practice as per the given core values, Ethical principles, and ethical standards.

The hallmark of any profession is the integrity, trustworthiness and unwavering dedication and commitment towards the delegated tasks and one's competence. And as rightly being shown by great Hanumana, we must upgrade our competency in our skills by remaining loyal to the master. Same way as how social worker to its Profession.

6. *Competence:*

Ethical principle: We must stive to build up on our all aspects of competence in our Practice area. Helping ourselves to constantly develop professional knowledge, skill, expertise, and competence to positively impact to the knowledge of the profession.

When it is to do with competency in its chosen field /area. We undoubtedly remember Eklavya, the son of the hunter chief of the forests of Hastinapur. He was so passionate about learning archery from Dronacharya, who was the royal guru of Pandavas and Kauravas. Upon approaching the guru to realise the dream of becoming the greatest archer. The Guru denies imparting knowledge and skill to Eklavya as he belonged to a lower cultural group.

But nothing falters or withers his will and determination to learn archery to be the best and unprecedented or irreplaceable archer. He installed the idol of Dronacharya in front of his house. The gratitude towards the master and his dedication towards the skill upgradation to be the best helps him to realise his dream. Hence, his name is popular when it is to build on the competence with sheer perseverance.

But very sadly Dronacharya very cleverly asks him for his thumb as guru dakshina for having installed his statue without his consent to learn the skill of archery.

To remove his name forever from history for being the greatest and most competent archer. Similarly, like Eklavya we the social workers should be committed and dedicated to skill up and upskill our competency in our area of social work practice by learning the knowledge, principle and different skills and pertinent theories etc. for making ourselves a competent professional.

Conclusion:

It is already seen how the human values are the core component of spirituality, that has a close connect with the social work core values. Spirituality forms the very foundation of social work philosophy, which are put in the practice as without the right and correct human virtues we cannot make the profession go in a long run and make it sustainable.

Spirituality and social work values goes hand in hand; hence it becomes imperative for the social workers to understand the indigenous cultural heritage of the people who they are working with to help them be aware and sensitive and blend the system to make the social work intervention process more meaningful and effective for the worker and the beneficiaries.

Therefore, the answer to this dilemma is the indigenisation and Indianisation of the social work curriculum for the amalgamation of culture, heritage, and social work professional practice for the sustainable and prosperous Bharat.

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Bhagwat Gita & Social Work:
Selfless Service, Dharma, Karma, Duties & Responsibilities

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Abstract

Bhagwat Gita is one of the most significant Hindu scriptures that has influenced people from various walks of life for centuries. The sacred text holds relevance even in contemporary times, as it offers insights on various aspects of life, including social work. The principles of social work advocated in the Gita are grounded in the concept of karma and dharma, which emphasize the importance of duty, responsibility, and selfless service. This paper examines the relationship between Bhagwat Gita and social work, exploring the relevance of Gita's principles to contemporary social work practice. The paper highlights the importance of incorporating Gita's teachings into social work practice to promote a more ethical and spiritual approach to social work.

Keywords: Bhagwat Gita, Social Work, Karma, Dharma, Duty, Responsibility, Selfless Service

Introduction:

Bhagwat Gita is a 700-verse Hindu scripture that is considered one of the most significant and influential texts in the world. It is a part of the epic poem, Mahabharata, and is believed to have been written by the sage Vyasa. The Gita offers guidance on various aspects of life, including spirituality, ethics, philosophy, and social conduct. The principles of social work advocated in the Gita are grounded in the concept of karma and dharma, which emphasize the importance of duty, responsibility, and selfless service. The Bhagavad Gita is an ancient Hindu scripture that has been widely studied and revered for its spiritual and philosophical teachings. The Gita offers guidance on how to live a meaningful and fulfilling life, and its teachings have been applied in various fields, including social work. Social work is a profession that seeks to promote social justice, human rights, and well-being by helping individuals, families, and communities overcome social and emotional difficulties. The principles of social work are rooted in ethics and values, and the Gita offers a spiritual and ethical framework that can guide social work practice. This paper explores the relevance of the Bhagavad Gita to social work practice, including its teachings on duty, responsibility, selfless service, detachment, and self-improvement.

The Gita and Social Work:

The principles of social work advocated in the Gita can be applied to contemporary social work practice. Social work is a profession that is concerned with promoting social justice, human rights, and the well-being of individuals, families, and communities. Social workers strive to empower people to improve their lives and to create a more just and equitable society.

The Gita's emphasis on duty, responsibility, and selfless service is relevant to social work practice. Social workers have a duty to serve their clients to the best of their abilities without expecting any personal gain or reward. Social work is a profession that requires a strong sense of responsibility towards the people being served. Social workers must be committed to promoting the well-being of their clients, advocating for their rights, and addressing their needs.

The Gita's teachings on karma and dharma are also relevant to social work practice. Social workers must be aware of the consequences of their actions and decisions, as they can have a profound impact on the lives of their clients. The concept of svabhava[7] is also important in social work, as it helps social workers to identify their strengths and weaknesses and to choose a role that is best suited to their skills and abilities. Understanding the client's nature or svabhava can also be helpful in creating an individualized plan that is tailored to their needs and goals.

The Gita's teachings on detachment can also be applied to social work practice. Social workers must maintain a certain level of emotional distance from their clients to prevent burnout and emotional exhaustion. This detachment does not mean that social workers should not empathize with their clients, but rather that they should avoid becoming emotionally attached to them. This detachment can help social workers to maintain objectivity, make sound decisions, and provide effective support to their clients.

The Gita's teachings on self-improvement and personal growth are also relevant to social work practice. Social workers must continuously strive to improve their knowledge and skills to provide effective support to their clients. This includes staying up-to-date with new research and best practices, engaging in professional development activities, and seeking supervision and consultation when needed. The Gita's emphasis on self-improvement and personal growth can inspire social workers to continuously strive to improve their practice and to provide the highest quality of care to their clients.

The Bhagavad Gita is a spiritual and philosophical text that provides valuable insights into the principles and practices of social work. Its teachings on duty, responsibility, selfless service, detachment, karma, and dharma are all relevant to social work practice and can guide social workers in their work.

Social work is a profession that is grounded in the values of social justice, human rights, and well-being. It aims to promote the welfare of individuals, families, communities, and society. Social workers work with a diverse range of clients, including those who are vulnerable,

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[7] Svabhava is a Sanskrit term used in Hindu and Buddhist philosophy to refer to the innate nature or essence of a being or phenomenon. It can be translated as "own-being," "self-nature," or "inherent nature."

marginalized, and oppressed. They provide support, care, and advocacy to help their clients overcome challenges and achieve their goals.

The principles of the Bhagavad Gita can help social workers to maintain a moral and ethical perspective in their work and to promote the values of social justice, human rights, and well-being. The Gita's teachings on duty and responsibility emphasize the importance of acting in the best interest of others, without being motivated by personal gain. This selfless service can help to build trust and rapport with clients and to promote their well-being.

The Gita's teachings on detachment can also help social workers to maintain a certain level of emotional distance from their clients. This emotional detachment can help to prevent burnout and emotional exhaustion, which can be common in the field of social work. Social workers must be empathetic and compassionate, but they must also avoid becoming emotionally attached to their clients.

The concept of karma can also be relevant to social work practice. Social workers must be mindful of the consequences of their actions and strive to act in the best interest of their clients, even if the outcome is uncertain. Social workers must also be committed to fulfilling their duty or dharma, which includes promoting social justice, human rights, and well-being, and acting with integrity, respect, and compassion.

The Concept of Karma and Dharma:

The Gita's principles of social work are rooted in the concepts of karma and dharma[8]. Karma is the law of cause and effect, where every action has a corresponding consequence. Dharma, on the other hand, refers to one's duty or responsibility. The Gita teaches that one should perform their duties without attachment to the fruits of their labor. This means that one should focus on doing their duty to the best of their abilities without expecting any personal gain or reward. This concept of selfless service is the foundation of social work.

The Gita also teaches that one's duty or dharma is determined by their nature or svabhava. Everyone has a unique set of qualities and characteristics that determine their role in society. For instance, a person with leadership qualities may have the duty to lead and guide others, while a person with artistic talents may have the responsibility to create art that inspires and uplifts others. In social work, understanding one's svabhava is important in identifying the most appropriate role to play in serving others.

In addition to the principles of duty, responsibility, selfless service, detachment, and self-improvement, the Bhagavad Gita also emphasizes the concepts of karma and dharma. These concepts are central to Hindu philosophy and are deeply rooted in the Gita's teachings.

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[8] Karma is the law of cause and effect, where every action has consequences, while Dharma is one's duty and responsibility in life based on their caste, stage of life, and personal inclination in Hinduism.

Karma is the concept that every action has consequences, both in this life and in future lives. The Gita emphasizes the importance of performing actions without attachment to the outcome, as the consequences of those actions are not within our control. The concept of karma is relevant to social work practice as it emphasizes the importance of taking responsibility for our actions and recognizing the impact they have on others. Social workers must be mindful of the consequences of their actions and strive to act in the best interest of their clients, even if the outcome is uncertain.

Dharma is the concept of duty or righteousness. It is the moral and ethical code that governs human behaviour and is considered essential for the well-being of society. The Gita emphasizes the importance of fulfilling one's dharma, or duty, without attachment to the outcome. In social work practice, dharma can be seen as the ethical and professional code of conduct that guides social workers in their work. Social workers have a duty to promote social justice, human rights, and well-being, and to act with integrity, respect, and compassion.

The concepts of karma and dharma are interconnected and guide social workers in their practice. Social workers must be mindful of the consequences of their actions and strive to fulfill their duty without being motivated by personal gain. The Gita's teachings on karma and dharma can help social workers to maintain a moral and ethical perspective in their work and to act in the best interest of their clients.

Duty and Responsibility:

The concept of duty, or dharma, is central to the teachings of the Gita. Duty refers to one's responsibility to fulfill their role in life, whether as a student, worker, parent, or citizen. The Gita emphasizes that one should perform their duty without attachment to the outcome or reward. This means that one should not be motivated by personal gain, but rather by the desire to serve a higher purpose. In social work practice, the concept of duty can be applied to the client-worker relationship. Social workers have a duty to help their clients achieve their goals and overcome social and emotional difficulties. This duty requires social workers to be committed to their clients' well-being and to act in their best interest, regardless of personal gain or reward.

Selfless Service: The Gita also emphasizes the importance of selfless service, or seva. Seva refers to the act of serving others without expecting anything in return. This selfless service is motivated by a sense of duty and responsibility, and it is an essential aspect of spiritual growth. In social work practice, the concept of seva can be applied to the client-worker relationship. Social workers must be committed to serving their clients' needs and to providing support and care without expecting anything in return. This selfless service can help to build trust and rapport with clients and to promote their well-being.

Detachment: The Gita's teachings on detachment can also be applied to social work practice. Detachment refers to the ability to remain emotionally detached from one's actions and the outcome of those actions. This detachment allows one to act in the best interest of others without being influenced by personal bias or emotion. In social work practice, social workers must maintain a certain level of emotional distance from their clients to prevent burnout and emotional exhaustion. This detachment does not mean that social workers should not empathize with their clients, but

rather that they should avoid becoming emotionally attached to them. This detachment can help social workers to maintain objectivity, make sound decisions, and provide effective support to their clients.

Self-Improvement: The Gita's teachings on self-improvement and personal growth are also relevant to social work practice. The Gita emphasizes the importance of continuous self-improvement and personal growth as a means of achieving spiritual enlightenment. In social work practice, social workers must continuously strive to improve their knowledge and skills to provide effective support to their clients. This includes staying up-to-date with new research and best practices, engaging in professional development activities, and seeking supervision and consultation when needed. The Gita's emphasis on self-improvement and personal growth can inspire social workers to continuously strive to improve their practice and to provide the highest quality of care to their clients.

Application to Social Work Practice:

The principles of the Bhagavad Gita are relevant to social work practice in various ways. Social workers must be committed to serving their clients' needs and to providing support and care without expecting anything in return. This selfless service can help to build trust and rapport with clients and to promote their well-being. Social workers must also maintain a certain level of emotional distance from their clients to prevent burnout and emotional exhaustion. This detachment does not mean that social workers should not empathize with their clients, but rather that they should avoid becoming emotionally attached to them.

Social workers must also be mindful of the consequences of their actions and strive to act in the best interest of their clients, even if the outcome is uncertain. The Gita's teachings on karma and dharma emphasize the importance of taking responsibility for our actions and recognizing the impact they have on others. Social workers must also be committed to fulfilling their duty or dharma, which includes promoting social justice, human rights, and well-being, and acting with integrity, respect, and compassion.

Conclusion:

The principles of social work advocated in the Gita offer a spiritual and ethical approach to social work practice. The concept of karma and dharma emphasizes the importance of duty, responsibility, and selfless service, which are the foundation of social work. The Gita's teachings on detachment, self-improvement, and personal growth are also relevant to social work practice. Incorporating the principles of the Gita into social work practice can promote a more ethical and spiritual approach to social work and help social workers to provide effective support to their clients.

The Bhagavad Gita is a spiritual and philosophical text that provides valuable insights into the principles and practices of social work. Its teachings on duty, responsibility, selfless service, detachment, karma, and dharma are all relevant to social work practice and can guide social workers in their work.

Social workers who adopt the principles of the Gita can provide effective support to their clients, maintain a moral and ethical perspective in their work, and promote social justice, human rights, and well-being. The Gita's teachings can help social workers to build trust and rapport with clients, maintain emotional detachment, and act in the best interest of others.

It is important for social workers to be mindful of the principles of the Gita and to apply them to their practice. Social work is a challenging profession that requires empathy, compassion, and a commitment to social justice, human rights, and well-being. The principles of the Gita can provide social workers with a spiritual and ethical framework for their work and help them to make a positive difference in the lives of their clients and communities.

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Contribution of Durgabai Deshmukh towards Indianisation of Social Work Practice for Empowering Women

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Abstract

In recent past, one of the main global movements is on women's empowerment and promoting women's rights but despite a great deal of development, women and girls continue to face discrimination and violence in every part of the world. From ancient to the modern period, a lot of attention has been paid on women's empowerment in India but still after 75 years of Independence, women's empowerment seems to be a distant dream. There are many challenges being faced by women ranging from illiteracy, poverty, security, safety to health problems and so on. Starting from the India National Movement (INA), there were many women who played an important role in getting freedom but only few names can be counted on finger tips. These are Sarojini Naidu, Vijaylakshmi Pandit, Sucheta Kripalani and Annie Besant while contribution of most of the women who scarified a lot get unnoticed and unrecognized. Durga Bai Deshmukh (DBD) was one of the them who was an epithet of woman empowerment. Despite of the fact that she is known as "Mother of Social Work", but her name is rarely known by social work institutions. Influence of west in our Indian social work curriculum is one of the reasons for not giving much importance to our Indian social work thinkers. It is in this context, there is a need to study the life of DBD who is the pioneer in women empowerment and provides some of the most powerful experiences for learning new skills and methods of social work which can be practiced in the Indian context. This paper attempts to provide the interesting facts about DBD, tremendous work done in the field of women empowerment and suggestions to make Indianized social work education in India.

Keywords: Indianisation, women's empowerment, social mobilisation, social work curriculum,

1. Introduction:

There is no doubt that when we talk about women's empowerment in India, we refer that women must be aware of their rights like the right to vote, property rights, freedom of movement, their legal rights, and so on which is instrumental in empowering women to realize their self-worth, make her own choices and get respect and rights just like any other human being. But it is unfortunate that after 75 years of Independence, women's empowerment seems to be a distant dream and they face challenges ranging from illiteracy, gender discrimination, safety, child marriage and many more. Prominent women in the past and present have been trying their best to provide a platform to women to voice their concerns and become the part of mainstream. If we look at the history of Indian National movement, we find only few names of women like Sarojini Naidu,

Vijaylakshmi Pandit, Sucheta Kripalani and Annie Besant are prominent while majority of the women who scarified a lot get unnoticed and unrecognized. Durgabai Deshmukh (DBD) is one such name who was the legendary figure in the history of Indian nationalism and an epithet of woman empowerment. She was among the few women brave hearts of the 20th century, who worked vigorously for the education and emancipation of women. Not only that DBD is also known as "Mother of Social Work" but her name is rarely known or taught by social work institutions in India. Though western names like Mary Richmond, Jane Addams, Grace Coyle and their work are very much found in syllabus of Indian social work but our Indian social workers particularly women are not given much importance in social work curriculum. One of the main reasons for this is the influence of west in our Indian social work curriculum. It is in this context, there is a need to study the life of DBD who is the pioneer in women empowerment and provides some of the most powerful experiences for learning new skills and methods of social work which can be practiced in the Indian context.

2. Objective and Methodology:

This paper highlights the life, position and responsibilities of DBD and get a learning from her work in practicing the methods of social work in the Indian context. This paper is exploratory cum qualitative in nature and written by mainly referring to the secondary literature from various books, journals, newspapers and relevant information available on internet and based on the author's observation, role of administrator as chairing the dept. of social work in the Bhagat Phool Singh Women's University, Khanpur Kalan, Sonipat, the first women rural university in North India. An attempt is also made to provide some suggestions based on the interaction with faculty, civil society organisations working in Haryana and adopting participatory approach with the social work students, their parents in Parents Teaching Meeting to make social work profession more vibrant keeping in mind the diverse culture and religion in Indian societies.

3. Life and work of Durga Bai Deshmukh:

DBD was a Gandhian, a freedom fighter and renowned a criminal lawyer. She did not come from a privilege family. She was the iron lady and took painstaking efforts in the field of education, politics and freedom struggle. She struggled a lot in her life and overcame all odds for betterment of women. She was born on 15th July 1909, in a middle-class family in Rajahmundry, Andhra Pradesh. She was inspired by her father's social work and learnt from her parents to serve others.

3.1 Education, Career and Award to her credit:

DBD completed her higher education despite of her active participation in the national struggle. She finished her M.A in Political Science in 1930 from *Andhra University*. She obtained her Law degree from *Madras University* in 1942 and practiced as an advocate in the *Madras High Court*. DBD popularly known as 'Iron Lady' was an active and positive spirit. She has many features in her cap including a brave freedom fighter, a dedicated social worker and a proficient lawyer.

Table No. 1
Milestones of Achievements and Awards:

923	Setting up of the Balika Hindi Pathshalla
1930	Mobilization of women in civil disobedience movement by breaking salt law.
1946	Member of Constitute Assembly as Congress Candidate
1953	Establishment of Central Social Welfare Board
1958	First Chairperson of the National Council on Women's first Chairperson of the Education
1963	Represented country as a member of Indian Delegation in the World Food Congress in Washington.
1975	Padma Vibushan

4. Learning from the work of DBD in practicing the Methods of Social Work in Indian context:

In India, Social work education in India since its inception in the year 1936 has mostly remained American Euro centric. Due to this, not only academicians but research scholars and students in India find difficult to practices the methods, skills and techniques of social work in the Indian context. When we talk about the indigenization of social work education, it simply means indigenizing existing social work curriculum so that it can be applied in the Indian context. Despite more than eight decades of social work education in India, not much efforts are made to make the curriculum indigenous and relevant to Indian society. In fact, negligible attention is paid to explore India's indigenous thoughts, traditions and practices from indigenous perspective and blindly follow the western knowledge resulting its unsuitability and in adaptability in Indian context or mismatch of teaching and practicing western models of social work in Indian setting. Because of which, the social work profession in India is still struggling for professional status as well as for its identity due to ineffective and irrelevant social work theories and practice models which is unsuitable and unadoptable in India's local conditions (Dash, 2016).

Though efforts are now being made now with the Indianisation/Bharatiyakaran of social work education by incorporating Indian ingenious knowledge in the social work curriculum. The movement for Bharatiyakaran of social work education has made an attempt to revitalize and rejuvenate the social work education in India by redesigning the social work curriculum by integrating India's traditional practices and emphasizes on reviving India's traditional social institutions which has been proved very effective and successful since the ancient Vedic period (Dash, 2018). These sections of the paper highlight the work done by DBD and get a learning from her work in practicing the methods of social work in the Indian context.

4.1 Resource Mobilisation for ensuring participation:

Resource mobilization is one of the contemporary methods in social work. It is instrumental in bringing people together to raise awareness on development issues resulting in ensuring community participation for sustainability and self-reliance. The resource mobilization theory also asserts that social movements form when people who share grievances are able to mobilize resources and take action. It is in this context DBD's work is aptly right where she played a prominent role in mobilizing women for the Civil Disobedience Movement launched by the Mahatma Gandhi in 1930 by breaking the salt law. This led to British Raj authorities imprisoning her three times between 1930 and 1933. Besides, participation in the national liberation movement, women's education and social revolution were the major responsibilities carried out by DBD. She gave importance on mobilization of people at the grassroot level and believe in the philosophy that participation means development. Her dedication towards mobilization can be found from the instance when in 1921 she mobilized women particularly *devadasis*, or prostitutes, and Muslim women for their enlightenment with the brief interaction with Mahatma Gandhi. She was not scared of the ramifications as at that time India was under British rule. Incidents of her life revealed that at every stage of her life, she made her own choices and did not give up until and unless her mission is not accomplished.

4.2 Promoting voluntarism by establishing Central Social Welfare Board:

Being the first woman member of the Planning Commission, she took initiative in persuading the Government to declare a national policy on social work and with her constant efforts resulted in establishing Central Social Welfare Board (CSWB) in 1953 under then Ministry of Woman and Child Welfare. Durgabai 'Padma Vibhushan' was herself appointed the first Chairperson of the Board. Under her guidance, several educational awareness programmes, schemes for training and rehabilitation of women, children's welfare, particularly of the handicapped were started all over the country. Till now, the CSWB has been actively involved in carrying out the welfare activities for promoting voluntarism, providing technical and financial assistance to the voluntary organizations for bringing marginalized section of society in mainstream.

4.3 Formation of women's groups through setting up Andhra Mahila Sabha:

Group work is another method of social work, practiced by DBD which was instrumental in empowering women. The practice of group work is not limited to solve problems of individual and group but it is also helpful in the community work practice as well. DBD believes in the unity of strength and gave a lot of emphasis on formation of women groups. In December 1942, she was called to join the Bar at the Madras High Court. She observed in jail that many destitute, deserted, or widowed women needed skill training and education, for them, she started a condensed course for adult women who had discontinued school. They received intensive coaching to help them finish secondary school. Out of such activities, she showed her leadership skills by establishing a unique organization by the name of *Andhra Mahila Sabha* in 1937 that played a remarkable role in empowering women through education, health facilities, old age care and vocational training. Till

date, this organization is considered a pioneering institute in women's welfare and education in South India. It is one of the premier women's organizations in India working toward the education, economic upliftment, health care, and empowerment of women and children. She also edited a journal known as 'Andhra Mahila' and inspired women to revolt against meaningless social constraints imposed on them. The noble vision of this organization is still relevant today as it focuses on the service to the poor and needy, especially women. Many schools, colleges and hospitals of Andhra Mahila Sabha is the testimony of dedication of the great lady transforming her vision into the reality. The nursing home which she started with just 15 beds in 1963 with an objective to serve the poor. Now, it has flourished into a full-fledged multi-specialty hospital with over 200 beds, called Durgabai Deshmukh Hospital and Research Centre, under the umbrella of Andhra Mahila Sabha.

4.4 Advocacy for the promotion of property rights for women:

DBD advocate on behalf of individuals and communities to get the share of women in property rights. She was also the champion for introducing women in property rights for empowering them. Though now, India's top court has ruled out that daughters have equal rights to Hindu family property and all Hindu women now have equal rights in their father's property from 1956. Discussion on the right of daughter in father's property were unheard of at that time but DBD was adamant that daughter has an absolute right in land and put her point straight during a debate over the clause of women's property rights within the Hindu Code Bill on April 8, 1948 in the Provisional Parliament. Regarding property rights for women under the Hindu Code Bill on April 8, 1948, she said, "The main argument in favour of limiting the estate in the case of women is that they are incapable of managing it and that they are likely to be duped or exploited. Since most women were not educated, the fear of their share being eaten away by male relatives was a real argument and she answered it with conviction that "The house is aware that the daughter has an absolute estate in Bombay today. Therefore, on that ground, I do not think they are exposed to any risk. The other argument is that we have scores of instances where women have proved better managers than men". While advocating for women rights in property, DBD also raised her concern that an independent judiciary must be appointed and special attention should be given towards appointment of judges.

4.5 Policy Practice for gender budgeting:

Policy practice is one of the social work skills to achieve the goal of social and economic justice. Policy practice is an integral element of social work as practiced in all settings from local to global. DBD's efforts to advocate the idea of gender budgeting, the term undiscovered at that time. She advocated the idea that women can only be empowered if they are given fair chance in budget resulting in advancing gender equality and women's rights. With the constant efforts of DBD, year 2005-06 saw the light of the day when the Government of India introduced the Gender Budget Statement (GBS) in the Union Budget. Speaking to The Indian Express, Devaki Jain, an economist, said: "As the first chairperson of the Central Social Welfare Board (CSWB), DBD set up things which are really enabling to women on the margins. She recognized that increasing welfare and better status for women would not be possible without budgetary provisions for them."

4.6 Family and Child Welfare by setting up of family courts and command on judicial matters:

Though family courts are in existence for several decades in countries like Britain, Japan, Australia etc but in India the credit for establishing family courts in India is given to the efforts of DBD. In 1930, when she was arrested for participating in the 'Salt Satyagraha', and jailed for two years. In her autobiography, "Chintaman and I," Durgabai recalled her years in imprisonment as an eye-opener to the circumstances of several women inmates who due to illiteracy had admitted to crimes they had not even committed. It strengthened her resolve, on one hand to become a lawyer who could provide free legal aid and on the other, empowering women with education. The main purpose of taking up the study of law by her was to provide free legal aid and support them to protect themselves. Interestingly, she was also among the early advocates of establishment of family courts in India, which she had opportunities to study in China, Japan and Russia during her travels. "I thought that for a country of India's size, establishment of family courts as part of its judicial system would be of immense help in many ways," she observed in her autobiography, "It would not only reduce the workload of the High Courts and the Supreme Court but also provide a good forum for preventing family break-ups and restoring happiness to men, women, and children, making it possible for them to remain united." Family courts were finally established in India in 1984, three years after she passed away, through the Family Courts Act. (Deshmukh,1980).

Apart from this, she was in good command on judicial matters. Being a practicing lawyer, she gave significant contribution on method of appointing judges in provincial high courts, independence of judiciary, process of appointing the governor, establishment of new high courts in new states.   Just when her legal career at the Madras High Court was taking off, Durgabai was elected to the Constituent Assembly as a Congress candidate in 1946. She was a member of the Steering Committee and took an active interest in the Constituent Assembly debates. With her legal background, DBD was well versed on judicial issues. She also led the amendment to the draft constitution in lowering the age from 35 to 30 for holding   a seat in the council of states.

It is evident from the above discussion that DBD is not only an embodiment of women empowerment for the generation to come but her commitment towards social work is instrumental for bringing positive change in the lives of women. She was the iron lady and made efforts in the field of education, politics, and freedom struggle. Her ideas and philosophy of empowering women is relevant in present times and instrumental in achieving one of the goals on Gender Equality of SDGs.

DBD breathed her last on 9th April 1981. Speaking on 31st July 2013 at the platinum jubilee function of the Andhra Mahila Sabha, the late Dr. A.P.J. Abdul Kalam paid rich tributes to her in Hyderabad and said, "She was an indomitable spirit. She drove ignorance away and welcomed the bliss of life. Dr. Durgabai Deshmukh was an embodiment of the spirit of Mother India". Immense social service done by DBD, would continue inspiring us forever. Her untiring enthusiasm and commitment toward bringing margin section of society in mainstream is instrumental for brining

social improvement in Indian society. A pioneer and transformative leader, Durgabai Deshmukh would continue to be an embodiment of women empowerment for the generations

5. Suggestions for Indianized Social Work Education in India:

Like DBD, there are many social workers in India who have made important contribution to the social work profession and to social policies through teaching, research, social service and administration. They are instrumental in showing the right direction to the social workers for contributing to the betterment of human lives. It is also a high time to do more case studies on Indian activists to replicate their wonderful work in India. As mentioned by Dash, 2018 that "development models propounded by the great India thinkers particularly Swami Dayanand Saraswati, Swami Vivekanand, Dr. Bhim Rao Ambedkar, Mahatma Gandhi, Jyotiba Phulle, Nanaji Deshmukh, Rabindranath Tagore, Narayan Guru, Anna Hazare, Baba Amte and others should be given sufficient emphasis which is highly relevant in the reconstruction of India society (Dash, 2018). A lot of research needs to be done on Indian social workers and personalities associated with social work to make our students understand the enriching Indian knowledge for devising solutions keeping in mind the Indian realties.

Following are some of the suggestions based on the interaction with faculty, civil society organisations working in Haryana and adopting participatory approach with the social work students, their parents in Parents Teaching Meeting to make social work profession vibrant and Indianized.

5.1 Revision of the Social Work Curriculum by Inclusion of Indian Thinkers:

India is so immense and culmination of many states, languages, religions and diversified culture. To promote development of any state and solving economic and social problems of any area, indigenous knowledge is required. Social Work besides academic and practice-based profession, also promotes social change and development. But it is unfortunate that our social work syllabus in India is very much influenced from the west and not producing expected results. To explain this point further, for instance, one of the methods of social work namely "working with communities," Rothman model of community organization is being taught for ages in almost all social work institutions but there is no mention of the name of S K Dey who was the great visionary and the pioneer of community development in India. He was first Union Cabinet minister for Cooperation and Panchyati Raj and established community development programme in Nilokheri, Haryana in independent India. It was S K Dey who played a vital role in convincing first Prime Minister of India to start Panchayati Raj for the success of community development programme. Like S K Dey, there are many personalities in India whose contribution have been eclipsed because of the western influence. Case studies of such personalities need to be taught and researched in social work profession.

It is in this context, Mandal (1989) also analyzed American influence on Indian social work education is irrelevant to Indian realities. In the article "Is social work a Professional in Bharat

'India'? published in the New Delhi Times, Dash, (2020) mentioned that "there are several structural and functional deficiencies in the social work curriculum and field work training in the Indian context, so it is the need of the hour to restructure and revise the entire social work syllabus to suit in the Indian context."

5.2 Publication of Indian Books:

As social work is borrowed from western countries and majority of the books are written by foreign authors, resulting lack of understanding of the concepts taught in the class and practice in the Indian societies. It is one of the major stumbling blocks before students' which author has also experienced while teaching in university situated in rural areas. As social work is not much known subject in Haryana so the teachers in the dept must make efforts by visiting nearby colleges of the university to motivate graduates' students to take admission in social work. Once students take admission, one of the major challenges before them is to get books in Hindi language or written in Indian context. To resolve these challenges, no doubt international understanding of social work is required but in a limited portion, need of the hour is publish more books focusing on the practice of social work methods, principles, and skills in Indian context through which students can relate and develop their better understanding for practicing social work in rural communities.

5.3 Opening of School of Social Work in Rural Areas:

India is primarily an agriculture country where more than 70% of people live in rural areas and surrounded with many problems ranging from poverty, food insecurity, unemployment, gender inequality, safety wellbeing and so on. Increasing globalization has further intensified these problems. Keeping this mind, there is a need to open more schools of social work in rural areas than in urban areas. This will provide a platform to the students to get unique exposure of challenges in rural communities and will be instrumental to make them professional social workers. Opening of the social work departments in rural areas, students will get an opportunity to make a difference in the lives of rural people as they have less access to basic facilities in terms of hospital, school, sanitation etc. This will also facilitate in the development of the social work profession in rural India and faculty along with students will get a chance to practice classroom teaching in the rural areas.

Conclusion:

As per the 2001 census, women constitute 48% of country's total population and Constitution of India acknowledged the importance of women in the country' s development. Though in the name of women empowerment, there are lots of schemes and programmes are being implemented every now and then, but suppressing social norms, poor implementation of policies, programmes, legislation and lack of political are the major stumbling block in the development of women.   As advocated and practiced by DBD, there is a need to provide conducive environment to women for realizing their full potential in decision making .and empowered them holistically in terms of social, political and economic front.   To make women economically empowered, they

should have access to and control over the economic resources resulting in poverty reduction and economic growth of the country. For achieving the goal of Gender Equality of Sustainable Development Goals, it is imperative to focus on education for girls and women, financial inclusion of women, improving heath, food security, stopping domestic violence and skill development through vocational training programmes and access to the basic amenities like water, sanitation, housing, electricity, clean fuel, and childcare facilities. Social work profession in collaboration with government administration and civil society organizations have a vital role to play in empowering women in terms of providing skill development training on leadership, public speaking, decision making and self-assertion among women at the grassroots level. Lastly, there is a need to tailor social work curriculum from an indigenous perspective and in tune with the social and economic realities.

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From Western Theories to Indian Realities: Nurturing Indigenous Social Work Practice

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Abstract

The concept of Indianisation in the context of social work practice in India. The process of Indianisation entails the integration of indigenous knowledge, values, and cultural perspectives into social work practice, aiming to create culturally relevant and effective interventions for the diverse population of India. This paper highlights the significance of Indianisation to address the unique social, cultural, and economic challenges faced by individuals and communities in the Indian context.

This paper begins by providing an overview of the historical and cultural backdrop of India, emphasizing the diversity of its population and the existence of various caste, religious, and linguistic communities. It then discusses the emergence and evolution of social work as a profession in India, acknowledging the influence of Western theories and models. However, it also recognizes the need for contextualization and adaptation of these theories to suit the Indian sociocultural context.

Furthermore, this paper delves into the key aspects of Indianisation in social work practice. It explores the incorporation of indigenous knowledge systems, including traditional healing practices, community-based approaches, and culturally specific interventions. It highlights the importance of acknowledging and respecting local customs, beliefs, and traditions to establish trust and build effective relationships with individuals and communities.

Key words: Indianization, Community Based, Local Customs, Beliefs, and Traditions

"In India, curricula for social work are distinct and encompass a comprehensive, integrated, and wide-ranging approach are becoming more and more popular. It is important to distinguish between the two terms, indigenization and Indianization, before delving into the indigenous knowledge peculiar to the Indianization of social work."

Indigenization:

Indigenization refers to the process of integrating and incorporating indigenous or native perspectives, values, practices, and knowledge systems into various aspects of society. It involves reclaiming and revitalizing indigenous cultures, languages, traditions, and ways of life that have been marginalized or suppressed due to colonization or other forms of cultural domination.

Indigenization can take place in different domains, including education, governance, healthcare, arts, literature, and social services. The specific approaches and strategies for indigenization vary depending on the context and the needs of indigenous communities. However, some common elements of indigenization efforts include:

Cultural revitalization: Indigenization involves promoting and preserving indigenous languages, arts, traditions, and knowledge systems. It recognizes the importance of cultural identity and seeks to empower indigenous communities to reclaim, practice, and pass on their cultural heritage to future generations.

Self-governance and self-determination: Indigenization supports the rights of indigenous communities to self-governance and self-determination. It acknowledges their unique political, social, and economic systems and advocates for their inclusion in decision-making processes that affect their lives and territories.

Land and resource rights: Indigenization seeks to address historical injustices related to land dispossession and resource exploitation. It advocates for the recognition and protection of indigenous land and resource rights, including traditional land management practices and environmental stewardship.

Education and knowledge systems: Indigenization of education involves integrating indigenous knowledge, languages, and perspectives into formal education systems. It recognizes the value of indigenous ways of knowing and learning and promotes culturally relevant and inclusive educational approaches that empower indigenous students and communities.

Collaboration and partnership: Indigenization emphasizes collaboration and partnership between indigenous communities and external stakeholders, such as governments, organizations, and institutions. It recognizes the importance of respectful and equal relationships based on mutual understanding, trust, and shared decision-making.

Healing and reconciliation: Indigenization acknowledges the historical traumas and injustices experienced by indigenous communities and promotes healing, reconciliation, and social justice. It supports efforts to address intergenerational trauma, promote truth and reconciliation processes, and create spaces for dialogue and understanding between indigenous and non-indigenous populations.

Indigenization is an ongoing and complex process that requires commitment, collaboration, and respect for indigenous rights and self-determination. It aims to foster inclusive societies that

value and celebrate indigenous cultures, knowledge, and contributions while addressing historical and ongoing injustices.

Indigenization draws attention to the native specificities and argues for the redefinition of focus, with a view to developing dynamic perspectives. Three types of indigenization: structural, substantive, and theoretical. "Structural indigenization can be defined with reference to the institutional and organizational capabilities of a nation for the production and diffusion of knowledge." "Substantive indigenization (From Practice to Theory) can be conceptualized within the content focus of the Subject. The essential premise is that the main thrust of these disciplines in a country should be on its own society, people, and economic and political institutions."

"Theoretic indigenization (The Vedic theory of Clinical Social Work- David b wolf) indicates a condition in which the scientists of a nation are involved in constructing distinctive, conceptual frameworks and meta-theories which reflect their worldviews, social and cultural experiences, and perceived goals." It is clear from current academic trends that the concern for indigenization is spreading globally.

Attempts for Indianization:

Adoption of Teaching in the Local language and use of local educational materials written in local language to understand the concepts clearly. Research by insiders, Determination of research priorities, and Theoretical and methodological reorientation of social work field work practice is much required. The concept of Indianization of social work refers to the adaptation and contextualization of social work practices and principles to suit the specific needs and cultural context of India. It emphasizes the integration of traditional Indian values, customs, and knowledge systems into the field of social work.

Indianization of social work recognizes that social work theories and practices developed in Western countries may not always be directly applicable to the Indian social and cultural context. Therefore, it aims to develop indigenous theories, methods, and approaches that are rooted in Indian culture, history, and social structures.

The Indianization of Social Work Involves Several Key Elements:

Cultural sensitivity: It recognizes the importance of understanding and respecting the cultural diversity of India. Social workers need to be aware of the various cultural beliefs, practices, and norms that shape individuals and communities to provide effective and relevant services.

Community-based approach: Indianization emphasizes the significance of community and collective well-being. It promotes community participation, mobilization, and empowerment as central components of social work practice. This approach recognizes the strengths and resources within communities and encourages their active involvement in addressing social issues.

Integration of traditional knowledge: Indianization recognizes the value of traditional knowledge systems and practices prevalent in India. It seeks to integrate indigenous wisdom,

spiritual traditions, and local practices into social work interventions. This may include incorporating elements such as Ayurveda, yoga, and meditation into holistic approaches to social work.

Social justice and human rights: Indianization of social work places a strong emphasis on social justice and human rights issues, particularly in the context of India's historical and ongoing social inequalities. It calls for addressing caste-based discrimination, gender inequality, poverty, and other social injustices through advocacy, policy reform, and community empowerment.

Indianized research and theories: Indianization promotes the development of indigenous research methodologies and theories in social work. It encourages social workers and scholars to explore and document the unique social realities of India and contribute to the body of knowledge specific to the Indian context.

Indianization is an Indian Initiative made by Indian social work professionals to understand and application in the field with vast knowledge and to gain field experience. Indianization refers to the influence of the Indian culture. The Indianization strives to include Indian principles, models, approaches, values, ethics, and practices. Indianization was a process introduced in the later period of British India (early 20th century) whereby Indian officers were promoted to more senior positions. Indianization is a frame with alternative conceptions of India's self-identity through Indianization of social work profession. Greater India at once engaged with, and was in defiance of, both colonial and nationalist discourses. Indianization is a cause to acquire or conform to the characteristics, culture, or usage of American Indians or of India Americans.

Challenges in Indianization of Social Work- Field Work Practicum: Mismatch Between Theoretical Background & Field Practice Background Aspects:

Students learn western model and Practice on Indian Situation. Availability of Qualified Agency who are having knowledge of Indianized social work. Not implemented or implementing evidence-based intervention. Understanding Human Behaviours in a broader perspective. Funded projects: Some agencies are funded by international organization which itself defines the methods and approaches for implementation of project which is a setback for Indianization of social work.

Non/Para Professional Social Workers in Field Practice:

In some NGOs employees who are working in the field, are not professional social worker. So, it is not allowing them to think whether western social work or Indianization will be effective in implementing the task. Scarcity of literature in local languages is the major issue in social work profession. Lack of improved Research and developmental efforts on "Field Work in Social Work "which is creating dependency on euro centric approaches & methods. Convergence between: Educators & Field practitioners to be intensified.

Readiness / Willingness of Agencies:

For permitting the field practice to be carried by Social Work trainees with Clients of their agencies: Challenges in implementing the Indian ideologies in field work. Lack of concrete examples, critical thinking and professional judgment on Indianization of social work in field work. Adopt methodologies and approaches which are scientifically evaluated by local organizations.

The Indic Value Incorporated with Social Work Curriculum:

Ethnic or religious values in Indianization of social work. Fresh curriculum to be set up with Indian model and approach so that it will help the new generation to understand Indian values, models and approaches while practicing social work in field.

Lack of Publications/Exclusive Journals on "Indianization of Social Work":

Is a challenge in Indianization of field practice. Exclusive Conferences on Field Work Practice on Indianization of social work Lack of Standardized National Practice Guidelines/ National Manual of Social Work Field practice to bring uniformity on Social Work Field practice, others as SK Shanduka comments: Social Work Practice is like the smile of Mona Lisa (Many things to many people).

Lack of Advocacy for Indianization of Social Work:

Mature public identification as a Profession of public importance such identification and importance to be created. Need for active involvement of Alumni Students Association in contribution to strengthen the field work by the process of contribution of their work experience post their Social Work education. Rise of professionalism in the civil service. Governance paradigm. Assessment of social work students during fieldwork training. Problem of recording.

Dominance of Western Paradigms:

Social work education in India has been influenced by Western theories and models. The dominance of Western paradigms can make it challenging to integrate indigenous perspectives and knowledge systems into the curriculum. There may be a need to navigate existing structures and power dynamics to introduce Indianization effectively.

Lack of Indigenous Curriculum and Resources:

One of the challenges is the limited availability of indigenous curriculum and resources that incorporate Indian perspectives. Developing and incorporating indigenized curriculum materials, case studies, and teaching resources require dedicated efforts and collaborations between academia, indigenous communities, and social work professionals.

Resistance to Change:

Resistance to change from stakeholders within the education system can pose challenges to the Indianization of social work education. Some individuals or institutions may be hesitant to deviate from established Western frameworks and may perceive indigenization efforts as a threat or a dilution of academic standards.

Variations in Cultural Contexts:

India is a diverse country with numerous cultures, languages, and communities. It can be challenging to develop a standardized indigenization approach that addresses the needs and perspectives of all these diverse cultural contexts. Recognizing and accommodating regional and local variations while promoting indigenization is essential.

Capacity Building:

Ensuring that social work educators and professionals have the necessary knowledge, skills, and competencies to integrate indigenous perspectives is crucial. Capacity-building efforts are required to equip educators with the tools and resources to teach and promote Indianization effectively.

Collaboration and Inclusion:

Effective Indianization of social work education requires collaboration and inclusion of indigenous communities, practitioners, and scholars. Ensuring the meaningful participation of indigenous stakeholders in curriculum development, teaching, and evaluation processes is essential to create a more inclusive and authentic indigenized education system.

Proposed Indian Models:

- Swami Vivekananda
- Gowthama Budha
- Mahatma Gandhi
- Dr.B.R. Ambedkar
- Savitri Bai Phule & Jyothi Rao Phule
- Ramakrishna Paramahamsa
- Mother Teresa
- Raja Ram Mohan Roy

Above mentioned pioneers in the development of Indigenous thoughts and concepts which were relevant for even present scenario of societal development. They were keener on abolishing social evils such as social stigma, discrimination, casteism, untouchability, child marriage and neglecting women education.

➢ **Swami Vivekananda's Contributions to Indianized social work practice:**

Swami Vivekananda, a renowned Indian philosopher, spiritual leader, and social reformer, made significant contributions to the field of social work. His teachings and actions continue to inspire and influence social workers in India and around the world. Here are some of Swami Vivekananda's notable contributions to social work:

Emphasis on Service to Humanity:

Swami Vivekananda emphasized the importance of selfless service to humanity as a fundamental aspect of spiritual practice. He believed in the power of service to alleviate human suffering and promote social well-being. His teachings inspired many individuals to engage in social work with a spirit of compassion and selflessness.

Education and Empowerment:

Swami Vivekananda recognized the transformative power of education in empowering individuals and communities. He believed that education should not only focus on intellectual development but also promote moral, ethical, and character-building aspects. He emphasized the need for education that fosters self-reliance, critical thinking, and holistic development.

Advocacy for Social Equality:

Swami Vivekananda strongly advocated for social equality and the upliftment of marginalized and oppressed sections of society. He spoke against discrimination based on caste, gender, or socio-economic status. His teachings emphasized the inherent divinity and potential within every individual, irrespective of social background.

Embracing the Spirit of Universal Brotherhood:

Swami Vivekananda promoted the idea of universal brotherhood and the unity of all religions. He emphasized the need for mutual respect, understanding, and cooperation among people of different faiths and cultures. This inclusive approach encouraged social workers to work across religious, cultural, and social boundaries to promote harmony and social cohesion.

Character Development and Self-transformation:

Swami Vivekananda emphasized the importance of inner transformation and the cultivation of positive virtues in social work. He believed that social workers should strive to develop strong character, ethical values, and a sense of duty towards society. His teachings emphasized the integration of spiritual growth and social service.

Establishing the Ramakrishna Mission:

Swami Vivekananda founded the Ramakrishna Mission, a spiritual and philanthropic organization, to address the social, educational, and healthcare needs of society. The Ramakrishna

Mission has played a significant role in providing humanitarian services, disaster relief, education, healthcare, and rural development initiatives in India and abroad.

He contributed in many ways for the upliftment of youths.

- Strive to bring Vedanthic Philosophy for people and upholding the concept of Self
- His ideologies help to strengthen the modern socio-political framing of India.
- Ideologies cover social and national aspects such as eradication of caste system, women empowerment, secularism, education and so on.
- He strongly wishes that the people should adopt sprit of liberty, equality, and free thinking.
- He proclaimed spirituality and spiritual humanism is the way of life to incarnate the individual self.

Contributions of Gautama Buddha:

Gautama Buddha, the founder of Buddhism, made significant contributions to Indian social work practice. His teachings and principles continue to have a profound impact on social work in India. Here are some of Gautama Buddha's notable contributions to Indian social work practice:

i.   Compassion and Loving-Kindness:

Gautama Buddha emphasized the importance of compassion and loving-kindness towards all beings. His teachings promoted the idea of empathy and caring for those who are suffering. This compassionate approach forms the foundation of social work practice, as it encourages social workers to serve and support individuals and communities with kindness and empathy.

ii.   Alleviation of Suffering:

Central to Gautama Buddha's teachings was the understanding of suffering (dukkha) and the pursuit of its cessation. He recognized that suffering is an inherent part of human existence and taught methods to alleviate suffering. This focus on relieving suffering aligns with the core mission of social work, which aims to improve the well-being of individuals and communities facing various forms of distress.

iii.   Ethical Conduct:

Gautama Buddha emphasized the importance of ethical conduct and the practice of moral virtues such as honesty, non-violence, and respect for all living beings. These ethical principles are fundamental to social work practice, guiding social workers to uphold integrity, maintain professional boundaries, and promote ethical behaviour in their interactions with clients and society.

iv.   Social Equality:

Gautama Buddha challenged social hierarchies and advocated for social equality. He rejected the caste system and emphasized that all individuals, regardless of their social background, possess the potential for enlightenment. This emphasis on equality and the rejection of discrimination aligns with the principles of social justice and inclusivity in social work practice.

V. Engaged Buddhism:

Gautama Buddha encouraged active engagement in the world and the alleviation of social injustices. He urged his followers to practice "Engaged Buddhism" by working towards social change, addressing societal problems, and promoting harmony and peace. This approach aligns with the social justice orientation of social work, which seeks to address structural inequalities and advocate for a more just and equitable society.

Vi. Path to Self-Transformation:

Gautama Buddha's teachings focused on the importance of individual self-transformation to create a better society. He emphasized the cultivation of wisdom, mindfulness, and ethical behaviour as a path to personal and social transformation. Social work practice recognizes the importance of individual change and growth, and social workers often support individuals in their journey of self-transformation. He advocates the peace and social welfare; he was considered as the greatest teacher of his period. Goutham Buddha is well known for his Ashtanga Marga and Pancha Sheela Sutras

Buddha teaches People to understand the responsibility towards individual family and society. In Buddhism "Social Action" refers to the many kinds of action intended to benefit mankind. It includes individual charity, education, livelihood, and community development. It also includes the social work values of compassion, tolerance, self-reliance, and individual responsibility and uplifting the downtrodden of the society.

Contributions of Mahatma Gandhi:

Mahatma Gandhi, also known as the Father of the Nation in India, made significant contributions to Indian social work practice. His philosophy and principles of non-violence, self-reliance, and community empowerment continue to inspire social workers in India and around the world. Here are some of Mahatma Gandhi's notable contributions to Indian social work practice:

i. Non-Violent Resistance:

Mahatma Gandhi advocated for non-violent resistance as a powerful tool for social change. He believed that non-violent methods, such as civil disobedience and peaceful protests, could challenge unjust systems and oppressive structures. This principle of non-violence has influenced social work practice by emphasizing the importance of peaceful strategies in addressing social injustices and promoting social harmony.

ii. Self-Reliance and Swadeshi:

Mahatma Gandhi promoted the concept of self-reliance and Swadeshi (using local resources and products). He encouraged communities to develop economic independence, engage in cottage industries, and support local artisans. This focus on self-reliance and community empowerment aligns with social work practice, as it aims to strengthen communities, reduce dependency, and promote sustainable development.

iii. Emphasis on Rural Development:

Mahatma Gandhi believed in the importance of uplifting rural communities. He emphasized the development of villages, access to basic amenities, and improvement in agricultural practices. His vision of Gram Swaraj (self-governance at the village level) highlighted the need for social work practitioners to focus on rural development, poverty alleviation, and inclusive growth in rural areas.

iv. Social Justice and Equality:

Mahatma Gandhi was a staunch advocate for social justice and equality. He fought against discrimination based on caste, religion, gender, and class. His teachings and actions inspired social workers to work towards the elimination of social inequalities, promote inclusivity, and advocate for the rights of marginalized communities.

V. Constructive Programme:

Mahatma Gandhi introduced the concept of the "Constructive Programme," which aimed at building alternative systems and institutions that were based on principles of truth, non-violence, and social justice. This approach influenced social work practice by emphasizing the importance of constructive and sustainable solutions to social issues, such as education, healthcare, sanitation, and economic development.

vi. Community Mobilization and Self-Governance:

Mahatma Gandhi believed in the power of community mobilization and self-governance. He encouraged people to actively participate in decision-making processes and take responsibility for their own development. Social work practitioners have drawn inspiration from this approach, promoting community engagement, participatory development, and empowering communities to address their own needs and concerns.

He insisted women's rights and elimination of child marriage.

He immensely put his efforts for eradicate of illiteracy and poverty from India.

He initiated charity helps to the needy persons.

He fought for the upliftment of Peasants and downtrodden.

He proposed the thoughts of peace, harmony and non-violence among Hindu and Muslim.

Contributions of Dr. B.R. Ambedkar:

Dr. B.R. Ambedkar, an eminent social reformer, jurist, and the chief architect of the Indian Constitution, made significant contributions to social work and social reform in India. His work focused on advocating for the rights and empowerment of marginalized communities, particularly

the Dalits (formerly known as untouchables). Here are some of Dr. B.R. Ambedkar's notable contributions to social work:

i. Dalit Empowerment and Social Justice:

Dr. Ambedkar dedicated his life to the upliftment and empowerment of the Dalit community. He fought against social discrimination, caste-based inequalities, and the oppressive practices prevalent in Indian society. His work aimed to secure social justice, equality, and dignity for Dalits through legal reforms, affirmative action, and social advocacy.

ii. Drafting the Indian Constitution:

Dr. Ambedkar played a pivotal role in drafting the Indian Constitution. He championed the inclusion of provisions that safeguarded the rights of marginalized communities, such as the abolition of untouchability, reservation policies, and protections against discrimination. His contributions to the Constitution shaped the legal framework for social justice and provided a platform for social work practitioners to advocate for the rights of marginalized communities.

Advocacy for Women's Rights:

Dr. Ambedkar strongly advocated for women's rights and gender equality. He recognized the multiple forms of oppression faced by women, including caste-based discrimination and social norms that limited their freedom and opportunities. He actively fought against practices such as child marriage, dowry system, and unequal treatment of women. His work continues to inspire social work interventions aimed at promoting gender equality and empowering women.

iii. Education and Social Transformation:

Dr. Ambedkar emphasized the importance of education to empower marginalized communities and bring about social transformation. He believed that education could challenge the oppressive caste system and enable individuals to break free from the cycle of discrimination and poverty. His efforts in promoting education for marginalized communities laid the foundation for social work initiatives focused on education and empowerment.

iv. Social and Political Mobilization:

Dr. Ambedkar mobilized the Dalit community and led several movements to fight against social injustices. His efforts to organize Dalits politically through the establishment of the Scheduled Castes Federation and later the Republican Party of India created platforms for community representation and social advocacy. These movements continue to inspire social work practitioners to mobilize marginalized communities and advocate for their rights.

V. Human Rights and Social Inclusion:

Dr. Ambedkar's work emphasized the importance of human rights, social inclusion, and the eradication of social inequalities. He believed in the inherent dignity and equality of all individuals, regardless of their caste or social background. His vision and advocacy for social justice and inclusion provided a strong foundation for social work practice focused on human rights, social equity, and the empowerment of marginalized communities. He worked for the downtrodden, vulnerable, marginalized, underprivileged and weaker sections of the society.

He untiringly struggled for elimination of caste discrimination and untouchability in Indian Society. He proposed women education and voting rights for women through fundamental rights.

He imposed legal aspects such as Hindu Code Bill, Maternity benefit act and fundamental rights.

Contributions of Savitri Bai Phule & Jyothi Rao Phule:

Savitribai Phule married to Jyoti Rao Govind Rao Phule, a social activist, anti-caste social reformer and writer, while she was illiterate. Her husband educated her and she completed two teacher's training programs at a time when women were rarely allowed to venture outside. They both believed education is a great way to empower women and enable them to stand out for their rights. After completing her teaching courses, Savitribai Phule taught girls at the Maharwada in Pune. Not only this but at a time when education was available only in a few missionary schools, both Jyothibha and Savitri opened schools at the ages of 21 & 17 respectively for the women in 1848 at Bhide Wada, the home of Tatya Saheb Bhide. It was the first-ever initiative by Indians toward women's education. Immense works of Savitribai and Jyoti Rao went through extreme resistance to the orthodox views of the conservative society. They even witnessed tremendous opposition to their modern & reforming thoughts, as a certain section of society abused Phule's works and called them "evil." But the couple courageously fought against all the odds with utmost determination.

Savitribai Phule and Jyoti Rao Phule, a pioneering couple in the 19th century, made significant contributions to social work and social reform in India. Their work focused on challenging social norms, promoting education, and advocating for the rights of marginalized communities, especially women and Dalits. Here are some of their notable contributions:

i. Women's Education:

Savitribai Phule was a strong advocate for women's education and worked tirelessly to establish schools for girls. She became the first female teacher in India and played a crucial role in breaking societal barriers that restricted women's access to education. Her efforts in promoting girls' education laid the foundation for women's empowerment and social change.

ii. Empowerment of Women:

Savitribai Phule fought against gender-based discrimination and advocated for the rights of women. She worked towards raising awareness about women's issues, including the abolishment

of child marriage, widow remarriage, and women's right to property. Her efforts contributed to the advancement of women's rights and challenged social norms that oppressed women.

iii. Social Reforms:

Savitribai Phule actively supported her husband, Jyoti Rao Phule, in his social reform initiatives. She played a significant role in addressing social evils such as caste discrimination and untouchability. Her work focused on promoting social equality, dignity, and the upliftment of marginalized communities.

Jyoti Rao Phule:
i. Eradication of Caste System:

Jyoti Rao Phule was a leading figure in the fight against the oppressive caste system. He vehemently challenged caste-based discrimination and advocated for social equality. He worked towards educating people about the injustices of the caste system and fought for the rights and dignity of the Dalit community.

Education for All:

Jyoti Rao Phule recognized the transformative power of education and its role in breaking the cycle of poverty and discrimination. He established schools for people from lower castes and marginalized communities, providing them with opportunities for education and self-improvement. His efforts in promoting education for all laid the foundation for social inclusion and empowerment.

iii. Women's Rights:

Jyoti Rao Phule was a strong advocate for women's rights and gender equality. He challenged the oppressive practices faced by women, such as child marriage and restrictions on widows. He promoted women's education and empowerment, recognizing the vital role that women play in social transformation.

iv. Social Justice and Humanitarianism:

Jyoti Rao Phule's work was guided by a strong commitment to social justice and humanitarian values. He worked towards creating a more equitable society by advocating for the rights of marginalized communities and challenging oppressive social norms. His emphasis on social justice and equality inspired future generations of social workers and reformers.

Contributions of Mother Teresa:
Mother Teresa is one of the greatest humanitarians the world has ever produced. Her entire life was devoted to serving the poor and needy people. Despite being a non-Indian she had spent almost her whole life helping the people of India. Mother Teresa received her name from the church after the name of St. Teresa. She was a Christian by birth and a spiritual lady. She was a nun by choice. She was undoubtedly a saintly lady with oodles of kindness and compassion in her.

Mother Teresa is not just an inspiration for millions but also for the generations to come. Students must know about this kind soul who devoted her entire life to the well-being of others. Therefore, Vedanta has provided the students with an essay on her which will help the students to learn about her life while also learning essential essay writing skills. She was a deeply pious lady and a Catholic Christian. She was born in 1910 in Skopje, the capital city of the Republic of Macedonia. She spent a major part of her early life in the church. Her motherly instincts fetched her beloved name Mother Teresa, by which the whole world knows her. When in Kolkata, she used to be a teacher at a school. It is here from where her life went through vigorous changes and eventually, she was bestowed with the title "Saint of Our Times."

She gave education to the poor kids of her area along with her teaching profession. She began her era of humanity by opening an open-air school where she gave education to poor children. Her journey started without any aid from anyone. Some days later she started to teach the poor kids and help them regularly. For this purpose, she required a permanent place. The place would be regarded as her headquarters and a place of shelter for the poor and homeless people.

Mother Teresa had built up Missionaries of Charity where poor and homeless people could spend their entire lives with the help of the church and people. Later, numerous schools, homes, dispensaries, and hospitals were established by her both in and outside of India with the help of the people and the then government.

Contributions of Raja Ram Mohan Roy:
Some Key Facts About Him Have Been Listed Below:

Raja Ram Mohan Roy was born into a traditional Bengali Hindu family in Radha Nagar of the Hooghly District, Bengal Presidency, in May 1772. Ram Mohan's education included Persian and Arabic study at Patna, where he was moved for further instruction. He read the Qur'an, the Arabic translation of Plato and Aristotle's writings, and the poetry of Sufi mystics. He had mastered Sanskrit, Persian, Arabic, and Bangla by age 15. He was also proficient in Hindi and English. He travelled to Varanasi and absorbed a great deal of Hindu philosophy, the Upanishads, and the Vedas. Along with Islam, he also studied Christianity. When he was sixteen, he published an intelligent condemnation of Hindu idol worship. He worked for the East India Company's Revenue Department from 1809 to 1814. He also served as Woodforde and Digby's personal Diwan during that time. He devoted his career to religious, social, and political reforms in 1814. As the "Inaugurator of the Modern Age in India," he said in his speech. Tagore described Ram Mohan as "a luminous star in the firmament of Indian history."

As an emissary for the Mughal king Akbar Shah II (the father of Bahadur Shah), he travelled to England and succumbed to illness. In Bristol, England, in September 1833, he passed away. The Mughal Emperor of Delhi, Akbar II, bestowed upon him the title "Raja," and he brought his problems before the British king.

Conclusion:

The Indianization of social work practice in India has been a significant endeavour that seeks to integrate indigenous values, cultural perspectives, and local contexts into the field of social work. This process acknowledges the uniqueness of Indian society and the importance of culturally sensitive approaches to address social issues and promote well-being.

The Indianization of social work practice in various fields, such as education, health, rural development, and community empowerment, has been driven by the need to address the specific challenges and realities faced by diverse communities in India. It recognizes the importance of context-specific interventions, rooted in the cultural, social, and economic fabric of the country.

However, there are challenges that need to be addressed in the Indianization of social work practice. These challenges include the need for capacity building and training programs that incorporate indigenous knowledge and practices, the integration of cultural diversity into professional standards and guidelines, and the need for research and evidence-based approaches that reflect the Indian context.

Efforts have been made to develop Indian models for social work practice that are grounded in local values and traditions. These models emphasize concepts such as community participation, holistic well-being, social justice, and the empowerment of marginalized communities. They aim to bridge the gap between traditional wisdom and modern social work approaches, fostering a more inclusive and culturally responsive practice.

Overall, the Indianization of social work practice in India is a dynamic and evolving process that aims to foster culturally responsive, inclusive, and contextually relevant approaches to social work. It recognizes the rich diversity of the Indian society and the importance of integrating indigenous wisdom and practices into professional interventions, ultimately contributing to the well-being and empowerment of individuals, families, and communities in India.

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Existing Practices and Challenges in Social Work: A Critical Analysis and the Agenda for Strengthening Social Work Practices in India

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Abstract

Now Indian social work education and profession has completed its 80 years during which social work profession and education could contribute significantly. Social work is one of the professions which can be considered as major cause for social empowerment in India. Due to one reason or another social work training is formal but practices remained informal because of which professionalism, leadership, innovative thinking, negligence towards professional ethics, no linkages of social work education with country's education policy in the past and at present too, lack of vision of taking Indian social work education towards local to globe, lack of action oriented approach, making social work interdisciplinary, advocacy work etc. are the issues where the special focus is needed. Because of the above gap social transformation and of course social prosperity is away from us. If we overcome on such challenges, the social prosperity will not more away from us. The present paper consists of an abstract, introduction, holistic review of social work practices in India, emerging challenges and an agenda for strengthening social work practice in India followed by references.

The present paper is based on secondary data and previous experiences. The social work professionals and educators are contributing in the field at their level best but the profession is yet to recognize by the society hundred percent, independent/separate contribution is not seen yet in overall social transformation. Following professionalism appropriately, making all the activities more result oriented and action oriented, need based and approach-based practices should be the priority and focus of social work practices in India.

Key words: Social work, Practice, Profession, Professionals, Education, Challenges, agenda.

Introduction:

In the past, society, family and the individuals were able enough to take care of helpless especially the poor, week, disabled, vulnerable & marginalized. Mainly the joint families used to take care of such people as part of their duty. As the impact of industrialization and latter globalization, belief on humanity became lesser and lesser and those deprived, needy and helpless people came on the street. Of course, charity machinery was looking after such issues. During those days issues in the society were increased and NGOs like organizations emerged and started

contributing to minimize the severity of issues in the society. Through trained social work professionals, social work geared and spread everywhere in the country.

Now day's social work is demanding and dynamic profession that is constantly growing and impacting on society. The profession has colorful history which is continued to be vital to many individuals, families and communities across the country. It is one of the noble professions which is leading to social justice. This profession has number of core values helping to define and guide social work practices. Now Indian social work (Education, Profession) has completed its 80 years, during these years social work profession and education both could contribute significantly. Social work profession is considered as one of the causes for social development. Due to one reason or another social work practices are like: Social work training is formal but practices are informal because of which professionalism, leadership, creative thinking, and negligence towards professional ethics, no linkage of social work with country's education policy in the past and at present too. Lack of vision of taking Indian social work education towards local to globe, lack of action-oriented approach during functioning; making social work interdisciplinary and advocacy work etc. found focused very less therefore social transformation is away from us.

According to Stroup 'Social work is the art of bringing various resources bear on individual, group and community needs by the application of a scientific method of helping people to help themselves'. If we see the aim of social work, it is to remove social injustice, to relieve distress, to prevent suffering and to assist the deprived and weak people to rehabilitate them and their families. Social work is a practice-based service that works on the principles of human rights, secularity and social justice. Social work practice consists of the professional application of social work, values, principals, and techniques and more such as helping communities or groups, providing social and health services and participating in legislative processes. Helping people facing disability problems and provide them counseling like services is the basic aim of social work. The social work profession is contributing significantly such as social problems (housing, unemployment, and substance abuse), family assistance (Domestic conflicts, child abuse), conducting research to provide effective framework for practices and advocating for improving services. Social work professionals found involved in planning at various levels may be at local, state and even at national level planning. Social work is a demanding but highly rewarding field for those who are willing to accept the call to restore, maintain, and enhance the social functioning of individuals, families, groups and communities from diverse cultural and economic backgrounds. In reality the social work is having unique mission and value system to serve people in need but unfortunately many people unknown to this. The field of social work built on professional education accreditation of social work schools, ethics and competencies. The social work profession is helping profession of which the primary mission is to enhance human wellbeing and help them to meet their basic and complex needs.

Critical Analysis of Social Work Practices in India:
Objectives of Social Work:

We can start taking review with objectives of social work including objectives like: To fulfil human needs, solving psycho-social problems, adjustment problem, to create self-sufficiency,

strengthening and making harmonious social relations, to make provision of corrective and recreation services, to develop democratic values, providing opportunities for development and for social progress, provide socio-legal aid, to bring change in social system for social development etc. are the objectives of social work. If we think in view of achievement of these objectives, the situation is critical. One should not criticize but after completion of 80 years, the professionals and social work educators must introspect whether we could achieve these objectives or not. We do not have dare to say 'Yes". We all must agree with that no felt needs of people fulfilled, because huge portion of population is still waiting to get something. While solving psycho-social problems the work is superficial, problems of adjustment are increasing rather than decreasing. Self-sufficiency is still away from many of the people especially deprived one. Social disparity is continued, Relations in the society are already on the path of dilapidation, means the process of disintegration of family took a speed therefore strengthening harmonious relationship is hardly possible. Internalizing, developing and practicing democratic values are also not happening.

Training of Social Work: The training of social work given through social work colleges is mostly based on traditional methods, principles, tools and techniques. Around 600 colleges are there in the country but advancement in social work training in those colleges not seen. Very few of the social work colleges are using little innovative practices like research lab, skill lab, issue based rural camps through which student gets an opportunity to learn more whereas rest of the colleges are less interested to adopt and teach advanced skills. The social work educators themselves are not interested to give an exposure to the students besides the subject teaching. Syllabus is not covered fully, learning of students is not found confirmed, and the students are also not serious about maximum learning. Field work training is the way to practice theory while doing but many times students are keeping theory aside and conducting activities therefore expected results are not getting. Willingness of students towards learning or gaining is becoming less and less. The serious thing is that the field work training in social work is now become a part of formality. The current social work training is unable to train "full ready professionals" like other professionals. Confrontation, advocacy skills are missing at the level of social work professionals. I think no one social work professionals have dare to say that he/she is fully trained and confident and ready to show separate entity through their efforts. Of course, exception is always there. Lastly social work training is formal but practices are informal.

Fields of Social Work: The fields of social work are increasing day by day as new issues are coming up. The social work professionals are striving very hard to contribute as per the need of field. In many cases it is found that social workers are not able to tackle issues in the field due to one reason or another, especially they are lacking in expertise and advance knowledge. Many of them do not have dairying and confidence to handle multi task at multi-level. So prosperity in the field where the social work professionals are contributing is away from us. Social work professionals are unable to fit themselves into all the emerging fields as they are lacking in specialized fields.

Service Delivery System: Service delivery system is functioning since long back but strengthening the same was expected during last 80 years which is not happened. Social work professionals as well as NGOs neither developed independent service delivery system as such nor brought smoothness in it. They are working as part of govt. system and working very informally. They are

supporting to existing SDS. They are implementing give and take policy. Of course, some of the NGOs working at national level or as funding agencies, they are working professionally. Due to poor service delivery system expected results are not seen. Services are not reaching up to the needy as the social work practices are still informal.

The Plight of Projects Undertaken by the Colleges of Social Work and NGOs And Involvement of Students and Social Work Professionals:

Methods of Social Work:

Social case work, social group work, community organization, social work research, social action and social welfare administration etc. are the methods of social work. This is the fact that unless use of social action method we cannot see the changes in the field. Social action through social work is really failed. There is an agreement on this of all most all the social work educators. Another thing is that unfortunately, social action method is considered as secondary method which should consider as primary. Firstly there is no need to classify any social work method as primary or secondary. Social work research is also limited to result and degrees, not meeting the need of society which is the aim of research. Many of the research scholars are unable to go into detail of the issues, they are investigating very superficially. Re-searching is hardly happening. Results drawn from the research are not leading to minimize the severity of the issues in the society. Social action is always with the mass and for the mass but practices are limited to small groups. Students are not getting exposure of social welfare administration as such so these methods are either on the paper or just matter of teaching in the class and not applied on such platforms.

Tools of Social Work: There are major tools of social work which are practiced in social work profession such as use of self, use of relationship, interaction and programme planning and its implementation. Through the experience it is seen that social work professionals are lacking in using these tools effectively. Except few majority of the social work professionals are limited in regard to knowledge, professionalism, adequate knowledge of language, lack of smartness and innovativeness. Though he/she is trained leadership point of view but unable to play the role as leader. He is establishing relationship but not sustained required time. Interactions taking place between target groups and the social work professionals are very superficial. Conducting Programmes/activities but not getting people's participation therefore the development of people is away from us.

Field Work: Field work is very significant medium through which student can learn by applying theory taught in the class. They take live experiences through field work. Field work is such activity where the students learn by doing. By writing reports students learn how to do documentation. During field work the students are expected to show the result towards three things: 1. for the organization as working on behalf of them 2. For the target group (Client, Group or part of community or village) 3. Learning of self. Unfortunately, the work during field work is again very superficial. Except few, majority of the student social worker they are keeping theory aside and doing their field work whereas they must convert theory into practice 100% but not happening likewise. The students are neither showing result towards organization with whom they are working

nor showing result towards client group for whom they work. Many of the field work agencies are complaining those students are week in report writing. Many of them are not punctual and responsible regarding their role and commitment. Many times, they are unable to prepare list of tasks to be done and complete during the semester. I am applying Key result area (KRA) and zero pendency technique for my students in field work programme, but around 50% of the students are found unable to complete the task what they listed out as part of KRA, of course zero pendency technique is also not followed by 50% students.

The same is reflected when these students work as professionals in later period. Except few, many of the professionals are working very casually. The reasons may be lack of proper training, unsatisfied salary or may be lack of understanding vision and mission and end target. Their motivation level is also decreases due to unfair treatment by agencies or their boss.

Techniques of Social Work: Social workers are following all most all the techniques directly indirectly while working in the field such as interviewing, listening, educating, questioning, observing, supporting, counselling, explaining, advising, agreeing, confronting, clarifying, reviewing, reassuring etc. While using these techniques social work professionals are found not following manners, process, not applying logic many times, approach is very light so they are not getting result and of course prosperity in social work profession is still away. Casual approach never gives result but same thing is happening. Techniques are directives to use as it is for better result. For example, observation is not going beyond general observation, telling, and suggesting is more than listening, guiding more than the counselling, they are failed to convince the client or the target group. Do not have dare to confront because of all this, the profession is not yet recognized as other profession.

Principles of Social Work: Principles of social work are significant part of social work practice which is base of practice. Individualization, meaningful relationship, self-determination, acceptance, communication, social functioning, tuning behaviours, social learning, confidentiality etc. are the principles of social work. Except acceptance, confidentiality, individualization and communication, rest of the principles found not internalized and practiced to a satisfactory extent. Meaningful relationship is not found developed and sustained. They are communicating but not an effective way. The principle of tuning behaviour is neglected one at internalization level as well as practice level. Very rarely it is reflecting while practicing social work by social work professionals.

Values Relating to Social Work Practice:

Social work believes in distributive values and distributing justice, social work believes in scientific knowledge and scientific practice, social work has humanitarian attitude, it believes not only in the solution of the problems but also in social development, social work believes in democratic behaviour and modernization and it believes that economic objectives can be achieved through social planning etc. are the values to be adopted and practiced in social work profession. The experience says many of the social work professionals are less sensitive towards values and even code of ethics of social work. Social work professionals should take note that no one should sacrificed for the state due to one reason or another as social work has humanitarian attitude.

Required information, orientation towards further development, developing their efficiency, to make them learn, increasing their confidence, prepare them to tackle the issues facing by them and give them dignity etc. are the things to do for making people modern. The efforts regarding this are taking place to a superficial level. Many of the people are still waiting for justice but somehow the social work professionals are working under pressure where the value of distributive justice is neglected. Due to one reason or another distributive value is found not maximized. Social work professionals are unable to marketing and practicing the values of social work and issues in social work. Though he is specialized, his/her function is as generalist. Knowledge wise there is change from charity to modern social work but it is not impacting deeply because of which we cannot see the changes taken place only because of efforts of social work professionals. Democratic behaviour is hardly reflecting during social work practice.

Practices by Management of Colleges:

Social Work Educators:

Social work educators are doing their duty regularly, they are teaching subjects, guiding for the students for their research, supervising for the fieldwork. In some of the social work colleges they are giving extra exposure through skill lab, research lab and through organizing special campaigns and rural camps like activities. No doubt their workload is more than the non-social work educators. Now days the trend is found changing, especially after lockdown. All most all the activities of the colleges became flexible which is not expecting for the social work profession. There is no response from the students, social work educators also relaxed likewise. No serious field work, no serious exposure, no result against efforts put by the students, no confirmation of knowledge gained by the students from social work educators, no punctuality is maintained, no control over the students. ICs, GCs and JCs are very superficial or as formality, correction in report writing is very superficial. Many of the social work educators are behind developing their career due to which guidance affects a lot. Some of the educators have kept giving traditional notes due to which the students are not getting advance and recent knowledge. Some educators found engaged in playing politics, hating others, some of them are doing their own (personal) activities in the afternoon or in leisure time. Except few, many of the social work educators are not showing interest in creating literature. The educators nearest to the management they are least bother about their role and responsibilities. Some of them are writing papers to present in the conferences but it is limited to an individual. These are the practices of social work in Indian setting.

Emerging Challenges:

Following are the challenges on which social work professionals and educators need to focus and to overcome on:

- Though social work comes under interdisciplinary faculty, it is hardly happening likewise. Many of the Social work colleges and social work educators they have not kept in their mind that the course is the part of interdisciplinary faculty. Still they are considered it as humanity faculty. They are working in isolation from higher education system. Means converting social work into interdisciplinary in reality is the challenge at present.

- Linking social work education with national education policy-2020 rather than independently working or never discussing what policy expects. In this situation it is difficult to achieve the target or goal of national development. Working on the line of the objectives of national education policy-2020 is the challenge.
- Social work profession is gaining approval very slowly, of course need to introspect on this and find the reasons behind it till getting 100% approval.
- Diagnosis in case work and evaluation of group work activity is neither leading to resolving the problems of client nor benefiting to the members of group.
- Feeble kind of leadership is there at both NGOs and at social work colleges level due to which the field of social work is not growing and unable to show the result in the field. Creating visionary leadership is the challenge rather than appointing person in favour or as wish.
- Some of the people are talking about indigenous social work but at the same time others are talking about taking social work at international level. The challenge to come to conclusion and decide to work on it for the progress.
- Except 5 to 10 social work educators in India, no one is coming forward to create the literature, very few of them found wrote books. Who are writing books they are not getting an encouragement. So creating literature is one of the challenges.
- No use of report writing skill taught during the course, because except few majorities of them are facing problem of report writing in their profession.
- Many of the social work professional are not using their vision as such, not planning properly and seriously, not showing their identity through working to overcoming on this is the challenge.
- Engagement or partnership with the people is not reflecting, seen from the efforts of social work professionals.
- Very rarely ethics in research and code of conduct is followed by social work professionals; need to find out the reasons why it is happening?
- Working in collaboration or in network between social work colleges and local, state, nationally and internationally is not happening, so working on it is the challenge.
- Many of the social work professionals do not have an ability to handle multi-tasking at multi-level even in modern era. They have certain limitations.
- Social work is for welfare of people, to bring reforms; it is for social security, for giving dignity and liberty for the people and basically for satisfying human needs. Even after 80 years, the situation in regard to the fulfilment of objectives of social work, the situation is not satisfied; we could give just touches to these objectives and could not fulfil.
- Lack of upgraded and updated curriculum.
- Lack of incorporation of best practices.
- Social work professionals are considered themselves as an agent of change but he/she has not shown as yet that they should be the cause for change or transformation.
- We could not prove that social work profession is the profession with difference through showing independent result.

- Employability in social work is better but turnover of employee and unjustified salary is the biggest challenge.
- Commitment, sacrifice, sensitivity, devotion, ethical behaviour, seriousness, activism, leadership etc words are for just to talk, no internalization, not bringing into practice.
- Required skill (Basic, intermediate, advanced skills) are taught during the training but not using it in effective manner by social work professionals.
- Timely intervention is hardly happening. Majority of the social work professionals are considering day to day help to the client or group as intervention. To make them clear the concept of intervention is the significant task.
- Practices are not approach based many times therefore not getting 100% result.

- Need of introspection as the social relationship in the society is on the path of dilapidation even after 80 years of social work efforts or intervention. Disintegration of society and separation of family is continued. Is it not the challenge?

- Research carried out as part of social work education is mostly limited to degrees only. Findings of professional research also not leading to resolve the issues of society.

- Inequality, social disparity, dignity of man, freedom, quality of life, economic soundness, child vulnerability, youth addiction, disability issues, issues of senior citizen, issues related to livelihood etc are increasing rather than decreasing.

- Social work profession could not prove exact contribution leading to social development, empowerment, transformation, and change through the efforts of social work professionals.
- Association of social work professionals are still to establish, the so-called associations are working, they are working in broken nature. Govt. authority is not taking cognizance of such unsound and united association, to work on these issues can be the challenge.

- Instead of sanctioning positions of social work professionals in the schools & hospitals, govt. is either freezing down the positions or continued with temporary adjustment which is injustice on the social work professionals.

- CBCS pattern is not yet clear to the students, special orientation has not been given to them therefore majority of the students are in confusion while choosing their subject by crossing the boundary of their specialization or discipline so the aim of making social work education interdisciplinary is not achieving.

Agenda For Strengthening Social Work Practice in India:

Following can be an agenda for strengthening social work practice. Social work educators as well as social work professionals are to bring these practices into action consciously:

1. The colleges of social work must confirm the extent of social work training percolated among the student including both theories & field work practicum. Prepare list of areas of learning; make it part of syllabus (mention before references) and take review based on the same points. If it is found that students could not gained or not learn more about any point, teach again for strengthening their learning or give some assignments to cover the same.

2. The NGO sector is known as 3rd sector, no doubt quantitatively it is growing and contributing to social development but still there is scope to have ideal and sound leadership training for social work professionals to create daring among them, to play the role of activism, to confront etc. Prepare students to take part in politics too is the need of present days. During social work training, social work educators must keep in mind and confirm that passing out professionals should at least two step ahead than with whom, for whom they works. Make them to take initiative rather than making him runner.

3. As many of the social work professionals found failed in acquiring and practicing qualities and personal attributes that they have so called learn and gained. Not only teaching is sufficient, confirmation of level of gaining by educators is significant one. Making them clear conceptually and practically should be the priority during social work training. Social work professionals must be sound enough to use qualities such as empathy, communication, organization, critical thinking, active listening, self-care, cultural competence, patients, professional commitment, advocacy, time management, sense of humor, problem solving, ethical standards, balance (personal, professional work) etc. He/she should have competencies to demonstrate ethical and professional behavior, engagement with the people, working in diverse situation. Making people advance and giving justice (Social, economic, and environmental) to the needy is the role of professionals, by using resources, by working in collaboration, by confronting as much as possible.

4. For strengthening values of social work, social work professionals should aspire social justice, dignity of man, service, and worth of the person; importance of human relations, integrity and competence which is happening to a superficial extent. Professionals should always remember 4 Ps including person, problem, place and process. He/she can work on 3 Ps also i.e. competence, confidence and compassion.

5. Need to adopt and practice contemporary roles along with traditional roles to meet the present and emerging needs. Resource manager, social analyst, social controller, advisor to politician, social event manager, facilitator to media, care manager, as workload manager, social marketing professional etc. roles introduced and suggested by Dr. Devanand Shinde which can meet the contemporary needs of society. The social work professionals may also adopt roles suggested by TV Rao i.e. as Synergizer, Culture builder, Strategic thinker, Entrepreneur, Global bench marker, All-rounder, Firms performance manager, Initiator and Behavior systems creator.

6. An agenda for NGOs to work on for creating and sustaining employability among social work professionals can be as follows:

For social work professionals (On job)	For family members of social work professionals
Attractive/justified salary	Support (emotional/social)
Adoption of HRD policy and its proper implementation	Family pension
Formal training, induction, orientation on job (Should have proper training policy)	Family health care
Appreciation at work & support to team work	Educational support for children Family insurance
Health care facility	Family gathering
Support (emotional, family)	Housing loan facility etc.
Achievement orientation	
Timely promotion	
Fair opportunity for career development	
Motivation/encouragement	
Job satisfaction	
Creating and maintaining good work culture	
Life Insurance facility	
Traveling/mobile allowance	
Medical reimbursement	
Facility of provident fund	
Salary advance facility in emergency	
Delegation of power system	
Job security	
Leaves on the line of govt. and govt. undertaking enterprises	
Festival allowance to encourage staff	
Fair supervision & monitoring by boss	

7. May adopt and practice various models and patterns newly introduced. The techniques like KRA (key result areas) and zero pendency practiced in govt. is already adopted for the first time in social work by Devanand Shinde and mentioned in his book which has helped in providing result out of each activity and completion of task. Complete approach-based practices also give you 100% result. Innovations like new roles of social work professionals, three wheels public, private and NGO sector (PPN sector) system, 3 A & 1 F formulas which are introduced by the writer of this paper Devanand Shinde, Pune can be adopted and practiced.

8. Strengthening social relationship should be the agenda for social work professionals who will prevent disintegration and separation of family and society. Social relations

basically consist people's personal relationships at work place, with peers, managers and clients, their engagement and sense of belongingness with the community. Society is the web of social relationship but the existence of 'relationship' in the society is not healthy. To keep alive love, affection, integrity and humanity, social work professionals must focus on this as priority. To work on removing the gap between relationships and make it strengthens. Try to prevent adverse effect of western culture and give education to the people which will be based on values.

9. Need to give visionary leadership training to the social work professionals rather than creating feeble leadership. Mostly feeble leadership is reflecting everywhere in the profession as well as at Social Work College's level. The director or the principal of social work colleges must be sound enough in both academics and in administration which is missing. Therefore the graph of many of the social work colleges is going down rather than going up. The quality of education as such is not seen. In short, the training for social work professionals should be towards making social work professionals versatile and real change agent.

10. Social work is already interdisciplinary one but not seen that social work professionals or social work educators are thinking and acting that way. So, list out the areas of any other subject as per the choice of the students and give them an exposure so that he/she will get an insight and later on they would act accordingly. That knowledge will turn into employability as it is as per the choice of the students.

11. Orient student on CBCS pattern and make them clear about the choice of subjects from other field means by crossing the boundary of their specialization. This should happen on priority basis.

12. Adopt the concepts suggested by Romanyshyn i.e. from welfare for the poor to welfare of society, voluntary to public, minimum to optimum, individual to social reform, special to universal, from the residual to the institutional concept and charity to citizen right. This will lead to holistic development.

13. The colleges of social work may organize workshops, seminars or discussions on NEP 2020 to understand the aims, objectives and expectations. Each one including social work educators and students must undergo this orientation then only we can link social work education with NEP. Achieving national aim is also our duty so we can achieve it by doing the above.

14. Work on the guidelines given for social work profession, follow the professionalism strictly, stick to the methods, tools and techniques, work for the result, practice the role and responsibilities (especially the role 'change agent' is expected to use very effectively), approaches, and personal attributes in strict and effective way. Engage with the people and develop partnership with them. Increase collaborations and network. Be ready for multitasking at multi-level by acquiring required knowledge and skills. Use appropriate skills in appropriate time. Introduce new patterns as well as best practices, implement it and show the result then only the profession will gain approval as soon as possible. At the same time, the profession will be considered with difference and the social work professionals would show their identity.

15. Confirm the effect of social work training at the end of first year, if it is seen not effective, focus on lacking areas by taking special efforts. Quality training is must.
16. Work towards achieving the aim of social work can be the priority even after 80 years of efforts.
17. Convert the words like commitment, sacrifice, sensitivity, devotion, ethical behaviour, seriousness, activism, leadership into reality and bring the reforms.
18. Social work educators must come forward to create literature to fulfil the need of students as much as possible. This is need of social work education as well as profession.
19. Special training on diagnosis of case work and evaluation/assessment of group work must be focused and give priority as it is not leading to overcome the issues. Superficial diagnosis/evaluation can be dangerous for the people and the group.
20. Orient student on "Internationalization of social work" as it is need of the profession.
21. Special training on "Report writing" may organize by the colleges by calling an expert.
22. Adopt and practice approach-based practices for getting 100% result.
23. Follow the ethics of social work and ethics in research for strengthening social work practices and for giving justice for the research. Make it happen that each research will lead to minimize the severity of social issues.
24. Introspect on the reasons of increasing social issues rather than decreasing.

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Community Development Programmes in India: An Impact Analysis

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Abstract

Nongovernmental Organisations typically established for the wellbeing of the people and progress of society. Government is one hand and voluntary organisations are another hand investing their efforts to make India as Vishwguru. Without any regard and based on Bharatiya Values some organisations and Personalities are working in this maha yagna This Paper brings out those Undiscussed constructive works and their role and impact in this development Process

Key Words: Community development, Community development Programmes, Impact.

Introduction:

NGOs, with service-oriented works for the upliftment of the poor and development of society they strive to Enhance and improve Society's social and political conditions on a large scale. The following are some NGO functions: Human and child rights., Self-employment, Poverty. State Alone cannot ensure all kinds of Development in Society. To reduce the burden and faster growth and involving all regions and all categories in the development process, State has assigned that task to Voluntary Organisations. After Indias Independence, some of the organizations and social activists who are service oriented based on Bharatiya Values started Voluntary activities and brought tremendous change in the lives of people at the gross root level

Community:

Community is a concept to describe a social organization that is considered fundamental to traditional to a society, which is often regarded as natural grouping based on ties of shared blood, language, history, territory and culture.

Definition:

Whenever the members of any group, small or large, living together in such way that they Share, not this or that particular interest, but the basic conditions of common life, we call that group a community" - Maciver.

Community Development:

Definition: - 1 (Smart, 2017)

Community development is a process where community members are supported to identify and take collective action on issues which are important to them. The community development practitioner empowers and resources the community members and creates stronger and more connected communities.

Definition: - 2 (Hamilton, 1992)

A planned and organized effort to assist individuals to acquire the attitudes, skills, and concepts required for their democratic participation in the effective solution of as wide a range of community improvement problems as possible in the order of priority determined by their increasing levels of competence

Community Development Programme:

Community development programmes are designed to promote better living for the whole community. They do this by working to improve the social, economic, and environmental conditions in which people live. Typically, these programmes involve partnerships between local governments, community organizations, and businesses. They may offer services such as after-school programs, job training, or housing assistance. Community development programmes can be an important tool for addressing poverty and inequality. Community development seeks to empower individuals and groups of people with the skills they need to effect change within their communities. These skills are often created through the formation of social groups working for a common agenda

1) Ekalavya Foundation:

Ekalavya Foundation was established in 2006 by well-known social worker Shri. P. Venu Gopal Reddy to assist marginalized sections of society to be self-reliant. Commencement with Tribal communities in Adilabad district, in the fields of Education, Health, Livelihoods, and Agriculture activities Tremendous Efforts has been invested by Ekalavya Foundation. The villagers are partners in the conception, planning, and execution of activities for sustainability. Today Ekalavya Foundation activities are extended over 14 Telangana, Andhra Pradesh, and Uttarakhand districts. More than 5000 farmers and 6000 students are impacted every year by Ekalavya Foundation. Teams are organized project-wise with regular reporting to leadership at the cluster and HO levels. The foundation has roughly 220 employees and 1000+ volunteers serving people through various projects in Agriculture, Education, Tribal Development, Natural Resource Management, etc.

2) Simharpuri Vaidya Seva Samithi:

Simhapuri Vydya Seva Samithi is a non-profit organisation, *established in 1982 and Running Jaya Bharat hospital at Nellore It is Non Profitable Trust hospital which has*200Beds together with 13 bedded ICU and Running 10 bedded dialysis unit with the support of the Mahaveer Jain Charitable trust. With the financial assistance of Govt of India. Under tribal projects 189056 patients were treated and Provided Free medical treatment including medicine and diet for tribal people in Nellore dist. The Followed activities carried out by Jayabharath Hospital in the Community

- Free Eye camps and cataract operations to the needy in the district with the support of D.B.C.S. More than 18000 surgeries have been done under the scheme.
- Running three weekly medical camps, including free medicine in Komarica, Kondaipalem and Kotamitta in Nellore Dist.
- Conducting free health awareness and preventive medical camps. Rural medical camps in different areas at the District.
- Running "Dr Mallela Ramaiah College of Nursing" (BSC Nursing) with the support of Dr Mallela Ramaiah Charitable Trust, Chennai

3) Vandematram Foundation:

T. Ravinder was the founder Vandemataram Foundation (VMF) was established in 2005 to infuse moral values and improve the quality of education in under-resourced rural schools. VMF plays a catalytic role in strengthening government schools through various programs. The foundation also runs Akshara Vanam (AV), an educational research centre that improves scalable and sustainable child-cantered learning programs. AV's programs are implemented in VMF study centres and camps to develop foundational numeracy and literacy. Despite distributing cores of public tax money to government school modernization programs, there still needs to be more participation and outcomes from rural schools. While local governments are dealing with the infrastructure-related gaps faced in schools, quality, and culture gaps are yet to be the primary concern fulfilled. Vandemataram Foundation considers that this gap will be filled by bringing ownership to local village stakeholders through Village Educational Development Centres (VEDCs). Vandemataram Foundation will play an essential role in gathering the teachers, parents, village leaders, and students to work as a cohesive unit to manufacture world-ready school students who are on par or better than any other students coming out from other institutions. Vandematarm Foundation will play a significant role in reinforcing government schools by Involving local stakeholders. Its flagship program, VEDC, was taken up in 2015 to sensitize the villages and provide consultation support to form educational development committees and define their functions. These committees comprised the villagers, who are mainly parents of the school children, Headmasters, Village Sarpanch, and VMF-trained volunteers. This model will strengthen the government-owned concept of "Our school, our village, and our country."

Why Aksharavanam:

Over 100 million literate children still struggle with their reading skills and foundational numeracy explores new possibilities in education with a strong focus on individual abilities and self-

paced, peer-to-peer learning. The Minimum Numerical Skills (MNS) tool devised at its research centre has shown 50% improvement in foundational numeracy with an outreach of over 1 lakh students across the country. Akshara Vanam has successfully tested the tools to improve foundational numeracy and learning abilities in mathematics. So far, One Lakh Students have benefitted, and 35 thousand Teachers have been trained in 1200 Schools, Covering 50% Improvement in the Numerical Skills of the Students.

4) Youth for Seva:

Youth for Seva (YFS), Established in April 2007, is a nationwide volunteering movement that motivates youth to volunteer and gives them meaningful opportunities to serve the community. YFS aspires to create constructive transformation in society via the culture of volunteering. Since its commencement, the following areas have been addressed: Education, Health and Environment, and Livelihood. Supporting schools, destitute shelters, government hospitals, and other organizations is the Main objective of the YFS. In the social sector, through volunteers, it's functioning to mitigate some of the shortcomings and challenges of society. Volunteering is made easy and customized to the individual's interests, time availability, and skill sets. YFS has 28 62,427 Community Partners, 140 Corporate Partners, 112,443 Volunteers, and 250 Partners NGOs.

5) Ralegan Siddhi A Model Village by Anna Hazare:

Anna Hazare's contribution to the transformation of Ralegan Siddhi, a village in Maharashtra, India, has been influential. He has worked tirelessly for several decades to bring about social, economic, and political change in the town, which was once acknowledged for its poverty, drought, and social problems. Following Plans of Anna Hazares to Ralegan Siddhi

Water Conservation:

Hazare and his team worked hard to put into practice water conservation measures such as building check dams, contour trenches, and percolation tanks. These methods have helped boost the groundwater table, leading to increased water availability for agriculture and drinking.

Tree Plantation:

Hazare's team also increased tree cover in the village by planting trees and encouraging residents to care for them. This Effort assisted in preventing soil erosion, improving air quality, and providing shade.

Agriculture:

Hazare encouraged the farmers in Ralegan Siddhi to turn from water-intensive crops like sugarcane to more sustainable crops like millets and pulses. This Strategy enhanced the soil quality and water availability, leading to better crop yields and good income for farmers.

Education:

Hazare also established a school in Ralegan Siddhi to provide quality education to the children in the village. The school has helped improve literacy rates and provide opportunities for children to succeed.

Cleanliness:

Hazare stressed the importance of cleanliness and hygiene in Ralegan Siddhi. He encouraged the residents to build toilets in their homes, dispose of waste properly, and maintain cleanliness in public spaces.

Overall, Anna Hazare's contributions to the transformation of Ralegan Siddhi have been remarkable. The village has become a model for sustainable development and has inspired similar initiatives in other parts of India.

6) Deen Dayal Research Institute:

Deendayal Research Institute (DRI) was Established in 1972 by Nanaji Deshmukh to base on the philosophy of Integral Humanism propounded by Pandit Deendayal Upadhyaya (1916-1968). After initial experiments in Gonda (U.P.) and Beed (Maharashtra), Nanaji finally fine-tuned an integrated program for the development of rural areas that covers health, hygiene, education, agriculture, income generation, conservation of resources, and social conscience, that is both sustainable and replicable. The basis of the project is 'Total transformation through total development with people's initiative and participation'. The project, called the Chitrakoot Project or the 'Campaign for Self-Reliance', was initiated on 26th January 2005 in 80 villages around the Chitrakoot area in Uttar Pradesh and Madhya Pradesh.

Education:

In the field of education, DRI is working on a Model Educational System to make these students self-reliant and connect them with social activities; it has also established Gurukuls on the ancient Gurukul educational pattern. Six Gurukuls for boys while four for girls has been established. Deendayal Research Institute has also taken the initiative of evolving an ideal model of pre-primary level quality education. An "Educational research Centre (ERC)" at Chitrakoot for field-based research to change the whole educational system according to the need of the people and Society. The ERC is active in the 50 km radius of Chitrakoot to educate children of 4-8, 8-12-, and 12-16- years age group through different activities. ERC consists of departments like "Mobile Scientific Laboratories" to Exhibits such experiments that have direct bearing on rural life, "Computer Software Development" to develop the educational software for Rural Children.

Health:

In field of health, DRI is operating on alternate system, i.e; ayurveda system. 'Arogya Dham' has started its own pharmacy where all the medicines manufactured here are in accordance with the Indigenous texts like ayurveda. Arogyadham is commencing its work in this way in rural

areas. In the eighty selected villages, preparations are on to provide lifelong health to all the children who have born after 26th January, 2002. Counselling Centres for marriageable youth and newly married couples are also being started.

Employment:

For Promoting entrepreneurship among rural youth, the attention of DRI is the training in product or service development and marketing, for them to come out as entrepreneurs. Training in entrepreneurship is linked to the dissemination of appropriate technologies for upgrading rural production conveniences. Self-help groups are encouraged and increasing employment and production through self-employment by utilising local available resources is another objective of DRI.

Water Conservation:

Deendayal Research Institute, through the efforts of its scientists of the Krishi Vigyan Kendra's, has tried to tackle the issue of water scarcity. In many villages, people are forced to carry drinking water from a distance of 5 to 6 km. At least one person (generally a woman) from each family is appointed and engaged in fetching drinking water full-time. Deendayal Research Institute was assigned the responsibility of implementing the scheme of Rajiv Gandhi Jal Prabandhan Yojana in these 19 villages. Under the guidance of scientists from the Krishi Vigyan Kendra's, villagers started building check dams in their areas to halt the flowing rain water. Men, women and children, sincerely have taken Part in this program. As they were to be liberated from the scarcity of drinking water, these villagers completed the construction work before the rainy season. No cement or steel was required. As a result of these massive efforts, more than 12,000 hectares of agricultural land is now being irrigated.

7) Sri Sathya Sai International Organization:

The Sri Sathya Sai Central Trust was founded in 1972 by Sri Sathya Sai Baba as a public charitable trust with the motto of extending help to the poor, including education and health, and any other objects of general public utility, without any favouritism. The Organization carries forth the mission started by Sri Sathya Sai Baba who, by His selfless love, universal spiritual teachings, and exemplary life dedicated to social service, touched the hearts of millions of people all over the world.

Education:

There are more than 40 Sri Sathya Sai Schools around the world providing integral education, which has both academic and spiritual Issues. Its graduates are famous not only for their high scholastic achievements but also Welfare oriented in nature. These educational institutions have been appreciated by local authorities for their excellence and outstanding efforts to society.

Community Service:

Community Services are the major activities of SSSIO local Sathya Sai centres Organises these services throughout the world. The Welfare activities of the centres include providing food, clothing, school supplies, and grocery to the needy; Constructing and renovation homes and community buildings; visiting old-age homes, prisons, and convalescent hospitals; mentoring needy students; and providing humanitarian relief to the victims of natural disasters such as hurricanes, floods, and earthquakes. Many Sathya Sai centres and groups holds food banks that deliver food and provisions to impoverished families on an ongoing basis. Inspired by Bhagawan Baba's message, children and youth are also actively engaged in these service activities

Sathya Sai Health Care Mission:

Healthcare is one more important service activity of the organization. For many years, SSSIO Provides free healthcare services of the highest quality, in a timely manner, to those in need of medical assistance often in remote, rural areas where such services are needed most but are not available or affordable. Highly skilled doctors deliver loving, selfless services throughout the world, without look upon for personal benefit, identity, or reward. Every year, thousands of needy patients gets medical and surgical services at medical camps and over 40 permanent mobile clinics. In addition, dental, vision, blood and bone marrow donor registration drives, and health education programs are also conducted.

8) Arunachal Vikas Parishath:

AVP is a socio–cultural organization with a motive and a mission for the development of state since 1993, started by Golgi Bote Talom Rukbo. Arunachal Vikas Parishad is a socio-cultural organization for the tribes of Arunachal Pradesh. It functions for all round development of the people of the state through its various activities. It also organizes various types of events programmes to protect and promote the indigenous faith, culture, tradition and languages, as well as the feelings of National integration and patriotism among the young generation. It is neither a government undertaking nor a Non-Government Organization. It is purely and genuinely a social organization intending to safe guard the society. It is totally depended upon the contribution made by its workers and well-wishers.

Outreach Health Camps & Village Health Workers Training:

AVP organises at least 40 health outreach camps annually in the state. Moreover, it has Picked 112 health workers from unreached health facilities in different districts and provided rigorous training to them for delivering essential life-saving drugs to the unreached people residing in interior areas of the state

Education and teachers' orientation training:

Twenty-eight balwadi centers, 02 primary schools, and 02 middle schools have been established by AVP. The school institutions are run with the motto of culture through education.

Moreover, the organization is sending students to other States for further studies through work together with the Kalyan Ashrams located across the nation.

Vocational Activities for Economic Development:

Vocational activities include Tailoring, Computer Education & Scholarships; the organization is trying to make awareness among people in need of self-employment by imparting tailoring courses and computer education to the youths and providing scholarships for short-term Courses to the students.

Youth & Workers Orientation Camps:

Since AVP is a socio-cultural organization for the tribes of the state, the youths are encouraged to do selfless services to the nation. The camps are called PARICHAY VARG and PRAGAT VARG for five and ten days every year. From these camps, the youths are highly promoted and come forward to work for society as much as they can perform

9) Sevabharati Telangana:

Sevabharati was established in 1989 and has its present in different areas such as education, health, social equality, and empowering the underprivileged. Most of Seva Bharathi's receivers are from the oppressed sections and those living below the poverty line. Its vision is to lift the living standard of people experiencing poverty. Seva Bharathi mobilizes people to assist the unfortunate. A total of 1 50,000 charitable and community development activities are carried out in the country, including 3,500 in Telangana. In 33 districts, 50,000 Volunteers are working, and 2,400 Service activities are carried out across Telangana. Team Seva Bharathi works on 2,400 service activities in Telangana. It organizes different projects for different purposes, such as Affection Homes, Education, Health, Women Empowerment, Disaster Relief, and Need-based activities. As of today, It has it's across all 33 districts of Telangana and closely working with the community to empower people in need.

Affection Homes for Girls:

Vaidehi is a residence where a needy girl (orphan / single parents) attains parental care and maternal love. It takes care of girls until they are married and even afterward. No other voluntary organization in the country is carrying out a humanitarian mission like Sevabharati is doing. 125 Girls are Sheltered 52 Girls have got married in this awasam.

Affection homes for Boys:

It is a home for boys hailing from poor/downtrodden families who are in need (orphaned/single parent). Apart from education, we provide basic facilities for boys. It's like a home away from home. A total of 504 boys are sheltered in 14 affection homes in Telangana

Health Care Services:

Health is an essential aspect of Everyone's life. With the diversity of the Indian population and spread across types of places such as slums, urban and rural, getting the needy is the most challenging job. At Seva Bharathi, Approaches people in need through multiple projects. Sevabharati projects are unique in nature, and today, it has formed a benchmark in the mode of delivery. Sevabharati is running a shelter home at Gandhi Hospital. There are services available for 10 Rupees per day total of 82,750 beneficiaries have been assisted. Sevabharati is running help desks and Providing Ambulance Services and Conducting Blood Donation Camps at Government Hospitals in Telangana

Impact of Community Development Programmes:

All mentioned Community Development Programmes have been started after Independence. Inspiration from RSS and active workers of the RSS designed and implemented these Programmes in different parts of India. With neither Institutional Nor foreign funding, these organizations Receive donations of sincere Karyakartas and Supporters. People are supported through these Projects. The students who have studied and sheltered in these schools have occupied the highest positions in Society. Thousands of People are receiving Medical Treatment with a Nominal fee and getting the corporate level of Treatment regularly. These welfare activities prevented people from Conversation, Poverty children from anti societal Activities. Along with service activities, these organizations fill nationalistic thoughts in the minds of the People and remind their role in the nation's development.

Conclusion:

Service and welfare are the main objectives of the Voluntary Organisations. Organizations that are working with Bharatiya values. Initially, they faced different Issues like financial support and government assistance, Lack of propaganda, and Identity, but the situation changed gradually, and the efforts of these organizations got recognized and discussed on all Platforms. There is a notion Prevailed in the society service means it's related to few organisations and religions but people and organizations without any recognition and identity work relentlessly for the welfare of the people. All these efforts are need to recognized and taught and discussed at all media and Academic platforms for these governments and academic Institutions to think of so that many people get inspired and come forward and sacrifice themselves for the welfare of the people and country.

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Role of Social Network, Mentorship & Experience Sharing Toward the Development of Entrepreneurial Intention Among School Students in Gujarat

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Abstract

The government of many nations have given much focus on development of entrepreneurship as it has become very crucial for economic growth of any country. It also contributes in terms of innovation, mitigating unemployment and reduction of poverty. Nowadays schools and universities have started considering entrepreneurship education as very important aspects in their curriculum. There are many factors which are affecting directly or indirectly to individual's entrepreneurship intention. This research paper has attempted to understand the influence of social network capital, entrepreneurial experience and entrepreneurial mentorship on the entrepreneurial intention among school student. For this purpose, the schools of Mehsana district of Gujarat were selected with 418 sample size. It has used five- point Likert-type scale being 1=strongly disagree and 5=strongly agree. It has adopted qualitative approach with descriptive design to understand entrepreneurial intention among school students.

Key words: School students, Entrepreneurship, Economic growth, Entrepreneurial intention, social networks, Entrepreneurial mentorship, and Entrepreneurial experience.

1. Introduction:

Entrepreneurship has become very popular concept due to its contribution for economies in terms of growth, innovation, employment generation and reduction poverty (Lunati et al., 2010). There is very common observation of positive corelation between entrepreneurial activities and economic growth (European Commission, 2006). It can play very important role for social and economic development of any nation. In the beginning, it was challenging task for policy makers to prepare people to be entrepreneur so entrepreneurship education has been considered widely to create culture of entrepreneurship. In last some years, entrepreneurship education has taken very key role at school and university level (Johansen et al., 2012). Some of the important reports by OECD (Ball, 1989) and European Commission (2005) suggested that entrepreneurship education should be key focus of education policy of any nation. Many countries have adopted entrepreneurship as a core theme in their higher education system (Finkle, 2009) and it is considered very important for economic growth of country (Gibb, 1996).

Social network is very fundamental in our life and people try to be in touch with others through family reunion, get together of friends, team at workplace and voluntary gatherings. The Silicon Valley Area of Startup Entrepreneurs since its establishment in the year 1995 have created a platform for local entrepreneurs to meet and interact with people from different professionals and provide sponsorship for such networking associations. The educational institutes such as schools and colleges provide sponsorship to clubs in their areas to facilitate exchange of ideas and building associations among their alumni (Kim & Aldrich, 2005). A social network can be beneficial for economic gain through various ways. An extended family can support entrepreneurship by giving inter-generational capital flows which can be alternate to lack of bank finance for establishing business. It will be very much useful in time of financial shortage (Casson & Giusta, 2007). General perception about entrepreneurship is individualistic but in reality different evidences establish that entrepreneurship is socially embedded in network structures (Aldrich, 1987; Aldrich and Zimmer, 1986; Johannison, 1988).

Some studies have shown that there are components of investment, risk and trust involved in mentorship to entrepreneurs. Generally, family members and friends are playing role of mentors for the development of enterprises. It is not always true that all mentorship needs are fulfilled by family members and friends. The mentors and mentees who belong to different domains have resulted into more success to achieve goal of entrepreneurship (Bisk, 2002). This research paper has attempted to find out the influence of social network capital, experience and knowledge sharing by professionals and the role of mentorship to develop entrepreneurial intention among school students which can be helpful to them in future to take up entrepreneurship as career in their life.

1. **Review of Literature:**

1.1 Social Network Capital and Entrepreneurship:

Social networks are considered very important to analyse relationships between entrepreneurs and resources in establishment of new enterprises (Johannisson, 1988; Larson, 1991). Entrepreneurs are sound in terms of ideas, skills and knowledge but they require complementary resources to produce and deliver their goods or services (Teece, 1987) where social network can help them to get support and access to distributions channels. Entrepreneurs takes support from people and organizations for development of their business (Hansen, 1995). Family member can

play vital role in this context. Entrepreneurs tries to get help form family members and others in their network for their business (Rosenblatt, de Mik, Anderson, & Johnson, 1985). The OECD in its report gave certain recommendations to higher educational institutes to create enabling platform for development of entrepreneurship. The entrepreneurs can be involved in the tasks of teaching, designing syllabus, being mentor to students, linking students with wider networks and make strong alumni networks.

To start business, we require some basic information, skill sets, capital and labour force. Entrepreneurs are having some of these resources but they take help of their networks to fulfil requirements of additional resources (Aldrich et al., 1991; Aldrich & Zimmer, 1986; Cooper, Folta, & Woo, 1995; Hansen, 1995). The contacts are also sometimes not formal ones and non-working in nature. It includes professional networks, friends and colleagues from past working organizations. These networks help them to set up their firms (Hansen, 1995). Social networks are not fixed for all time but need to be activated according to needs of business. Entrepreneurs take support from their closed and distant circle in taking decisions regarding their business (Granovetter, 1985; Burt, 1992).

Entrepreneurs try to convert resources of social networks into practical and concrete solution for their ventures. Nowadays many networking sites, literature, seminars and voluntary associations have emerged to give networking platform to individuals for starting their new business. Apart from online networking events, the traditional ways of networking are also thriving. Both sociologist and economics have recognised the strong relation between social capital and wealth which means bigger social capitals are having more chances to have bigger fundings (Grootaert, 1998, Putnam, 193, Robinson, 1999, Zak and Knack, 2001 as cited in Oprica, 2013). Based on following hypothesis was developed:

H1: Social network capital directly affects school entrepreneurship intention.

2.1.1 Social Network Capital and Students' Entrepreneurial Intention:

Social networking has been crucial paradigm for entrepreneurship and also become essential for resource mobilization and establishing credibility which are required in business (Klyver & Schott 2011; Hmieleski & Corbett, 2006). It is beneficial to access important resources such as advisory support, finance, knowledge, skills, trust building and social legitimacy (Klyver & Hindle, 2007). The positive relationship was observed between social networks and entrepreneurial orientation (Okafor & Ameh, 2017). In Denmark, a study was conducted to know whether social networks influence entrepreneurial intention which stated that there is very major role of social network to shape entrepreneurial intentions of individuals (Klyver & Schott, 2011). It was observed that students are highly probable to start new venture in future if their perception towards social networks is high. The social network capital directly influences entrepreneurial activities. Dou et al., (2019) also addressed the influence of social environment on entrepreneurial intention.

2.2 Entrepreneurial Experience or Knowledge Sharing:

The role of family has been observed positively to influence intention to start new business and supporting individual to equip with required skills (Altinay, 2008; Altinay and Altinay, 2006). There are three important factors influencing to make career in entrepreneurship (Dyer Jr, 1995).

These factors comprise social factors including educational experience, individual factors like entrepreneurial attitudes and economic factors such as money and networking. It was observed by some researches that social factors based on social learning theory that social influence by parents is considered very important aspects to opt entrepreneurial career (Bandura & Walters, 1977). The observations by children in their family business from early stage are building their attitude towards entrepreneurship (Chlosta et al., 2012). The role of family members can be very crucial in setting up new business. Entrepreneurs often take support from family members and friends in their business (Rosenblatt, de Mik, Anderson, & Johnson, 1985). Family environment affects individuals very positively to establish new ventures (Lindquist et al., 2015; Fatoki, 2015). Some of the research studies have identified that giving proper training and mentorship to new entrepreneurs help them to develop cognitive skills, ability to identify business opportunities and holistic vision to be entrepreneur (St-Jean & Audet, 2012). There were certain programs such as SCORE in the United State financed by Small Business Administration, Business Link in England, France Initiative in France that have supported thousands of individuals in entrepreneurial mentorship. The advice and guidance from experienced entrepreneurs can be very useful to new entrepreneurs to avoid costly and fatal mistakes (St-Jean, 2012). This will lead to following hypotheses:

H2:   Entrepreneurship experience directly affects social entrepreneurship intention.
H3: Social network capital indirectly affects social entrepreneurship intention via Entrepreneurship Experience.

2.3 Entrepreneurial Mentorship:

Mentoring is a form of support in which mentor is completely concentrated toward interest of mentee and not as a part of set of priorities. It is also more than support in kind of teaching and coaching (Gibson, 2005). Many large organizations keep mentoring programs for the professional and psychological development of their employees with aim for development and creating good perceptions towards the culture of organization. There is a positive effect of training and educational programs on self-efficacy of individuals who want to be entrepreneur (Florin et al. 2007; Mueller & Goic 2003; Zhao et al. 2005; Wilson et al. 2009). It was noticed that entrepreneurial education to MBA students has increase entrepreneurial self-efficacy which indicated that entrepreneurial education was positively corelated to entrepreneurial intention to the students (Wilson et al., 2007).

Most of the successful entrepreneurs confirmed that learning from experienced persons particularly critical aspects of business was key reason for their success. It indicates that mentoring can help for being a successful entrepreneur (Cox & Jennings, 1995). Entrepreneurial career has been much focused by government, universities and students nowadays. Government is also supporting by disseminating more funds towards entrepreneurial programs which will help to create more jobs. They have collaborated with universities to set up incubation centres, schools to establish Atal Tinkering Labs and creating techno-parks and consultancies to boost entrepreneurship. Many universities have introduced various programs to nurture entrepreneurial mindset among students and students are also preferring these courses for more career options and better life styles.

Nowadays there has been focus on the research towards engagement of alumni as an important resource to support knowledge and technological aspects for development of entrepreneurial mindsets in the universities. Many students who graduate from their university extend help to their alma mater in terms of networking, financial support, knowledge sharing, educating present students, social events and philanthropic activities. Generally, students move away from their campus to build their career after graduations but entrepreneurship graduates often develop their business near to their alma mater because it will provide them accessibility to the local entrepreneurial ecosystem (Larsson et al., 2017; Wright et al., 2017).

Moreover, it is very important to assess available resources around universities and utilising them which is very fruitful for success of start-up established by graduated students (Hayter et al., 2016; Matt & Schaeffer, 2018). It is also beneficial to the former students to get in connected with their alma mater as it will provide them platform to attend events, receive support from teachers for their career growth, professional development and access of facilities and services inside institution. The engagement of alumni allows students to support their alma mater in contributing advancement of pedagogical methods, research, innovation and technological transfers (El-Awad et al., 2022). The OECD in its report gave certain recommendations to higher educational institutes to create enabling platform for development of entrepreneurship such as scale up efforts to impart quality teaching in higher educational institutes moving beyond traditional nucleus of entrepreneurship and linking courses with creative industries, science and technology, providing training and skills to teachers engaged in entrepreneurial courses, prepare students for the skills required to be entrepreneurs such as identification of opportunity, assessing risk and making appropriate strategies, developing leadership skills, building strong network with like-minded people. Based on this, it was hypothesized that:

H4:   *Entrepreneurship mentorship moderates social network capital affecting to entrepreneurship experience.*

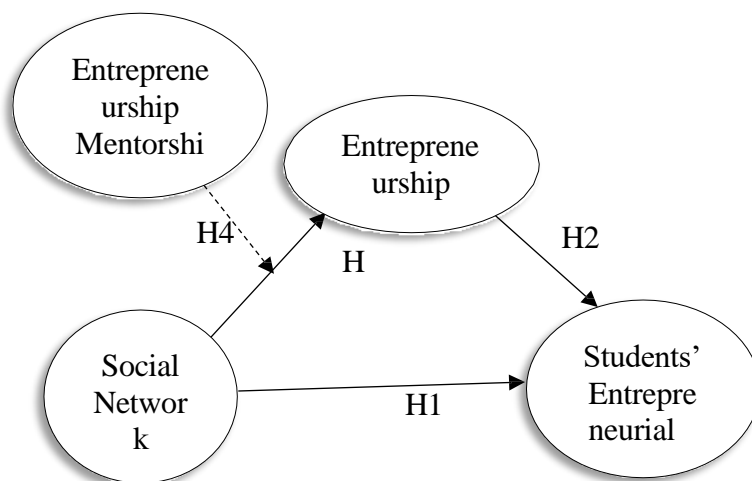**Based on above discussion, following model was proposed:**

Figure 1: The research model (proposed)

2. Methodology:

A quantitative approach with descriptive research design was adopted to understand the characteristics of school entrepreneurship model through linking school eco-system with government support and social support to entrepreneurship attitude and students' entrepreneurial intentions. A structured questionnaire was used as an instrument for data collection. It included details about student demographics, school information and measurement scale of variables. The compilation of the questionnaire was done based on extensive literature reviews (Hsu & Sandford, 2007).

3.1 The sample composition:

This study was conducted with 418 school students in Mehsana district of Gujarat (refer table 1), in which boy students were 49.76 percent (n=208) and girl students were 50.24 percent (n=210). Among total respondents, in age-wise distribution 96 students were less than 15 (23 percent) while 217 of them were 15-16 years of range (51.9 percent) and remaining 105 students were having age more than 16 years (25.1 percent). In fact, 240 students (57.4 percent) were studying in standard 9 and rest 178 students (42.6 percent) were studying in standard 11. The distribution of their monthly family income was less than Rs. 10,000 (30.4 percent), between Rs. 10,000-25,000 (33.3 percent) and income of more than Rs. 25,000 (36.3 percent). Respondents from the school located in rural area were 66 percent, and in urban area were 34 percent. Moreover, school gives instruction in Gujarati medium (84.2 percent), and in English language (15.8 percent).

Table 1: Student sample demographics

Variable	Categories	Frequency	Percent
Gender	Male	208	49.76
	Female	210	50.24
Age	<15 years	96	23
	15-16 years	217	51.9
	>16 years	105	25.1
Student standard	9th	240	57.4
	11th	178	42.6
Family income (monthly)	<Rs. 10,000	127	30.4
	Rs. 10,000 ~ Rs. 25000	139	33.3
	Rs. 25,001 ~ Rs. 50,000	74	17.7
	>Rs. 50,000	78	18.6
Area where school is located	Rural	276	66.0
	Urban	142	34.0
Instruction language in school	Gujarati	352	84.2
	English	66	15.8

Note: Computed on 418 students

3.2 Measures:

The study used validated scales form the previous studies, measured with five-point, Likert-type items having 1=strongly disagree and 5=strongly agree. The five items of student's entrepreneurial intention were adopted from Chen, Greene, & Crick (1998) study. Social network

capital scale was developed using items taken from Dou et al. (2019) study that comprises three-items. Entrepreneurial experience was adopted from Marvel et al. (2020) that contains three items. Two more items suggesting use of online context and role of relatives from content validity were added to the existing which were: *"Many of my family members and relatives who are entrepreneurs share how to do business"* and *"Attending online programs like TedX enhances my learning on entrepreneurship"*. Moreover, entrepreneurial mentorship was measured with three items which were taken from Eesley & Wang (2017) study.

3.3 Reliability of Scales:

Scale reliability is an important parameter indicating the health of a scale. Table 2 indicated that all the scales were having Cronbach alpha values ranging from 0.624 to 0.726, which were above the threshold value of 0.6 (Cronbach, 1951). This indicated that the scales were reliable for the context of entrepreneurship.

Table 2: Scale Reliability Statistics

Construct	No. of items	Measurement	Cronbach Alpha
Student's entrepreneurial intention	5	Interval	0.726
Social network capital	3	Interval	0.624
Entrepreneurship experience	5	Interval	0.668
Entrepreneurial mentor-ship	3	Interval	0.675

3. Data Analysis:

As per the mediation and moderation hypotheses, Hayes' PROCESS macro model 7 was performed. It presents the estimated path coefficients used for predictability of the research model, and variance explained in percentage for focal dependent variables. We used bootstrapping procedure considering 5000 samples and 95 percent bias-corrected confidence intervals. The analysis was carried out with IBM SPSS 20.0, taking student's entrepreneurial intention as dependent measure (Y), social network capital as independent variable (X), entrepreneurship experience as mediating variable (Me) and entrepreneurship mentorship as moderating variable (Mo).

The results also supported the hypotheses as follow: Social network capital→ Entrepreneurship experience ($\beta=0.6188$; t=5.7578; p<0.05), Social network capital→ Students' entrepreneurial intention ($\beta=0.2199$; t=4.387; p<0.05), Entrepreneurship experience→Students' entrepreneurial intention ($\beta=0.4255$; t=7.357; p<0.05). further, it was found that the indirect effects leading to students' entrepreneurial intention from social network capital through entrepreneurship experience was significant, thus hypotheses H1, H2 and H3 were supported. Table 3 further demonstrated the moderation effect of entrepreneurship mentorship on SNC to entrepreneurship experience relationship. The moderation effect of found to be significant ($\beta=0.0598$; t=2.0957; p<0.05).

Table 3: Direct and Moderation Effects for Entrepreneurial Intention

Paths	coefficient	se	t	LLCI, ULCI
Entrepreneurship experience (R-square = 56.31%)				
SNC → EE	0.6188	0.1075	5.7578*	[0.4075, 0.8301]
EM → EE	0.5145	0.1026	5.015*	[0.3129, 0.7162]
SNC x EM → EE	0.0598	0.0285	2.0957*	[0.0037, 0.1159]
Students' entrepreneurial intention (R-square = 34.80%)				
SNC → SEI	0.2199	0.0501	4.387*	[0.1214, 0.3185]
EE → SEI	0.4255	0.0578	7.357*	[0.3118, 0.5392]

Note: *p<0.05; SNC=Social network capital; EE=Entrepreneurship experience; SEI=Students' entrepreneurial intention; EM=Entrepreneurship mentorship; LL=Lower limit; UL=Upper limit; CI=Confidence interval

4. Discussion and Implications of the Study:

For entrepreneurial intention, the social environment variable- entrepreneurship experience/knowledge sharing is also a valuable predictor. School social support in the form of creating a platform where knowledge related to entrepreneurship is exchanged, trigger the enhanced EI among students. The experience with respect to entrepreneurial challenges are clearer to the person who has experienced the journey and in most of the cases teachers/mentors do not have that exposure. When students see people got success with entrepreneurship as a career choice and also experience how gratified the journey while experience sharing session make them psychologically convinced.

Entrepreneurship experience sharing is more valuable to shape students' entrepreneurial intention and therefore schools and governments both should develop the entrepreneurship culture within the society that helps to enhance entrepreneurship. The entrepreneurship mentorship received from alumni may help students to locate the source of information that helps to gain knowledge through their social network capital (Wang, 2016). Entrepreneurship experience though mentorship model should be aggressively promoted in the schools as a part of mainstream and not extracurricular form.

The success stories should be documented and captured in the video forms which will be presented to the all-school students that help to understand the challenges faced by entrepreneurs which instil the motive for starting a venture. The responsibility for creating the content curated

based on entrepreneurial experiences should be the equal responsibility of school education providers, entrepreneurs, public policy makers, industry centres such as chamber of commerce and the communities (Dou et al., 2019).

5. Limitation of the Study:

The study has following limitations: *first*, the study used entrepreneurial intention, and not the actual behaviour. Future studies may go for longitudinal data for understanding to what extent intention are getting translated into the actual venture development. *Second*, the study used only social environment into the model development. More relevant variables from the government or regulatory policy would explain better intentions. *Third*, the data collected from one population, and therefore future studies can develop multi country data to compare the effect of social environment on intentions. Finally, the study can go for more control variables such as urban vs. rural, STEM vs non-STEM etc.

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Role of Spirituality in Social Work Profession

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Abstract

Spirituality has become increasingly relevant to social work practice, yet there is little clarity on the role of spirituality in social work. This review aimed to map the literature on spirituality in social work and explore the role of spirituality in social work practice. A comprehensive search of several electronic databases was conducted, and the resulting articles were screened for relevance. The findings were organised into five categories: (1) conceptualisations of spirituality in social work, (2) incorporating spirituality in social work practice, (3) spirituality and social work education, and (4) future directions for research. The review found that spirituality is conceptualised as a multidimensional construct that includes beliefs, values, and practices related to transcendent or higher powers. The review also highlighted the potential benefits of incorporating spirituality in social work, such as improved client outcomes and enhanced therapeutic relationships. However, there are challenges to integrating spirituality in social work practice, such as a lack of training and limited understanding of spiritual diversity among social workers. The review concluded with recommendations for future research to further explore the role of spirituality in social work practice.

Keywords: Spirituality, Social Work, Practice, Education, Review.

Introduction:

The roots of Social Work are grounded in spiritual practices. During the mid-1800s, organisations known as Charitable Organizations were formed, consisting of church-affiliated staff and volunteers who were tasked with aiding the destitute, homeless, and gravely ill (Popple & Leighninger, 1990). These early social work initiatives were based on the biblical principle of charity. Nevertheless, the field has become increasingly secularised over time, as professionalism has become a crucial concern for Social Work. The discussion of spirituality and religion in social work practice among practitioners and clients has become uncommon. The incongruity between the

aspiration for greater integration of spirituality into social work practice and the dearth of formal education and training on the subject has numerous ramifications for the field of social work (Garcia-Irons, 2018). In their research, Canda and Furman (2010) examined the views of social work practitioners concerning the integration of spirituality into their practice. The study revealed that these practitioners perceived a lack of instruction and education on the subject of spirituality integration in practice. As the field of social work became more professionalised and secularised over time, religion and spirituality were gradually disregarded in practice (Seinfeld, 2012). The adoption of scientific and evidence-based modes of thinking that emerged in the early 1900s resulted in the exclusion of spirituality and religion, which were no longer deemed acceptable (Seinfeld, 2012). Consequently, how spirituality and religion were taught and conceptualised also transformed.

"The history of social work in India can be traced back to the early 20th century when social reformers like Mahatma Gandhi and Rabindranath Tagore emphasized the importance of social service and community development (Patel, 2016). However, it was only in the post-independence era that social work as a profession began to take shape." "The development of social work in India has been influenced by various factors such as political changes, economic development, and social movements (Sriram, 2019).

Social work has been an established profession in India for nearly 90 years, and institutions dedicated to social work education offer certification and degree programs at various levels, from undergraduate to postgraduate studies (Mishra, 2022). However, India's social work education system has been heavily influenced by American and Eurocentric ideologies since its inception in 1936. In recent years, there has been a growing movement to "bharatiyakaran" or Indianisation of social work education, which seeks to incorporate Indian traditional social services and practices while also adhering to global standards of social work education. This shift in the curriculum is essential in recognising the unique needs and cultural context of India's diverse population (Dash, 2020). Furthermore, spirituality is recognised as a valuable tool that can significantly contribute to the social work profession in India. This article explores the relevance of spirituality in social work and how it can be integrated into the profession both inside and outside the classroom. The integration of spirituality can help social workers develop a deeper understanding and connection with the individuals and communities they serve and provide a more holistic approach to their work.

What is Spirituality?

Spirituality is a difficult concept, as it can mean different things to different people. Some definitions of spirituality focus on religious beliefs and practices, while others emphasise a sense of connectedness to something greater than oneself, a search for meaning and purpose, and a set of values and beliefs that guide one's actions. According to Hodge (2016), spirituality is a "multidimensional construct that involves the search for meaning and purpose, a sense of interconnectedness with others, and a belief in something beyond oneself" (p. 19).

Spirituality is essential to many individuals' lives, and social workers increasingly recognise the importance of incorporating spirituality into their practice. Spirituality is a concept that has gained increasing attention in the field of social work. Social work is based on the principles

of social justice and the promotion of individual and community well-being. Social workers aim to address individuals, families, and communities' social, emotional, and material needs. Given the central role of spirituality in the lives of many individuals, social workers need to understand the role of spirituality in their practice. Social work is a field that focuses on helping people improve their well-being and address challenges in their lives. It encompasses a wide range of activities, including counselling, advocacy, community organising, and direct service provision. Social workers work with individuals, families, and communities to address social problems and promote social justice. While social work has traditionally been associated with a secular perspective, there is growing recognition of the importance of spirituality in social work practice.

Methods:

The review included a comprehensive search of several electronic databases, including PubMed, PsycINFO, Social Work Abstracts, and Google Scholar. The search terms used included "spirituality," "social work," "practice," and "education." The search was limited to articles published in English between 2000 and 2021. The resulting articles were screened for relevance, and the findings were organised into five categories: (1) conceptualisations of spirituality in social work, (2) incorporating spirituality in social work practice, (3) spirituality and social work education, (4) spirituality in social work research and (5) future directions for research.

Results:

Conceptualisations of Spirituality in Social Work:

Arditi et al. (2020) revealed that spirituality in social work is a multidimensional construct that encompasses beliefs, values, and practices related to transcendent or higher powers. This multidimensional understanding of spirituality acknowledges the subjective nature of the experience, which is influenced by cultural, social, and historical contexts (Galanter & Larson, 2013). Spirituality, however, is not solely based on religious beliefs but also encompasses secular beliefs, such as a belief in human goodness or nature (Büssing et al., 2009). This recognition of diversity in spiritual beliefs and practices is crucial in providing culturally sensitive and appropriate interventions to clients (Arditi et al., 2020).

Integrating spirituality into social work practice requires a nuanced and holistic approach that acknowledges its complexity and multidimensionality (Kim & Mowbray, 2014; Hodge, 2016). Social workers need to be aware of the impact of spirituality on the individuals and communities they serve and be sensitive to the differences in spiritual beliefs and practices when providing interventions. Kim and Mowbray (2014) suggest that incorporating spirituality in social work requires a comprehensive assessment of the individual's spiritual beliefs, values, and practices, including identifying spiritual strengths and challenges.

Furthermore, Hodge (2016) emphasises the importance of incorporating spirituality into social work education and training. Social workers must be equipped with the necessary knowledge and skills to provide spiritual care to their clients. They should clearly understand the ethical

considerations surrounding the integration of spirituality into practice, such as respecting clients' autonomy and avoiding imposing personal beliefs on clients.

The multidimensional nature of spirituality in social work underscores the importance of recognising and respecting the diversity of spiritual beliefs and practices among individuals and communities. Integrating spirituality into social work practice requires a nuanced and comprehensive approach that considers the impact of spirituality on clients and addresses ethical considerations. Social work education and training should provide opportunities for social workers to develop the knowledge and skills necessary for providing spiritual care to clients.

Incorporating Spirituality in Social Work Practice:

According to the review, incorporating spirituality in social work practice has the potential to improve client outcomes and enhance therapeutic relationships (Arditi et al., 2020). Spirituality can provide clients with a sense of purpose, meaning, and connection, which can be especially important for those who are dealing with difficult life circumstances (Puchalski, 2012). Incorporating spirituality into social work practice can also help social workers build stronger relationships with their clients and better understand their clients' values and beliefs (Hodge, 2016).

There are several ways in which spirituality can inform and enhance social work practice. First, spirituality can be a source of strength and resilience for clients who are struggling with challenges such as illness, trauma, or loss. Research has shown that spirituality can provide a sense of meaning and purpose, a feeling of connectedness to others, and a source of hope and resilience (Borg & Kristiansen, 2004; Pargament, 2013). In social work practice, spirituality can be integrated into assessment and intervention strategies to support clients' well-being and recovery.

Second, spirituality can inform social work practice and ethics. The National Association of Social Workers (NASW) Code of Ethics recognises the importance of addressing clients' spiritual and religious beliefs and values and requires social workers to respect clients' right to self-determination in matters of spirituality and religion (NASW, 2018). Social workers can work collaboratively with clients to explore the role of spirituality in their lives and to identify ways in which spiritual practices and beliefs can support their goals and aspirations.

Third, spirituality can inform social work research and evaluation. Researchers have begun to explore the ways in which spirituality can influence clients' outcomes in social work practice and to develop measures to assess the role of spirituality in clients' lives (Borg & Kristiansen, 2004; Fitchett & Canada, 2010). Further research is needed to understand better the complex relationships between spirituality, social work practice, and clients' well-being.

However, there are challenges to integrating spirituality into social work practice. One challenge is a lack of training and a limited understanding of spiritual diversity among social workers (Arditi et al., 2020). Social workers may feel uncomfortable discussing spirituality with their clients or may not have the knowledge and skills to do so effectively. Another challenge is the risk of imposing one's own spiritual beliefs on clients, which can be detrimental to the therapeutic relationship (Hodge, 2016).

To effectively incorporate spirituality in social work practice, social workers need to be trained in how to respectfully and effectively address spirituality with clients (Hodge, 2016). This training should also include an understanding of the diversity of spiritual beliefs and practices among clients and strategies for addressing any conflicts that may arise (Arditi et al., 2020).

Spirituality and Social Work Education:

The review highlighted the importance of addressing the spiritual needs of clients in social work practice (Chiu, 2012; Hodge, 2016; McAllister & Mooney, 2008). Chiu (2012) argues that social workers must recognise the spiritual dimension of clients' lives to provide holistic and culturally sensitive care. Similarly, Hodge (2016) suggests that social workers need to be knowledgeable about different religious and spiritual traditions to serve their clients better. McAllister and Mooney (2008) emphasise the importance of addressing spiritual needs in social work practice, noting that spiritual well-being is essential to overall well-being.

Despite the recognised importance of spirituality in social work practice, the integration of spirituality in social work education has been limited (Calhoun et al., 2010; Hodge, 2016). Some social work programs do not address spirituality, while others provide minimal training (Calhoun et al., 2010). This lack of attention to spirituality in social work education can leave social workers unprepared to address the spiritual needs of their clients (Hodge, 2016).

To address this gap, Calhoun et al. (2010) recommend that social work education should include training on how to address the spiritual needs of clients, as well as education on spiritual diversity. They suggest that incorporating spirituality into social work education can enhance the effectiveness of social work practice and improve client outcomes.

Social work education has traditionally focused on a secular perspective, but there is growing recognition of the importance of spirituality in social work practice. Several studies have explored the integration of spirituality into social work education and have highlighted the need for more training and education on spirituality in social work curricula (Canda & Furman, 2010; Hodge & Sun, 2014).

There are several challenges to integrating spirituality into social work education, including a lack of consensus on the definition of spirituality and a lack of understanding of the role of spirituality in social work practice.

Spirituality in Social Work Research:

Spirituality has become an increasingly important topic in social work research. Researchers have noted that clients' spirituality can be critical to their overall well-being and mental health outcomes (Borg & Kristiansen, 2004). A study by Fitchett and Canada (2010) found that clients who received spiritual care reported higher levels of resilience and greater satisfaction with life. Furthermore, Pargament et al. (2013) found that their level of spirituality could predict clients' engagement and participation in social work interventions.

However, conducting research on spirituality in social work practice presents significant challenges. Spirituality is a multifaceted concept that is difficult to define and measure (Hodge, 2016). There is a need for more research to explore the role of spirituality in specific populations and contexts. Additionally, there is a pressing need to develop valid and reliable measures to assess spirituality in social work research and practice. Without accurate measurement tools, it can be challenging to understand the full impact of spirituality on social work outcomes (Hodge, 2016).

While the relationship between spirituality and social work outcomes has been well-established, more research is needed to understand this relationship fully. Social work researchers must address the challenges inherent in studying spirituality and work to develop reliable measures that can accurately capture this complex construct (Hodge, 2016). Only then can social workers leverage the potential benefits of spirituality to promote positive outcomes for their clients.

Future Directions for Research:

The review on spirituality and social work education also identified several areas for future research (Calhoun et al., 2010). One of the areas highlighted was the need for more research on the impact of spiritual interventions in social work practice. While evidence suggests that addressing spirituality can positively impact client well-being, further research is needed to understand how spiritual interventions can improve client outcomes (Calhoun et al., 2010; Hodge, 2016).

Another area for future research identified by the review is the development of evidence-based spiritual interventions. While there is growing interest in addressing spirituality in social work practice, there is a lack of evidence-based interventions that have been rigorously tested and evaluated (Calhoun et al., 2010; Hodge, 2016). More research is needed to develop and test interventions that effectively address clients' spiritual needs.

Finally, the review suggests that there is a need to explore the role of spirituality in specific areas of social work practice, such as child welfare and end-of-life care. While there is some research on the role of spirituality in these areas, more research is needed to understand better the specific ways in which spirituality can impact client outcomes and inform social work practice (Calhoun et al., 2010).

Conclusion:

In conclusion, the evidence reviewed in this study clearly indicates that spirituality is an essential component of social work practice that can positively impact clients' outcomes and therapeutic relationships. However, integrating spirituality into social work practice presents challenges, such as a limited understanding of spiritual diversity and inadequate training. To address these challenges, social work education must prioritise the spiritual needs of clients and train social workers on how to address them effectively.

Furthermore, there is a need for more research to develop evidence-based spiritual interventions that can help social workers integrate spirituality into their practice. Additionally,

exploring the role of spirituality in specific areas of social work practice can provide a more comprehensive understanding of how to effectively address clients' spiritual needs.

Overall, this review emphasises the importance of social workers recognising and addressing their clients' spiritual needs as a critical part of providing comprehensive and effective services. By integrating spirituality into their practice, social workers can promote positive outcomes for their clients and foster stronger therapeutic relationships. Social work education and research must prioritise spirituality to ensure that social workers are equipped with the necessary knowledge and skills to meet the spiritual needs of their clients effectively

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The Eminent Indian Social Workers

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Abstract

The article discusses about the great Indian social workers who have played a significant role in social emancipation and development of the masses. They have also played an immense role in mitigating social evils, removal of untouchability, women empowerment, and socio-economic development. They will be always remembered in the history of social work in India for the pivotal role towards positive social transformations and community development. The article attempts to document the select few eminent social work reformers and their contribution towards social development.

Key Words: Indian social workers, social reform, community development, social work, religion, social development.

Introduction:

Social work has a long history in India. Since ancient times, many social activities have been conducted in the form of social reform, charity, and voluntary work so that the quality of life of common citizens can be improved. Many social workers have undertaken various initiatives to improve the lives of the individuals, groups and communities. Their initiatives have also led to enactment of various laws and regulations in the country to alleviate the suffering of the masses and to overcome various social evils. In this article, an attempt is made to highlight contribution of few eminent social workers of India.

Raja Ram Mohan Roy who was a great social and religious reformer who was credited for establishment of Brahmo Samaj. He was instrumental in leading a movement to end the practice of Sati as it was inhumane and humiliating. He cited evidence from the oldest sacred books and showed that in its best form, Hinduism opposed this practice. It was the result of his efforts that Lord William Bentinck announced the abolition of Sati practice. He promoted widow remarriage and encouraged inter-caste marriages. He preached against useless customs, costly sacrifices and superstitions. He vigorously attacked the caste system and called it inhuman. He

founded the Brahmo Samaj specifically to propagate monotheism or the worship of one omnipotent God. Raja Ram Mohan Roy used various techniques of professional social work, such as social action and social advocacy for the eradication of social evils, which is one of the essential goals of professional social work.

By the 19th century, many volunteer workers developed a keen interest in charity and philanthropic activities and, thus, steadily moved towards formulating a philosophy of social work. In response to sympathetic instincts, philanthropists made generous contributions to alleviate the sufferings of the destitute, the poor and other weaker sections of the society. In India, the year 1936 was a turning point in the history of social work when the Tata Institute of Social Science was established in Mumbai and started offering courses in social work. However, the roots of social work values and ethics are found in the initiatives of the early social reformers of India.

Whenever we talk about the social reformers of India before the independence, **Jyotiba Phule** (1827-1890) is considered as one of the great social reformers. Jyotirao Govindrao Phule has a unique place among the social reformers of Maharashtra in the nineteenth century. Phule focused more on reforming the social institutions of family and marriage with particular emphasis on the status and rights of women. He courageously raised the issue of untouchables and fought for the poor farmers. Jyotiba Phule had formed the Satya Shodhak Samaj (Society of Seekers of Truth). The organization's main objective was to liberate the Shudras and Ati-Shudras. According to him, men and women were entitled to equal human rights based on gender. He emphasized the unity of man and envisioned a society based on liberty, equality and fraternity. Phule struggled for the liberation of Dalits throughout his life. Phule used various social work techniques, especially social action and community organization, to save the untouchables from the exploitation of Brahmins. All her work was directed towards empowering Dalits and protecting their rights, aimed at allowing people to live with dignity, which are essential concerns for the social work profession.

Chhatrapati Shahu ji Maharaja (1874–1922) was one of the essential figures in the history of social work in India. Shahu ji Maharaja was an intelligent statesman who made genuine efforts to promote it within the limits imposed by his treaties with the British Government. The Maharaja of Kolhapur was the first Indian prince to take an interest in social and religious reforms for the backward classes. He tried his best to break the shackles of the caste system and open the doors of education and public offices to all, irrespective of caste.   He issued instructions to end the practice of forced labour. He attempted to restrict child marriage and encourage widow remarriage. His most significant work was in the direction of education. He opened many free schools in Kolhapur and built many hostels where the children of the poor were kept free of cost. He was committed to providing equal opportunities to the backward classes. He was a follower of Arya Samaj, believing it offered the right solution to social problems. Shahu Maharaja enacted various social laws for the social inclusion of various deprived sections of society, which are essential concerns for social work practice. Their strategies are based on social work values like charity and welfare to empower the downtrodden sections of society.

Sree Narayana Guru (1845–1928) was a great social reformer from Kerala who was famous for his tireless fight against the caste system and its consequences. His work uplifts the backward classes in Kerala, especially the Ezhava community in Kerala. Sree Narayana Guru established a new identity for the Izhavas of Kerala based on his reinterpretation of orthodox Hindu families. He denied the existence of a multiplicity of gods, religions and castes. He argued against the birth criterion as a basis for differential access to the highest forms of spiritual knowledge and demonstrated the efficacy of training in attaining this knowledge. They established a set of

beliefs, rituals, temples, and priests parallel to those of the higher castes, through which the Izawa could claim a new identity with honour, respect, and self-respect. This movement was initially known as the Self-Respect Movement. Sree Narayana Guru used various methods of social work, especially community organization and social action, to save the Ezhavas from deprivation at the hands of upper caste people. He has worked throughout his life to empower the weaker sections of society, which is an essential task before professional social workers.

Mahadev Govinda Ranade (1842-1901) was a social reformer who dedicated his life to the upliftment of women and the oppressed classes. He was the founder general secretary of the Indian Social Conference, established in 1875 AD, which campaigned for reform and modernization of Indian society. Under his leadership, the work of social reform spread throughout the country and touched almost all aspects of society. He worked for inter-caste marriage and raising the marriageable age, abolition of castes, widow remarriage, education of women, discouraging polygamy, improvement in the condition of outcastes and settlement of all religious disputes between Hindus and Muslims through Panchayats. Ranade spent his entire life for the social reconstruction of the society. He used the community organization method of social work for conflict resolution between Hindus and Muslims.

Swami Vivekananda (1863–1902) was India's most famous and influential spiritual leader. He was the chief disciple of Ramakrishna Paramahamsa. He established Ramakrishna Math and Ramakrishna Mission. He is one of the significant figures in the history of Hindu reform movements. He emphasized social action, proclaimed the essential unity of all religions and condemned any narrow-mindedness in religious matters. He believed that the nation's vitality lies in the upliftment of the people. He urged people to embrace freedom, equality, and independent thinking and advocated for a social system based on equality and freedom. He supported women's liberation and believed that no social progress was possible without improving the status of women, who were the most important means of social change. In 1987, he founded the Ramakrishna Mission to pursue humanitarian relief and social work. Belur became the headquarters of his mission and monastery. Ramakrishna Mission always practices social casework, group work, and community organization methods when working with clients. He was in favour of providing freedom, equality, independence and, above all, the fulfilment of human rights of the people, which is an essential aspect of professional social work.

Ishwar Chandra Vidyasagar (1820-1891) was also a prominent social reformer in pre- independent India. He raised questions about early marriage, polygamy, widow remarriage and many other evils that hinder social development. He contributed a lot to the building of modern India. He was keenly interested in women's education and opened a girls' school in Calcutta. Bethune School was also the result of his efforts. His efforts soon resulted in the opening of many schools for girls in different parts of the country. He created public opinion for widow remarriage. Due to his efforts, the British government had to pass an act legalizing widow remarriage in 1856 AD. He started the study of Western ideas in the Sanskrit Mahavidyalaya and opened its doors to non-Brahmin students also.

Swami Dayanand Saraswati (1824-1883) founded Arya Samaj in 1875 AD. Arya Samaj emphasizes the principle of gender equality and equal justice for all human beings and all nations. The Arya Samaj condemns idol worship, animal sacrifice, the caste system, untouchability, child marriage and discrimination against women, as all of these lack Vedic approval. Arya Samaj discourages dogma and symbolism and encourages skepticism in beliefs contradicting common sense and logic. Swami Dayanand strongly opposed the caste system and preached against the practice of untouchability in order to bring social and religious reforms in Indian society. He strongly condemned the practice of Sati and child marriage. He actively worked for the upliftment of women and the spread

of education.

Whenever Indian social reformers were discussed during the independence movement, there was hardly any Indian who had not heard the name of **Mahatma Gandhi** (1869-1948). Mahatma Gandhi's contribution to achieving India's independence is incomparable. He dominated the Indian political scene from 1919 to 1947 AD. He actively participated in the freedom struggle and also guided other leaders. By using his peaceful weapon of non- violence, he brought the powerful British government to submission. He did not use violence to achieve independence or freedom but adopted peaceful movements of non-cooperation, Satyagraha, boycott of foreign goods and adoption of Swadeshi. For this purpose, he worked hard to keep Hindus and Muslims united so that the British policy of divide and rule would not succeed. He did a lot to uplift the status of Harijans and worked hard to get them a respectable place in society. Gandhiji was always ready to sacrifice everything for his fellow citizens and motherland. He led the Champaran Movement, Indigo Rebellion and Khaira Satyagraha to protect the interests of farmers. Gandhian approaches, especially non-violence, Satyagraha, and democratic decentralization, are used by professional social workers. Gandhiji's vision of a just and peaceful social order based on equality, freedom, and independence has always been important in social work practice. His peaceful protest strategies are still adopted by social workers today.

The chief architect of the Constitution of India **BR Ambedkar** (1891–1956), is remembered as the liberator of the Scheduled Castes. Ambedkar fought against the practice of untouchability and the Indian caste system. In 1924, he founded the Depressed Class Institute and, in 1927, the Samaj Samata Sangh to preach the gospel of social equality among the untouchables and caste Hindus. He launched many movements to provide equal status to the lower castes. In March 1930, he organised a non-violent struggle to enter the Kala Ram Temple in Nashik. Dr. Ambedkar used various methods of social work, especially community organization. He tried to organize the untouchables through a community organization method to fight for their material and moral progress.

Amritlal V. Thakkar (1861-1941), popularly known as Thakkar Bapa was a friend, guide and philosopher of the tribals and the oppressed sections of the society. He established cooperative societies for sweepers in Pune and schools for workers' children in Ahmedabad. The statutory provisions in the Constitution to protect the interests of Harijans are the fruit of their labour. He did brilliant and selfless work to uplift the status of tribes of Panchmahal. He was a leading Gandhian social worker and freedom fighter who made pioneering contributions to tribal welfare. He was the general secretary of Harijan Sevak Sangh. During 1933-34 he accompanied Gandhiji on the Harijan Yatra. He was a dedicated member of the Servants of Indian Society. He worked a lot for tribal welfare and founded the Gond Seva Sangh, in the Mandla district of Madhya Pradesh now called Vanvasi Seva Mandal. Thakkar Bapa worked tirelessly for tribal welfare, which continues to be one of the essential areas of social work practice. He had played various roles as a social worker, like a teacher, motivator, and community organiser and successfully organised the Harijan Yatra to create awareness against the exploitation of Harijans.

Vinoba Bhave (1895-1982) was one of the great spiritual leaders and reformers of modern India, whose work and personal example touched the hearts of countless Indians. He dedicated his life to social welfare. After India gained independence, Vinoba started his extraordinary Bhoodan (land-gift) movement. For over 20 years, Vinoba travelled to every corner of India and convinced land owners and landlords to give land to their poor and Dalit neighbours. Sarvodaya, or welfare of all, was the great ideal before him, which is one of the essential values of the social work profession. For his Bhoodan mission, he travelled almost all of India on foot. He covered a distance of more than

50,000 miles and collected more than 36 lakh acres of land from landlords across India. The voluntary land gift movement, popularly known as Bhoodan, began when Gandhian leader Vinoba Bhave was on a walking tour of Telangana. Vinoba Bhave successfully used social casework techniques and advocacy with the landlords and motivated them to donate land to people experiencing poverty. Later, he successfully used the community organization method with the villagers and convinced them to make village donations, called Gramdan.

Swami Sahayanand Saraswati (1889–1950) was a freedom fighter and farmer leader from Bihar. He actively participated in the Non-Cooperation Movement and the Civil Disobedience Movement. In 1928, he fought continuously to liberate farmers from feudal oppression. The central theme of his program of agrarian reforms was the abolition of the zamindari system and the creation of peasant ownership. He raised burning issues like feudal oppression like forced labour, illegal extraction, eviction etc., to organise peasant resistance and struggles. In 1929, he established Bihar Kisan Sabha under his leadership. He successfully used community organisation techniques to organise farmers' struggles for agricultural reforms.

The discussion of social reformers in post-independence India starts with **Baba Amte** (1914-2008). Baba Amte was born in Hinganghat, in the Wardha district of Maharashtra, India. Trained in law, Baba Amte started a lucrative practice in Warora, but after seeing the poverty around him, he decided to dedicate himself to social justice and social welfare. Baba Amte was a social worker involved in rehabilitating leprosy victims and efforts for national integration. Baba Amte dedicated his life to the care and rehabilitation of leprosy patients, even allowing his body to be used for experiments to grow leprosy germs. His community development project in Anandvan (Forest of Anand) near Nagpur in Maharashtra, India, has received worldwide recognition and respect and has done much to remove prejudice against leprosy victims. Baba Amte also led the Bharat Jodo (United India) movement from Kanyakumari to Kashmir in 1985 and from Gujarat to Arunachal Pradesh in 1988, with the mission of establishing peace and raising environmental consciousness. Baba's legacy lives on today through the tireless work of his two sons and their wives, who, in their own ways, have contributed significantly to carrying forward Baba's vision. Dr. Vikas Amte ran an NGO named Maharogi Seva Samiti and coordinated various programs in Anandvan. His wife, Dr Bharti Amte, runs a hospital in Anandvan, and his brother, Dr Prakash Amte, and his wife, Dr Manda Amte, run a school and hospital in Hemalakasa. Baba Amte successfully used various social work methods, such as social work and community organisation, to deal with leprosy victims. He worked for the sustainable development of the community in Anadavan. He is considered one of contemporary India's most successful social case workers. He was a successful community organiser. His community development program in Anadavan has become a role model for professional social work students.

Sunderlal Bahuguna (1927-2021) is a renowned activist and environmentalist who fought for the conservation of forests in the Himalayas as a member of the Chipko movement. One of his significant contributions to that cause, and to environmentalism in general, was the creation of the Chipko slogan "Ecology is a sustainable economy". Sunderlal is most famous for his work in stopping the construction of the Tehri Dam for years, even though the construction and flood work was almost completed. Sunderlal Bahuguna has contributed globally through measures to raise awareness about deforestation and the adverse effects of alcohol on mountain life. The simplicity and honesty of Sunderlal Bahuguna immensely helped the Chipko movement to succeed. Sunderlal Bahuguna has successfully used community organisation techniques and social work practice to motivate and organise the community to protect the environment. He was able to organise people in a non-violent manner to protect people's rights and the ecology.

Nanaji Deshmukh (1916-2010) is prominent among the Indian social reformers who established the Deendayal Research Institute. Through this institute, he worked selflessly to uplift the villages and the society's backward, poor and uneducated people. Nanaji has considered four principles for rural development - education, morality, self-reliance and health. To ensure that every person is educated, virtuous, self-reliant, and healthy, he established the Deendayal Research Institute. This institute works for sustainable rural development in keeping with the ideas of Deendayal ji's 'Integrated Manav Darshan' and Gandhi ji's 'Gram-Swarajya'. Nanaji's biggest and most ambitious project is the Chitrakoot project. During his struggle, Nanaji Deshmukh has always pondered various aspects of rural life.

Anna Hazare born in 1937 Bhingar near Ahmednagar, is an Indian social activist who led movements to promote rural development, increase government transparency, and investigate and punish official corruption. In 2012, under his leadership a massive anti- corruption movement was organised in Delhi. Hazare also contributed to the development and structuring of Ralegan Siddhi, a village in Parner taluka of Ahmednagar district, Maharashtra. He started Grain Bank, Water shed development programmes and worker for abolition of untouchability and was also a pioneer of Right to Information movement.

Medha Patkar 1954 known and loved by millions of rural and urban people in India and worldwide, founded the Narmada Bachao Andolan and the National Coalition of People's Movements. Before becoming a social worker, Medha did her MA in Social Work from Tata Institute of Social Sciences (TISS), Mumbai. He left his post and his incomplete PhD to join the tribal and peasant movements in Maharashtra, Madhya Pradesh, and Gujarat, after which she launched the Narmada Bachao Andolan. Linking the Narmada Bachao Andolan to hundreds of farmers, tribal, Dalit women and labour movements across India, Medha Patkar is the convenor of the National Coalition of People's Movements, a non-electoral, secular political alliance opposing globalisation and liberalisation-based economic policy.

Apart from this, **Dattopant Thengadi (1920-2004)** is considered a leading Indian social worker who founded the Bharatiya Mazdoor Sangh, Swadeshi Jagaran Manch, and the Bharatiya Kisan Sangh. Bharatiya Mazdoor Sangh has emerged as an essential trade union organisation in India and plays a leading role in terms of support among workers. An essential feature of the Bharatiya Mazdoor Sangh's concept is its claim to be a "non-political trade union movement", in contrast to other trade union movements, which are not only associated with political parties but are also involved in party politics. Instead of "politics", the Bharatiya Mazdoor Sangh claims it awakens a sense of "nationalism" within workers and confines itself to labour issues.

Apart from all this, many unsung social workers have dedicated their lives to social welfare despite keeping themselves away from the mainstream. These reformers are always remembered because they contributed significantly to the socio-economic transformation of Indian society.

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Dr. Vinod Shah: A Benevolent Indian Social Worker & a Beacon of Hope and Compassion for the Marginalized and Downtrodden

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Abstract
In the vast landscape of humanity, there are individuals who shine brightly, casting a beacon of hope and compassion upon those in need. Dr. Vinod Shah, a distinguished Indian social worker, stands as a testament to the power of empathy and dedication in transforming lives and communities. Through his unwavering commitment to serving the marginalized and vulnerable, he has become a guiding light, illuminating the path towards a more equitable and compassionate society. Dr. Vinod Shah was instilled with a sense of social responsibility from a young age. His upbringing, coupled with a deep-seated compassion for his fellow beings, laid the foundation for his lifelong journey of service and altruism. After completing his education in medicine, he has embarked on a mission to alleviate the suffering of those on the fringes of society.

Key Words: Benevolent, compassionate, awards, Academic Achievements, Rural Health, Destitute Children, Geriatric.

Introduction:

Dr. Vinod Shah is a Consultant Gastroenterologist and serves on the panel of leading hospitals in Pune. He holds the prestigious position of Honorary Physician to the Governor of Maharashtra. Alongside his medical career, he is deeply committed to social service. He is the Founder Chairman of the renowned NGO, Janaseva Foundation, which operates various facilities including Old Age Homes, a Rural Hospital, a Nursing School, a Destitute Rehabilitation Centre, and a Day Care Centre for the underprivileged, with a special focus on senior citizens and the aged. Supported by his wife, Mrs. Meena Shah, Dr. Shah has dedicated over 35 years to these noble endeavours. His contributions have been recognized through awards such as the Servant of the Poor award presented by former President Dr. A.P.J. Abdul Kalam, and the Ambassador of Goodwill Award bestowed by Lions International. The legacy of activism and patriotism runs deep within the family lineage of Dr. Vinod Shah, echoing the spirit of resilience and dedication that shaped India's struggle for independence. From his grandfather, Shri Pitambarbhai Mehta, to his maternal uncle, Dr. Baburao Mehta, and his mother, Smt. Shantabai Gajanan Shah, each member of Dr. Shah's family has played a pivotal role in the fight for freedom, leaving an indelible mark on the annals of history.

Shri Pitambarbhai Mehta, hailing from Mahad, stood shoulder to shoulder with the father of the nation, Mahatma Gandhi, in the arduous journey towards India's independence. His unwavering commitment to the ideals of non-violence and civil disobedience served as a guiding

light for countless others, inspiring a nation to rise against colonial oppression. Dr. Baburao Mehta, another illustrious figure in the family, dedicated his life to the cause of freedom, contributing his intellect and passion to the struggle against British rule. His courage in the face of adversity and his relentless pursuit of justice embodied the spirit of the freedom movement, inspiring generations to come. Smt. Shantabai Gajanan Shah, a beacon of strength and resilience, made invaluable contributions to the fight for independence, standing firm in her resolve to see a free and sovereign India. Her unwavering determination and unwavering commitment to the cause served as a source of inspiration for those around her, galvanizing communities to join the struggle for liberation. His uncle Shri Ramchandra Shankar Shah's story epitomizes the sacrifices made by countless individuals during India's struggle for independence. At the tender age of 16, he was sentenced to six months in jail in Nashik for his participation in the freedom movement. It was during his incarceration that he had the privilege of coming into contact with revered figures like Sane Guruji, whose wisdom and guidance provided solace and strength in the face of adversity.

Academic Achievements:

Dr. Vinod Shah boasts a remarkable academic background, including prestigious appointments and memberships. He holds the esteemed positions of Honorary Physician and Honorary Professor in Medicine at the D.N.B. department of Poona Hospital and Research Centre, Pune. He has served as a Former Honorary Professor of Medicine at Bharati Vidyapeeth Medical College and B.J. Medical College. With extensive teaching experience, he has also worked as a Former Postgraduate Teacher in MD (Medicine) at B.J. Medical College, Sassoon Hospital, Pune. He holds the title of Honorary Gastroenterologist at Kamala Nehru Hospital in Pune. He has also contributed to the medical field as a Former Examiner of Medicine for BHMS and MBBS Examinations. He is an active member of the Alzheimer's and Related Disorders Society of India. Previously, he served as a Member of the Academic Council at Bharati Vidyapeeth University, Pune. Dr. Shah has been a Former Member of the American College of Gastroenterology. He holds life memberships in esteemed medical associations, including the Indian Medical Association, Indian Society of Gastroenterology, Endoscopy Society of India, and Indian Society of Liver Disease. Recognized for his expertise, Dr. Shah was appointed as a renowned expert member in the field of Ageing and Social Sciences on the board of Lifelong Learning and Extension at Savitribai Phule Pune University. Additionally, he has been appointed Chairman of the Ad-hoc Board of Basic Medical Sciences Centre at Savitribai Phule Pune University. Dr. Shah's contributions extend globally, as he serves as a member of the SEAR Expert Panel appointed by the WHO South East Asia Regional Office to guide the healthy ageing program. He is also a member of the WHO Global Network on Long-Term Care (GNLTC). Dr. Shah contributes to policymaking as a member of the committee formed by the Ministry of Social Justice and Empowerment, Senior Citizens Division, Government of India, to finalize standards for Senior Citizens Care Homes. He serves as a Key Advisory Board Member at the Suryadatta Group of Institutes, further leveraging his expertise for educational advancement.

Professional Contribution:

Dr. Vinod Shah has actively contributed to various organizations and committees, leveraging his expertise and dedication to make significant contributions. As the Chairman of Janaseva Foundation, Pune under his able leadership, the Janaseva Foundation has achieved Special Consultative Status with the United Nations Organization and accreditation to the UN Open Ended Working Group on Ageing. This status reflects the foundation's commitment to advocating for the human rights of older persons. Dr. Shah's involvement as a member of the Screening Committee of Social Defense Bureau led to the recommendation of Janaseva Foundation as a Regional Resource Training Centre under the Scheme of Integrated Programme for Older Persons (IPOP) for multiple years, highlighting the foundation's excellence in serving the elderly. As a Vice President of Asia

Pacific Region, International Federation on Ageing (IFA) his role in the IFA signifies his commitment to advancing the well-being of older adults on a global scale, contributing to policy development and advocacy efforts in the Asia Pacific region. As the Honorary Physician to the Governor of Maharashtra, for more than four decades, has demonstrating his dedication to providing medical care at the highest levels of government. As the Former Senate Member of University of Poona, his contribution reflects his commitment to academic governance and the advancement of education at the University of Poona. Dr. Shah's participation in Steering Committee of Planning Commission, Govt. of India led to the formulation of the 12th five-year plan, focusing on the empowerment of persons with disabilities and social welfare groups. As a member of Committee for Formulation of State Policy for Senior Citizens, Maharashtra State, Dr. Shah played a pivotal role in shaping policies to address the needs and concerns of senior citizens in Maharashtra. Dr. Shah's involvement in the Beggar Committee for New Act, Govt. of Maharashtra, underscores his commitment to social welfare and advocacy for marginalized populations. Dr. Shah's leadership as the Chairman of Hospital Activity Improvement Committee – Health Services, Maharashtra State led to enhance healthcare services and facilities across Maharashtra, ensuring improved health outcomes for the population. As a Member of Award Committee of Anandibai Joshi Award of Govt. of Maharashtra, Dr. Shah's participation reflects his dedication to recognizing and honoring individuals who have made significant contributions to society. As a Member of Executive Committee of Jan Shikshan Sansthan, Pune, Dr. Shah's involvement facilitated the implementation of skill development programs and educational initiatives aimed at empowering individuals, particularly in rural areas, attached to the HRD Department of the Government of India.

Social Contribution:

Dr. Vinod Shah's contributions extend to various committees and organizations, reflecting his diverse interests and active involvement in community welfare. Serving as Cabinet Chairman for 12 years within Lions District 323 D2, Dr. Shah demonstrates leadership and organizational skills, driving impactful projects and initiatives aimed at community service and welfare. Dr. Shah's tenure as Past President of Saras Jaycees (Jaycee International - 1982) highlights his early leadership experiences and dedication to youth development and community service through the Jaycee International platform. Dr. Shah's appointment as a Special Executive Magistrate, Govt of Maharashtra reflects his commitment to upholding justice and contributing to the governance process at the state level. Dr. Shah's membership on advisory boards and guiding committees for various institutions, including the Dept. of Adult and Continuing Education at the University of Pune and the Top Management Consortium, underscores his expertise and willingness to provide strategic guidance and support to educational and management initiatives. Through his multifaceted engagements, Dr. Vinod Shah continues to make significant contributions to social welfare, healthcare, and advocacy, leaving a lasting impact on the communities he serves.

Contribution to the Field of Geriatric Care:

One of Dr. Shah's most notable contributions lies in his dedicated efforts to support the elderly population. Recognizing the challenges faced by senior citizens, particularly in a rapidly evolving society, he has established numerous initiatives aimed at enhancing the quality of life for the elderly. From advocating for elder rights to providing essential healthcare services, he has been instrumental in fostering a culture of respect and dignity for the elderly. His tireless advocacy has not only raised awareness about the issues affecting the elderly but has also inspired meaningful policy changes to better support this segment of the population. Dr Shah has established four old age homes in the Ambi village in which 400 elderly live. Food, accommodation, hospital facilities and over care is taken free of cost.

As a member of Association of Senior Citizens Organizations, Dr. Shah advocates for senior citizens' rights and well-being, contributing to initiatives aimed at improving the quality of

life for the elderly in Pune. Dr. Shah's membership of The Federation of Senior Citizens' Organizations of Maharashtra (FESCOM) and All India Senior Citizen's Confederation allows him to work alongside like-minded individuals and organizations across Maharashtra and India, advocating for policies and programs that benefit senior citizens at the state and national levels. Dr. Shah's involvement with International Longevity Centre, India (ILC-I) underscores his commitment to addressing issues related to aging and promoting healthy aging practices, contributing to research, advocacy, and policy development in this vital area. Dr. Shah's appointments by the Ministry of Social Justice, both at the state and national levels, highlight his trusted expertise in formulating policies and programs for senior citizens. His involvement in committees focused on senior citizen welfare underscores his commitment to advocating for their rights and well-being, ensuring their inclusion and dignity in society.

Dr. Shah made significant contributions to the field of aging across the notable conferences, showcasing a diverse range of research and practical experience. In 2002, at the 6th Global Conference of the International Federation on Aging held in Perth, Australia, Dr. Shah and Mrs. Meena jointly presented two papers. The first paper delved into the intricacies of Day Care Centers, exploring their role in supporting the elderly community. The second paper focused on a comprehensive study examining the physical and mental health challenges faced by senior citizens. Their collaboration shed light on crucial aspects of elder care, addressing issues vital to the well-being of aging populations.

Transitioning to the World Conference on Reverence for All Life in New Delhi, Dr. Shah contributed two papers derived from personal experiences. One paper centered on the experiences of senior citizens residing in old-age homes, highlighting their needs and concerns within such environments. The second paper delved into the rehabilitation of destitute individuals, emphasizing the importance of compassion and support in their journey towards societal reintegration. Additionally, Dr. Shah presented a paper advocating for world peace, reflecting on its significance in fostering harmonious societies for people of all ages. At the International Conference on Aging in Asia: Emerging Trends, Challenges & Perspectives held at the Heritage Hospital in Hyderabad in February 2003, Dr. Shah presented a paper focusing on community-based services for elders. This comprehensive paper explored the integration of services such as Day Care, Old Age Homes, and Paralytic Centers, underscoring the importance of holistic approaches in elder care. Dr. Shah's presentation contributed valuable insights into emerging trends and challenges in aging, highlighting innovative solutions for addressing the diverse needs of elderly populations in Asia.

In another lecture, Dr. Shah focused on empowering the elderly themselves to contribute meaningfully to society. This lecture, held at Pune University's Extended Studies program on November 2nd, 2002, likely encouraged older individuals to recognize their potential and capabilities, highlighting ways in which they could actively participate in community development initiatives or share their wisdom and experiences for the benefit of society at large. Dr. Shah likely emphasized the value of intergenerational exchange and the unique contributions that seniors can make to society. Further, he has addressed a gathering at the All-India Senior Citizen's Confederation in Mumbai in December 2003. Here, the focus was likely on addressing the specific concerns and challenges faced by senior citizens in India, advocating for their rights, dignity, and well-being. Dr. Shah likely discussed policy recommendations, community support initiatives, and other measures aimed at improving the lives of the elderly population in the country, underscoring the importance of collective advocacy and action in addressing the needs of this demographic group.

Contribution to Rural Health:

In addition to his work with the elderly, Dr. Vinod Shah has also been deeply involved in improving rural health outcomes. Recognizing the disparities in healthcare access between urban and rural areas, he spearheaded various healthcare initiatives aimed at addressing the healthcare needs of underserved rural communities. Through mobile medical clinics, health education programs, and capacity-building initiatives, Dr. Shah has helped bridge the gap in healthcare

services, ensuring that even the most remote communities have access to essential medical care. Health Checkup Camps and Community Outreach programmes are the tools and methods that he has used to improve the health of the rural people. His active participation in over 400 health checkup camps, blood donation drives, and eye camps demonstrates his hands-on approach to addressing healthcare needs in rural, urban, and tribal areas, ensuring access to essential services for underserved populations.

Dr Shah established a 100 bedded Rural Hospital in Ambi Village which provides the health care services to the public from the villages surrounded to the hospital area. It provides the free medical services such as OPD facilities, free medicines, free cataract surgeries to the thousands of people, physio therapy services and such other medical care and hospitalization to those who are critically ill. He has also started Mobile Health Care project for the rural people. It has highly qualified staff both medical and para medical including dedicated service staff. It has an independent ambulance for the emergency care. In the same hospital around 200 elderly living the old age homes of Janaseva are given free treatment. During Covid-19 this hospital had been converted as the covid care centre controlled by the govt wherein more than 1000 covid affected got treatment and cured. Now this campus has established the Naturopathy Clinic/ Centre in collaboration with National Institute of Naturopathy.

Contribution to Orphan and Destitute Children:

Furthermore, Dr. Shah's compassion extends to orphaned and vulnerable children, whose voices often go unheard in society. Understanding the importance of providing a nurturing environment for these children to thrive, he has been actively involved in establishing shelters, educational programs, and vocational training centres for orphaned and disadvantaged youth. Through his efforts, countless children have been given the opportunity to break the cycle of poverty and build brighter futures for themselves.

Dr Shah established a destitute centre wherein the road side orphan and helpless destitute are brought and given treatment and rehabilitated. The orphanage is housed in 5 acres of campus with separate facilities for both boys and girls. Around 200 orphan children are living in this orphanage. A new hostel for the destitute street children is constructed spending 16 crores of rupees. This new hostel will be housed 400 such destitute and orphan girls and boys. Free education is given to these children and rehabilitated.

Research & Publications:

Dr. Shah contributed to the discourse on elderly health by publishing two insightful pieces in the monthly publication "Mahasanjivani," supported by the National Rural Health Programme and the Public Health Department of the Government of Maharashtra. In October 2008, Dr. Shah's interview discussion on the health problems faced by the elderly was featured in "Mahasanjivani." This interview likely delved into various aspects of elderly health, including common ailments, preventive measures, and strategies for improving the quality of life for senior citizens. By sharing expertise and insights, Dr. Shah aimed to raise awareness and facilitate informed discussions on the health challenges confronting the elderly population. Continuing his commitment to advocating for the elderly, Dr. Shah's article titled "Vrudhanchi Vatchal" was published in the November 2008 edition of "Mahasanjivani." This article likely addressed broader issues affecting the elderly, such as social isolation, financial insecurity, and the need for comprehensive support systems. Through thoughtful analysis and practical recommendations, Dr. Shah aimed to stimulate dialogue and prompt action towards creating a more age-friendly environment that promotes the well-being and dignity of elderly individuals across Maharashtra.

Dr. Shah's contributions to the field of aging encompass both academic research and practical guidelines aimed at promoting healthy aging and advocating for the well-being of senior

citizens in India. Dr. Shah collaborated with Dr. Gururaj Mutalik, Chairman of the Research Committee at Janaseva Foundation, to co-author the book "Healthy Aging and Longevity (HEAL)." This comprehensive compendium serves as a valuable resource, offering relevant information and guidelines for active and healthy aging specific to the Indian context. Based on data collected during the "Rural Ageing" research project, the book likely covers a wide range of topics, including healthcare, lifestyle interventions, social support systems, and policy recommendations tailored to address the unique needs of aging populations in rural areas. Additionally, Dr. Shah's expertise on programs and schemes for senior citizens in India is showcased in an article co-authored with Dr. Gururaj Mutalik. This article, titled "Programmes and Schemes for Senior Citizens of India: A Review," is featured in the book "Voice of the Elderly in India," edited by S. Siva Raju and published in 2011. The article likely provides a comprehensive overview and critical analysis of existing programs and schemes aimed at supporting senior citizens in India, highlighting their effectiveness, gaps, and areas for improvement. By contributing to this collective effort, Dr. Shah aims to amplify the voices of the elderly and advocate for policies and initiatives that prioritize their well-being and rights within the Indian socio-political landscape.

A Research Article entitled "Fifteen Dimensions of Health and Quality of Life" Published in the esteemed Indian Journal of Gerontology, this research article, co-authored by Dr. Vinod Shah, provides a comprehensive examination of fifteen distinct dimensions of health and their correlation with the overall quality of life among elderly individuals residing in rural villages of Maharashtra. Through rigorous empirical analysis, the study offers valuable insights into the complex interplay between physical, mental, social, and environmental factors shaping the well-being of the elderly population. Another research Article entitled "Generativity among Elderly in Rural Maharashtra" Accepted for publication in the Asia Pacific Journal of Public Health, this manuscript delves into the concept of generativity among elderly individuals in rural Maharashtra. Exploring the correlates and relationship between generativity and quality of life, the study sheds light on the inherent drive of seniors to contribute meaningfully to society, despite the challenges posed by aging and socioeconomic constraints. By examining factors such as social engagement, intergenerational relationships, and community participation, the research underscores the intrinsic value of generativity in enhancing the overall well-being of elderly individuals.

Dr. Vinod Shah's scholarly contributions shed light on the pressing issue of elder abuse in India through two significant articles published in reputable journals. Firstly, his article titled 'Elder Abuse in India' was published by HelpAge India in the Research & Development Journal, as part of a Special Edition dedicated to Elder Abuse. This article, featured in Volume 24, No. 1, January 2018, provides a comprehensive analysis of the prevalence, forms, and underlying factors contributing to elder abuse within the Indian context. Drawing upon empirical research and case studies, Dr. Shah offers valuable insights into the complex dynamics of elder abuse, highlighting the need for heightened awareness, preventive measures, and policy interventions to safeguard the rights and dignity of older individuals. In addition, Dr. Shah's research endeavours extend to a study conducted by the Janaseva Foundation on elder abuse in the community, as documented in his article published in IFA VoltAGE, June 2018, by the International Federation on Ageing. This study delves into the lived experiences of elderly individuals subjected to various forms of abuse within their communities, shedding light on the societal attitudes, systemic challenges, and protective factors influencing elder abuse dynamics. Through rigorous data collection and analysis, Dr. Shah contributes valuable evidence to inform advocacy efforts, policy formulation, and community-based interventions aimed at preventing and addressing elder abuse in diverse settings.

Dr. Vinod Shah's dedication to understanding and addressing oral health issues among the elderly population in rural Maharashtra is evident through two important publications. The first

paper, co-authored by Dr. Subhash Salunke, Dr. Truls Østbye, Dr. Anjali Gandhi, Dr. Deepak Phalgune, Ms. Matilda Olajumoke Ogundare, and Dr. Vaidehi Sable, delves into the intricate factors influencing the prevalence of dental caries, oral health awareness, and dental treatment seeking behavior among the elderly in rural Maharashtra. This research, soon to be published in the Indian Journal of Dental Research, promises to offer valuable insights into the oral health landscape of rural communities, contributing to the development of targeted interventions and preventive strategies. Similarly, in collaboration with Dr. Subhash Salunke, Dr. Truls Østbye, Dr. Sharvari Shukla, Dr. Sameer Jadhav, and Ms. Matilda Olajumoke Ogundare, Dr. Shah's second paper focuses on conducting an epidemiological survey to assess the prevalence of dental caries using the DMFT (Decayed, Missing, Filled Teeth) Index among the elderly population in rural Pune District, Maharashtra. Accepted for publication by Community Dental Health, this research promises to provide valuable data for understanding the oral health status and needs of elderly individuals in rural settings, guiding future interventions and policy initiatives aimed at promoting oral health equity and improving access to dental care services.

Dr. Vinod Shah's insightful contribution to the discourse on aging and gerontology is exemplified through his article titled "Voices from Front: India," which was published in the Global Ageing newsletter of the International Federation on Ageing (IFA), Volume 8, 2012. In this article, Dr. Shah likely provides a firsthand account and analysis of the challenges, innovations, and advancements in the field of aging within the Indian context.

Awards Bestowed:
In 2002, Dr. Shah was honored with the 'Excellence in Social Work' award during the International Conference on Universal Harmony as a Reverence for All Life. The award was presented by His Excellency Dr. A.P.J. Abdul Kalam, the President of the Republic of India, at Vigyan Bhavan, New Delhi. This recognition was bestowed upon him for his outstanding contributions to social welfare, symbolizing his dedication to fostering universal harmony. Serving as the President of Saras Jaycees in 1983, Dr. Shah's leadership was marked by significant achievements, including the expansion of 16 chapters in rural Maharashtra. For these accomplishments, he received multiple accolades, including a special recognition award titled the "Development Trophy" from the Indian Jaycees. His remarkable efforts earned him the esteemed title of "Development Man" of the Indian Jaycees, conferred by the organization's president. Dr. Vinod Shah was honored by Bharati Vidyapeeth Deemed University in 2005 for his extensive commitment to social service. This recognition took place on the Silver Jubilee celebration of the university's Department of Social Sciences, held on 11th October 2005. The felicitation was conducted by the renowned social worker Anna Hajare, with Honorable Dr. Patangrao Kadam presiding over the event. Dr. Shah's years of dedicated service were acknowledged and celebrated on this auspicious occasion.

On 12th November 2005 in Kolkata, Dr. Vinod Shah was honored with the prestigious "Ambassador of Goodwill Award" by Lions Clubs International, the highest recognition bestowed by the organization. This award celebrated his exceptional and devoted social service. The ceremony was graced by the presence of Past President Clement F. Kusiak and the then International President Lion Ashok Mehta. Recognizing his professional excellence and commitment to community service, Dr. Vinod Shah received the "Service Award for Professional Excellence" from the Rotary District Governor on 9th May 2005. This award highlighted his achievements, ethical standards, and dedication to the principle of "Service Above Self." In 2009, Dr. Shah, representing the Janaseva Foundation, was honored with the prestigious Dr. Anandibai Joshi Award by the Government of Maharashtra for the foundation's outstanding contribution to improving the health of rural women and children. The award ceremony took place on 11th July 2009 at Chavan Hall, Mumbai, where

Dr. Vinod Shah accepted the award and a prize of Rs. 1 lakh from the Deputy Chief Minister of Maharashtra, Honorable Shri Chhagan Bhujbal.

Dr. Vinod Shah was honored with the "Servant of the Poor" award by the Confederation of NGOs of Rural India (CNRI) on 6th November 2009 in New Delhi. The award was presented during the organization's 4th annual meet by Honorable Shivraj Patil, former Union Minister for Home Affairs, recognizing Dr. Shah's dedicated service to the underprivileged. In recognition of his prolonged and dedicated social service, Bharati Vidyapeeth Deemed University, Pune, bestowed upon Dr. Vinod Shah the prestigious "Bharati Vidyapeeth Vishwavidyalaya Jivan Sadhana Gaurav Award 2017" on its 22nd Foundations Day on 26th April 2017. The Janaseva Foundation, under Dr. Vinod Shah's leadership, received the esteemed "Dr. Babasaheb Ambedkar Samajbhushan Award" for the year 2017-2018. This award, recognizing exemplary social service, was conferred by the Department of Social Justice and Special Assistance, Government of Maharashtra, on 3rd July 2018. Dr. Vinod Shah was honored with the coveted "Lifetime Achievement Award" on 10th February 2020 by Savitribai Phule Pune University in recognition of his dedicated and prolonged contributions to social service. At the Global Summit 2022, Dr. Vinod Shah was presented with the "Guardian of the Humanity Award" by Prajapeeta Bramha Kumaris Ishwariya Vishwa Vidyalaya, Mount Abu, on 23rd November 2022. The award was bestowed upon him by Dr. Dadi Ratan Mohini, Chief of Bramha Kumaris, acknowledging his significant role in serving humanity. The list continues with numerous awards spanning decades, each underscoring Dr. Vinod Shah's unwavering dedication to serving humanity and making a positive impact on society. His tireless efforts have touched countless lives and continue to inspire others to contribute to the betterment of society.

Conclusion:

In a world often marred by division and strife, Dr. Vinod Shah stands as a beacon of hope and compassion, reminding us of the profound difference that one individual can make in the lives of others. Through his selfless dedication to the service of humanity, he continues to inspire and uplift countless souls, leaving an indelible mark on the fabric of society. As we reflect on his life and achievements, let us not only celebrate Dr. Shah's remarkable contributions but also heed his call to action, to stand in solidarity with the marginalized and vulnerable, and to work towards a more just and compassionate world for all.

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Book Review

Indigenising and Decolonising Social Work Education

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By Bishnu Mohan Dash and Mithilesh Kumar, Concept Publishing Company, 2023, 256 pp, Rs. 975 (first paperback edition, 2023), ISBN 9355946279

"Indigenising and Decolonising Social Work Education" stands as a formidable scholarly contribution that scrutinizes the pressing need to reform and reorient social work education, spotlighting the specific contexts of India and African countries. The volume edited by renowned advocates of Bharatiyakaran of Social Work education, Prof Bishnu Mohan Dash and Dr. Mithilesh Kumar, this book offers a thorough and expansive exploration of the urgent necessity to emancipate social work education from the grip of colonial legacies, steering it towards a trajectory rooted deeply in the indigenous fabric of these regions.

The book initiates an essential dialogue concerning the colonial legacy that has pervaded social work education for an extended period. By focusing on India and African nations, it spotlights the need for a paradigm shift, encouraging a departure from Euro-American perspectives that have historically influenced this field of study. The editors, through a collection of insightful chapters, demonstrate the significance of embracing indigenous philosophies, methodologies, and cultural paradigms in social work education.

At its core, the book challenges the predominant Euro-American-centric approach that has moulded social work education. It calls for an intellectual liberation from this hegemony, urging a re-evaluation and contextualization of social work theories, practices, and curricula to align more authentically with the diverse social landscapes and cultural ethos of India and African nations.

The exploration begins by underscoring the impact of colonialism on the education systems of these countries, particularly highlighting the adverse consequences on indigenous knowledge systems and practices. It brings to light the historical imposition of Western educational models and philosophies, which have often undermined and marginalized traditional wisdom and approaches deeply ingrained in the respective cultures of India, Nepal and African nations.

Furthermore, the book provides a platform for a diverse range of voices, each advocating for the infusion of indigenous wisdom into the pedagogical framework of social work education. The chapters dissect and analyse various indigenous concepts, philosophies, and practices, demonstrating how these can enrich and inform the educational landscape. From delving into ancient Indian philosophies like Karma theory, Tridosha-Trigun theory, and Purushartha theory to exploring the role of African traditional parenting models and rituals, the book offers a rich tapestry of insights.

The overarching goal of this scholarly endeavour is to empower the current and future generations of social work practitioners and educators to reconnect with their roots and draw upon indigenous models. It champions the idea that an education system deeply rooted in local cultures and philosophies can effectively address the unique challenges and dynamics prevalent in these societies.

The authors embark on this journey by segregating the book into two main sections. The first section, titled "Indic Social Work: Theories and Approaches," delves into the theoretical and philosophical foundations deeply rooted in Indian culture. It unravels the rich tapestry of ancient wisdom and traditions, re-establishing the relevance of spirituality, religious practices, and the diverse Indian socio-cultural milieu in the realm of modern social work. The second section, "Indigenising Social Work Education in India, Nepal and Africa," expands the discourse to include the Nepalese and African perspectives. The chapters in this section emphasize the importance of culturally sensitive approaches to social work education, focusing on indigenous practices, parenting models, and feminist perspectives.

The prologue by Rajaneesh Kumar Shukla, the Vice-Chancellor of Mahatma Gandhi Antarrashtriya Hindi Vishwavidyalaya, sets the tone for the book. Shukla advocates for an education system free from Euro-American paradigms, urging for the Indianization and contextualization of social work education. The emphasis on Indian culture, traditions, and civilizational vision is emphasized to create a society that utilizes the skills and resources of social workers for the well-being of its citizens.

Foreword by Mukul Kanitkar further contextualizes the need for decolonization. Kanitkar asserts that India, once a significant contributor to the world's GDP, lost its economic progress during British colonization when Western education and ideologies were imposed. The downward filtration theory implemented by the British during their rule significantly impacted the Indian education system, steering it away from its ancient, holistic roots.

The chapters in Section A present a thorough examination of the roots of Indian social work. Concepts like karma theory, Tridosha-Trigun theory, Purushartha theory, and the Ashramas are analysed in the context of social work, demonstrating the depth and richness of indigenous Indian philosophy. The exploration of Aurobindo's integrated model for social case work and the role of spirituality in mental health support showcases the intertwining of traditional beliefs with contemporary practices.

Section B offers a broader perspective, including insights from Nepal and Africa. Pratik Sharma Lamichhane, in "Sanskar, Religion and Region: Indigenising Social Work in Nepal," provides a deep understanding of the cultural practices and rituals in Nepalese society, shedding light on their role in social work. The subsequent chapters on African perspectives emphasize the need to develop models and approaches rooted in African traditions, addressing unique societal challenges.

The preface, penned by the editors of the Book, Prof Bishnu Mohan Dash and Dr. Mithilesh Kumar, encapsulates the essence of the book. It underscores the importance of balancing global perspectives with localized approaches in social work education, acknowledging that the prevailing Western models are not always directly applicable to diverse societies like those in India and Africa. The editors call for a Bharatiyakaran of social work education, incorporating Indian knowledge systems and traditions into the curriculum.

The book "Indigenising and Decolonizing Social Work Education" is a significant contribution to the discourse on transforming social work education to align with the cultural, social, and historical contexts of India and African nations. The book successfully advocates for a paradigm shift, encouraging educators, practitioners, and policymakers to embrace indigenous knowledge and decolonize social work education for a more effective and culturally sensitive practice. With its scholarly approach, deep-rooted analysis, and a clarion call for a transformative educational shift, this book is a must-read for anyone in the field of social work, providing insights that resonate far beyond the pages and into the hearts of those passionate about inclusive, contextually relevant social work practice. The book is another important milestone towards the journey of Bharatiyakaran of Social Work education in India.

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NGO PROFILE
Utthaan Bharati Foundation, Pune

Utthaan means rising, regeneration, progress, upliftment, and development. In Sanskrit *Utthaan* means *'To Endeavour to Rise'!* Thus, *Utthaan Bharati* aims to help the helpless to rise above their circumstances. It aims to help the vulnerable population to improve the quality of their life and to bring the happiness in their life by providing livelihood opportunities! It is a not-for-profit organization working in the field of Women & Child Welfare, Rehabilitation and Empowerment of the Disabled, Care and Protection of the Elderly and Rural Development. It is a collective thinking of the professional social workers, medical practitioners, executives in the corporate sector and the youths committed for the social services. Enablement and empowerment of these sections of the society is our *mission and vision!*

|| P R O J E C T S ||

Women & Child Welfare: Skill Development Projects – tailoring & embroidery, Beautician, Computer training, Counselling Services, Education for orphan Children, Day care for children at construction sites.

Rehabilitation & Empowerment Disabled: Vocational training programmes, support services for higher education, promoting employment in the govt & not govt sector, referral services.

Care and Protection of Elderly: Door-to-Door services for single living & elderly couples, recreational programmes, referral services, skilled manpower services, legal-aid-services, inter-generational bonding.

Welfare of Destitute & Road Side People: Re-location services, emergency services, night shelters, protection from the harassment by the bad elements, seasonal services – food, clothing, medicine including hospitalization.

Rural Development: Training for the farmers, promoting organic farming, facilitating in getting loans, soil and water conservation, protection and promotion of plants and trees, education for the farmers children.

Education, Training, Research & Documentation: Establishing educational institutions, Undertaking Research Studies, need assessment surveys, Publication of books, journals, & study reports, skill development training programmes, seminars, conferences, training programs on need based themes, literary services such as *kavi-sammelana, sahitya sammelan* etc.

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2. Each article/paper should have an abstract of not more than 300 words along with significant key words.

3. The articles should have a relevance of social change and development, evidences of development, clarity in presentation, correct language and evidence of a high-level scholarship.

4. The articles should not exceed 4000 words and should be typed in 12 size fonts in the M.S. word format with A/4 size paper and should be with 1.5 spaced.

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NGO Profile: The field practitioners, academicians or the management of the NGOs may submit a brief profile of the leading NGOs who have made the significant contributions in their respective fields. Photographs and individual names of the founders are not included in the profile. It is expected to write the profile in 2-3 pages of A/4 size.

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Annual	900	1500	A/C Name: Centre for Social Research & Development
2 years	1500	2500	Account No. 6 0 0 5 2 3 6 0 6 2 4
3 years	2100	3500	Bank: Bank of Maharashtra, Branch: Bhusari Colony, Pune
Life	11000	15000	IFSC Code: MAHB0001208