

**DEPARTMENT OF SOCIAL WORK**  
**GURU GHASIDAS VISHWAVIDYALAYA BILASPUR**  
**Odd Semester Examination- 2014**  
**MODEL ANSWER**  
**PAPER: - MS: 303 Integrated Social Work Practice**  
**CODE: AU-6484**

**MSW 3<sup>rd</sup> Semester**

**MAX MARKS: 75**

**TIME: 3 hour**

**I. ATTEMPT ALL QUESTIONS EACH CARRY EQUAL MARKS 10X2=20**

1. F. Biestek
2. 4
3. To Promote charity
4. 1662
5. 1776-1880
6. Simultaneous use of all social work methods.
7. Edward Edison
8. 1936
9. John Dewey
10. All the above.

**ATTEMPT ANY FIVE QUESTIONS (Write your Answers 200-250 Words) 5X7=35.**

**1. Draw a comparison between Integrated Social Work and Generic Social Work.**

The profession of social work emerged through the effort to address the person-environment interaction in the service of improving peoples' lives and facilitating transformation and growth through skillful interventions. Social work is geared toward helping underprivileged members of society, enhancing the well-being of people within their social context, and addressing the welfare of society as a whole. By simultaneously attending to both the person and the environment, social work has actually been more comprehensive in its approach. It is this degree of inclusiveness that has made it challenging to explicate. Although social work inherently strove for a more integrative approach from the beginning, it has lacked a theory that could address both people and their environments by integrating the various theories drawn upon by social workers. One result of this lack of theoretical cohesion has been a division in the profession between social workers who emphasize the person and those who

focus on environmental interventions. In order to adhere to its comprehensive vision, social workers have made various attempts throughout the history of the profession to integrate theories and create integrative models of practice. The purpose was

- 1) Introduce the reader to the profession of social work, especially as it has evolved through history to have a dual focus—the person or the environment;
- 2) To critique previous attempts to conceptualize social work in an integrated manner; and
- 3) To propose Integral Theory as a more appropriate conceptual framework than previous attempts to integrate these two aspects into a single focus of social work.

With its attention to both individual and environmental interventions, the social work profession has tended toward a more integral perspective since its beginning. Social work, at its most comprehensive, has committed itself to addressing the connection between clients or client systems and society, intervening to create change on both personal and environmental levels. The profession emphasizes helping people in poverty, oppressed groups, and other vulnerable populations. Elaborate, analyze and conclude it in your own words.

## **2. Discuss the contribution of voluntary organizations in development of integrated social work practice.**

In Indian culture, renunciation and charity are two highly venerated values of life. We also find that the Rishis were put on the highest pedestal in ancient times. Rishis lived in forests away from major settlements and engaged themselves in penance, in training disciples in various walks of life and devoting time in meditation and spiritual pursuits. We also come across descriptions in epics that whenever a Rishi visited the court of a king, the king used to vacate his throne to receive the sage and make him sit on his throne. The king then used to sit at the feet of the seer and seek blessings and guidance for the smooth and benevolent conduct of the affairs of the state. It appears that these sages and seers exercised a moral restraint on state power. The king also received the feedback from them about how well his subjects were faring in his kingdom. This shows that renunciates enjoyed a very high status in society. In other words, the virtue of renunciation was important and not the acquisition of wealth or power.

Indian culture also placed great emphasis on charity. Every individual or householder was expected to help the needy and the suffering. Even during the modern time, erecting drinking water platforms and feeding the hungry is practiced in many parts of the country. Construction of temples, dharmashalas, anna-satras (centres to serve food free of cost) was some manifestations of charity. Even during the British era and with the advent of

modern education, donating wealth for construction of schools and colleges was also practiced. Similarly, the hospitals were also constructed by donations and some of them were run as purely charitable bodies providing treatment free of cost. Such hospitals are found to function even today in our country.

During the British regime, many Christian missionaries came to work in India. The primary objective of these missionary organizations was, of course, to spread Christianity. But at the same time they undertook various activities like medical relief and running schools. The missionary organizations were well managed and efficiently conducted; they were treated as models to follow. In spite of the fact that charity and renunciation were placed on a high pedestal in Indian culture, no cadre of workers mainly committed to social service was created till Swami Vivekananda emerged on the Indian scene. He could observe that the bulk of the Indian masses were deprived of even the basic amenities of life. Poverty, disease, and ignorance were widely prevalent. He could see that spiritual development can be brought about only after basic requirements for human existence are adequately met. This led him and his colleagues to give birth to a new order of enunciate social workers and it was named as the Ramakrishna Mission. Ramakrishna Mission has been instrumental in running efficiently a number of service organizations of high quality. Valuable services in the field of education, health, relief in the face of natural disasters and similar other spheres were conducted in the past and they are being conducted even today in various parts of the country. It is also noteworthy that Ramakrishna Mission is also running various centers of service and spiritual pursuits in many parts of the North-east India. The nation will justifiably look forward to continued and dedicated services from this order in days to come.

Other organizations/Hindu sects running social service activities include the Arya Samaj and the Swami Narayana sect, which originated in Gujarat, and other similar bodies.

The unique leadership of Mahatma Gandhi during the freedom struggle was instrumental to a large extent creating greater awareness about the role of voluntary or selfless service. He laid great emphasis on the role of voluntary social workers in nation building. This significant aspect of Gandhiji's leadership has not been fully understood by many. Apart from the struggles conducted in a non-violent manner, he also had the ambition of reconstructing Indian society on spiritual foundations. Mahatma Gandhi is often described as a leader who attempted to spiritualize politics. However, a careful study of his life and work will show that he wanted to spiritualize not only politics but every walk of life. On one hand, he led the nation in agitational programmes or Satyagrahas one after

the other, on the other he motivated many to simultaneously join hands in nation building programmes. This was by way of generating awareness in the nation that we have to be self-reliant in rebuilding the nation. He also appealed to the youth in the country to take to the life of voluntary service; and dedicate themselves in nationbuilding programmes. He wanted a large band of voluntary social activists to take up different activities related to removal of poverty, social inequality, disease and ignorance.

Mahatma Gandhi had prepared a blueprint of a plan of national reconstruction. He named it as 'constructive programme'. There were 18 items in this programme such as removal of untouchability, welfare of tribal communities, promoting production through Khadi and Village industries, prohibition of alcohol, spread of Hindi and several others. He firmly believed and explained that by implementing all the items of 'constructive work programme', it will be possible to evolve a new India. He therefore appealed to the youth to come forward and work as full time voluntary servants of the people.

Responding to Gandhiji's appeal, many idealist youths came forward and took up one or more items of 'constructive work programme'. Many voluntary organizations came into being in different parts of the country mainly engaged in production of khadi and village industries. It played an important role in development of rural population. Through these programmes, Gandhiji explained that rendering service merely in relief related activities was not adequate. For the first time, he educated the people that social service should primarily aim at socio-economic development and in promoting higher values of life. It will be seen that it was mainly due to Gandhiji's leadership and teachings that voluntarism and voluntary social service took roots in our country and is now recognized as a vital instrument of generating moral climate and of promoting overall well-being of the community.

It is generally believed that there are four pillars of democracy— Parliament, Executive, Free Judiciary and Free Press. But experience has shown that voluntarism and voluntary action is the fifth pillar of democracy! If we have a network of voluntary organizations conducted by dedicated selfless individuals, they could be not only the centres of socio-economic service but they can function as educators and conscience-keepers. Such workers according to Gandhian norms have to refrain from pursuit of wealth as well as power. Such devoted, selfless individuals and their functioning can act as effective moral constraint and wield healthy influence on the state power. The task of conscience-keeping is also expected to be performed by a free and unbiased press, but it is now realized that

that is not enough. The band of selfless workers ought to emerge as moral influence and conscience keepers. That alone can maintain the health of the state and democracy.

There is one more aspect which needs to be understood. In a more conscientious and healthy society, the power of the state should be reduced to a minimum. The state should evolve itself more as a facilitator and coordinator. In the ideal state of Gandhian vision, decentralization of power by promoting self-reliant, self-governing village units is essential to build non-exploitative, peaceful and progressive society. Once the importance of this goal is realized, the role of voluntary organizations will be better understood and gain more importance. Voluntary organizations and their workers ought to promote self-reliance in all walks of life, decrease dependence on the state and continuously promote higher values of life. To conclude, let me repeat that the existence and functioning of voluntary organizations conducted by selfless, enlightened individuals are most essential for the well-being and enlightened existence of a society and of democracy.

**3. Discuss the Strategic application of primary and secondary methods of Social Work in Integral Social Work Practice.**

Though there are constancies in terms of the assumed function of social work methods and the role of the social worker, it is nevertheless important to understand the social and political context in which they are situated. Understanding the Strategic application of primary and secondary methods of Social Work in Integral Social Work Practice which have influenced the development of social work or social services across Europe is necessary to appreciate the very different forms they take and the directions they may take in the future. Social work does not operate in a vacuum. There are a number of contextual factors to be acknowledged in our understanding of the role to be played by social work and social workers, including the following.

In professional social work, six methods of working with people have been identified. Among them three are basic or primary methods. They are: casework, group work and community organization. In day-to-day practice, social workers use these three methods of working with people – casework with individual clients, group work with small groups and community organisation with sociologically definable communities.

In addition, there are three secondary or allied methods of social work. They are: social action, social work research and social welfare administration. Social action seeks the betterment of masses through social legislation, propaganda and appropriate action programmes. When there is a need to bring about some change in the social structure or to prevent the negative change from happening, which may influence the general population or a large number of people, social action comes into play. Narmada Bachao Andolan is one of the finest examples of social action carried out for the betterment of the masses.

#### Concept of Social Action

Social action is considered an auxiliary method of professional social work. As one of the methods of working with people, it has remained a debatable issue among the social work professionals. Social action is a method of social work used for mobilizing masses in order to bring about structural changes in the social system or to prevent adverse changes. It is an organised effort to change or improve social and economic institutions. Some of the social problems like dowry system, destruction of natural resources, alcoholism, poor housing, health, etc. can be tackled through social action. As a method of professional social work, social action has remained an issue with wide ranging of opinions regarding its scope, strategies and tactics to be used, its status as a method and its relevance to social work practice. Mary Richmond was the first social worker to use the word 'social action' in 1922. She defines social action as "mass betterment through propaganda and social legislation". Social action covers movements of political reforms, industrial democracy, social legislation, racial and social justice, religious freedom and civic liberty and its techniques include propoganda, research and lobbying". In the same line Friedlander (1977) defines social action as an individual, group or community effort within the framework of social work philosophy and practice that aims to achieve social progress, to modify social policies and to improve social legislation and health and welfare services. Similar views are expressed by Lee (1937) who says "social action seems to suggest efforts directed towards changes in law or social structure or towards the initiation of new movements for the modification of the current social practices". Further, social action is a term applied to that aspect of organised social welfare actively directed towards shaping, modifying or maintaining the social institutions and policies that collectively constitute the social environment (Wickendon, 1956). Solender

Let us see some of the viewpoints of Indian social work authors about the definition and scope of social action. Moorthy (1966) states that the scope of social action includes work during catastrophic situations such as fires, floods, epidemics, famines, etc., besides securing social legislation. Nanawati (1965) views social action as “a process of bringing about the desired changes by deliberate group and community efforts. Social action does not end with the enactment of social legislation, but the execution of the policies was the real test of success or failure of social action”. The institute of Gandhian studies defines social action as the term commonly applied to social welfare activity which is directed towards shaping or modifying the social institutions and policies that constitute the social environment in which we live. Similarly, Singh (1986) maintains that social action is a process in which conscious, systematic and organised efforts are made by some elites and/or people themselves to bring about change in the system which is instrumental in solving problems and improving conditions which limit the social functioning of weaker and vulnerable sections. It is, on the practical plane, nearer to social reform than to social revolution, which aims at smashing the entire existing social structure and to build up a new social setup. It is conflictual in nature but at the same time non-violent. The objective of social action is the proper shaping and development of socio-cultural environment in which a richer and fuller life may be possible for all the citizens. The underlying philosophy of these social actions was humanitarian in nature based on the principles of justice, equality and fraternity.

#### **4. Critically evaluate Social Justice as a core value in Integration of Social Work.**

The aspect of justice obtained in democracy, that is to say, the limits within which democracy will permit justice, social justice in particular. The idea of justice with our notions of social justice, burdening it with too many ideas, realities and expectations in terms of Integrated Social Work Practice. In thinking of the Integrated Social Work Practice in this way the readers are not all that wrong. In fact this thinking reflects a reality of our time, namely, that if the society of the propertied weighs everything with money and transforms everything with its Midas touch, the society of the subjects weighs everything with the criterion of justice—law, government, delivery mechanisms of administration, punishment, peace, war, reconciliation, revenge, reprove, relation with the rulers, historical memory—everything that affects the subject’s individual–collective life

fraught with different socio-political issues. The idea of justice, we can say, is the great supplement of our time. Hence, the theoretical and empirical extent of this inquiry into the state of justice in India makes the inquiry tantalizing. It approaches the various spheres of justice, in core value of social work yet recoils from defining what social justice is; likewise the terms of reference in this research are clear, yet the inquiries are always leading to unexpected paths.

Elaborate, analyze and conclude it in your own words.

##### **5. Discuss Marxian approach in system theory in Social Work.**

Marx can be thought of as having offered two sets of ideas, the first of which we can accept if we wish to, without accepting the second.

1. Marx gave us a theory of society, i.e., an explanation of how society works, of how and why history has unfolded, and especially an account of the nature of capitalism. These are of great value for the task of describing what is going on in the world and for understanding the problems and directions of our society today.

2. But Marx also regarded capitalism as extremely unsatisfactory and he was very concerned with getting rid of it, via violent revolution and the establishment of a communist society. Marxism is therefore also about political goals and action.

Obviously very few people in western society today accept this second set of ideas; most seem to think capitalism is desirable, most do not want to see it destroyed and most do not like the idea of revolution or communism. The following notes are intended to show the value of the first of these sets of ideas. One can accept Marx's concepts as being very useful for the purpose of understanding our society without accepting his condemnation of capitalism, his political values or his recommendations for political action. In other words, if you do not agree with Marxist social ideals and implications for action, don't let this interfere with your evaluation of Marxist theory about how our society works.

Marx saw the relation between these two factors as the main determinant of the type of society existing and of social change.

The “forces of production” may be loosely regarded as the type of productive technology the society has; e.g., slave labour, machine technology...



The “relations of production” refers to the social organisation of production; i.e., basically who owns the productive forces, or how they are controlled. For instance in a slave society masters force slaves to do the work, and in a feudal society serfs are obliged to work for the lord a certain number of days each week. In capitalist society capitalists own society's productive resources and employ workers to operate these for a wage when capitalists think profits can be made.

At first the relation between new forces of production and new relations of production is progressive or beneficial to society in general. Marx stressed the great increase in human welfare that economic growth under capitalism had brought. However as time goes on the situation becomes less and less beneficial. The new social relations of production begin to hinder the full development and application of the new forces of production. For example in the late feudal era it was not in the interests of the lords to allow land to be sold or labourers to sell their labour freely to any employer. These practices were inhibited although they eventually became essential in the capitalist mode of production and therefore in the increase in production and benefits that capitalism brought. Similarly at present we are unable to apply powerful technology to doing useful things like designing longer-lasting goods, and feeding hungry people simply because of the existing social relations of production. That is, the relations of production take a form in which control over the application of productive forces is in the hands of capitalists and it is not in their interests to do these socially beneficial things.

This is a major contradiction in contemporary capitalist society. Such contradictions have been intrinsic in all class societies and as each has developed its contradictions have become more and more glaring, to the point where they lead to revolutionary change.

So the relation between the forces and the social relations of production and the consequences this generates is the major dynamic factor in history, the primary cause of social change.

## 6. Define Social Work in Challenging social injustice in Indian Society.

SOCIAL JUSTICE IS CENTRAL TO SOCIAL WORK: Fundamental facts of human life those are unacceptable to most social workers include:

- Poverty
- Lack of equal opportunity
- Discrimination
- Lack of political power
- Subjugation

The Preamble: "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. A historic and defining feature of social work is the profession's focus on individual well-being in a social context and the well-being of society. Fundamental to social work is attention to the environmental forces that create, contribute to, and address problems in living.

### *Social change*

The function of social work and the role played by the social worker in contemporary society has of course been influenced by major social changes which have occurred over the past two or three decades.

### *Demographic Change*

In particular these include **major demographic change** such as the increasingly low birth rate in most European countries and a move to a much older age structure. As Munday (2003) points out the significance of the low birth rate means that in the future there will be a shortage of adult children to look after elderly relatives. This will have an obvious impact on the provision of social services more generally other than just social work and may well contribute to the further erosion of professional boundaries as new mechanisms and initiatives for providing affordable care for the elderly have to be found.

Munday (2003) and others also point to the continuing change in the nature of the family and the move away from the 'traditional' family model with its implication for the growth of one parent families and 'multi parent' families. The fact also that more women are entering the labour market will also have an increasing knock on effect on the provision of care and others have pointed to the fact that women may be less inclined than previously to view social work as an attractive career proposition.

Social work also now operates in a very different world from that in which Kilbrandon reported in terms of the priority areas to be addressed. In particular, in addition to the specific situation of the elderly and ageing population, social work is now practiced in a context in which there have been a large number of scandals or problematic cases involving children and which have had an impact on the social work role. The rise in drug related problems has also contributed to the work of social work both in terms of work with drug users and also in terms of the implications for increasing drug use on children and families.

### ***Poverty, Disadvantage and Social Exclusion***

The inequalities between different sections of the population in most countries across Europe, and the UK, forms the basis of argument from a number of commentators (Jordan and Parkinson, 2001; Munday, 2003; Unison, 2004; Jones et al., 2004) that the distinctive role to be played by social work should not be lost. Without social work and the role that could be played by social workers, many members of our communities would continue to suffer the negative consequences of exclusion - poverty, ill health, poor housing, low educational attainment and so on.

### ***Internationalization of Social Problems***

The **growing internationalization of social problems** - especially as a result of the movements of people within Europe - has also added a new dimension to the role to be played by social work. In particular, migration has meant that social work must now have a more international outlook than before in seeking to address the needs and experiences of individuals from different ethnic, cultural and political backgrounds. EU enlargement may result in this becoming a greater rather than smaller issue. Interestingly, the removal of many international borders will itself have implications for the development of social work as there is a need to develop common qualifications and training programmes.

It can be no coincidence that there is considerable activity in international professional arena to foster cooperation, collaboration and harmonization of activities in the social work field. Where those concerned are asylum seekers, the fear is that social work will once more be drawn into a monitoring or surveillance rather than supportive and caring role (Ruch, 2000). But the general theme to be drawn from this section of the analysis is the need for a greater international perspective in social work, which is voiced in a number of the protocols of influential social work bodies and finds expression in the number of social work training courses which include fieldwork placements overseas.

### ***Modern Communications Technologies***

The discussion above on the rural nature of some social work also points to another area of growing significance for a review of social work in the 21st century - the importance of information technology. Developments in information technology have already significantly influenced the nature of record keeping and data collection in social work departments. However, there is also an increasing commitment to the use of information and modern communications technologies in other aspects of social work, some influenced in particular by the fact that some service users live in and some workers practice in rural contexts.

#### **7. Discuss relationship as a bridge for intervention defined by Johnson in social work process.**

Within the broad framework, there have been also variations in terms of the presentation of strategic application of integrated social work practice in terms of Primary and secondary methods. One such model (Johnson, 1989) has enumerated the process in seven stages:

- Preliminary statement of the problem
- Statement of the preliminary assumptions about the nature of the problem
- Selection and collection of information
- Analysis of information available
- Development of a plan
- Implementation of the plan
- Evaluation of the plan

Elaborate, analyze and conclude it in your own words.

### **III. ATTEMPT ANY TWO QUESTIONS.**

**2X10=20**

1. Within contemporary social work education and practice, some of the key recurring central themes are the notions of field, theory and action, and ethics and values. While there have been some theoretical engagement around the domain of theory and action and lesser in the area of ethics and values, the category field has been somewhat left unattended. This is at best because of the dynamic and fluid nature of the reality that the category purports to contextually and temporarily represent and at worst simply

because social workers have not dared to venture into this domain for reasons more political than academic. Currently the concept field is under a sound theoretical grip of traditionalist, couched in a theoretical language that has simply reduced any act of questioning as being unwarranted. The category is hidden under a very loosely formulated commonsensical social work language purporting to show that there is not much to discuss about as everyone is supposed to understand what a field is, following which any concomitant act of problem is ridiculed and ignored. The concept field, which in my opinion is the most complex and controversial of all categories within social work education. I would argue that the same has occurred because of such conscious efforts by traditionalist to force the same into a state of invisibility. To achieve by tracing the socio historical processes that has shape these conceptions and disallowed any reassembling of the concept. At the end I propose a reformulation of the category field vis. social work education as it stands today.

### ***Understanding the Category Field***

A category has the power to explain, and within the context of social work practice, it is historically constituted and theoretically arrived at before it is used within the context of our practice and educational programmes. Over time, while some categories often become flatten and stale and lose much of their representative ability and analytic rigor, some categories go through a heuristic increase and overall usage. The value of a category is greatly determined by perpetual critical contestations of varied perspectives allowing for new ways of seeing, meaning and interpretation. In social work practice, the purpose of a category is not only to define a context precisely, but also to facilitate the drawing of clear boundaries that would allow an abstract delineation for informed action and reflection.

In the opinion of the author, this is very much akin to most categories used in social work curriculum especially while identifying key components of teaching and practice. For social work educators, there would be less disagreement that the category 'field', although seeming neutral and not representing much, is one of the central concepts in the overall curriculum framework. Most politico historical contestations in social work happen over what elements constitute the category field. To add to this, many other curriculum sub concepts such as 'fields of practice', 'field work', 'field context', 'field supervision', 'field engagement', 'field action', 'field visits', etc, as are formulated, attached with or build upon the concept field.

The concept field without doubt occupies the central definitive space in most social work curriculum. Society at large also comes to know about the social work discipline through the varied definitions and articulation of how the field is demarcated and purports to represent.

Social work grew out of humanitarian and democratic ideals, and its values are based on respect for the equality, worth, and dignity of all people. Since its beginnings over a century ago, social work practice has focused on meeting human needs and developing human potential. Human rights and social justice serve as the motivation and justification for social work action. In solidarity with those who are disadvantaged, the profession strives to alleviate poverty and to liberate vulnerable and oppressed people in order to promote social inclusion. Social work profession addresses the barriers, inequities and injustices that exist in society. Its mission is to help people to develop their full potential, enrich their lives, and prevent dysfunction. Professional social work is focused on problem solving and change. As such, social workers are change agents in society and in the lives of the individuals, families and communities they serve. It responds to crises and emergencies as well as to everyday personal and social problems. Social work utilizes a variety of skills, techniques, and activities consistent with its holistic focus on persons and their environments. Social work interventions range from primarily person-focused psychosocial processes to involvement in social policy, planning and development. These include counseling, clinical social, social work, group work, social pedagogical work, and family treatment and therapy as well as efforts to help people obtain services and resources in the community. Interventions also include agency administration, community organization and engaging in social and political action to impact social policy and economic development. The holistic focus of social work is universal, but the priorities of social work practice will vary from country to country and from time to time depending on cultural, historical, and socio-economic conditions.

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

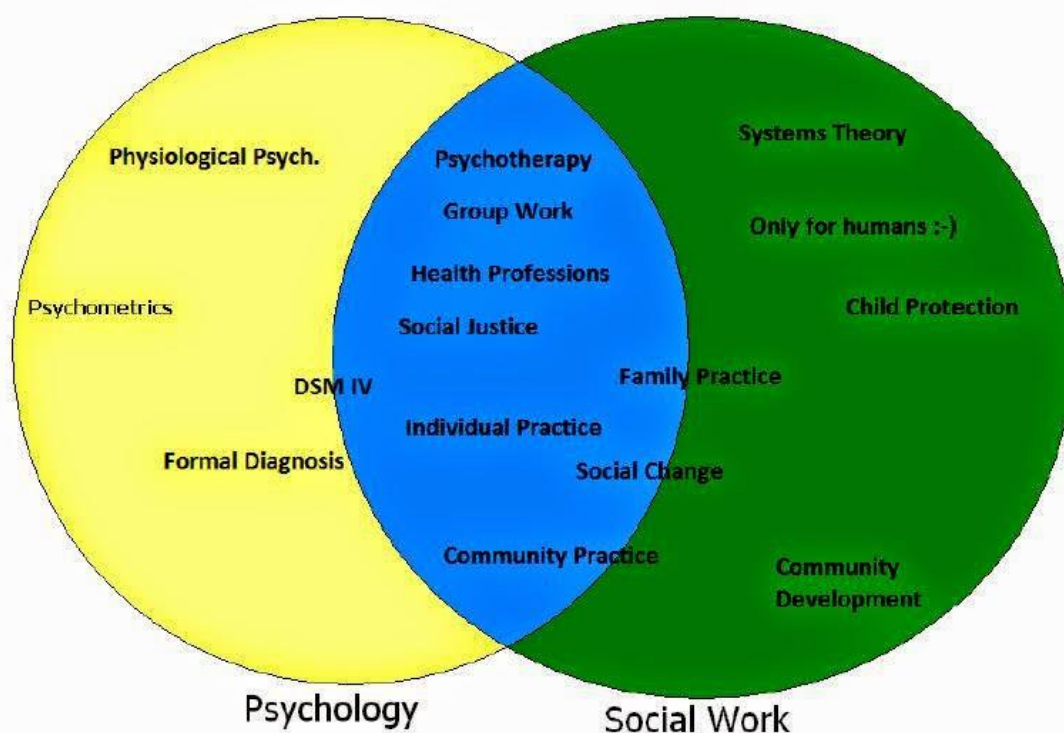
Analyze and conclude it in your own words.

2. Social work is a professional, practical and academic discipline underpinned by principles of human rights, collective responsibility and social justice. Social workers assess the needs of individuals, families and groups, assisting and empowering them to develop and use the skills needed to resolve social and other problems, and to foster human wellbeing. Applied Psychology approach combines theory and practice in an interactive learning environment which includes small classes involving group discussions, activities and role plays. The major in Applied Psychology and Human Development focuses on human learning and social interaction in a range of settings, including families, schools, and communities. It prepares students for work in social and community service and/or for graduate study in psychology, (especially clinical, counseling, development, education and community psychology) and related fields. The curriculum offers a theoretical base in developmental, educational, and counseling psychology with a focus on understanding psychology processes in context. Students in Applied Psychology and Human Development have obtained employment in educational, human service, and business settings. A practicum experience provides students with an opportunity to explore career options and develop professional skills. Psychology and social work are two different disciplines. Psychology is predominantly academic in its approach while social work is predominantly applied in its orientation. But despite such differences, they are so closely related to each other and it becomes quite often impossible to think of their distinct existence and practice in many respects. Psychology incepted much earlier to social work and provided many fundamental concepts and theories for developing tools and techniques for social work. Both these disciplines deal with components of human personality, human nature and needs, human abilities, behavior and problems. Both have their own ways of tackling human problems, whether physical, mental or social, but in many respects they are more or less similar. Methodologies of helping people in both disciplines involve similar tools and techniques to a considerable degree. It is therefore, but natural to know about the interdisciplinary relationship of these two profession oriented The major requires to choose to concentrate their upper level courses in one of three focus areas:
  - human services
  - organizational studies
  - community advocacy and social policy

### **Usefulness of Psychology to Social Work Practice**

Psychology deals with human behaviour, emotions and projections. It also deals with some of the factors responsible in the formation of behaviour patterns. We know about the individual's development through psychology. Cognition, learning and memory are core subject matters for psychology. Knowledge of socialization process is dependent upon psychology. We get to know about social process from psychology. The individual's reactions and behaviour, to a great extent, are based upon projections, which is a psychological phenomenon. Psychology studies the interaction pattern between heredity and

environment and explains to us the reasons for aware of individual differences in physical and mental traits and abilities. During social work practice we seek the help of psychology to understand and analyse human behaviour. When a social worker makes an effort to bring about a change in personality through functioning or behaviour modification he has to look for help from psychology. In resolving problems related to adjustment, psychology helps social work. The method of social case work of social work profession is dependent on psychology. Group work derives many social, psychological elements to be used in practice for group strengthening and betterment, from psychology. Social psychology studies group morale, leadership qualities and traits, behaviours of crowds and audiences which are useful in group work and to some extent, in community organisation. Psychology provides considerable help in the field of social work practice, like individual and family case work (for example, modification in individual's personality); diagnosing and treatment planning for problem of children related to schooling; individual's adjustment with primary and secondary groups, physical and mental patients' accommodation with medical requirements and adjustment with others; understanding, diagnosing and modifying group behaviour and developing leadership qualities; ego analysis and strengthening and understanding defensive reactions (mechanisms) of individuals and counselling and guidance for enhancement in positive adjustment and fulfilment of needs of individual and society.



Analyze and conclude it in your own words.



3. The correctional setting in social work deals with study of crime and institutions of rehabilitation. In order to understand the reformation of criminals, a brief reference of the concept of crime is essential the concept of crime is closely associated with the concept of human society. In every human society, there are persons who do not confront to the social norms. Hence in the study of crime, we are interested in the negative activities of man. These negative activities which do not conform to the social norms are called anti-social activities. The anti-social activities are of two types namely an offence against an individual is called civil offence.

Problem', according to *The American Heritage Dictionary*, is 'a question or situation that presents uncertainty, perplexity, or difficulty. Problem in social work refers to a social-functioning situation in which need fulfilment of any of the persons or systems involved is blocked and in which the persons involved cannot by themselves remove the block to need fulfilment. Process refers to the recurrent patterning of a sequence of change over time and in a particular direction towards achieving some goal. The problem solving process may be understood as a series of interactions between the client system and the practitioner, involving integration of feeling, thinking, and doing, guided by a purpose and directed toward achieving an agreed-upon goal. The purpose of problem solving with clients is to help them in their forward progress in living. For the process to be effective it must involve an interaction supported and guided by appropriate knowledge, the values and sanctions of the profession. This will facilitate building of meaningful relationship between worker and client systems.

The ancestor to problem solving is identified to be *How We Think*, by John Dewey in 1933, in which he attempted to describe the thought processes of a human being when confronted with a problem. Later, Perlman (1957) while applying this approach in case work saw three components of the problem solving process:

- Study or Fact finding
- Organising the facts into a goal-oriented explanation, and
- Implementing the conclusions as action on the problem.

Elaborate, analyze and conclude it in your own words.