

**DEPARTMENT OF SOCIAL WORK
GURU GHASIDAS VISHWAVIDYALAYA BILASPUR
ODD SEMESTER EXAMINATION- 2014
BSW III SEMESTER-2014**

Time: 3 HOUR

M.M= 75 marks

PAPER: - SW-301 Working With Individuals

Model Answer

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

1. Basic function of a helping process is
 - a. Contribution
 - b. Service
 - c. Restoration
 - d. Development

Answer- (c) Restoration

2. The book 'Social casework: A problem-solving process' was written by-----

Answer- Halen Harris Perlman

3. The professional methods of casework originated in England. (True/False)

Answer- False

4. If a professional social worker comes across a drug addict, he will use which model?
 - a. Remedial
 - b. Preventive
 - c. Developmental
 - d. None of these

Answer- (a) Remedial

5. School is a _____ setting of practicing social work methods.

Answer- Secondary

6. Enable is the primary role of social worker in practicing social casework. (True/false)

Answer- True

7. Sensitivity, understanding and response are the components of
 - a. Confidentiality
 - b. Individualization
 - c. Controlled emotional involvement

d. Acceptance

Answer- (c) Controlled emotional involvement

8. The book 'An introduction to social casework' was written by
- Grace Mathew
 - Martin Davis
 - Gordon Hamilton
 - Felic and Biestek

Answer- (a) Grace Mathew

9. Gestalt therapy was originated by Carl Jung. (True/False)

Answer- False

10. 'What is social case work' is written by_____

Answer- Mary Richmond

II. ATTEMPT ANY FIVE QUESTIONS (Write your Answers 150- 200Words) 7X5=35.

- 1. What do you mean by social case work? Explain its objectives.**

Ans. Introduction: Social Case Work

Social case work, a primary method of social work, is concerned with the adjustment and development of the individual towards more satisfying human relations. Better family life, improved schools, better housing, more hospitals and medical care facilities, protected economic conditions and better relations between religious groups help the individual in his adjustment and development. But his/her adjustment and development depend on the use of these resources by him/her. Sometimes due to certain factors, internal or external, he/she fails to avail existing facilities. In such situation, social case work helps the individual.

Mary Richmond (1915): "Social Case work may be defined as the art of doing different things for and with different people by cooperating with them to achieve at one and the same time their own and society's betterment."

Swift (1939): "Social Case work is the art of assisting the individual in developing and making use of his personal capacity to deal with problems which he faces in his social environment."

Hollis (1954): “Social Case work is the method employed by social workers to help individuals find solution to problems of social adjustment which they are unable to handle in a satisfactory way by their own efforts.”

Perlman (1957): “Social Case work is a process used by certain human welfare agencies to help individuals to cope more effectively with their problems in social functioning.

- The basic purpose of social case work is to enable the client to enjoy with some degree of permanence. More satisfying, effective and acceptable experiences in the social situation in which he finds himself.
- The Essential task is the facilitation of the social relationship.
- The chief aim is to help them mobilize their capacities for the solution of their problems.
- To help the individuals so that they will be better able to meet future difficulties with a more effectively organized personal strength.
- To bring about a better adjustment between individual clients and his situation or environment.
- To provide a better adjustment in the social relationships of the individual and the development of individual personality.

In general, the purpose of social case work is to help an individual client to solve his psycho-social problems in such a way so that he finds himself capable of dealing with these problems at present and also may solve in future if such problems arise.

OBJECTIVES OF SOCIAL CASE WORK:

1. To understand and solve the internal problems of the individual.
2. To strengthen his ego power.
3. Remediation of problems in social functioning.
4. Prevention of problems in social functioning.
5. Development of resources to enhance social functioning.
6. To make good Rapport with the common people.
7. To find-out, understand & solve the internal problems of an Individual.
8. To strengthen ones ego power.
9. To prevent problem.

10. To develop internal resources.

2. Explain the stages of casework process.

Answer. Introduction

Social case work is the method of social work which focuses both on the person and his/her environment and helps to improve the balance between the person's coping efforts and the environmental demands. It is a method in which help is provided by social case worker to the individuals to cope more effectively with their problems in social functioning. Sometimes due to certain factors internal or external, individuals are not able to solve their problems or fail to avail existing resources, in such a situation social case worker by using various methods, techniques and skills of social case work practice tries to help the client in solving his/her psycho-social problems.

Phases of Social Case Work Process

According Mary Richmond (1917) there are three phases of social case work practice: social investigation or psycho-social study, diagnosis and treatment or management. In contemporary social case work practice these three phases have been divided into five divisions

namely:

- Social investigation or study,
- Assessment,
- Intervention,
- Termination and
- Evaluation.

Social Investigation or study is a systematic study of the client and his/her circumstances in context to his/her problem. In Social study, according Mary Richmond, the case worker must secure all and every fact that taken together, through logical and inferential reasoning; it would reveal the client's personality and the situation for appropriate intervention (treatment).

Assessment is the attempt to arrive at an exact definition, as far as possible, of the social situation and personality of a given client. It is a search for the cause of the problem which brings the client to the worker for the help. It aims at finding answers to three major questions: What is the problem? How has it arisen? What can be done to solve it?

Social case work intervention is to alleviate the client's distress and restore, maintain or enhancing social functioning of an individual in need have help. It is to enhance the client's comfort, satisfaction and self realization. This may require enhancing the adaptive skills of the ego and functioning of the person-situation system.

Termination means ending the process that began when client agreed to undergo social case work interceptive process. The termination process is being decided by worker and client with each other's consent. Termination is the stage when the worker has the confidence in the client's ability to cope with present and arising situations.

Evaluation is the process in which one tries to find out effectiveness and success of the process. It is the activity which ascertains that whether social case work process has achieved the desired goals in a case. In social case work practice evaluation provides the crucial feedback to case worker and the client regarding whether the intervention programme is succeeding as desired

The phases of case work process are interlinked with each other. Fern Lowry (1936) described this process as similar in form to a rope at woven of multiple strands when one cuts the rope at any point; all the component strands are exposed. These phases are interwoven and performed in a sequence.

3. Explain listening as a skill of casework practice.

Ans. Introduction: Listening Skill

It involves understanding what the client is attempting to communicate. Listening reflects an attitude of openness and acceptance, and involves a sense of timing that allows the worker to focus, on the client and what is being said. The Worker does not shut off the communication by premature evaluation or advice.

Listening

Listening is a basic casework tool. Active, attentive listening is purposeful. The purpose is to understand who was attending a school for normal children; there was considerable ignorance about deafness as a problem and about the availability of medical and other services for deaf children.

There are some common obstacles to active listening, knowledge of which is necessary for one who wants to train himself/herself as an effective listener.

Obstacles of Listening

- (1) Distraction of various kinds takes a listener off the path of active listening. There can be external distractions in the form of noises in the environment and other people are talking. Internal distractions are one's own thoughts, connected or unconnected with the speaker or the subject matter of his/her speech.
- (2) The listener's anxiety or fear concerning the speaker can become a block to good listening. Also, when the listener is unduly anxious that his/her response to the speaker should be appropriate, his/her mind gets pre-occupied with the formulation of a response. This obstacle occurs frequently in the social worker- client contact, where the social worker is anxious that (s) he should be able to win the client's confidence and (s) he should use the correct words for the client.
- (3) Selective listening which refers to the mental tendency of hearing only what one likes to hear prevents effective listening. In ordinary conversation, considerable amount of spoken matter gets tuned out of hearing because of selective listening. An individual may tune out of a conversation consciously, or not so consciously, when emotionally painful or unpleasant things are being spoken.

There are few guidelines which will help the social worker to develop the habit of effective listening.

- (1) It is important to maintain eye contact with the client during conversation. Eye contact helps the social worker to direct his physical and mental attention towards the clients.
- (2) The social worker must ensure, though it may not always be possible, that the place where the interviews with the clients take place, is quiet, with minimum external distractions.
- (3) As a preparation for interviews with the client, the worker should clear his mind of internal pre- occupations and preconceived ideas or opinions of the clients. Anxieties or apprehensions about the interview must be brought to the level of awareness and

should be resolved. If they cannot be resolved immediately, they should be consciously kept aside for the time being.

- (4) The ears should be trained to listen to everything that the client says. Mental habits of wool gathering and selective listening should be got rid of.
- (5) What the client says or what he appears to be, cannot but evoke thinking in the mind of social worker. But thinking in the context should not deflect or sidetrack from the client.

4. Mention any two theories of case work.

Ans. Theories of Social Casework

Theories or models give the direction to the caseworker to handle the client in a way which is suited according to the client's need and social conditions.

Psycho-social Theory

Psycho-social theory was propounded by Hamilton. She published an article on "The Underlying Philosophy of Social Case Work" in 1941 in which the word 'diagnostic' was used to express psycho-social problems. In this approach, diagnosis and treatment are directed toward person in situation. The client is seen in the context of his/her interactions and transactions with the outer world. For proper diagnosis and treatment client's social context must be understood and mobilized. Treatment must be differentiated according to the need of the client. Three stages are involved in psycho-social approach.

1. Psycho-social Study
2. Diagnosis
3. Treatment

Behaviour Modification Theory

Behaviour modification theory is based upon the principles of learning and conditioning propounded by Pavlov and Thorndike. The researches of B.F. Skinner helped to develop the behaviour modification approach further. The behaviouristic theory viewed problem as essentially the result of a failure to learn necessary adaptive behaviours and competencies and/or the learning of ineffective and maladaptive behaviours. It may happen due to conflicting situations that require the individual to make discriminations or decisions of which he/she feels incapable. The maladjusted person has learned faulty coping patterns, which are being maintained by some kind of reinforcement, and he/ she has failed to learn needed competencies for coping with the problem of living.

The Problem Solving Theory

This theory was propounded by Helen Harris Perlman in the book “Social Case Work: A Problem Solving Process”. This model stands firmly upon the recognition that life is an outgoing problem encountering – problem, solving process. Every person is involved every time in coping with his/her problems. Sometimes he/she is capable of coping and sometimes fails to resolve the crisis situation. Through problem solving process individual or family is helped to cope with or resolve some difficulty that he/she is currently finding difficult to solve. Thus the primary goal of problem solving model is to help a person cope as effectively as possible with such problems in carrying social tasks.

Rational Emotive Therapy

This technique is used in the area of modifying irrational elements control over the self. Some of the irrational ideas at the core of emotional and behavioural problems are as under :

- 1) It is dire necessity for an adult to be loved by everyone for everything he/she does.
- 2) Certain acts are awful or wicked, and people who perform such acts should be severely punished.
- 3) It is horrible when things are not the way one would like them to be.
- 4) It is easier to avoid rather than face life’s difficulties and self-responsibilities.
- 5) One needs something stronger or greater than one self on which to rely.
- 6) Human happiness can be achieved by inertia and inaction.
- 7) One has virtually no control over one’s emotions and one cannot help feeling certain things.

5. What are the common human needs?

Ans. Human Needs

For understanding human growth and development, it is essential to have knowledge of the common human needs. The case worker attempts to understand the client’s needs and responds to the person in an individualized way according to his/her needs. According to Maslow, an individual needs can be categorized as follows:

- **Physiological needs:** This refers to basic needs of food, water and sex.

- **Safety needs:** This refers to safety from disease, pain, physical damage and natural or manmade hazards.
- **Belongingness needs:** Need to belong to a group. A need to love and be loved.
- **Esteem needs:** Need to be recognized, accepted, appreciated and identified by the significant other.
- **Self-actualization needs:** A need to work for self fulfilment and self growth.

The environment is a factor that needs to be considered with reference to fulfilment of needs. An individual's environment is his / her surroundings which include the physical set up, the living and non-living things, conditions and circumstances that affect his / her life one way or the other. The needs are met by the resources that are present in the environment. The adaptive behaviour of the human beings depends to a great extent on learning. The human behaviour is determined by the learning and the maturation process. The learning process is facilitated by the people who are in authority (parents, teachers, etc.) as well as who are equal in authority (peers group etc.). The process called *socialization* refers to the early learning period in which children become aware of the society and their relationship with others through the influence of various socializing agents. As far as child is concerned, the family plays a very important role in fulfilling the needs of the child – both physical and psychosocial. The child's behaviour is formed by the way s/he has been groomed during her / his socialization process. Hence to understand the behaviour of a client one needs to understand his/her socialization patterns. All this leads to development of the personality.

6. Discuss the characteristics of caseworker-client relationship.

Ans. Introduction

Human beings as social animals thrive and prosper on social interactions with fellow beings. Growth and development of an individual's personality depends largely on his/her relationships with significant others. Human relationships are indeed known for their warmth, comfort, security, nurture and emotions. Relationship is a catalyst, an enabling dynamism in the support, nurture and freeing of people's energies and motivation toward problem solving and the use of help. Vital relationships between people arise out of shared and emotionally charged situations.

Nature of Relationships

According to Helen Harris Perlman (1957), 'Relationship is a human being's feeling or sense of emotional bonding with one another. It leaps into being like an electric current or it emerges and develops cautiously when emotion is aroused by and invested in someone or something and that someone or something "connects back" responsively. We feel "related" when we feel at one with another (person or object) in some heartfelt way'.

Relationship in Casework

Relationship is termed as the *soul* of social casework. The relationship between the caseworker and the client is of utmost importance. It is the principal of life which vivifies the process of study, diagnosis and treatment and makes casework a living, warmly human experience. Social work thrives in its belief in the basic worth and dignity of individuals and enhancing their capacities to reach their human potential to the fullest. Relationship between the caseworker and the client is the medium through which the knowledge of human nature and of the individual is used; knowledge alone, without skill in relationship is inadequate. Relationship is also the channel of the entire casework process; through it, flow the mobilization of the capacities of the individual and mobilization of the community resources; through it flow the skills in interviewing, study, diagnosis and treatment(Biestek: 1957).

7. Discuss briefly any one principle of casework with suitable example.

Ans. Principles of Casework Client Relationship

Principles of casework are principles of action, based upon a fundamental which influences, guides and directs. The principles are also referred to as qualities or elements as they are present in every good casework relationship and are the constitutive parts of the relationship (Biestek).

There are seven principles of the casework relationship:

- A) Principle of Individualization
- B) Principle of Purposeful Expression of Feelings
- C) Principle of Controlled Emotional Involvement
- D) Principle of Acceptance
- E) Principle of Non Judgemental attitude
- F) Principle of Client's right to Self Determination
- G) Principle of Confidentiality

PRINCIPLE OF INDIVIDUALIZATION:

Individualization is the recognition and understanding of each client's unique qualities and the differential use of principles and methods in assisting each towards a better adjustment. Individualization is based upon the right of human beings to be 'individuals' and to be treated not just as human beings but as this human being with his/her personal differences (Biestek1957).

Principle of individualization emanates from the basic recognition of each person as a unique entity. Individualization is one of the essential notes in the concept of a person who according to Boethius is 'an individual substance of rational nature'. Each person is individualized by his/her heredity, environment, innate intellectual capacity, strengths and limitations. Each person experiences unique life situations from birth, forms distinct inter personal relationships. The thoughts, feelings, behaviours and capacities of each individual are distinct and differ from each other. Thus their problems and the help they need are also distinct from each other. Casework help, therefore, must be differentiated to meet the particular needs of the individual clients and to help the clients use their abilities and resources for self help in order to work towards problem resolution.

Each person is conscious of being unique (Biestek: 1957). This awareness is particularly poignant when the client approaches the agency in a state of maladjustment in social functioning. The client needs the worker's undivided and individualized attention to discuss his/ her problem. By gaining worker's respect for his/her as an individual with rights and needs, the client feels understood. The success of helping relationship depends upon the individualization of each case by the worker, treating each person as a unique individual having special problems rather than being treated as a 'case/ category/patient'. It is observed many times in agencies that clients who approach the agency for help are referred to as *patients* by the staff. This makes an individual clients feel like 'medical patient'. Clients must be referred to with their names in a respectful manner.

III. ATTEMPT ANY TWO QUESTIONS. 10X2=20

1. Discuss the various supportive techniques of helping an individual in casework process.

Answer. . Introduction

The purpose of casework is to help people to handle their problems of social functioning effectively. The helping process is to be carried out in such a way that the philosophical values as well as the principles are adhered to. The two major goals of casework service are:

- (1) Rendering help to cope with the problem which the client cannot handle unaided and
- (2) Enhancing the operation of client's ego functions whereby s/he moves towards greater ability in handling his / her life and problems.

There are a number of supportive techniques used by the caseworker to facilitate the process of helping. These supportive techniques are as follows:

Acceptance

It is one of the basic techniques of helping. The abstract principle of acceptance is made into a reality through the technique of acceptance. It is an ongoing disposition through which the client feels that s/he is welcome to the social work agency and the caseworker wants to help him / her. Acceptance by the social caseworker is conveyed through words, the tone of the words and the overall behaviour which is visible to the client.

Assurance

In certain contexts, the client needs assurance regarding the authenticity of his / her feelings and that s/he will not be evaluated or ostracized for her / his feelings.

Facilitation of Expression of Feelings

Since expression of feelings by the client is necessary, the facilitation of expression of feelings is an important supportive technique for the social case worker. Strong feelings when bottled up can create blocks in thinking and thus paralyze one's ego apparatus that has the problem solving abilities. Feelings like anger, guilt, sorrow, despair, and such other emotions drain one's mental energy and leave very little for problem solving. Hence it is necessary for the client who is carrying a load of emotional material to unburden himself / herself.

Allying Feelings that are overpowering

Stressful events can provoke feeling in an individual which affect his / her capacity for thinking and acting appropriately. When the mind is filled with disturbing emotions, the individual tends to withdraw into himself/ herself and brood over the matter causing stress.

Accrediting and Building of Self-confidence

For the client to be active participant in the problem solving process, s/he needs to develop self-confidence. Recognizing the client's strengths and giving him / her due credit for the tasks s/he has been able to perform successfully, is helpful in building the self-confidence. The social worker need to commend the client for the accomplishments resulting into self confidence.

Encouragement and Reassurance

Encouragement and reassurance need to be used to clients advantage in casework. It is a common experience of social workers that clients are generally reluctant to do unfamiliar things without strong encouragement, albeit doing such things is necessary to improve the situation. While using encouragement and reassurance, the social worker has to ensure that the situations are suitable for the exercise of such techniques.

Being with the Client

When a client lacks self-confidence or is weighed down with excessive anxiety regarding carrying out a necessary action, the social worker's presence will serve as a support. Therefore, providing one's nearness appropriately with discretion, according to the need of the situation makes it a technique, distinct from a mere gesture of friendliness.

Advocacy

Social workers do not use coercion or threats for changing client's behaviour. Nevertheless, the social worker does have the authority emanating from his / her own knowledge and skills, from the declared functions of the agency and from the society in general in terms of its sanction. Though it is in the form of unwritten authority, it has certain by-products that are advantageous. One by-product is the respect that is given to the social worker and the profession.

Providing or Procuring Material Help

Apart from support provided through various techniques, some clients will need material help, that is, in the form of money or materials. Some agencies have the provision for material help in a small way but some organisations do not have that provision. In that case, money or material for the client has to be procured form charitable trusts, organisations, individual donors and well wishers.

Enhancing Information and Knowledge

Among the resources required for human functioning is the non-material resource of information and knowledge, the lack of which can create problems or aggravate the problems that are already present. Sometimes, lack of information may further be confounded by the presence of misinformation or superstition.

2. What are the 4 P's in social case work?

Answer- Introduction

Social case work is a complex, dynamic, and evolving phenomenon. It is complex by virtue of the varied knowledge which feed it, the ethical commitments which infuse it, the special auspices and conditions of its practice, the objectives and ends which guide it, the skills which empower it. It is complicated by the fact that it deals with materials which are in interaction and change among them and also in response to the interaction of case work itself. As it is experienced, practiced, or thought about, the social case work is a living event. As such it cannot be contained within a definition. Yet we can try to define it in a manner as it is used by the practitioners.

Social case work is a process used by certain human welfare agencies to help individuals to cope more effectively with their problems in social functioning.

The nucleus of the case work event is this: a person with a problem comes to a place where a professional representative helps him by a given process. Since this is the heart of almost any situation where a person seeks professional help, the distinctive characteristics must be delineated.

There are four components of case work known as the 4 P's:

1. The Person
2. The Problem
3. The Place
4. The Process

The Person

The person is a man, woman or child or anyone who finds himself/herself, or is found to be, in need of help in some aspect of his social-emotional living, whether the need be for tangible

provisions or counsel. As he/she begins to receive help, he/she is called a “client”. A client is one who seeks professional help, one who employs the help of another or one who is served by a social agency or an institution.

The Problem

Problem, according to the America Heritage dictionary is a “question or situation that presents uncertainty, perplexity or difficulty”.

Dimensions of how a problem arises:

1. The problem arises from some need or obstacle or accumulation of frustrations or maladjustments and sometimes all of these together which threatens or has already attacked the adequacy of the person’s living situation or the effectiveness of his/her efforts to deal with it.
2. The social-functioning problem may rest in interpersonal relationships; for example, the inability of a parent to understand an adolescent child’s need and thus, is so strict that the relationship between parent and child is at the point where there is open rebellion and an inability to discuss the situation.
3. The problem may rest in an inability to negotiate with systems in the environment for e.g., a patient in a hospital is unable to ask the doctor the questions that are bothering the patient or to make his/her concerns known to the doctor.
4. The problem may rest in inadequate or inappropriate role performance; for example, the parent does not meet the nutritional needs of the child or maintain a suitable home for that child. May be one of deficiency; that is, an individual does not have either the material resources or the personal capacity(temporary or permanent) to carry out the task needed for coping with a situation. An older person with a limited income and limited physical capacity may not be able to maintain a home or fix nutritious meals.

5. One may not have the preparation needed to carry out a social role. For example, the mother who did not have adequate mothering as a child and has received no instruction in childcare may not be able to properly care for her child because she just does not know how to care for small children.

The Place

The place is a social service agency or a social service department of another kind of human welfare agency. The place to which the person comes for help with his/ her problem is known as a social agency. The term “agency” has a misleading American sound, but it was used in British case work literature in the late nineteenth century. Present day usage refers to the institution within which the case worker practices; sometimes it is the larger institution that is intended (e.g. the local authority) and at other times it is the smaller social work microcosm (e.g. the psychiatric social work department in a mental hospital). The institutions in which case workers practice (schools, child guidance clinics, children’s departments of the hospitals and courts and so on) have all been established to achieve certain broad social purposes and case workers have a part to play in achieving them. Its purpose is to help individuals with the particular social handicaps which hampers good personal or family living and with the problems created by faulty person-to-person, person to- group or person-to-situation relationships. This agency’s purpose and functions come to life in the person and professional performance of the case worker.

The Process

The process is a progressive transaction between the professional helper (the case worker) and the client. It consists of a series of problem solving operations carried out within a meaningful relationship. The end of this process is contained in its means: to influence the client person that he/she develops effectiveness in coping with is/her problem and /or to so influence the problem as to resolve it or reduce its effects. As the social worker develops skill in the problem-solving process, thinking about the phenomena being confronted will begin to take place in orderly steps. These steps appear to be simple but are quite complex in application.

Conclusion

At the door of the agency, stands the person, who has a problem. It may be simple or complex, old or new, commonplace or peculiar, but it always has significance to the person: it is something that he/she is experiencing as he/she is frustrated in his/her present living situation, and it is something that he/she finds he/she cannot cope with unaided. The problem which the person carries to the agency, sometimes clutches to him/her tightly, sometimes distastefully held out at fingers tip, hurts or incapacitates him today. The social agency is prepared to receive and if possible to give help to the person whose problem brings him/her to it. The agency has a stated purpose, a special set of functions, structures, policies and procedures, which they have validated. In other words, the problem must be one with which the agency is equipped to help. From the facts regarding the problem and out of the client's verbal and behavioural responses, the case worker's understanding of the client grows. The case worker understands, what are the inner and outer resources the client brings to the problems solving situation.

3. Mention the various health settings in which case work is practiced in India.

Answer. Social workers in hospitals and medical centres provide frontline services to patients with conditions spanning the entire health care continuum. According to a national survey of licensed social workers, hospitals are the most common primary employment setting for health care social workers (Whitaker, Weismiller, Clark & Wilson, 2006). For purposes of this document, the term "hospital" refers to the variety of general and specialized acute care medical facilities. Hospital social workers practice in increasingly specialized environments, and are frequently assigned to specific medical units that are based on diagnosis, age, or gender (Gibelman, 2005). Examples of social work specialization within a hospital include paediatrics, oncology, nephrology, transplant, and emergency/trauma. In addition to clinical roles, social workers are also employed in hospital leadership roles, and may serve as managers or administrators for specific hospital programs such as mental health, aging or community outreach.

Overview of Functions

Hospital social workers help patients and their families understand a particular illness, work through the emotions of a diagnosis, and provide counselling about the decisions that need to be made. Social workers are also essential members of interdisciplinary hospital teams. Working in concert with doctors, nurses, and allied health professionals, social workers sensitize other health care providers to the social and emotional aspects of a patient's illness.

Hospital social workers use case management skills to help patients and their families address and resolve the social, financial and psychological problems related to their health condition.

Job functions that a social worker might perform within a hospital include:

- Initial screening and evaluation of patient and families;
- Comprehensive psychosocial assessment of patients;
- Helping patients and families understand the illness and treatment options, as well as consequences of various treatments or treatment refusal;
- Helping patients/families adjust to hospital admission; possible role changes; exploring emotional/social responses to illness and treatment;
- Educating patients on the roles of health care team members; assisting patients and families in communicating with one another and to members of health care team; interpreting information;
- Educating patients on the levels of health care (i.e. acute, sub- acute, home care); entitlements; community resources; and advance directives;
- Facilitating decision making on behalf of patients and families;
- Employing crisis Intervention;
- Diagnosing underlying mental illness; providing or making referrals for individual, family, and group psychotherapy;
- Educating hospital staff on patient psychosocial issues;
- Promoting communication and collaboration among health care team members;
- Coordinating patient discharge and continuity of care planning;
- Promoting patient navigation services;
- Arranging for resources/funds to finance medications, durable medical equipment, and other needed services;
- Ensuring communication and understanding about post-hospital care among patient, family and health care team members;
- Advocating for patient and family needs in different settings: inpatient, outpatient, home, and in the community; and
- Championing the health care rights of patients through advocacy at the policy level.

Conclusion

Hospital social workers view the opportunity to make an immediate, positive impact in the life of an individual or family, as one of the unique benefits of the job. Individuals, who enjoy working in fast-paced environments, and those who are interested in cutting edge medical interventions, often enjoy hospital social work. Hospital social workers enjoy interdisciplinary work settings, and often derive personal satisfaction from being the member of the health care team who offers the “person-in-environment” perspective,” which incorporates all the factors that influence a patient’s health care experience.

Hospital social workers report an increase in the severity of client problems, caseload size, paperwork and waiting lists for services (Whitaker, 2006). In recent years, there has been an increase in closures of hospital social work departments, with social work staff being reassigned to other departments, or eliminating these positions altogether and re-assigning social work task to other professions. In certain cases, such reorganization has replaced departmental directors with non-social work personnel, raising questions about proper social work supervision.

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PAPER: - SW-103 Sociology for Social Work

Model Answer

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

1. The 'bourgeoisie' type of society was expounded by _____

Ans. Karl Marx

2. The components of material culture are

- a. External
- b. Internal
- c. Tangible
- d. Both A&C

Ans. (d) Both A & C

3. Studies of social interaction, groups etc. belong to macro sociology. (True/False)

Ans. False

4. Classification of groups into in-group and out-group was presented by _____

Ans. Sumner

5. *C.H Cooley* is the author of the book 'Social Organization' which was published in 1909. (True/False)

Ans. True

6. Which of the following is not a characteristic of primary group?

- a. Intimacy
- b. Closeness
- c. Familiarity
- d. Impersonality

Ans. (d) Impersonality

7. Which one of the following will you categories as achieved status.

- a. Sex
- b. Age
- c. Marital
- d. Caste

Ans. (c) Marital

8. Custom is an informal method of social control. (True/False)

Ans. True

9. Class struggle is more intense in a _____

Ans. Capitalistic Society

10. Name the system adopted by a given society to guide family or blood relationship.

- a. Marriage
- b. Culture
- c. Kinship
- d. Taboos

Ans. Kinship

**II. ATTEMPT ANY FIVE QUESTIONS (Write your Answers 150- 200 Words)
7X5=35.**

1. Define Sociology and discuss its importance as a course of study.

Ans. The term, sociology has been derived from the Latin word, 'Societas' or 'Socius' meaning society or associate and the Greek word, 'Logos' meaning theory or study or science. Etymologically, then, sociology human society or of human association. The term, sociology is not very old. Its origin can be traced to recent past. It was coined by Auguste Comte (1798-1857) the French Philosopher and sociologist in 1833. He introduced it to designate the science of human association. Now it has been regarded as a specialized field of study.

For a clear understanding of what sociology deals with and of its field of investigation, we would do well to examine some important definitions of sociology given by eminent sociologists, out their opinion is divided on its scope and subject matter. There are as many definitions of sociology as there are sociologists. All of them have discussed sociology from their own viewpoints. They have emphasized on one aspect or the other, depending upon their understanding and interest and few important definitions are given below.

Gillin and Gillin says that in its broadest sense sociology may be described as the study of interaction arising from the association of living beings.

MacIver and Page say that sociology is about social relationships, the network of social relationship we call society.

M. Glinsberg thinks that sociology is the study of human interaction and inter-relations, their conditions and consequences.

Ferdinand Tonnies holds the view that 'Sociology on the whole is the theory of human living together'.

Kimball Young believes that "Sociology deals with the behaviour of man in groups."

Importance of Sociology

Sociology makes a scientific study of society: Prior to the emergence of sociology the study of society was carried on in an unscientific manner and society had never been the central concern of any science. It is through the study of sociology that the truly scientific study of the society has been possible.

Sociology studies role of the institutions in the development of the individuals: It is through sociology that scientific study of the great social institutions and the relation of the individual to each is being made. The home and family ,the school and education, the church and religion, the state and government ,industry and work ,the community and association, these are institutions through which society functions.

Study of sociology is indispensable for understanding and planning of society: Society is a complex phenomenon with a multitude of intricacies. It is impossible to understand and solve its numerous problems without support of sociology. It is rightly said that we cannot understand and mend society without any knowledge of its mechanism and construction. Without the investigation carried out by sociology no real effective social planning would be possible.

Sociology is of great importance in the solution of social problems: The present world is suffering from many problems which can be solved through scientific study of the society. It is the task of sociology to study the social problems through the methods of scientific research and to find out solution to them.

Sociology has drawn our attention to the intrinsic worth and dignity of man: Sociology has been instrumental in changing our attitude towards human beings. In a specialized society we are all limited as to the amount of the whole organization and culture that we can

experience directly. We can hardly know the people of other areas intimately. In order to have insight into and appreciation of the motives by which others live and the conditions under which they exist knowledge of sociology is essential.

Sociology has changed our outlook with regard to the problems of crime etc: It is through the study of sociology that our whole outlook on various aspects of crime has change. The criminals are now treated as human beings suffering from mental deficiencies and efforts are accordingly made to rehabilitate them as useful members of the society.

Sociology has made great contribution to enrich human culture: Human culture has been made richer by the contribution of sociology. The social phenomenon is now understood in the light of scientific knowledge and enquiry. According to Lowie most of us harbour the comfortable delusion that our way of doing things is the only sensible if not only possible one.

Sociology is of great importance in the solution of international problems: The progress made by physical sciences has brought the nations of the world nearer to each other. But in the social field the world has been left behind by the revolutionary progress of the science. The world is divided politically giving rise to stress and conflict. Men have failed to bring in peace. Sociology can help us in understanding the underlying causes and tensions.

The value of sociology lies in the fact that it keeps us update on modern situations: It contributes to making good citizens and finding solutions to the community problems. It adds to the knowledge of the society. It helps the individual find his relation to society.

2. What is Community? Distinguish it from Society.

Ans. The word 'community' has been derived from the words of Latin namely 'com' meaning together and 'munis' meaning 'service'. Thus community means 'to serve together'. The community is an organization of human beings framed for the purpose of serving together. A community is a social group of people living in a given area and having a degree of we feeling. The fact of social living and common specific area gives birth to community. *Ferdinand Tonnies* was the earliest sociologist who treated the concept of community.

Man cannot live alone. He is related in many ways to his fellows to form a group. But it is not possible for man to become the member of all groups. He establishes relations only with

those people who reside near him in a definite locality. It is natural that people who reside in a particular area for a considerable length of time develop social likeness among themselves. They develop common social ideas, common traditions and customs, sense of belonging together. This fact of social living and common specific area gives birth to community.

Definition of Community:

E. S. Bogardus: Community is "a social group with some degree of "we-feeling" and living in a given area".

Lundberg: Community is a "human population living within a limited geographical area and carrying on a common interdependent life".

K. Davis: Community is "the smallest territorial group that can embrace all aspects of social

Ogburn and Nimkoff: Community is "the total organisation of social life with a limited area".

Talcott Parsons: "A community is that collectivity the members of which share a common territorial area as their base of operation for daily activities".

Maclver and Page: "Whenever the member of any group small or large live together in such a way that they share, not this or that particular interest but the conditions of a common life, we call that group a community.

So, Community is a group of people living together and leading a common life in a definite geographical area. It is marked by some degree of social coherence. A village, a tribal, and a city, are some examples of community.

The main points of differences between society and community are the following:

1) Society is a web of social relationships. It includes every relationship which established among the people. This social relationship may be direct or Indirect, organised or unorganized, conscious or unconscious. But community consist group of individuals.

2) A definite geographical area is not necessary for society. It is universal and pervasive; but, a definite geographical area is essential for a community.

3) Community Sentiment or a sense of "we feeling" is not essential in a society; community sentiment is indispensable for a community. There can be no community in the absence of community sentiment.

4) Society is wider; there can be more than one community in a society. Community is smaller than society. There cannot be more than one society in a community.

5) Society is abstract. It is a network of social relationships which cannot see or touched. On the other hand, community is concrete. It is a group of people living in a particular area. We can see this group and locate its existence.

6) In a community, common interests and common objectives are necessary. People in a community live together for achievement of common interests and common objectives. On the other hand, common interests and common objectives are not necessary in society.

7) Society involves both likeness and differences. Both common and diverse interests are present in society. But, likeness is more important than difference in community.

3. Discuss the relation of Sociology with Social Work.

Ans. Sociology and social work are two related fields which both deal with the relationships of human beings to their social environments. However, the two career paths involve very different work environments, practices and educations.

The field of **sociology and social work** is the study of the causes and consequences of human behaviour within social settings. All human behaviour is social; therefore, the subject matter of this option includes the family, gangs, religious cults, medical systems, and inequalities based upon the divisions of race, ethnicity, gender, sexual preference, and social class.

Sociologists study human society and social behaviour through research and examination of groups, cultures, institutions and more. They engage in detailed research projects, often using statistical and other methods from the social sciences including interviews, surveys and observations in the field. Their main objects of study are the lives of individuals and groups in the context of larger institutional, economic, political and social events and forces. Religious, political, cultural and other factors play an important role in their research, and sociologists often work closely with leaders and policy-makers on these and other themes as

consultants or in other roles. Other than in universities, sociologists also work in research organizations, government agencies and consulting firms.

Social work, while it deals with similar general issues to sociology, is typically a far more hands-on field. Social workers are either direct-service social workers, who provide immediate help to people with solving everyday personal and social problems, and clinical social workers, who like psychologists help their clients cope with mental and behavioral issues in a clinical setting. Although some professional social workers go on to teach the profession in colleges and universities, most social workers work in clinics, schools, hospitals and government agencies, as well as private practices or organizations. Direct-service social workers work with their clients to determine goals and help with life challenges, to access community and public resources and cope with life challenges such as adopting a child, a medical diagnosis, addiction or disability. Clinical social-workers work on many of the same issues, but focus on developing individual, group or family counselling in order to improve their clients' mental and emotional health and develop individual or family coping strategies for such challenges.

In Sociology the approach to society is theoretical and theory building is its major concern. Social work on the other hand has to be practical and deal with problems. So social workers spend more time in the field with people rather than in the libraries with books. Sociological theory is based on facts drawn from complex social reality. They offer precise cause to explain social phenomena. Often these theories are of little value to the practitioner as many other factors come into play which should be taken into account to reach a realistic solution. On the other hand, sociologists find social workers work to be fragmented and oriented only towards the problem at hand. Another important distinction between social work and sociology is that the latter made claims to be a value free discipline.

Being objective and free from bias was considered a virtue. Social work on the other hand is a value based profession based on humanitarian principles. (Johnson, 1998; 14)

Even though the fields of sociology and social work overlap in terms of their subject matter, the primary difference between the two is that social work tends to advocate for the improvement of existing social conditions and institutions. Sociology examines how various social institutions, such as marriage and educational systems, reinforce cultural beliefs, roles and customs. The field also identifies and analyzes problems that stem from certain inequities

that these practices encourage. Social work provides a means of intervention and support for members of society who experience forms of injustice, such as poverty and abuse.

One of the most prominent differences between sociology and social work is each field's orientation towards social injustice. While sociology attempts to explain why humans behave in certain ways, social work takes action to change or modify behaviours that are considered destructive. Sociology can be viewed as a field that defines a blueprint or map for human interaction. A social worker often uses that blueprint to analyze, make suggestions, and recommend the proper support services for individuals who are temporarily unable to sustain themselves in certain areas.

4. “We born and live in associations and not institutions”. Explain?

Ans. Every association, in accordance with its particular interest, has its characteristic institutions. When men create associations they must also create rules and procedures for the dispatch of the common business and for the regulation of the members.

Such forms are distinctively institutions. The church, for example, has its sacraments, its modes of worship, and its rituals. The family has marriage, that is, the institution of mating relationship; it has home, the family meal and so on.

The state has its own peculiar institutions, such as representative government and legislative procedures. Thus, an institution is the established forms or conditions of procedure characteristic of group activity.

We do not belong to institutions, but to associations. Sometimes confusion arises between institution and association because the same term, in a different context, may mean either one or the other.

There is no difficulty in deciding, according to our definition, that the church is an association and communion an institution, that the trade union is an association and collective bargaining, an institution, that the family is an association and monogamy, an institution. But which term shall we apply to a hospital, a parliament, a prison, a college?

When we speak of a hospital we may be thinking of a building for the care of the sick, a system of medical service, a provision publicly or privately established to meet certain social

needs; in other words, we may be thinking of it as an institution. But we may also think of it as a body of physicians, nurses, attendants-in other words as an association.

There is a simple way in which we can find an answer to our question. If we are considering something as an organised group, it is an association; if as a form of procedure, it is an institution. Association denotes membership; institution denotes a mode or means of service.

When we regard college as a body of teachers and students, we are selecting its associational aspect, but when we regard it as an educational system we are selecting its institutional features. We cannot belong to an institution. We do not belong to marriage or property system or solitary confinement, but we do belong to families, to states and sometimes to prisons.

5. Describe the views of any two thinkers on social structure.

Ans. The word structure originally means the construction of a building. Gradually, structure began to imply inter-relations between the parts of any whole. The concept of social structure became popular amongst the sociologists, few years after the World War II. In this period of time the term Social Structure came to be applied to 'almost any ordered arrangement of social phenomenon.'

There are three major views of Social Structure.

1. Structural-functionalist view
2. Structuralist view
3. Marxist view

1. Structural-functionalist view:

It is founded on the analogy between a society and an organism, modelled on the natural science methods of biology. These sociologists were of importance here, like Herbert Spencer, Emile Durkheim, Radcliffe Brown, etc

Spencer introduced the concept of social structure in sociology. For Spencer, a society is made up of different parts, all of which have to work in order to remain healthy.

The understanding of some sort of a social structure is implicit in Durkheim's writings. One can say that for Durkheim to study the collective consciousness in a society was similar to discussing its social structure.

Radcliffe Brown defined social structure far more precisely than Durkheim, who was the source of many of his major ideas. Radcliffe Brown defined social structure as 'an arrangement of parts or components related to one another in some sort of a larger unity'.

It is an arrangement of persons in relationships institutionally defined and regulated,' such as the relationship between the king and his subject, between husband and wife, etc. In this way relationships within society are ordered by various mores and norms.

2. Structuralist point of view:

Claude Levi-Strauss of France is one of the major structuralists. Levi Strauss holds that 'social structure' has nothing to do with empirical reality but it should deal with models which are built after it. Thus, Levi Strauss says that social structure 'can by no means be reduced to the ensemble of social relations to be described in a given society.'

3. Marxist point of view:

Marxist theory of social structure is free from the bias of organic analogy of the structural functionalists. For Marx, the relations of production constitutes 'the economic structure', the real basis on which is created a judicial and political super structure and to which correspond the forms of the determined social conscience.

‘In this explanation Marx has used the term structure, not in the biological sense, but in the sense of a building or construction.

In complex societies, these inequalities define different strata, or classes, that form the stratification system, or class structure, of the society. Both aspects of the social structure, the normative and the distributive aspect, are strongly interconnected, as may be inferred from the observation that members of different classes often have different and even conflicting norms and values.

This leads to a consideration contrary to structural functionalism: certain norms in a society may be established not because of any general consensus about their moral value but because they are forced upon the population by those who have both the interest in doing so and the power to carry it out. To take one example, the “norms” of apartheid in South Africa reflected the interests and values of only one section of the population, which had the power to enforce them upon the majority. In theories of class and power, this argument has been generalized: norms, values, and ideas are explained as the result of the inequalities of power between groups with conflicting interests.

The most influential theory of this type has been Marxism, or historical materialism. The Marxian view is succinctly summarized in Marx’s phrase “The ideas of the ruling class are, in every age, the ruling ideas.” These ideas are regarded as reflections of class interests and are connected to the power structure, which is identified with the class structure. This Marxian model, which was claimed to be particularly valid for capitalist societies, has met with much criticism. One basic problem is its distinction between economic structure and spiritual superstructure, which are identified with social being and consciousness, respectively. This suggests that economic activities and relations are in themselves somehow independent of consciousness, as if they occur independently of human beings.

Nevertheless, the Marxian model became influential even among non-Marxist social scientists. The distinction between material structure and nonmaterial superstructure continues to be reflected in sociological textbooks as the distinction between social structure and culture. Social structure here refers to the ways people are interrelated or interdependent; culture refers to the ideas, knowledge, norms, customs, and capacities that they have learned and share as members of a society.

6. “Status is partly ascribed and partly achieved”. Discuss

Ans. Status is a term that is used often in sociology. It is a very broad word that refers to one's position in a social system. Status refers to what a person is, such as child, parent, pupil, playmate, etc. Individuals usually have multiple statuses assigned to them at any given time. Status is important sociologically because it comes with a set of rights, obligations, behaviours, and duties that people of certain positions are expected to perform.

Ascribed status is the social status a person is assigned at birth or assumed involuntarily later in life. It is a position that is neither earned nor chosen but assigned. These rigid social designators remain fixed throughout an individual's life and are inseparable from the positive or negative stereotypes that are linked with one's ascribed statuses.

The practice of assigning such statuses to individuals exists cross-culturally within all societies and is based on gender, race, family origins, and ethnic backgrounds.^[3] For example, a person born into a wealthy family has a high ascribed status based solely on the social networks and economic advantages that one gains from being born into a family with more resources than others.

In contrast, an *achieved status* is a social position a person takes on voluntarily that reflects both personal ability and merit. An individual's occupation tends to fall under the category of an achieved status; for example, a teacher or a fire-fighter.

Individuals have control over their achieved statuses insofar as there are no restrictions that are associated with their ascribed statuses that could potentially hinder their social growth. Ascribed status plays an important role in societies because it can provide the members with a defined and unified identity. No matter where an individual's ascribed status may place him or her in the social hierarchy each has a set of roles and expectations that are directly linked to each ascribed status and thus, provides a social identity.

7. What part do assimilation and accommodation play in the social process?

Ans. Man is a socio-cultural being and society is both natural and necessary for man. It is difficult for men to live in isolation. They always live in various groups and associations and act in a certain manner. The behaviour of each individual is affected by the behaviour of others. This interaction is the essence of life. Thus, social interaction refers to the entire range of social relationships between individuals. Social interaction is the foundation of society. It is the very essence of social life. Thus, it can be said that interaction is the basic social process, the broadest term for describing dynamic social relationships.

According to **Merrill and Eldredge**, "Social interaction is the general process whereby two or more persons are in meaningful contact as a result of which their behaviour is modified however slightly."

The associative processes of social interaction are of a positive type of interaction. This type of interaction brings progress and stability in the society.

Types:

(1) Co-operation, (2) Accommodation, and (3) Assimilation

Accommodation:

Life cannot go along if groups are engaged in conflicts. Therefore, conflict must be resolved for making social life peaceful. Accommodation is resolution of conflict, which means adjusting oneself to the new environment. Accommodation is an associative process of social interaction. **Lundberg** defines accommodation as "the adjustments which people in group make to relieve the tension of competition and conflict" **Maclver** defines accommodation as "a process in which man attains a sense of harmony with his environment". **Ogburn and Nimkoff** define, "Accommodation is a term used by the sociologists to describe the adjustment of hostile individual or groups."

Characteristics of accommodation:

(1) Accommodation is the result of conflict. If there were no conflict there would be no accommodation.

(2) It is a mixture of both love and hatred.

(3) It is a universal process.

(4) It is a continuous process.

Role and importance of accommodation:

Society hardly goes on without accommodation. Accommodation checks conflicts and maintains co-operation in social life. It enables the individuals to adjust themselves to

changed conditions. Thus, it not only reduces or controls conflicts but also maintains the necessary security of a social order without which it may be difficult for individuals to carry on their life-activities together. Society is essentially the result of accommodation.

Assimilation:

Assimilation is the process where persons and groups acquire the culture of the other group in which they come to live, by adopting its attitude and values, its patterns of thinking and behaving. In short, it is a way of life. Assimilation is another associative process of social interaction. According to **E. A. Bogardus**, "Assimilation is a process whereby attitude of many individuals are united and thus developed into a united group."

Characteristics of assimilation:

- (1) Assimilation is a universal process.
- (2) It is a slow and gradual process.
- (3) It is an associative process which is closely related to accommodation.
- (4) It is a cultural and psychological process.
- (5) It is also an unconscious process.
- (6) It is not a simple but a complex process.

Role and importance of assimilation:

Like socialization, assimilation is a process of learning, but it starts when the individual comes in contact with other cultures. Assimilation is a social and psychological process. It is a result rather than a process. The social contacts thus established finally result in assimilation. The speed of the process of assimilation depends on the nature of the contacts. The ancient culture of India provides a number of examples of assimilation. The Aryans assimilated the Dravidian ideas. The Hindus and the Muslims in India through their prolonged living assimilated the culture of each other.

III. ATTEMPT ANY TWO QUESTIONS. 10X2=20

1. Is social control necessary? What are the various means through which social control may be exercised?

Ans. Different sociologists have given different opinions regarding the means of social control. F.E. Lumley classified the means of social control into major categories; based upon force and based upon symbols. According to him, though physical force is indispensable in social control, yet, it is not merely the force that can manage the individuals. Human societies have to rely upon symbolic devices, which are more effective than force. According to him, the means of social control are rewards, praise, flattery, education, persuasion, gossip, satire, criticism, propaganda and so on.

Informal Means:

The informal means of social control grow themselves in society. No special agency is required to create them. The Brahmins do not take meat. They take meals only after bath. The Jains do not take curd. They take their dinner before sunset. The Hindu women do not smoke. One can marry only in one's caste. The children should respect their parents. All this is due to informal social control.

Now we may describe briefly the important means of informal control:

Social Suggestions:

Social suggestions also are powerful means of social control. Suggestion is the indirect communication of ideas, feeling and other mental states. Such communication may be made through various methods. The first method is putting the life examples of great men. We celebrate the anniversaries of Mahatma Gandhi and Lai Bahadur Shastri. We build monuments in the memory of great men.

Ideologies:

Ideology is a theory of social life which interprets social realities from the point of view of ideals to prove the correctness of the analysis and to justify these ideals. It is the projection of a certain ideal. Leninism, Gandhism and Fascism are ideologies which have analysed social

realities and laid down an ideal before the people. Ideologies influence social life to a very great extent.

Folkways:

Folkways are the recognized modes of behaviour which arise automatically within a group. They are the behaviour patterns of everyday life which arise spontaneously and unconsciously in a group. They are in general the habits of the individuals and are common to a group. They are socially approved. They have some degree of traditional sanction. It is not easy for the members of a group to violate the folkways.

Mores:

Mores are those folkways which are considered by the group to be of great significance, rather indispensable to its welfare. The mores relate to the fundamental needs of society more directly than do the folkways. They express the group sense of what is right and conducive to social welfare.

Customs:

Customs are the long established habits and usages of the people. They are those folkways and mores which have persisted for a very long time and have passed down from one generation to another. They arise spontaneously and gradually. There is no constituted authority to declare them, to apply them or to safeguard them. They are accepted by society. They are followed because they have been followed in the past.

Religion:

Religion also exercises a powerful influence upon man's behaviour in society. The term religion has numerous definitions. Religion is an attitude towards superhuman powers. It is a belief in powers superior to man. It expresses itself in several forms like superstition, animism, totemism, magic, ritualism and fetishism. Religion pervades practically in all the societies, though there may be different forms of religious beliefs and practices.

Art and Literature:

Art in its narrow sense includes painting, sculpture, architecture, music and dance. Literature includes poetry, drama and fiction. Both art and literature influence the imagination and exert control on human behaviour. The martial music of the military band arouses feelings of determination and strength.

Public Opinion:

The influence of public opinion as a means of social control is greater in simple societies. In a village the people are known to one another personally. It is difficult for a villager to act contrary to the public opinion of the village. Public opinion greatly influences our actions. For fear of public ridicule and criticism we do not indulge in immoral or anti-social activities.

Formal Means:

Among the formal means of social control the important ones are law, education and coercion.

Law:

Law is the most important formal means of social control. Early societies depended upon informal means of social control but when societies grew in size and complexity they were compelled to formulate rules and regulations which define the required types of behaviour and specify the penalties to be imposed upon those who violate them. Law is a body of rules enacted by legally authorised bodies and enforced by authorized agencies.

Education:

Along with law, the importance of education as a means of social control is being growingly realized. Education is a process of socialization. It prepares the child for social living. It reforms the attitudes wrongly formed by the children already. Thus, a family may make the child superstitious education will correct his beliefs and remove his prejudices.

Coercion:

Coercion is the use of force to achieve a desired end. It may be physical or non-violent. It is the ultimate means of social control when all other means fail. Physical coercion may take the

form of bodily injury, imprisonment and death penalty. Physical coercion is without doubt the lowest form of social control.

2. What changes are taking place in India's caste system? What is the future of caste system in India?

Ans. It is indisputable that the caste system has been changing. Change has always been present, though its rate in the different aspects of the system has not been uniform.

Changes in the caste system entail three types of changes such as structural change, functional change and attitudinal change.

1. Structural Changes:

Decline in the supremacy of the Brahmins:

There has been a sharp decline in the supremacy of the Brahmins in society. In the past, the Brahmin occupied the topmost position in the caste hierarchy. But today consequent upon the process of modernization the dominance of the Brahmins has been relegated to the background. He does not enjoy the same social status, which he once used to.

Changes in the Caste hierarchy:

The caste system is no longer a clearly demarcated system of hierarchically-ordered caste groups. As a result of certain factors such as occupational diversification, migration to urban areas, mechanisation of agriculture, boundaries between caste groups are tending to blur or break down. There is an increasing degree of interpenetration between different groups, classes and categories. A gradual lessening of the congruence between caste, class and power is visible.

Protection of the Harijans:

The governmental policy of protective discrimination has gone a long way in improving the socio-economic conditions of the Harijans. Consequently, their social status has improved to a considerable extent.

2. Functional Changes:

Change in the fixation of status:

In a caste society, birth was taken as the exclusive basis of social status. But in the changing social scenario, birth no longer constitutes the basis of social prestige. Criteria such as wealth, ability, education, efficiency etc. have become the determinants of social status. The significance of caste as an ascriber of status has been relegated to the background.

Change with regard to occupation:

So far as caste system is concerned, the individual had no choice but to follow the occupation ascribed to him by his caste. But today occupation is not the hereditary monopoly of any caste any more. One is free to take up any occupation he likes according to his ability and interest. Mahatma Gandhi's movement preaching dignity of labour has drawn higher castes to dirty-hand callings while education has opened white-collar occupations for members of lower castes.

3. Attitudinal Changes:

Loss of faith in the ascriptive status:

Under the sway of rapid social transformation taking place in Indian society following the processes of industrialization, urbanization, westernization, secularization and modernization, the attitude of the people towards caste system has undergone considerable changes.

They are not psychologically prepared to accept the fixed status of an individual solely on the basis of birth. They attach importance to ability, efficiency, talent and aptitude. Hence it is quite natural that they repose their faith in achieved status. As such, the very foundation of the caste system has been shattered.

It is not possible to predict about the future of caste system in India. But as Prof. M.N. Srinivas says: Caste system is an organic part of Hindu social organization, so not becomes difficult to imagine the existence of Hindu Society, without caste. But in the opinion of the other scholars like Ghurye, as caste has its significance therefore this system should not continue further. In present day society because of industrialization, urbanization, modern education system, modern means of transport and communication, remarkable changes have been experienced in features of caste system, such as occupation, marriage, food, drink,

social intercourse etc. But at the same time there are some factors like emergence of political parties, method of election, constitutional provision for S.C., S.T. and other backward classes have gradually encouraged the problem of casteism in India.

Future of Caste System:

It is difficult to make an unqualified statement concerning the future of the Caste System in India. It is certainly true the restrictions of marriage, diet, mode of life, behavior, etc., based on the Caste System are breaking down. But as has been described previously, casteism is increasing and Caste System is being encouraged by caste practices in election. Actually it seems more or less definite that there is no possibility of the Caste System being eliminated from the Indian society in the near future.

The root of the Caste System goes deep in Hindu society and at its basis are the important and beneficial principles of division of labour, specialisation etc, foreign invaders made their best efforts to wipe out the Hindu caste. But in spite of all efforts of the Muslims and Christians not much change was wrought in Caste System. It has definitely been affected somewhat by the influences of western education and western culture. And its form has undergone a vast change.

There is no room for doubting that this form of the Caste System will change further in future, it may even change, beyond recognition. It will also be influenced by the development of the sense of democracy and nationalism, industrial progress and by new political and economic movement.

3. Briefly describe the different theories of socialization.

Ans. There are three important theories to explain the development of self. These theories have been propounded by Cooley, Mead and Freud. A brief description to these theories is given below.

1. Cooley's Theory:

Cooley's concept of self development has been termed "looking-glass self concept. According to him, man develops the concept of self with the help of others. Man does not come to form

opinions about himself unless and until he comes into contact with other people and knows their opinions about himself.

He forms the concept of himself on the basis of opinions held by others about him. Thus when our associates call us intelligent or average, tall or short, fat or thin we react to their opinion and form the same opinion about ourselves as they have formed. In other words, just as the picture in the mirror gives an image of the physical self, so the perception of others gives an image of the social self.

The knowledge about ourselves comes to us from the reaction of other persons. These other comprise our social looking-glass through which we form the image of ourselves.

There are three principal elements of the looking-glass concept: (1) Our perception of how we look to others; (2) Our perception of their judgment of how we look; and (3) Our feelings about these judgments. Take an example. Suppose that whenever you enter a room and approach a small group of people conversing together, the members promptly leave the room with lame excuses.

This self knowledge is first gained from parents and is modified later by the reactions of other individuals. It may also be referred that the reactions of the people about us are not similar or we may misjudge their reactions. An ego-boosting remark may be a mere flattery. Thus, the looking-glass self which the individual perceives may differ from the image others have actually formed. There is often a significant variation between the individual's perception of how others picture him and the views they actually hold.

2. Mead's Theory:

G.H. Mead has given a sociological analysis of the process of socialization. According to him the self develops out of the child's communicative contact with others. The newborn infant has needs like those for food and clothing that press for satisfaction.

The mother satisfies these needs and the child comes to depend upon her and identifies himself with her emotionally. But in course of time the child differentiates himself from his mother and then he has to integrate himself and mother into a new social system, a two-person, two role system, with the child taking a subordinate role to the superior role of the mother. Then the child repeats the process for his father.

He differentiates his father from his mother and then integrates him into the social system. In this way the number of 'significant others' increases for the child; and the child internalizes the role of these others. He puts himself in the role of the others and then responds to his own words and act in terms of the meaning they would convey to the other person.

In this way the self develops and grows. An essential characteristic of the self is its reflexive character. By this Mead, George H. means that the self can be both subject and object to itself. It can reflect upon itself, or in other words, it can be self-conscious.

3. Freud's Theory:

The theories of Cooley and Mead presume a basic harmony between the self and society. According to Cooley, society and individuals are not separate phenomena but are simply collective and distributive aspects of the same thing. Sigmund Freud, the father of psychoanalysis, does not agree with this concept of self and society. According to himself and society are not identical. He has explained the process of socialization in terms of his concept of Id, Ego and Superego which constitute the three systems of mind. The id is the organ of untamed passions and represents instinctive desires.

The ego acts with reason while the super ego acts with ideal and norms. There is found a conflict between id and ego. The id is usually repressed, but at times it breaks through in open defiance of the super ego. Sometimes it finds expression in disguised forms e.g., when a father relieves his aggression by beating the child.

The ego in such a case is not aware of the basis of its actions. Freud has compared the id with the horse and the ego with its rider. He says, "The function of the ego is that of the rider guiding the horse, which is the id. But like the rider, the ego something is unable to guide the horse as it wishes and perforce must guide the id in the direction it is determined to go, or in a slightly different direction.".... It is out of this conflict between the ego and the id that psychosis develops."

**DEPARTMENT OF SOCIAL WORK
GURU GHASIDAS VISHWAVIDYALAYA BILASPUR
ODD SEMESTER EXAMINATION- 2014
MSW I SEMESTER-2014**

Time: 3 HOUR

M.M= 75 MARKS

PAPER: - MS- 104 Working With Communities

Model Answer

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

1. The model of community organization propounded by Rothman is
 - a. Locality development
 - b. Social development
 - c. Sustainable development
 - d. Community development

Ans. (a) Locality Development

2. The ultimate goal of women's self help group is saving. (True/false)

Ans. False

3. Mandal Commission was set up in_____

Ans. 1979

4. Balwant Rai Mehta was associated with
 - a. Community participation
 - b. Community welfare
 - c. Community development

Ans. (c) Community Development

5. 'The National Commission of Women' was established in the Year_____

Ans. 1992

6. The National Rural Guarantee Act was passed in the year 2005. (True/False)

Ans. True

7. The tribe as a group closest to
 - a. Class
 - b. Caste
 - c. Association

d. Community

Ans. (d) Community

8. The theory of class struggle was propounded by Max Weber. (True/False)

Ans. False

9. The 73rd Amendment of the Indian constitution deals with_____

Ans. Panchayati Raj

10. Gram Sabha is a

- a. Advisory Institute
- b. Restricted Institute
- c. Not a advisory Institute
- d. None of the above.

Ans. (a) Advisory Institute

II. ATTEMPT ANY FIVE QUESTIONS (Write your Answers 150- 200Words) 7X5=35.

1. Describe the features of tribal community in India.

Ans. Tribal society

According to Oxford Dictionary "A tribe is a group of people in a primitive or barbarous stage of development acknowledging the authority of a chief and usually regarding them as having a common ancestor.

D.N Majumdar defines tribe as a social group with territorial affiliation, endogamous with no specialization of functions ruled by tribal officers hereditary or otherwise, united in language or dialect recognizing social distance with other tribes or castes. According to Ralph Linton tribe is a group of bands occupying a contiguous territory or territories and having a feeling of unity deriving from numerous similarities in a culture, frequent contacts and a certain community of interests.

L.M Lewis believes that tribal societies are small in scale are restricted in the spatial and temporal range of their social, legal and political relations and possess a morality, a religion and world view of corresponding dimensions. Characteristically too tribal languages are unwritten and hence the extent of communication both in time and space is inevitably narrow.

At the same time tribal societies exhibit a remarkable economy of design and have a compactness and self-sufficiency lacking in modern society.

Characteristics of the Tribe

The following characteristics of the tribe are evident from its various definitions:

1. Definite common topography

The tribe inhabits and remains within a definite and common topography. In the absence of a common topography the tribe would also lose its other characteristic features as community sentiments, common language, etc. For this reason a common habitat is essential for a tribe.

2. Sense of Unity

But any group of people living in a particular geographical area cannot be called a tribe as long as its members do not possess a mutual sense of unity. This mental element is an invariable and essential characteristic of the tribe.

3. Common language

The members of a tribe speak a common language. This also helps to generate and evolve a sense of communal unity among them.

4. Endogamous groups

The members of a tribe generally marry into their own tribe but now due to increased contact with other tribes, the consequence of an increase in the means to transportation the system of marrying in the tribe is also changing.

5. Ties of blood relationships

A major cause of the sense of communal unity in the tribe is the tie of blood relationships between its members. The members of tribe believe in their having descended from a common, real or mythical ancestor and hence believe in blood relationships with the other members.)

6. Experience of the need of protection

The members of a tribe always experience the need for protection. Keeping this need in view, the political organization of the tribe is established and all authority for administration is vested in one person. This leader employs his mental power and skill in protecting the entire tribe. A tribal committee is formed to render assistance in the form of advice to the tribal chief. As a general rule the tribal chief accedes to the wishes of the committee.

The tribe is divided into numerous small groups each of which has its own chief. These chiefs solve the problems of their own groups and act according to the directives of the tribe.

7. Political organization

In this way each tribe has its own political organization which maintains harmony and avoids notes of discord among its members and protects them.

8. Importance of religion

Religion is of great importance in the tribe. The tribal political and social organization is based on this religion because social and political laws become inviolable once they are granted religious sanctity and recognition. According to Bogardus, "Religion, especially in the form of ancestor worship, also rendered important service in developing the habits of obedience." The authority of a common religion is an important characteristic of a tribe.

9. Common name

The tribe has a common name.

10. Common culture

A common culture, resulting from a sense of unity, common language, common religion, common political organization, etc., is found to exist in a tribe.

11. Organisation of clans

A tribe is constituted of many clans. There exist laws of reciprocity among its members.

2. Describe the skills required for community practice.

Ans. Community organizer having the required characteristics and skills and the knowledge about the process and steps of community organization will be able to apply the same in different settings by appropriate roles. The different roles of a community organizer are discussed here. These roles are neither exhaustive nor mutually exclusive.

Problem Analysis – One of the major tasks of the community organizer is to assist the people in arriving at a solution to the problem. The organizer is capable of identifying the problem and making the people to identify, analyze, give priorities, select an appropriate priority, mobilize resources, make a plan of action, implement, monitor, evaluate, modify and continue.

Resource Mobilization – Any problem of the community while working out the solution requires resources. The resources may be in terms man power, money material and time. On one hand the organizer is aware of the availability of the resources within the community or outside the community and on the other makes the people to identify the sources of resources and the way to tap such resources.

Conflict Resolution – Problems of the community involves the affected people by the problem and the others who are the causes for the problem. Therefore there could be a conflict between these two groups or between the people and the system. The organizer is equipped with the skill of identifying the conflicting situation and making the people to understand the conflict the work out the ways and means to find solutions to the conflict.

Organizing Meeting – Communication within the community and between the community and the organizer is inevitable. There needs to be transparency in the dealings for which formal and informal meetings have to be organized and information have to be shared. The sharing of information enables sharing of responsibility and decision making.

Writing Reports – Documentation of the events for future reference and follow up is absolutely essential. Any communication or any written representation and the report of the dealings have to be recorded. This task is either done by the community organizer or delegate the task to someone else for this purpose.

Networking – In a community while working with the people the participation of the people strengthens or increases the power of the people. At times support from like minded people or

organization has to elicit so that a pressure is built against the oppressive force and to create pressure and increase the bargaining power for which networking with other people and organization is done by the community organizer.

Training – Capacity building of the people and the personnel of an organization is important while working with the community. In the process of capacity building the community organizer has to be a good trainer. The community organizer has to use his training ability and skills in this regard.

Community organization is a macro method in social work. The community organizer with the required qualities and skills will be able to work with the people. While working with the people of different background or from different geographical set up the different roles can be applied. All the roles need not be or cannot be applied in all the settings to all the problems. Moreover there is no one role which is superior or inferior and while dealing with any problem the organizer has to use more than one role. Therefore depending upon the situation and the needs and problems of the community appropriate role has to be applied.

3. Briefly discuss the models of Community Organisation.

Ans. MODELS OF COMMUNITY ORGANIZATION

Before we proceed to understand the different methods and models of community organization it is wise to understand the terminology. What is a model?

Model:

It is a medium through which a person looks at the complex realities. Model is a simplistic version of a complex situation. Models serve as a reference for the work and give us a clear understanding of what would happen. They describe strategies for accomplishing a vision, the appropriate steps to be taken to get there. Some models grow out of the specific ideologies of change and some in response to concrete situations.

2.7.MODEL OF COMMUNITY ORGANISATION BY ROTHMAN:

Since 100 years people in various situations, countries have been trying to address the issues of social welfare .The study of the history helps us to know the drastic changes that took place. A major shift from the charity approach to the professional delivery of services.

Jack Rothman has introduced three basic models of community organization. They are:

Locality development

Social planning

Social Action

1. MODEL A- LOCALITY DEVELOPMENT:

Locality development model is a method of working with community groups .It was earlier used by the settlement houses. Here the important focus is about the process of community building. Leadership development and the education of the participants are the essential elements in the process.

According to Murray Ross the "process of self help and communal action is valuable in its own right". The model of locality development is based on this particular thought process. It originated from the traditional community organization practice. The main focus of this model is whole community or a part of it. The basic belief is that communities have some common needs and interests and once the people realize this need and work together democratically they can take appropriate steps to improve the quality of life.

Here the role of the community organizer is to enhance the involvement of the people in the community and help the community to plan and help them find a solution to the problem. It is similar to work of community development, which is done in the underdevelopment world.

It refers to the community organization practice when a worker or an agency attempts to develop various schemes and programs to meet the needs of the target population in a defined area. It also includes coordination of various agencies providing a variety of services in the area.

2. MODEL B- SOCIAL PLANNING:

It refers to the type of community work where a worker or agency undertakes an exercise of evaluating welfare needs and existing services in the area and suggests a possible blue print for a more efficient delivery of services, it is termed as social planning. It is concerned with social problems For example. Housing, education, health, childcare and so on. Its aim is to

affect a large population. The community planner works in greater capacity with the government and is often identified with power structure of the community but interested in the needs and attitudes of the community.

3. MODEL C- SOCIAL ACTION:

According to Friedlander, W.A. (1963) "Social Action is an individual, group or community effort within the framework of the 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". Another model of community organization suggested by Rothman is that of social action. According to him social action is a strategy used by groups or sub communities or even national organisations that feel that they have inadequate power and resources to meet their needs. So they confront with the power structure using conflict as a method to solve their issues related to inequalities and deprivation.

In this type of community organisations the community organizer uses all means to pressure the power structure to give in to demands. The role of organizers may differ depending on the issues they get involved in. The role may be of advocate, activist, agitator, broker or negotiator. It is a process. This organizing process goes through different stages. So the role of the organizer will also change as per the roles of the organizer at each stage.

This model was commonly used during the 1960's. This has been used as a means to redress the social problems of the nation, redistribute the resources and power to the poor and powerless. Social action as a model has an important role in community organization.

4. Explain the 73rd amendment act of Indian constitution.

Ans. The Constitution (73rd Amendment) Act, 1992 has added a new Part IX Consisting of 16 Articles and the eleventh Schedule to the Constitution. The 73rd Amendment Act envisages the Gram Sabha as the foundation of the Panchayat Raj System to perform functions and Powers entrusted to it by the state legislatures. The amendment provides for a three tier Panchayat Raj System at village, intermediate and district levels.

The Act provides that the Panchayat bodies will have an assured duration of five years- with elections mandatory after this period.

April 24, 1993 is a red-letter day in the history of Panchayati Raj in India as on this day the constitution (73rd Amendment) Act, 1992 came into force to provide constitutional status to the Panchayati Raj institutions.

The salient features of the 73rd Amendment Act, 1992

- To provide 3-tier system of Panchayati Raj for all States having population of over 20 lakh.
- To hold Panchayat elections regularly every 5 years.
- To provide reservation of seats for Scheduled Castes, Scheduled Tribes and women (not less than 33%)
- To appoint State Finance Commission to make recommendations as regards the financial powers of the Panchayats.
- To constitute District Planning Committee to prepare draft development plan for the district as a whole.

According to the Constitution, Panchayats shall be given powers and authority to function as institutions of self-government. The following powers and responsibilities are to be delegated to Panchayats at the appropriate level

- Preparation of plan for economic development and social justice.
- Implementation of schemes for economic development and social justice in relation to 29 subjects given in Eleventh Schedule of the Constitution.
- To levy, collect and appropriate taxes, duties, tolls and fees.

Gram Sabha

In the Panchayati Raj set up, the Gram Sabha, the general assembly of villagers, has a key role for effective functioning of Panchayats. In the Gram Sabha meeting, the rural poor, the women and the marginalized people would now get an opportunity to join in decision making on matters affecting their lives. Active functioning of the Gram Sabha would ensure a participatory democracy with transparency, accountability and achievement.

- Gram Sabha should meet least in each quarter preferably on Republic Day, Labour Day, Independence Day and Gandhi Jayanti.

- Decide developmental work to be undertaken by Panchayats based on needs assessment.
- Suggest remedial measures for economy and efficiency in the functioning of the Panchayats.
- Question and scrutinize the decisions of Panchayats in the meeting of Gram Sabha.
- Discuss the Annual Financial Statement of Gram Panchayats.

The Provisions of the Panchayats (Extension to the Scheduled Areas) Act, 1996

This Act extends Panchayats to the tribal areas of eight States, namely Andhra Pradesh, Bihar, Gujarat, Himachal Pradesh, Maharashtra, Madhya Pradesh, Orissa and Rajasthan. This has come into force on 24th December 1996. Except Rajasthan and Bihar all States have passed laws to give effect to the provisions contained in the Act, 40 of 1996.

Under the Act, Gram Sabha has been vested with powers for: -

- Ownership of Minor Forest Produce
- Development plans approval
- Selection of beneficiaries under various programmes
- Consultation on land acquisition
- Manage minor water bodies
- Control mineral leases
- Regulate/Prohibit sale of intoxicants
- Prevent alienation of land and restore unlawfully alienated land of STs
- Manage village markets
- Control money lending to STs
- Control institutions and functionaries in all social sectors.

Training & Awareness Generation Program

The Ministry of Rural Development extends limited financial assistance to the States in their effort to train and create awareness among the elected members of Panchayats and functionaries. The State Governments are being asked to conduct such training courses. The Ministry has also been providing financial assistance through the Council for Advancement of People's Action & Rural Technology (CAPART) to the non-governmental organizations for conducting training and awareness generation programmes on Panchayati Raj. This

Ministry also commissions research and evaluation studies related to Panchayati Raj from voluntary organizations/institutions.

However, one thing is to be noted that under the amendment Act the establishment of Panchayats and the devolution of powers and authority on the Panchayati Raj institutions are vested in the state Governments.

Without honest intention, these institutions would be misused by rural rich and the poor and illiterate masses will remain mute supporters as it is happening in Parliamentary and state assemblies elections in the country.

5. Discuss in brief the value orientation of community organization practice.

Ans. Community organisation is an integral part of social work practice. In order to practice community organisation some obvious questions arise that how should it be done? Are there any value orientations and general principles that may guide us in deciding what is sound or good or socially desirable community organisation? What is desirable or accepted in community organisation practice? How to improve the chances of success in achieving the objectives of community organisation? We deal with these and such other questions in this section.

Community organisation derives from a unique frame of reference, the nature of which is based on a particular value orientation. In social work, the focus of community organisation practice is influenced by a system of personal and professional values. These values affects workers style of intervention and the skills they use in working with community members. Values are beliefs that delineate preferences about how one ought or ought not to behave. Such formulations of values obviously have a large subjective element. Values differ between groups and between individuals within the same group. Moreover, there has been no explicit, comprehensive, or generally accepted formulation of basic ethical and social values by any representative group of community organisation practitioners.

The value orientation of community organisation as of all social work derives from acceptance of certain concepts and facts as a foundation for work with people. Among these are the essential dignity and ethical worth of the individual, the possession by each individual of potentialities and resources for managing his own life, the importance of freedom to express one's individuality, the great capacity or growth within all social beings, the right of

the individual to those basic physical necessities (food shelter and clothing) without which fulfillment of life is often blocked, the need for the individual to struggle and strive to improve his own life and environment, the right of the individual to help in time of need and crisis, the importance of a social organisation for which the individual feels responsible and which is responsive to individual feeling, the need of a social climate which encourages individual growth and development, the right and responsibility of the individual to participate in the affairs of his community, the practicability of discussion, conference, and consultation as methods for the solution of individual and social problems, "self help" as the essential base of any programme of aid, etc. These and other similar value orientations constitute the basis of community organisation.

6. What do you understand by Community Organization as a Macro method of practice?

Ans. Meaning: Before we get to know more about community organisation as the method of social work, let us first understand the meaning of the term we use. The term community organisation has several meanings. It is being often used synonymous to community work, community development and community mobilization. In general, community organisation means helping the community to solve its problems. In the context of social work profession in India, the term is used to denote a method of social work to intervene in the life of a community.

In sociology we learn that society and social institutions are more than just a collection of individuals. They include how those individuals are linked to each other. They are sets of systems such as economy, political organisation, value, ideas, belief systems, technology, and patterns of expected behaviours (social interaction). It means that just collections of individuals living at a common place are not necessarily organized. To call them organized they need to have a set of common ideas and expectations. This gives them a social structure and some social processes that make the organisation something (social). It goes beyond the very individuals that compose the community.

Further it is important to note that just forming various groups in community having some structure or form (e.g. having a president, treasurer, secretary, etc.) does not make the community organized. It is not the multiplicity of institutions, interest groups or set of activities, which make the organized community, for it, may create more conflicts and disrupt

the normal life. Thus the important determining factors of community organisation are interaction, integration and co-ordination of the existing institutions, interest groups and activities, and evolving new groups and institutions if necessary to meet the changing conditions and needs of the community.

Definition:

To study and to be able to engage in community organisation practice it is necessary to have a clear definition. There are several definitions available in literature, which are put forth at different times and context. The common element in most of them is matching resources to needs. We will discuss here two most widely accepted definitions of community organisation.

Murray G. Ross (1967) defines community organisation as a “process by which a community identifies its needs or objectives, gives priority to them, develops the confidence and will to work at them, finds resources (internal and external) to deal with them, and in doing so, extends and develops co-cooperative and collaborative attitudes and practices in the community”.

Community Organization as Macro Method of practice in social work.

Community organization is considered as a Macro method of practice in social work. [Arthur E. Fink] It is used for solving community problems. The term Macro is used because of its ability to involve a large number of people in solving the social problems. Community organization is a macro method because; community organization can be successfully implemented at local level of community, or at state level of community, or at regional level of the community or at very large international level of community. For example, community organization is possible for pollution control at local, state, regional national and international levels. It is a macro method because; casework deals with only one person, group work deals with limited number of participants. But community organization deals with number of people and so it is called as macro method. For example, Poverty cannot be solved by using individual approach like casework as there are many people affected by poverty. Individual approach is not practical due to the magnitude of the problem. We have to use a method, which can help a large number of people. While comparing other methods of social work community organization as macro method is useful for solving social problems like poverty.

7. What do you understand by Community Power Structure?

Ans. Concept of power

Power means an ability to influence, in community organization. That is influencing community members to act up on as directed by the leaders to achieve the community goals. The community power aspects can be studied. This is called as power structure of the community. The power structure of the community varies according to the community.

The Dimensions of Power

According to social workers, power is the ability to influence the beliefs and behavior of others according to wish or plan. In other words, power is the ability to make things happen. Floyd hunter explained the nature of power and power structure. Power appears in numerous forms and in a variety of combinations. Power flows from many sources. The money, votes, laws, information, expertise, prestige, group support, contacts, charisma, communication channels, media, social role, access to rewards, position, titles, ideas, verbal skill, ability to gratify important needs, monopoly of essential resources, alliances, energy, conviction, courage, interpersonal skills, moral convictions, etc. are some of the sources of power. The accumulation of power in a specific area is called as a power center. Power is also distributed. It is not confined within the power center. It is present at every level of the society. The powerless people do have power. They have to discover their power. Power may be ascribed by formal delegation or by title. Power may be achieved by many ways. For example, through competence, ability, or by personality etc. power can be achieved. Generally groups of people are at the top of the community. They are called as power centers at the top of the power pyramid. They influence the community through formal and informal connections. They influence through sub-ordinate leaders who do not participate in community decision-making process. The rich people are mostly powerful. In some communities multiplicity of power structure is noticed. Power structure is also flexible in nature. The community Organizer has to study the following 'How do some people influence the action of others? Who wields the power? How? What are the issues? What are the results? These aspects are to be analyzed by the organizer for effective practice of community organization. This is called as community power structure analysis. It is called as power because some people are capable of action in spite of the resistance of others who are participating in the action. Some people are powerful because they knew each other personally and they interact frequently making

them involve in joint efforts in community affairs. People with power, make major community decision where as others are active in implementing such decisions. An organizer who is able to study the power structure well can practice community organization effectively. For example, the village traditional leader is a powerful person. The leader can influence other people to act. Many times this leader is motivated to involve in achieving the goals of the community. The leader is capable of influencing people effectively. When there is opposition from a few men, it can be tackled by the leader because the leader has power.

In the community power is distributed. Each power center tries to expand its influence over the distribution of resources and rewards. The various power centers enter into an alliance. They share power, enter into a contract and discharge obligations. Power does not come to the passive, timid, defeated, persons. Energetic, courageous, persons wield it. The people with power tend to join together based on issues. The basis for alliance are ideological, personality similarities, needs, or to achieve the goals. Power possessed is always used. It can be used for achieving the goals. The power can be intellectual, political, social, and psychological power. To retain power there is a need for self-awareness and self control. The decision-making is the source and outcome of the power. Sometimes there is a possibility of many number of power centers. Each power center may be autonomous. The organizer needs knowledge, and ability to mobilize the power in the community for achieving the goals of the community.

There are techniques for mobilization of power.

- a. Appealing to the persons with power, who are related with achieving the goal
- b. Relating the power centers directly to the goal
- c. Developing interdependence among power centers for fulfilling the goals.
- d. Formation of new groups by including members of power centers to achieve the goals.
- e. Encouraging members of power centers to join with other members of power centers to achieve the goal
- f. By using group work methods, new larger power centers can be strengthened to achieve the goals.

Saul Alinsky and Richard Cloward used the changing of power centers. [1960]. The power center change is achieved by institutional changes. Saul Alinsky gave importance

for grass-root approach. In grass-root approach lower level people should get deciding power. Power and authority are connected. Authority is the legitimization of power. These details are used in community organization to achieve people's participation and successful achievement of the goal.

III. ATTEMPT ANY TWO QUESTIONS. 10X2=20

1. Define Community Organisation. Discuss any five principles of Community Organisation with suitable examples from your field-work.

Ans. There are various definitions of community organisation given by different distinguished authors, practitioners and organisations. All definitions core contents are more or less similar except slight difference emphasis on one or other content. Here we will go through some of the popular and well accepted definitions of community organisation.

EDUARD C. LINDEMAN in 1921 defined community organisation as "Community organisation is that phase of social organisation which constitutes a conscious effort on the part of a community to control its affairs democratically and to secure the highest services from its specialists, organisations, agencies and institutions by means of recognised inter relations."

WALTER W. PETTIT in 1925 defined it as "Community organisation is perhaps best defined as assisting a group of people to recognise their common needs and helping them to meet these needs."

RUSSELL H. KURTZ in 1940 defined it as "Community organisation is a process dealing primarily with program relationships and thus to be distinguished in its social work setting from those other basic processes, casework and groupwork, which deal with people. Those relationships of agency to agency, of agency to community and of community to agency reach in all directions from any focal point in the social work picture. Community organisation may be thought of as the process by which these relationships are initiated, altered or terminated to meet changing conditions, and it is thus basic to all social work..."

WAYNE MCMILLEN in 1947 defined it as "Community organisation in its generic sense in deliberately directed effort to assist groups in attaining unity of purpose and action. It is practiced, though often without recognition of its character, wherever the objective is to

achieve or maintain a pooling of the talents and resources of two or more groups in behalf of either general or specific objectives.”

C.F. MCNEIL in 1954 defined it as “Community organisation for social welfare is the process by which the people of community, as individual citizens or as representatives of groups, join together to determine social welfare needs, and ways

Keeping in mind the actual practice situations in India Siddiqui (1997) have worked out a set of 8 principles.

1. The Principle of Specific Objectives
2. The Principle of Planning
3. The Principle of Peoples Participation
4. The Principle of inter-group approach
5. The Principle of democratic functioning
6. The Principle of flexible organisation
7. The Principle of Optimum Utilisation of Indigenous Resources
8. The Principle of Cultural orientation

We are trying to interpret some of the principles from the available sets of principles for guiding our practice of community organisation in Indian context.

1. Community organisation is means and not an end: As discussed earlier the community organisation is a process by which the capacity of the community to function as an integrated unit is being enhanced. In this sense it is a method or a means to enable people to live a happy and fully developed life. It refers to a method of intervention whereby a community consisting of individuals, groups or organisations are helped to engage in planned collective action in order to deal with their needs and problems.

2. Community Organisation is to promote community solidarity and the practice of democracy: It should seek to overcome disruptive influences, which threaten the well being of the community and the vitality of democratic institutions. In community organisation discrimination and segregation or exclusion should be avoided and integration and mutual acceptance should be promoted.

3. The clear identification of the Community: Since the community is the client of the community organisation worker, it must be clearly identified. It is likely that there are several communities with which he/she deals at the same time. Further it is important that once the community is identified the entire community must be the concern of the practitioner. No programme can be isolated from the social welfare needs and resources of the community as a whole. The welfare of the whole community is always more important than the interest or the well being of any one agency/group in the community.

4. Fact-finding and needs assessment: Community organisation programmes should have its roots in the community. Proper fact-finding and assessment of the community needs is the pre requisite for starting any programme in the community. It is generally desirable for local community services to be indigenous, grass-roots developments rather than to be imposed from without. Whenever possible, then, a community organisation should have its origin in a need felt by the community or by some substantial number of persons in the community and there should be vital community participation, and usually essential community control, in its development.

While facilitating the process of community organisation the programmes should be initiated, developed, modified, and terminated on the basis of the needs of the community and on the basis of the availability of other comparable services. When the particular need for a service is met, the programme should be modified or terminated.

5. Identification, Mobilization and Utilization of the available resources: The fullest possible use should be made of existing social welfare resources, before creating new resources or services. In the absence of resources/services the worker has to mobilize the resources from various sources such as community, government, non-government agencies, etc. While utilizing the indigenous resources it must be recognised that these resources may sometimes need extensive overhauling before they will meet certain needs. Apart from mobilizing physical resources, indigenous human resources should be put to optimum use.

6. Participatory Planning: The community organisation worker must accept the need for participatory planning throughout the process of community organisation. It is important that the practitioner prepares a blue print in the beginning of what he/she intends to do with the community. This is done with the community taking into consideration the needs of the community, available resources, agency objectives, etc. Planning in community organisation

is a continuous process as it follows the cycle of implementation and evaluation. The planning should be on the basis of ascertained facts, rather than an expression of guesswork, “hunches,” or mere trial and error.

In order to foster the greater participation it is necessary to analyse the impeding factors and take timely steps to remove them. Instead of forcing people to participate in all the issues they should be encouraged to participate at a level and issues in accordance with their capacities. It must be noted that the people will participate if they are convinced of the benefits of the programme.

7. Active and vital participation: The concept of self-help is a core of community organisation. The community members’ participation throughout the process of community organisation should be encouraged from the standpoint both of democratic principle and of feasibility- that is, the direct involvement in the programme of those who have the primary stake in its results. “Self-help” by citizen or clientele groups should be encouraged and fostered.

8. Communities’ right of self determination should be respected: The Role of the Community organisation worker is to provide professional skill, assistance, and creative leadership in enabling peoples’ groups and organizations to achieve social welfare objectives. The community members should make basic decisions regarding programme and policy. While the community organisation worker plays a variety of roles in different situations, he is basically concerned with enabling peoples’ expression and leadership to achieve community organisation goals, and not with control, domination, or manipulation.

9. Voluntary cooperation: Community organisation must be based upon mutual understanding, voluntary acceptance, and mutual agreement. Community organisation, if it is to be in harmony with democratic principles, cannot be regimentation; it should not be imposed from outside, but must be derived from the inner freedom and will to unite of those who practice it.

10. The spirit of cooperation rather than competition, and the practice of coordination of effort: Community organisation practice should be based on the spirit of cooperation rather than competition. The community organisation practice has proved that the most

effective advances are made through cooperative effort. It is by the coordinated and sustained programs attacking major problems rather than through sporadic efforts by various groups.

The emphasis on collaborative and cooperative attitudes and practices does not imply elimination of differences, of tension, or of conflict. In fact we have to recognize that these later forces gives life and vitality to a movement. It must be understood that such conflict can be disruptive and destructive, or it can be positive and creative. What is important for the community organisation worker is that he/she identifies such forces and appropriately modifies them to the end beneficial to community as whole.

2. Explain the concept of empowerment. Discuss the barriers to empowerment of marginalised communities.

Ans. Sociological empowerment often addresses members of groups that social discrimination processes have excluded from decision-making processes through - for example - discrimination based on disability, race, ethnicity, religion, or gender. Empowerment as a methodology is often associated with feminism: see consciousness-raising.

"Marginalized" refers to the overt or covert trends within societies whereby those perceived as lacking desirable traits or deviating from the group norms tend to be excluded by wider society and ostracized as undesirables.

Sometimes groups are marginalized by society at large, but governments are often unwitting or enthusiastic participants. This Act made it illegal to restrict access to schools and public places based on race. Equal opportunity laws which actively oppose such marginalization, allow increased empowerment to occur. They are also a symptom of minorities' and women's empowerment through lobbying.

Marginalized people who lack self-sufficiency become, at a minimum, dependent on charity, or welfare. They lose their self-confidence because they cannot be fully self-supporting. The opportunities denied them also deprive them of the pride of accomplishment which others, who have those opportunities, can develop for themselves. This in turn can lead to psychological, social and even mental health problems.

Empowerment is the process of obtaining basic opportunities for marginalized people, either directly by those people, or through the help of non-marginalized others who share their own access to these opportunities. It also includes actively thwarting attempts to deny those opportunities. Empowerment also includes encouraging, and developing the skills for, self-sufficiency, with a focus on eliminating the future need for charity or welfare in the individuals of the group. This process can be difficult to start and to implement effectively.

Barriers of empowerment

Generally poor people have the feeling of powerlessness. These people can be helped to feel powerful to decide their own affairs using community organization. When they learn to solve their problems they feel powerful. We can develop confidence and capacity building so that they feel that they can solve their problems by themselves. In community organization, the people carry out decision-making. This provides them with a sense of empowerment. Empowerment deals with providing disadvantaged groups with a powerful instrument for articulating their demands and preferences by awareness, decision-making capacity and to achieve their goal with freedom. Community Organization results in empowerment of the people. But there are some hindrances like fatalism, illiteracy, superstitions, and caste divisions etc. Sometimes the vested interested groups may be a hindrance or barriers for empowerment. The Community dependence, long time effect of poverty, and wrong beliefs etc., act as barriers to empowerment. When people are organized, they get the power. There are leaders in the community, they are united, they can work together, and they can coordinate with each other. This makes them feel powerful. Thus community organization results in empowerment of people. The empowerment helps the community to stand against exploitation, ability to solve problems, and to achieve the desired goals. Many of the economic problems can be easily solved by community organization and empowerment of community.

Many of the barriers to women's empowerment and equity lie ingrained in cultural norms. Many women feel these pressures, while others have become accustomed to being treated inferior to men. Even if men, legislators, NGOs, etc. are aware of the benefits women's empowerment and participation can have, many are scared of disrupting the status quo and continue to let societal norms get in the way of development.

Research shows that the increasing access to the internet can also result in an increased exploitation of women. Releasing personal information on websites has put some women's personal safety at risk. In 2010, Working to Halt Online Abuse stated that 73% of women were victimized through such sites. Types of victimization include cyber stalking, harassment, online pornography, and flaming.

Recent studies also show that women face more barriers in the workplace than do men. Gender-related barriers involve sexual harassment; unfair hiring practices, career progression, and unequal pay where women are paid less than men are for performing the same job. Such barriers make it difficult for women to advance in their workplace or receive fair compensation for the work they provide.

3. Describe the issues that one confronts in working with communities during the field work practice.

Ans. The communities of today are facing lots of challenges. The ancient social relations, emotional bonds and sentimental ties are no more significant and visible. The community consciousness is rapidly lowering down. Dirty politics has housed into the peaceful life of the community people and they are divided into different political groups and sub-groups. The joint family system is fast disintegrating and strains on human mind are increasing. Communal disharmony, gender inequality, factionalism, protection of rights of marginalized groups, feelings of deprivations among different classes like cultivators, industrial workers, daily wage earners, alteration of property relations in favour of the less privileged and impact of macro policies at micro levels are the some current issues which require immediate intervention while working with communities, institutions and organizations. This unit gives you a broad understanding of issues, which are affecting the dynamics of the healthy life styles and functioning of the communities and organizations. Let us now understand the meaning of gender, difference between gender and sex, gender system and its elements and impact of gender system on women inequalities.

GENDER SENSITIVE COMMUNITY ORGANIZATION PRACTICE

The Oxford dictionary meaning of gender is sexual classification i.e. male and female. But gender is not biological attribute. It is created by the society as a set of system. There is a need of a 'system of equal existence' of 'Men' and 'Women'. Unfortunately, our present

system is involved in developing its own set of rules, which is basically responsible for discrimination and injustice of women and girl child in our society.

Male-Female differentiation:

The practices of male-female differentiation form the core of a gender-based system. Biological sex differences, which are real, are extended to be the criteria for social placement.

Allocation of Roles:

In any organization or society roles are attributed for specific function. In a patriarchy, roles are allocated not only in accordance with the biological functions (procreation), but are misappropriated according to values prescribed to male and females. Within patriarchy 'dominating and controlling social functions are prescribed for males whereas 'supportive functions are the purview of the females. Thus, by birth, the males are 'inheritors of resources', performing the functions of earners and by birth the females are 'family caretakers' performing the functions of 'child nurturing and running the householder'.

Gender-based hierarchical placement:

Alongwith role allocation certain norms and values, as well as practices and beliefs, further promote the 'male-female superior-inferior or hierarchy', whereby males have access to land holdings inheritance, skills, productive employment and the associated high status, women, on the other hand are denied even life (female infanticide / foeticide), receive poor nutrition and medical care, inferior education and suffer atrocities such as eve teasing, rape, wife-beating etc.

ELEMENTS OF THE GENDER SYSTEM:

Role Stereotyping

The female biological functions of reproduction are extended to rearing of children and catering to household work. On the other hand the role of the male is to earn for the family. Accordingly, both sexes are socialized to these predetermined but separate roles. Even in society where both men and women are called upon to earn, the primary roles associated with

social values have remained unchanged. Thus even if women earn an income, their responsibility towards household chores remains undiminished.

Child preference on the basis of sex

The corresponding social status availed by the male due to his being the inheritor, the protector of the family and its interest, the “doer”, a male child is valued. Moreover, it is the sons who are an old age insurance for the parents, since the daughters get married and leave the family. Besides, daughter implies expenses such as dowry. Thus a male child is preferred by society. In fact, male child preference is so strong that in certain areas a wife who does not produce a male child is called ‘Kulachhani’, destroyer of the family since name will not be carried forward.

IMPACT OF THE GENDER SYSTEM ON WOMEN

The practice of male-female differentiation results in structural deprivation of the female (of life-female foeticide / infanticide – of access to health and medical services, inheritance, education etc.). Female discrimination at the behavioural level (un-employment, low productivity skills, health care, public life etc.) and infliction of atrocities (dowry harassment, eve-teasing, wife beating, rape etc.). The structural conditions affect society as a whole where as behavioural manifestations affect individual in specific situation.

CASTE AND CLASS AS AXIS OF INEQUALITY:

Caste and class both are status groups. A status group is an association of individuals who enjoy a distinctive style of life and a certain consciousness of kind. However, castes are perceived as hereditary groups with a fixed ritual status while classes are defined in terms of the relations of production. The members of a class have a similar socio-economic status in relation to other classes in the society, while the members of a caste have either a high or a low ritual status in relation to other castes.

Caste as a Unit and as a System

Caste is considered viewed both as a unit and as a system. It is also understood as a structural phenomenon as well as a cultural phenomenon. As a unit, caste can be defined as a ‘closed rank status group’, that is a group in which the status of the members, their occupation, the

field of mate selection and interaction with others is fixed. As a system, it refers to interrelated status and patterned interaction among castes in terms of collectivity of restrictions, namely, restriction on change of membership, occupation, marriage and communal relations. In viewing caste as a system, there is pre-supposition that no caste can exist in isolation and that each caste is closely involved with other castes in the network of economic, political, and ritual relationships. The 'closed-rank group' feature of caste also explains its structure. As a cultural phenomenon, caste may be viewed as a "set of values. Beliefs and practices."

CLASS

A social class is "one of two or more broad groups of individual who are ranked by the members of the community in socially superior and inferior positions." (Ginsberg, Morris: 1961) Thus, in a social class there is –

- **A feeling of equality** in relation to members of one's own class.
- **A consciousness** that one's mode of behaviour will harmony with the behaviour of similar standards of life.
- Individuals belonging to the same social class are expected **to maintain similar standards of life**, and
- **To choose their occupations within a limited range**
- There is **realization of similarity of attitude and behaviour** with the members of one class.
- There is a **feeling of inferiority** in relation to those who stand above in the social scale
- There is a feeling of superiority to those below in social hierarchy.

AXIS OF INEQUALITY OF CASTE AND CLASS

If we look at our society, we find that people are divided in categories (in castes and classes) on the basis on birth, religion, race, language and speech, education, occupation and wealth etc. and society is heterogeneous in nature. Individuals are placed higher or lower in a status scale based on these characteristics. Thus social barriers are erected in the way of lower category (caste and class) people's overall development. This has given birth to several inequalities:

Caste

- restricts mobility of working class especially of marginalized.
- Leads to untouchability, slavery and is responsible for many other social evils and vices like child marriage, dowry system, purda system and casteism.
- responsible for low status of women.
- is bed-rock of religious discrimination and fundamentalism.

Class

- The dream to alter property-relations in favour of less privileged has yet to see ray of the day.

Further the persisting inter and intra-caste, class and community inequalities as well as wide spread unrest are also result of prevailing contradictions in our social system. Such as:

- We continue to follow the traditional values whereas our roles have become modern.
- We profess that India is committed to bring equality but in reality it is mired in an age-old system of caste and class.
- We claim ourselves as rationalist but we bear with injustice and unfairness with fatalistic resignation.
- We speak in favour of individualism but we reinforce collectivism.
- In spite of formulation of so many laws and modification of old laws, the common people have not been benefitted from these because they are either not being implemented or are full of loopholes which have benefitted only to legal profession.