

**DEPARTMENT OF SOCIAL WORK  
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**I ODD SEMESTER END EXAMINATION  
MODEL ANSWER**

**QUESTION PAPER CODE – AS 2437  
SUB CODE: SW – 101: BEGINNINGS OF SOCIAL WORK**

**Section – A**

**1. Choose the Correct answer:**

**10 x 2 = 20 Marks**

- i). Social reform means \_\_\_\_\_  
Ans: Change in social customs
- ii). Social work is for people centered \_\_\_\_\_  
Ans: Change
- iii). Important element of social work is \_\_\_\_\_  
Ans: Human being
- iv). The term “Sarvodaya” means \_\_\_\_\_  
Ans: Welfare of all
- v). Jotirao Phule in his essay on ‘Caste Laws’ compares caste system to \_\_\_\_\_.  
Ans: Racism
- vi). Educate! Organize! Agitate! Was the message given by \_\_\_\_\_ to his followers.  
Ans: Dr.B.R.Ambedkar
- vii). Indian social reformers were related with \_\_\_\_\_  
Ans: Humanitarian approach and philosophy of tolerance
- viii). COS means \_\_\_\_\_  
Ans: Charity Organization Society
- ix). Among the following who was appointed as the chairman of the Constitution Drafting Committee?  
Ans: Dr.B.R.Ambedkar
- x). Who among the following is a Professional Social Worker?  
Ans: Medha Patkar

## Section - B

Attempt any five

5x6=30 Marks

2. What is Voluntarism? Write a short note on it?

The term voluntarism is derived from the Latin word 'voluntas' meaning 'will' or 'freedom'. Voluntary action is initiated by one's own volition and it is the expression of the human will to work for the needy and destitute. The voluntary organisation is a group of individuals organised on the basis of voluntary membership for the pursuit of one interest or several interests in common. The term VO, has been understood, defined and used in a variety of ways. Lord Beveridge (1979) defined a voluntary organisation as "an organisation in which whether its workers are paid or unpaid is initiated and governed by its own members without external control". Modeline Roff added that VOs should depend in part at least, upon funding support from voluntary sources. Norman Johnson examined various definitions of voluntary social services and found that they are based on four factors:-

- ❖ Method of formation – which is voluntary on the part of a group of people.
- ❖ Method of governing – with a self-governing organisation to decide on its constitution, its servicing, its policy and its clients.
- ❖ Method of financing – with atleast – some of its revenues drawn from voluntary sources.
- ❖ Motives – with the pursuit of profit included.

The voluntary effort leads to the people's participation and involvement of members of the community in endeavours of social and economic well-being and empowerment. It is sometimes used interchangeably with people's participation. People's organisations are the means of empowerment to the poor and marginalised sections of the society.

### 3. Explain Gandhian Concept of Social Service Tradition?

The twin cardinal principles of Gandhi's thought are TRUTH and NON-VIOLENCE.

#### **GANDHIAN THOUGHTS**

- Ram Rajya
- Stateless Democracy
- Swadeshism or Self-reliance
- Village Republic
- Doctrine of Trusteeship
- Basic Education Scheme
- Moral based social system

#### **RAM RAJYA**

- Care for duties in place of rights, service in place of selfishness, sacrifice in place of rights, sacrifice in place of possessions.
- Rule of Justice and Social Justice.
- It will not be a rule of one emperor or one king.
- It would be a democratic state where extreme simplicity would prevail in education, medical treatment, agriculture, international relations and trade.

#### **STATELESS DEMOCRACY**

- Swaraj – Free from government control whether it is local or foreign.
- State –required to fight against from criminal elements.
- Work hard for society
- Against police organisation, crime, punishment and even army.

#### **SWADESHI OR SELF REILIANCE**

- Reliance on one's own strength...own body, own soul.
- Self Reliance with Swaraj (Independence).
- Trade within the country should also note be encouraged.
- People should use the things which are available nearby.
- He was in favour of cottage industries.
- He also thought of maximum decentralisation of political power, economic resources and judicial system.
- Swadeshi is a system of self reliance which has social, economical and political aspects.

#### **VILLAGE REPUBLIC**

- He believed that all the power should be decentralised.
- He wanted to see village as a republic
- He was against heavy industries and highly sophisticated means of production and communication because he wanted every village to be a independent of the outside influence.
- Village – Panchayat Raj system

## **DOCTRINE OF TRUSTEESHIP**

- He tried to develop a union of Capitalism and Socialism
- He was against the wide gap between rich and the poor.
- Trusteeship has emerged due to 3 points
  - \* Non-violence, \* Swaraj, \* Equality.
- Based on the faith of human nature that human being is not selfish.
- Should not be any private property.
- Legislative regulation of ownership and use of wealth should be organized
- State regulated ownership where wealth not be used for any selfish motive.
- Minimum and maximum wages should be fixed.
- Production would be based on the need.

## **BASIC EDUCATION SCHEME**

- In 1937 a council of education – kept his proposal which was published in Harijan on 02.10.1937.
- Seven years free and compulsory primary education
- Mother tongue as a medium of instruction
- Handicraft as the basis of education
- The ideal of self sufficiency in education
- The ideal of citizenship
- More emphasis upon freedom
- Based on non-violence.

## **GANDHIAN PHILOSOPHY OF SOCIAL DEVELOPMENT**

- Rural oriented development based on cottage industries.
- Physical labour which was considered superior than mechanical labour
- Decentralisation of power
- Social justice and equitable distribution which is to be achieved but without violence.

## **GANDHIAN SOCIAL WELFARE AND PROFESSIONAL SOCIAL WORK**

- Work to help people
- Do not want parasites in the society.
- Believe in self help and mutual help.
- Believe in social justice and distribution of societal resources.
- Believe in social change and planning.
- Believe in training for social workers.
- Social welfare should be started in small groups.
- Believe in the purity of means and want to have every achievement with proper process.
- Secular and without any discrimination.
- Want to emphasize equality among all human beings.
- Three objectives: Restoration, provision of resources, and prevention of social problem.
- Use social action.

4. Mention any five fields of Social Work?

- Addiction / Substance Abuse
- Child Welfare
- Clinical/ Mental Health
- Correctional Institutions/ Prisons
- Child Protection Services
- Counseling & Therapy
- Consultancy Services
- Community Development
- Elderly Care
- Environment
- Family Welfare and Planning
- Human Resource Management
- Industrial Development
- Medical Social Work
- Mental Health
- Mental Retardation
- Management of Social Services
- Mother & Child Health
- Policy & Planning Services
- Poverty eradication
- People with Special Needs
- Rehabilitation of Offenders
- Rural & Urban Development
- Relationship Problems
- School Social Work
- Social Research & Program Evaluation Service
- Social Work Administration & Policy
- Social Work Education & Research
- Social development
- Working with People with Disabilities
- Youth Work.

Note: The students may write any of the five fields of social work.

5. Write a short note on the impact of Industrial Revolution in the society?

The impact of industrialization in the society can be discussed as follows:

- a) Increase in per capita income.
- b) Growth in international trade
- c) High level of investment
- d) Generation of employment
- e) Meets the requirements of people
- f) Growth of Infra structure:
- g) Growth of science and technology:
- h) Foreign Direct Investment
- i) Growth of Industries
- j) Exports and Imports of Goods and Services

Note: The students may explain each point

6. How Social Work Education began in India?

The following timeline shows how social work education began in India.

- 1920 – First short term course of social work organised by social service League in Bombay.
- 1936 – Establishment of Sir Dorabji Tata Graduate School of Social Work by Dr. Clifford Mandshardt of Marati mission.
- 1947 – Kashi Vidyapith (MG Kashi University), Varanasi college of social social service, Gujarat Vidyapith.
- 1948 – Delhi School of social work was established by North young women Christian Association.
- 1949 – MS University of Baroda, Diploma in social service by Lucknow University which was later on replaced as two year course, Master of Social Tecchnique.
- 1954 – Master of Social Work by Madras School of Social work.

After this, a number of Schools / Departments of Social Work came into existence in different parts of the country. With the increase in the number of Schools / Departments of Social Work in the country today, course like B.S.W., M.S.W., M.Phils and Ph.D are gaining momentum.

7. Globalization is a boon for Indian Villages? Discuss.

The term globalization means International Integration. Opening up of world trade, development of advanced means of communication, internationalisation of financial markets, growing importance of MNC's, population migrations and more generally increased mobility of persons, goods, capital, data and ideas. It is a process through which the diverse world is unified into a single society. The wave of globalization hit India at the end of the last century and still the country is flowing with the current of global changes. The following are some of the impacts of Globalization:

## **Technological & Cultural impact of globalization**

- ❖ Access to television grew from 20% of the urban population (1991) to 90% of the urban population (2009). Even in the rural areas satellite television has a grown up market.
- ❖ In the cities Internet facility is everywhere .Extension of internet facilities even to rural areas.
- ❖ Global food chain /restaurants has already found a huge market in the urban areas of India.
- ❖ Lavish Multiplex movie halls, big shopping malls and high rise residential are seen in every city.
- ❖ Telecommunication and Software Industries are booming in India.
- ❖ Entertainment sector in India has a worldwide market. Bollywood movies are distributed and accepted worldwide. Big international companies (Walt Disney, 20th Century Fox, Columbia Pictures) are investing on this sector.
- ❖ Famous International brands (Armani, Gucci, Nike, Omega etc.) are investing in the Indian market with the changing of fashion statement of Indians.

## **Impact of globalization on agriculture in India**

- ❖ Agriculture acquired 17% of India's GDP in 2008.
- ❖ 60% of population still depends on agriculture for their livelihood.
- ❖ Occupied 43% of India's geographical areas.
- ❖ Agriculture Scientists are applying new technologies and instruments in growing crops.
- ❖ Different state governments of India are taking initiative to literate the farmers.

## **Impact of globalization on education in India**

- ❖ Literacy rate in India at present is 74.04%
- ❖ Foreign Universities are collaborating with different Indian Universities.

## **India's problem with Globalization**

- ❖ Some section of people in India, basically poor and very poor, tribal groups, they did not feel the heat of globalization at all. They remain poor & poorest as they were.
- ❖ Increased gap between rich and poor fuels potential terrorist reaction.
- ❖ Ethical responsibility of business has been diminished.
- ❖ Youth group of India leaving their studies very early and joining Call centres to earn easy money thereby losing their social life after getting habituated with monotonous work.
- ❖ High growth but problem of unemployment.
- ❖ Multi party rule, hence political ideology intervenes globalization (reservation, labour law reforms).
- ❖ Price hike of every daily usable commodity.

Note: The students may use some of the impacts of Globalization and discuss.

8. From your field visits to rural communities, list out and briefly explain how industrialization has helped in the development of rural area?

Industrialization refers to a process of change in the technology used to produce goods and service. According to Wilbert Emooore and G. R. Madan, it is a much broader process of economic development which has in view the integrated development of all other sectors, i.e. agriculture, power, transport and other services. Industrialization has a major role to play in the economic development of the under developed countries.

The following are some of the impacts of Industrialization

- Increase in per capita income.
- Growth in international trade
- High level of investment
- Generation of employment
- Meets the requirements of people
- Growth of Infra structure:
- Growth of science and technology:
- Foreign Direct Investment
- Exports and Imports of Goods and Services
- Growth of Major Industries:
  - Textiles
    - Jute
    - Silk
    - Handloom
    - Handicrafts
  - Exports
  - Heavy Electrical Industry
  - Automobiles
  - Engineering Industries
  - Cement Industry
  - Leather Industry
  - Rubber Goods Industry
  - Paper Industry
  - Newsprint Industry
  - Soaps and Detergents
  - Steel
  - Fertilizers

Note: The students may use the impacts of Industrialization, link it with their field visits and explain



## Section - C

### III. Attempt any two:

2 x 10 = 20 Marks

9. Distinguish professional action from voluntary action. Discuss the purpose and objectives of social work in the Indian context?

Professional social workers are those who help people in their needs as their job and they are well trained in Social Work Skills whereas voluntary workers are those who work for welfare of others without pay or any reward and they are not qualified or trained in this profession.

#### **Purpose of Social Work**

The National Association of Social Workers "Working Statement on Purpose" defines the unifying purpose or mission of social work as "promoting or restoring a mutually beneficial interaction between individuals and society in order to improve the quality of life for everyone" In response to the mission of the profession, social workers strengthen human functioning and enhance the effectiveness of the structures in society that provide resources and opportunities for citizens. Social workers strive to release human power so that individuals can actualize their potential and contribute to the well being of society. Social workers at the same time initiate activities that release the social power that creates changes in society that in turn create changes in social policies, social institutions and other social structures in the society.

The dual focus of social work on people and their social environment raises questions about the interconnections between private troubles and public issues. Social work acknowledges that private troubles and public issues intersect. The cumulative effects of personal troubles are public issues. Likewise, individuals feel the repercussions of public issues personally as private troubles.

The mission of social work profession as well as the statements of its goals and objectives implicitly concern human needs and human strengths. Human needs are the substance of the social work profession – the impetus for social work activities.

Human strengths are the building blocks of social work practice – the source of energy for developing solutions.

10. Write about any two Social Reformers of 19<sup>th</sup> Century?

#### RAJA RAM MOHAN ROY

Raja Ram Mohan Roy, Ram Mohun also spelled Rammohun, Rammohan, or Ram Mohan was an Indian religious, social, and educational reformer, and humanitarian, who challenged traditional Hindu culture and indicated the lines of progress for Indian society under British rule. He is called the "Maker of Modern India" and also the "Father of Modern India." He is also regarded as the "Father of the Bengal Renaissance." He, along with Dwarkanath Tagore and other Bengalis, founded the Brahmo Sabha in 1828, which engendered the Brahmo Samaj, an influential Indian socio-religious reform movement during the Bengal Renaissance. His influence was apparent in the fields of politics, public administration, and education, as well as religion.

#### **Early life and education (1772–1792)**

Roy was born into a Bengali Hindu family in Visnagar, Hooghly, Bengal, May 22, 1772, into the Rarhi Brahmin caste of Sandilya Gotra (family name Bandyopadhyay). His great grandfather Krishna Chandra Banerjee acquired the title 'Roy'. His family background displayed unusual religious diversity; his father Ramkanto Roy was a Vaishnavite, while his mother Tarinidevi was from a Shaivite family. This was unusual, as Vaishnavites did not commonly marry Shaivites at that time. Thus, one parent dedicated to the laukik, which was secular public administration. He wandered around the Himalayas and went to Tibet.

#### **Early political and religious career (1792–1820)**

Raja Rammohan Roy's impact on modern Indian history concerned a revival of the ethics principles of the Vedanta school of philosophy as found in the Upanishads. He preached about the unity of God, made early translations of Vedic scriptures into English, co-founded the Calcutta Unitarian Society, founded the Brahmo Samaj, and campaigned against sati. He sought to integrate Western culture with features of his own country's traditions. He established schools to modernise a system of education in India.

During these overlapping periods, Ram Mohan Roy acted as a political agitator and agent while being employed by the East India Company and simultaneously pursuing his vocation as a Pandit.

In 1792, the British Baptist shoemaker William Carey published his missionary tract *An Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathens*. In the following year, William Carey landed in India to settle. His objective was to translate, publish and distribute the Bible in Indian languages and propagate Christianity among the Indian peoples. He believed the "mobile" (i.e. service classes) Brahmins and Pundits were most able to help him in this endeavour, and he began gathering them. He learned the Buddhist and Jain religious works as a means of improving his arguments for promoting Christianity in a cultural context. In 1795, Carey made contact with a Sanskrit scholar, the Tantric Hariharananda Vidyabagish, who later introduced him to Ram Mohan Roy; Roy wished to learn English.

In 1799, Carey was joined by missionary Joshua Marshman and the printer William Ward at the Danish settlement of Serampore.

From 1803 to 1815, Rammohan served in the East India Company's "Writing Service", commencing as private clerk "munshi" to Thomas Woodforde, Registrar of the Appellate Court at Murshidabad, whose distant nephew, also a Magistrate, later made a living off the spurious Maha Nirvana Tantra under the pseudonym Arthur Avalon. In 1815, Raja Ram Mohan Roy formed "Atmiya Sabhan", and spent many years at Rangpur and elsewhere with Digby, where he renewed his contacts with Hariharananda. William Carey had, by this time, settled at Serampore and the trio renewed their association with one another. William Carey was also aligned with the English Company, then headquartered at Fort William, and his religious and political ambitions were increasingly intertwined.

The East India Company was taking money from India at a rate of three million pounds a year in 1838. Ram Mohan Roy estimated how much money was being driven out of India and where it was headed towards. He predicted that around half of the total revenue collected in India was sent out to England, leaving India to pay taxes with the remaining money.

### **Social reforms of Raja Ram Mohan Roy**

Roy demanded property inheritance rights for women and, in 1828, set up the Brahma Sabha, which was a movement of reformist Bengali's formed to fight against social evils.

Roy's political background influenced his social and religious approach to reforms of Hinduism. He wrote: "The present system of Hindus is not well calculated to promote their political interests.... It is necessary that some change should take place in their religion, at least for the sake of their political advantage and social comfort."

Rammohan Roy's experience working with the British government taught him that Hindu traditions were often not respected or considered to be credible by Western standards; this affected his religious reforms. He wanted to legitimize Hindu traditions to his European acquaintances by proving that the "superstitious practices which deform the Hindu religion have nothing to do with the pure spirit of its dictates!" The "superstitious practices" to which Rammohan Roy objected included sati, caste rigidity, polygamy and child marriages. These practices were often the reasons British officials claimed moral superiority over the Indian nation. Ram Mohan Roy's ideas of religion sought to create a fair and just society by implementing humanitarian practices similar to Christian ideals and thus legitimize Hinduism in the modern world.

### **DAYANAND SARASWATI**

Dayanand Saraswati was an important Hindu religious leader of his time. He is well known as the founder of the Arya Samaj, a Hindu reform movement of the Vedic tradition. He was a profound scholar of the Vedic lore and Sanskrit language. He was the first to give the call for *Swarajya* as "India for Indians" – in 1876, later taken up by Lokmanya Tilak. Denouncing the idolatry and ritualistic worship prevalent in Hinduism at the time, he worked towards reviving Vedic ideologies. Subsequently the philosopher and President of India, S. Radhakrishnan, called him one of the "makers of Modern India," as did Sri Aurobindo.

One of his notable disciples was Shyamji Krishna Varma, who founded India House in London and guided other revolutionaries. Others who were influenced by and followed him included Madam Cama, Pandit Guru Dutt Vidyarthi, Vinayak Damodar Savarkar, Lala Hardayal, Madan Lal Dhingra, Ram Prasad Bismil, Bhagat Singh, Mahadev Govind Ranade, Swami Shradhanand, Mahatma Hansraj, Lala Lajpat Rai and others. One of his most influential works is the book *Satyarth Prakash*, which contributed to the Indian independence movement. He was a sanyasi (ascetic) from boyhood, and a scholar, who believed in the infallible authority of the Vedas.

Maharshi Dayananda advocated the doctrine of Karma (Karmasiddhanta in Hinduism) and Reincarnation (Punarjanma in Hinduism). He emphasized the Vedic ideals of brahmacharya (celibacy) and devotion to God. The Theosophical Society and the Arya Samaj were united from 1878 to 1882, becoming the Theosophical Society of the Arya Samaj. Among Maharshi Dayananda's contributions are his promoting of

the equal rights for women, such as the right to education and reading of Indian scriptures, and his intuitive commentary on the Vedas from Vedic Sanskrit in Sanskrit as well as Hindi so that the common man might be able to read them. Dayanand was the first to give the word of Swadeshi long before Mahatma Gandhi.

### **Early Life:**

Dayanand Saraswati was born on 10, February, 1824 in Tankara, near Morvi in the Kathiawad region (now Rajkot district of Gujarat). His original name was Mool Shankar. His father's name was Karshanji Lalji Tiwari and mother's name was Yashodabai. Theirs was a Brahmin family. A tax collector, his father was a rich, prosperous and influential person. He was the head of an eminent Brahmin family of the village. When Mool Shankar was eight years old, Yajnopavita Sanskara, or the investiture with thread of the "twice-born" were performed. His father was a follower of Shiva and taught Dayanand Saraswati the ways to impress the Lord. Dayanand was also told the importance of keeping fasts. On the occasion of Shivratri, Dayanand had to sit awake the whole night in obedience to Lord Shiva. One such night, he saw a mouse eating the offerings to the God and running over the idol's body. After seeing this, he questioned himself, if the God could not defend himself against a little mouse then how could he be the savior of the massive world.

Since he was born under Mul Nakshatra, he was named "Moolshankar", and led a comfortable early life, studying Sanskrit, the Vedas and other religious texts to prepare himself for a future as a Hindu priest.

The deaths of his younger sister and his uncle from cholera caused Dayananda to ponder the meaning of life and death and he started asking questions which worried his parents. He was to be married in his early teens, as was common in nineteenth-century India, but he decided marriage was not for him and in 1846 ran away from home.

Dayananda Sarasvati spent nearly twenty-five years, from 1845 to 1869, as a wandering ascetic, searching for religious truth. An ascetic is someone who gives up material goods and lives a life of self-denial, devoted to spiritual matters. He lived in jungles, in retreats in the Himalayan Mountains, and at a number of pilgrimage sites in northern India. During these years Dayananda Sarasvati practiced various forms of

yoga. He became a disciple, or follower, of a well-known religious teacher, Virajanand Dandeesha (sometimes spelled Birajananda). Virajanand believed that Hinduism had strayed from its historical roots and that many of its practices had become impure. Dayananda Sarasvati promised Virajanand that he would devote his life to restoring the rightful place of the Vedas in the Hindu faith.

Swami Dayananda's creations, the Arya Samaj, unequivocally condemns practices of different religions and communities, such as idol worship, animal sacrifice, ancestor worship, pilgrimages, priest craft, offerings made in temples, the caste system, untouchability, child marriages, meat eating and discrimination against women on the grounds that all these lacked original Hinduism. The Arya Samaj discourages dogma and symbolism and encourages skepticism in beliefs that run contrary to common sense and logic. To many people, the Arya Samaj aims to be a "universal society" based on the authority of the Vedas. However, in popular culture, it is considered a short cut way of getting married for runaway lovers. Marriage certificate issued by Arya samaj is valid for 60 days after which it needs to be ratified by the concerned Registrar of marriages which, in turn, issues the formal certificate of marriage.

However, Swami Dayananand showed extreme rationalism and paradoxically made many assumptions while interpreting the Veda. He also partially accepted the authority of the Shastras and the commentaries of Sayana.

The Shastras, much like the Vedas according to the Sanatana dharma, are correct because of the yogaja pramana of the rishis. The gods cannot either be discovered by the senses or by reason.

## 11. Explain the Victorian Origin of social work?

The social changes during the Victorian era were wide-ranging and fundamental, leaving their mark not only upon the United Kingdom but upon much of the world which was under Britain's influence during the 19th century. There were two main sources of social security in Victorian England: The parish and the Friendly Societies. The parish system is the one Dickens concentrated on but it was in fact the Friendly Societies that were more important. We still have many of the Friendly Societies with us to this day.

In the period between the fall of the Roman Empire and the enactment of the first Elizabethan Poor Law in 1601 philanthropy was characterized by various hierarchical relationships within the feudal structure. Help for others was pre - eminently a matter of royal contributions, but was also greatly supplemented by personal charity on the part of the wealthy. Religion and concerns about life after death drove many to charitable works. Churches continually increased their position in society and began to take a prominent role in philanthropic endeavours. Over time the church's role evolved, becoming one of the main instruments of charitable actions. A wide range of personal motivations contributed to philanthropic participation, as helping others was seen as emotionally and socially stimulating. While much was accomplished in this period, charity was often erratic and did not always fully meet the needs of the recipients. Philanthropy can be defined as the provision of financial, material, and ideal resources for cultural, social, and educational institutions. During the course the 19th century these aims increasingly came to fruition through foundations, limited dividend companies, membership organizations, or by bequests and donations, and were generally facilitated by middle to upper class people. Charity organization movements were one of the key characteristics of Victorian era philanthropists. With the emergence of nation states prior to and during this period, poverty and social welfare gradually became embodied in law. State advocated reform was often frenzied, highly bureaucratic, and humiliating to the poor who received aid. However, as the duties of governments increased, aid societies and philanthropists

also expanded their organizational efforts. Civil and religious structures for taking care of the poor began to mix, resulting in a more bureaucratic and regimented approach to philanthropy. Social sciences began to be consulted more as philanthropists and the state sought to identify and subdivide social problems, and to obtain information on specific needs that would remedy the identified problems. The inclusion of social science in social welfare organizations helped to make philanthropic endeavours more efficient. Thus, the beginning of Social work during Victorian period.