

SYLLABUS

Introduction to Social Work Concept

Charity and Voluntary Action, Social Movement and Social Reform, Social Network, Social Service, Social Defense, Social Security and Social Welfare, Social Justice and Social Policy, History of Social Work in the UK, History of Social Work in United States, Social Work Education, Rise of Professional Organization, Current Trends and Practices, Society and Classification of Society, Community and Associations Institutions, Primary Group and Secondary Group

Evolution of Social Work Tradition and Education in India

Social Reform in Medieval Period, Gandhian Ideology and Sarvodya Movement, Interface between Voluntary and Professional Social Work, Social Work Education in India

Professional Social Work:

Scientific Base of Social Work, Functions of Social Work, Goal of Social Work, Spirituality and Social Work, Generic Values of Social Work, Profession: A Response to Human Needs, Social Change for Humanisation as the Goal

Social Services and Social Welfare Programmes in Five Year Plans

Trends in Social Welfare, Inequality and Participation, Planning Systems and Social Welfare from First to Twelve Plan

Voluntary Action and Social Work in India

Definition and Nature of Voluntary Action, Area of Intervention and Implication of Voluntary Action Voluntary Service in India, Government and Voluntary Action

Social Work Ethics in Indian Context

Ethics – An Introduction, Need for Ethical Behaviour in Social Work, Purpose of a Code of Ethics

Evolution of Human Society, Social Process and Social Change, Society and Culture:

Evolution of Human Society, Society as a System of Relationship, Socialization, Social Interaction, Forms of Social Interaction, Types of Conflict, Social Control, Concept and Definition of Social Change, Concept of Social Progress and Social Development, Marriage and Family, Social Stratification, The State of Social Institution, Different Stages of Human Development

Theories of Personality

Determinants of Personality, Theories of Personality, Psychosexual Development: Freudian Concept, Basic Psychological Concepts in Human Behaviour, Relevance of Psychology in Social Work Practice

Suggested Readings:

1. Charles H. Zastrow, Introduction to Social Work and Social Welfare: Empowering People, Cengage Learning
2. David Howe, A Brief Introduction to Social Work Theory, Palgrave Macmillan
3. O. William Farley, Scott W. Boyle, Larry Lorenzo Smith, Introduction to Social Work, Allyn & Bacon

CHAPTER 1

SOCIAL WORK CONCEPTS

STRUCTURE

- Learning objectives
- Charity, voluntary action
- Social movement and social reform
- Social network
- Social service, social Defense, social security and social welfare
- Social justice and social policy
- Review questions

LEARNING OBJECTIVES

Through the end of this chapter, you should be able to:

- Know the meaning of several concepts such as charity, voluntary action, social reform, social movements, and social network.
- Know the meaning of several concepts such as social service, social welfare, social work, social policy, social justice, social security and social protection;

Social work is relatively a newer and socially less recognized profession, mainly because of its inability to demonstrate the ready visibility of results that follow from its practice. The mainly significant cause behind this inability is the use of social relationships as the major medium of professional practice/help which through their very nature are intangible. The major concern of this practice/help with changing personality structure of people and social structure and system in society both of which again are not distinctly visible. Because of the nascent growth of the profession, there is a lot of confusion in respect of several conditions which are used while teaching in class-room, doing research in social work and practicing the profession with people in need in society. Since effective professional practice demands clarity in conditions of the varied types of concepts used, it becomes obligatory to

clarify and describe them and point out the distinction flanked by similar concepts used in social work or the same concepts used in other social sciences like Sociology and Psychology from which social work has heavily borrowed. Some of the noteworthy concepts dealt with here are: charity, shramdan, social action, social protection, social justice, social movement, social network, social policy, social reform, social security, social services, social welfare, and social work.

CHARITY, VOLUNTARY ACTION

Charity

Quite often charity, particularly the giving of alms, is also measured social work, which is not correct. The term charity as defined in the Webster's Encyclopedic Unabridged Dictionary refers to "charitable actions, as alms giving or performing other benevolent actions of any sort for the needy with no expectation of material reward".

Mainly of the organized religions all in excess of the world have advocated charity as a great virtue which their follower's necessity possesses. Reinforcing this, Mujeeb writes: "Every religion enjoins charity, and some shapes of charity are an essential element in the practice of all religions". The Hindu religion sanctifies charity. The earliest reference to charity can be traced in the Rig Veda, the oldest, wherein the god Rudra is highly praised for giving several gifts. Encouraging charity it mentions: "May the one who provides shine mainly". All the Hindu scriptures unequivocally advocate the virtue of charity which necessity be unfailingly practiced through every householder. Charity has been glorified as an exercise in spirituality and socially sanctioned as a duty to be performed through every Hindu to pay the Rinas (varied types of debts which every Hindu owes). Though, it has also been cautioned that charity should be given to a person who deserves it. The Atri Samhita clearly mentions that an undeserving person, who accepts help, commits theft and the persons who help him/ she abets the theft. Usually, men including Brahmins (scholars seriously devoted to studies) and disabled were

measured to be the eligible persons. The Old Testament has laid a great stress on charity. Jews have been enjoined upon to obey God and to care for the needy. Love for the neighbors has been advocated as a significant duty in Judaism.

Christianity advocates brotherly through love. "Suppose that a man has the worldly goods he needs, and sees his brother go in want, if he steals his heart against his brother, how can we say that the love of God dwells in him." Jesus Christ himself said: "I was hungry and you gave me food; thirsty and you gave me drink; I was stranger and you brought me home; naked and you clothed me, sick and you cared for me, and a prisoner and you came to me Consider me, when you did it to one of the least of my brethren, you did it to me."

In Islam, charity has been depicted as equivalent to prayer, Mujeeb writes: "As every Muslim necessity pray, he necessity also, if he possessed the prescribed minimum of property, pay a contribution to the public treasury (bait al mal). Separately from obligatory payments, generosity and hospitality, feeding of the hungry and provision of amenities for travelers have been imposed on the Muslim as obligations that are approximately as binding as any religious injunction." On special occasions Muslims distribute sweets, fruits, and even money in the middle of their friends, relatives, and poor. The giving of alms is one of the five vital tenets of Islam; and Waqf, dedication of property for purposes of charity, is a significant part of Muslim law. Zuckat, Fitrah, Sadqua, or Khairat are noteworthy concepts of Islam related to charity. Under Zuckat every pious Muslim is required to spend one fortieth of his annual income on charity. It is the God's portion. Under Fitrah, those who possess gold, jewellery, home or any type of valuable assets are required to pay 2.5% of their savings which is distributed in the middle of poor and needy. In addition, each family is required to distribute 3.5 kg wheat for each of its member in the middle of indigent. Sadqa or Khairat is the alms which every one can provide just as to his/ her wish or desire. Even on significant ceremonies like Aqiqah (hair shaving of child for the first time) a devout Muslim necessity sacrifice one goat in case of a girl or two goats in case of a boy and divide the meat thereof into three parts and distribute one part in the

middle of poor and one part in the middle of relatives, retaining only one part to be consumed through family members. Even the sale proceeds of skins of goat(s) and cash or silver equal to the weight of hair of the child should be distributed in the middle of poor.

Zorostrians, the followers of Zarathrushttra and commonly recognized as Parsis in India, consider in “Ushta Ahmai Yehmai Ushta Kehmaichit” (Gatha Ushtavaiti) which means “Happiness unto him, who renders Happiness unto others.” Panchayats and Anjamans of Parsis as also Parsi trusts have done a commendable work in the region of helping the poor and needy. Sikh history is replete with innumerable examples of voluntary service to the whole humanity, irrespective of any sect or cult for God’s pleasure or divine grace. Guru Nanak Dev has clearly said: “He, who serves others in the world, gutted a seat in the court of God.” Guru Govind Singh issued an edict vide which every Sikh is required to part with one - tenth of his income in favor of his community. Buddhism and Jainism both have advocated compassion for the poor and needy where from emanates all type of charity.

Charity whether in cash or type, is dissimilar from social work in the sense that the former results in temporary relief and creates the recipient dependent on the donor whereas the latter though having its roots in charity, develops the capability for self-help in the middle of people either through rendering service to them or through introducing required changes in the obstructive and depriving social system.

Voluntary Action

Compassion towards suffering brethren is an inherent part of human nature. It is an innate human urge. It is because of this vital impulse that people have always come forward on their own will and accord to give help to persons in distress .If we look at dissimilar types of needs of people, we clearly discover that these needs can be broadly categorized as physical, psychological, social, and spiritual. People do not want their bare survival only but they also want love, affection, autonomy, respect, recognition, self-

actualization and above all, moral and spiritual development for which they take recourse to sharing of charity and provision of varied types of help. Usually it is out of their natural feeling of altruism, devotion and dedication to serve the whole mankind or at least the members of their own society that people extend their helping hand to the needy, not necessarily with absolute selflessness (quite often it is because of their desire to go to heaven after death or to get rid of the cycle of birth, death and rebirth through attaining salvation through charity or other shapes of help to the oppressed and suppressed in society that people involve themselves in voluntary action). Though, they usually do not expect any tangible material returns for the charity which they provide, or help they give or services they render. Voluntary action is that action which is done through people voluntarily – on their own will and accord, out of natural feeling of compassion and concern for well-being of others without expecting any type of tangible material gains in lieu of the work done due to their own wish and desire. In other words, it is direct or indirect help or service which people individually or collectively give out of their feeling of compassion to assist others, especially those who are the victims of poverty, ill-health, idleness, illiteracy, suppression, oppression, abuse, use, etc. Voluntary action is mainly characterized through:

- Innate urge to help others and promote their wellbeing in all possible methods-not necessarily monetarily.
- Absence of any type of expectation for any material gains in lieu of the help given.
- Sense of social concern and orientation of helping others in need.
- Faith in the highest virtue of service to humanity.
- Belief in the primacy of one's duty in excess of one's rights.

There is though, another side of human nature. Human beings through their nature are self-seeking also. In the present age of individualism, materialism, and hedonism, this self-serving tendency has also increased. This has adversely affected the voluntarism and voluntary action. People today want to know at the very outset as to what is the benefit that will accrue to them out of any thing that they do or any programme or action in which they

take part. Though, despite all this, there are still people who give voluntary help. In the changed context, so, the definition of voluntary action has to be reviewed to contain all such expectations of people such as the payment of traveling and daily allowance to meet their travel expenses and a modest/token honorarium to enable them to meet their vital survival needs.

There may be a number of sources which may reinforce voluntarism .For instance; some moral/religious discourse may strengthen the motivation to give voluntary service. Likewise, the exemplary acts of some philanthropist / charitable organization may intensify the feeling to help the suffering humanity .In the same manner some gruesome incident or tragedy may generate the feeling to do something for the victims. Morals taught through parents / teachers/seers and other role models may also motivate a person to engage in some type of altruistic actions. Development of the spirituality due to realization of the mortality of this physical world and eternity of its Creator, may make a desire to undergo sacrifice and renounce material possessions and for promoting the well-being of others.

SOCIAL MOVEMENT AND SOCIAL REFORM

Social Movement

In the present era of democracy which guarantees freedom to people to bring in relation to the improvement in their life to lead it in a free, decent and dignified manner through doing anything which is legally permissible and socially desirable, people create a wide diversity of efforts, individually as well as collectively. In other words, in a democratic set-up, movements are very common and natural. Though, the term social movement is usually used differently through dissimilar social activist, political scientists, sociologists, etc. Diani goes to the extent of saying: “Even an implicit, “empirical” agreement in relation to the use of the term is largely missing”.

The term social movement “covers several shapes of communal action aimed at social reorganization.” In general, social movements are not highly institutionalized and arise from spontaneous social protest directed at specific

or widespread grievances. In the words of Paul Wilkinson “A social movement is a deliberate communal endeavour to promote change in any direction and through any means, not excluding violence, illegality, revolution, or withdrawal into ‘utopian’ community A social movement necessarily evinces a minimal degree of organization though this may range from a loose informal or partial stage of organization to the highly institutionalized or bureaucratized movement and the corporate group.... A social movement’s commitment to change and the cause d’etre of its organization are founded upon the conscious volition, normative commitment to the movement’s aims or beliefs, and active participation on the part of followers or members.” Just as to Mc Adam et al. cited: “The term ‘social movements’ refers to a diverse spectrum of communal social and political phenomena, as heterogeneous as revolutions, religious sects, political organizations or single-issue campaigns, or anti-colonial resistance and resistance against inroads through alleged ‘outsiders’.”

In the words of Madden: “A social movement is an organized effort through a number of people united through a shared belief to effect or resist changes in the existing social order through non-institution zed means”. Just as to Fuchs and Linkenbach, “A social movement takes the shapes of communal self organization for the attainment of social recognition and the assertion of rights or existential interests hitherto denied to a group or category of people. It engages in resistance against the threat or a group’s or category of people’s rights and basis of subsistence.” We may describe social movement here as any deliberate and communal action done through people without any recognized institutional structure to bring in relation to the changes in society which they think are desirable and required for enabling them to lead a decent and dignified life in accordance with their commonly cherished normative standards.

The salient characteristics of a social movement are:

- Subsistence of some sort of discontentment from the existing social structure and system or need for protecting and promoting the therefore distant neglected interests or fascination for introducing some innovations or desire to get recognition for a separate social identity

which people might have enjoyed for extensive time and which they may feel is in danger.

- Awareness of and commitment and devotion to the common cause and some type of organization for launching communal action through mobilization of like-minded people's efforts.
- Initiation of one or the other type of commonly agreed upon action just as to some formulated or chalked out plan as per decided programme schedule.
- Some type of reference to thoughts of autonomy, equity, human dignity, human rights, social recognition, removal of social evils, etc.
- Varied types of manifestations such as revolt, rebellion, reform, or revolution and employment of method likes protest, demonstration, strike, gherao, bunds, etc.
- Unstable and transitory nature and non-visibility of any separate point of beginning or termination of social movement.

There may be a multiplicity of factors due to which a movement may start. There may be some evils like Sati, unsociability, dowry, deforestation, child labour, bonded labour, etc. that may act as a source of generation of discontentment from the existing situation. There may be some dominant groups / sections of people such as organized groups of criminals, mafia dons etc. which may be abusing or exploiting people and subjecting them to unnecessary harassment. There may be some religion/ sect which may be passing derogatory remarks against or trying to subjugate some other religion/sect, usually in minority. There may be some ideology that may be against the vital tenets of democracy --- the mainly widely cherished system of governance in contemporary society or against the widely accepted values and norms. There may be some dominant culture that may openly condemn some other dissimilar culture(s) and may try to endanger their vital subsistence. There may be the followers of a scrupulous religion or culture which may in a very subtle manner try to change their original nature or culture. There may be some issue of current interest related to empowerment of people or sustainable development or preservation of separate cultural identity, promotion of unity

and solidarity in the middle of people and strengthening of social integration or inculcation of patriotism or protection of interests of their region which people may think to be of vital importance for their decent and dignified living.

Though, it has always to be borne in mind that spread of education and rapid advancements in science and technology, particularly --- information technology, have accelerated the emergence of social movements in dissimilar regions which are important for leading life with decency, respect and freedom. All social movements motivate their participants to actively engage themselves in the correct analysis and interpretation of situation – how it promotes or thwarts their common communal interests and what type of actions including establishment of an organization are required to be undertaken for their furtherance in the best possible manner so that the future may be as they visualize it to be. Social movement may not necessarily succeed but those who are involved in it create their best possible efforts to achieve the stipulated objectives. Though, once they succeed in attaining the desired results, they terminate, paving the method for other movements to emerge which may be relevant for the existing needs of society. It is sure that the social movements will continue to remain until such political, economic, educational, and social institutions are created as may guarantee the promotion of development of right type of humans. Social movements are not able to radically overhaul the whole social fabric, nor do they permit the exploitative and abusive social systems to continue in their traditional form. Then, as observed through T.K. Oommen, social movements, “give the stage for confluence flanked by the old and new values and structures.”

Social movements are highly important for social work because they bring in relation to the desired change in the social structure, eradicate social evils, and prevent abuse and use, and all these are the prime concerns of social work.

Social Reform

In every society cultural degeneration sets in of some point of time,

particularly when its followers forget the vital purpose behind varied types of customs and traditions. They continue to religiously observe several rites and rituals associated with them, mainly because their forefathers have been performing them. Consequently, they develop varied types of social evils which hamper the personality development and obstruct effective social functioning. For instance, in India the open 'Varna' system degenerated into closed caste system which further deteriorated into unsociability, unseeability, and even inapproachability.

When social evils start manifesting themselves on a very big scale and become fairly widespread, some enlightened people start giving a serious thought to them and devising events to get rid of them; and it is at this juncture that social reform begins. The term 'reform', just as to Webster's Encyclopedic Unabridged Dictionary means "the improvement or amendment of what is wrong, corrupt, unsatisfactory, etc". Social reform therefore, broadly speaking, refers to eradication of immoral, unhealthy, corrupt and wrong practices which thwart human and social development. Just as to M.S. Gore, "Social reform involves a deliberate effort to bring in relation to the change in social attitudes, culturally defined role expectations and actual patterns of behaviour of people in a desired direction through procedures of persuasion and public education."

We may describe here social reform as the deliberately made communal and non- violent efforts made through likeminded people who commonly consider and feel that sure practices prevalent in their society are obstructing social progress and retarding human development, which aim at eradicating them only without radically overhauling the whole social system which they, on the whole, consider to be satisfactory. Major features of social reform are:

- Subsistence of some social evil impeding proper human growth and social development.
- Communal and focused efforts deliberately made through people to mitigate and eradicate social evil.
- Overall satisfaction with the usually prevailing situations in society and subsistence of belief that the overall system is not to be overthrown.

- Employment of non-violent methods and means to bring in relation to the desired changes in the region in which evil practices exist and use of such events like persuasion, conscientisation, change of heart, etc. as may lead to eradication of existing evils.

It will be proper here to understand the similarities as well as differences flanked by social reform and revolt. The mainly striking similarities are: 1) In case of both of them dissatisfaction with the existing circumstances in society is noticeable. 2) Both of them try to bring in relation to the desired changes in societal circumstances so that human and social development may be promoted. 3) In case of reform as well as revolt, initiators/leaders appeal to the inactive/sleeping members of the community to wake up, accord legitimacy and join their cause. 4) Both of them may, if necessary, create use of violent means and method. As for the differences flanked by the two, relatively more noteworthy are: 1) Social reformers are more or less satisfied with the overall circumstances that exist in society and their discontentment remnants confined only up to sure specific regions of social life; on the contrary, in case of revolt, there is usually marked dissatisfaction with the existing social structure and system and vital values which regulate them, and people who take the lead want to prepare and organize people to overthrow them. 2) While social reformers approach and power the powers- that- be to formulate such policies and enact such laws as may lead to introduction of desired changes in sure regions of social life which they consider to be undesirable and to exert baneful effects on personal and social development, revolutionaries want to radically overhaul, and if possible, even to overthrow, in some cases, the existing social structure and system which in their opinion is basically degenerated, not necessarily always through bloodshed..

Study of social reform is significant for professional social workers because they are concerned with improving the social functioning of people and introducing desired changes in social structure and system; and both these objectives cannot be attained till varied types of social evils and unhealthy and undesirable usages and practices continue to exist in society. Social workers usually, because of their vital faith in non-revolutionary approach to be

adopted for introducing desired changes in society, want to bring in relation to the approximately social changes, to begin with, through doing absent with varied types of social evils like dowry, Sati, Purdah, child labour, bonded labour, etc. through social reforms.

SOCIAL NETWORK

The term network usually denotes any net like combination of filaments, rows, veins, passages or the like. In the words of Scott: "A social network is any articulated pattern of connection in the social dealings of individuals, groups and other collectivities" The origin of the term may be traced back to 1930s when several social scientists started using the conditions like 'web' , 'fabric', etc in the context of society. Basically borrowed from textiles, these metaphors were used to indicate the interweaving and interlocking nature and character of social relationships which people in society are forced to establish in order to satisfy their varied types of needs physical, psychological, social, and spiritual. These words were initially used through Radcliff Brown in Anthropology and Jacob L. Moreno in Social Psychology. It was Moreno who propounded the thought of depicting a social network with the help of a diagram described 'Sociogram'. It was in the 1950s that a separate methodology of social network came into being. It was George Homan who in the year 1951 formalized the network metaphor. The vital thought underlying the network analysis is the interconnection of dissimilar points through rows, and the pattern of rows which connect these points can be mathematically processed.

In Social Work the term 'network' is used in a specific sense to refer to an interconnection or web or fabric of several like minded voluntary organizations(VO)/ community based organizations(CBO)/ non-government organizations (NGO) occupied in the pursuit of similar objectives, created with a view to working jointly in a coordinated and effective manner. In the contemporary social set up in which the state is slowly withdrawing from the social sector, leaving it primarily to the voluntary organizations to work, there has been a mushroom growth in their numbers; and several of them singly are quite weak; and it has become essential now that social networks are created

to augment their effectiveness through their webbed subsistence and coordinated functioning. Significant features of social network as used in the Social Work are as under:

- Like-minded NGOs/VOs/CBOs working in a scrupulous field in specified regions which may be as limited as a town/city or as broad as the whole world, come jointly to constitute a network of their own.
- These NGOs/VOs/CBOs agree to work for sure well specified issues or concerns.
- These NGOs/VOs/CBOs form social network to protect and promote their common interests and thereby to strengthen them through mutual reinforcement.
- These NGOs/VOs/CBOs agree to abide through and observe a commonly agreed code of conduct.
- These NGOs/VOs/CBOs contribute to make a finance to enable their social network to function.
- Social networks undertake a wide diversity of programmes and behaviors and perform a multiplicity of functions to protect and promote the genuine interests of member NGOs/VOs/CBOs with special reference to the commonly cherished concerns.
- These NGOs/VOs/CBOs agree to abide through a commonly evolved and agreed upon code of conduct while performing their functions as also while relating to other partners of the social network or to other NGOs/VOs/CBOs or government departments or clients or people in the community.

These social networks are highly useful for social work because they give organized platforms for mobilization of required possessions and formation of healthy public opinion and promotion of well-being of people, especially the weaker and vulnerable sections of society, help in promoting socio-economic development and assist in speedy eradication of social evils which impede human development and effective functioning of people.

SOCIAL SERVICE, SOCIAL DEFENSE, SOCIAL SECURITY, AND SOCIAL WELFARE

Social Service

Every civilized society, in order to enable its members to lead a emancipated, respectful, decent and dignified life and for that to promote proper personality development through optimum realization of their potentials – talents and abilities, creates provision for varied types of services like health, housing, education, recreation, etc. Broadly speaking, the term service means “an act of helpful action; help”. The term help never means spoon-feeding. It has been etymologically derived from Teutonic ‘helpan’ which means aid or assistance given to another through some type of reinforcement or supplementation of the other’s actions or possessions to create him/her more effective in conditions of performance of socially expected roles as a responsible member of society. Therefore social service in its broadest sense means any aid or assistance provided through society to enable its members to optimally actualize their potentials to effectively perform the roles expected/prescribed through society and to remove obstacles that come in the method of personality development or social functioning. Just as to H.M. Cassidy the term “social services” means” those organized behaviors that are primarily and directly concerned with the conservation, the protection and the improvement of human possessions”, and “comprises as social services: social assistance, social insurance, child welfare, corrections, mental hygiene, public health, education, recreation, labour protection, and housing”.

Social services therefore are those services which are envisaged and provided through society to its members to enable them to develop optimally and help them to function effectively and to lead life of decency, dignity, and liberty. These services directly benefit all the members of society, irrespective of their religion, caste, race, language, region, culture etc. The two other conditions used in literature are: public services and social welfare services. A finer distinction flanked by ‘public services’ and ‘social services’ is that the

former are envisaged and organized through the state as an institution created through society to manage its affairs, to the citizens whereas the latter are envisioned and provided through people in society as enlightened persons for promoting human and social development. Despite this fine distinction both the conditions are quite often used inter- changeably and taken as synonyms of each other.

At present when the state is slowly withdrawing from social sector leaving every thing to market forces/ corporations or corporate bodies or organizations and civil society organizations, it is more appropriate to use the term ‘social services’ as compared to public services. Social welfare services are those ‘social/public services’ which are specifically visualized and intended for weaker and vulnerable sections of society to enable them to effectively compete with other sections of society to join the mainstream. The feature characteristics of social services are as under:

- Social/public services are visualized and organized through society/state.
- These services directly benefit all sections of society.
- These services have a very wide scope including every thing that has a direct bearing on the excellence of life of people.
- These services aim at promoting human and social development, protecting human rights of people and creating a sense of duty in the middle of them towards society.

Social services are very significant for social work because –

- Social work is concerned with promoting human and social development
- Social work seeks to enhance effective social functioning and make new social institutions which are required and vary the existing institutions in order that people may optimally realize their potentials and effectively contribute their mite towards society’s proper functioning.
- Social work aims at promoting ‘sustainable’ development through conserving and developing environment so that enough possessions

may be left for future generations also to enable them to lead proper life.

Social Protection

In the present age of corrections in which reformatory theory of punishment is being strongly advocated mainly on the ground that 'criminals are not born but are made' through adverse and oppressive social circumstances that prevail in a social system. A concern for the protection of society as also for promoting the interests of offender as a human person belonging to a civilized society is being widely shown too. The term 'social protection' has both narrow and broad connotations. In its narrow sense, it remains confined to the treatment and welfare of persons coming in disagreement with law. In its broad meaning, it comprises within its ambit the whole gamut of preventive, therapeutic, and rehabilitative services to control deviance in general and crime in scrupulous in the society.

The aim of social protection is to protect society from the varied types of deviance resulting into widespread social disorganization which seriously disrupts the effective functioning of society. In the absence of any well - thought out policy and planned programme of social protection, the vital objective of any society to ensure happy and peaceful living to all its members is seriously hampered. Therefore social protection is a planned deliberate and organized effort made through society to defend itself against the onslaught of disruptive forces which endanger its law and order and thereby impede its socio-economic development. With rising incidence of acts of people in violation of the prevalent laws of society, it has become essential to formulate policies and plans and organize programmes which may help in preventing the illegal behaviors and treat and rehabilitate the offenders in order that they themselves may be able to lead decent and dignified life and may contribute their best towards effective functioning of society.

Social protection consists of events relating to prevention and control of juvenile delinquency and crime, welfare services in prisons, after - care

services for discharged prisoners, probation services, suppression of immoral traffic, prevention of beggary and rehabilitation of beggars, prevention, and control of drug abuse and alcoholism and treatment and rehabilitation of drug addicts and alcoholics. Correctional services which are part of social defense programmes are a significant field of social work practice. Social workers are working as care workers, probation officers, managers of juvenile cadres.

Social Security

Security i.e., freedom from danger or risk is one of the accepted needs of people. Every person wants protection against any type of unforeseen event which may endanger his/her safety and threaten the stability of his/her income; and this security has been guaranteed to people through varied types of institutions which have been fast changing. Initially, this security was being provided through the institution of family and occupational guilds, and more so through the joint family system and caste in India; but in course of time these vital social institutions started disintegrating. It was realized through enlightened people that some deliberate efforts were required to be made at the stage of society to ensure security to its people.

It was for the first time in 1935 in England, that a pioneer Sir William Beveridge came forward with the thought of 'social security' as means of freedom against five great giants: want, disease, ignorance, idleness, and squalor. Since then social security has become very widely used in social science literature. In contemporary society, social security has become very significant because

- The traditional social institutions like joint family, caste, occupational guilds, etc. are not able to give the needed security.
- There has been a revolution in science and technology leading to the emergence of global village and promotion of tendency in the middle of people to regularly move, and even migrate from one part of the world to another, frequent occurrence of accidents, even those which

are fatal, and exposure to varied types of diseases including occupational diseases. All these expose people to varied risks.

- There has been a sea change in values and orientations of people – from collectivism to individualism, from spiritualism to materialism, and so on. Hence, people today lack in vital human sensitivity and concern for others, and are bothered only in relation to them or at best their family members' or closely related person's needs.
- There is a sizeable section of society which is unlettered, unemployed, and poor leading a subhuman and insecure life.

Defining social security for the first time Sir William Beveridge expressed the view: “The term ‘social security’ is used to denote the security of an income to take the place of earnings when they are interrupted through unemployment, sickness or accident, to give loss of support through the death of another person, and to meet exceptional expenditures, such as those concerned with birth, death and marriage.” The International Labour Organization defines social security “as the security that society furnishes through appropriate organization, against sure risks to which its members are exposed.” Just as to Friedlander: Through “social security” we understand a programme of protection provided through society against those contingencies of contemporary life sickness, unemployment, old age, dependence,

Industrial accidents and invalidism - against which the individual cannot be expected to, protect himself and his family through his own skill or foresight”. The National Commission on Labour in India expresses the view: “Social security envisages that the members of a community shall be protected through communal action against social risks, causing undue hardship and privation to individuals whose private possessions can seldom be adequate to meet them.” Therefore we describe social security as the communal endeavors made through people in society to protect as a matter of right their brothers and sisters against varied types of unforeseen situations described contingencies such as biological like maternity, economic such as unemployment and bio-economic like old age, which imperil their working capability and disrupt their stability of income and thereby impair their skill to

support themselves and their dependant family members with decency and dignity and which they cannot face through utilizing their own as well as dependant's possessions. Major feature characteristics of social security are:

- Social security is the security deliberately provided through creation communal efforts through people in society in an organized manner as a matter of right.
- This security protects against dissimilar types of contingencies or unforeseen situations which may confront people from cradle to grave, from birth to death.
- These contingencies may be purely biological such as maternity, or they may be purely economic such as unemployment, or they may be bio-economic such as super-annuation retirement, etc.
- These contingencies imperil the working capability of people and disrupt the stability of income and impair their skill to lead a decent and dignified life for themselves as well as dependants in the family.
- It is not possible for common people in society to effectively face the challenges thrown through these contingencies through utilizing their own as well as their dependants' private possessions.
- Communal endeavors made may or may not require the beneficiaries to contribute – may be very nominally, for the benefits which they may avail of in case of occurrence of sure specified types of contingencies.
- Social security benefits may be in the form of cash or type or both.
- Social security is both a mental state and objective fact. In order to give proper protection to people against contingencies, it is necessary that they should have confidence that benefits adequate in excellence and quantity will become accessible whenever required.

There are three major shapes of social security: 1) Social insurance, 2) Public/social assistance, and 3) Public or social services. In case of social insurance, prospective beneficiaries are required to create some contribution, may be it is very nominal for the benefits which they are given in case of occurrence of contingencies. These benefits are so decided that they may be able to cater to assumed average need. Though, in sure cases, special

exemption may be granted from the requirement of payment of contributions.

Public / social assistance may be given in cash and / or type to enable people to meet the existing actual need and to lead a minimum desirable standard of living. A subtle variation flanked by public and social assistance is that public assistance is provided through the state exchequer after assessing the existing actual need and ensuring that prospective beneficiaries fulfill sure prescribed eligibility necessities including those relating to family responsibility and observance of morality. Social assistance is provided to indigent people measured to be eligible just as to sure specified criteria through some civil society organizations to enable them to satisfy their vital minimum needs. Public/social services are made accessible through the state/society to promote human/social development. Sometime a very fine distinction is made flanked by public and social services --- the former organized and provided through the state and the latter through society through some civil society initiative.

Understanding of the concept of social security is essential for any professional social worker because he/she works for promoting human and social development, rising peoples' active participation in several types of programmes directed towards guaranteeing a minimum desirable standard of living to every one. In case people's stability of income is threatened and their capability to work is impaired, they will not be able to satisfy their own minimum needs, let alone the provision of any type of support to their family dependants and performance of social roles effectively through utilizing their own possessions.

Social Welfare

All civilized societies throughout the globe have been praying for the well being of the whole mankind. In India our sages longed for 'May all be happy' and worked for devising such institutions as could promote the welfare of all and strengthening them from time to time. Derived from 'welfare', the term 'welfare' means "the state or condition with regard to good, fortune, health,

happiness, prosperity, etc”. While expressing his views on the concept of welfare, Sugata Dasgupta has observed: “Through welfare we refer to the whole package of services, social and economic, that deal with income support, welfare provisions and social security, on the one hand, and view the whole range of social services, on the other.”

Social welfare is the people’s well-being promoted through society through a wide diversity of methods and means. Wilensky and Lebeaux describe social welfare as those formally organized and socially sponsored institutions, agencies and programs which function to maintain or improve the economic circumstances, health or inter-personal competence of some parts or all of the population. Just as to Friedlander, “ ‘Social Welfare’ is the organized system of social services and institutions, intended to aid individuals and groups to attain satisfying standards of life and health, and personal and social relationships which permit them to develop their full capacities and to promote their well-being in harmony with the needs of their families and the community.” In the opinion of Wilensky and Lebeaux: “two conceptions of social welfare seem to be dominant today: the residual and the institutional. The first holds that social welfare institutions should come into play only when the normal structures of supply, the family and market, break down. The second, in contrast, sees the welfare services as normal, “first row” functions of contemporary industrial society, the major traits which, taken jointly, distinguish social welfare structure are:

- Formal organization
- Social sponsorship and accountability
- Absence of profit motive as dominant program purpose
- Functional generalization: integrative, rather than segmental, view of human needs
- Direct focus on human consumption needs,”

“Social Welfare in a broad sense”, as conceived through Skidmore, Thackeray and Farley, “encompasses the well-being and interests of big numbers of people, including their physical, mental, emotional, spiritual and economic needs... Social welfare comprises the vital institutions and

procedures related to facing and solving social troubles.” While highlighting the aim of social welfare, Zastrow observed: “The goal of social welfare is to fulfill the social, financial, health and recreational necessities of all individuals in a society. Social welfare seeks to enhance the social functioning of all age groups, both rich and poor. When other institutions in our society such as the market economy and the family, fail at times to meet the vital needs of individuals or groups of people, then social services are needed and demanded.”

Durgabai Deshmukh, the first chairperson of Central Social Welfare Board in the country unequivocally said: “The concept of social welfare is separate from that of general social services like education, health, etc. Social welfare is dedicated work for the benefit of the weaker and more vulnerable sections of the population and would contain special services for the benefit of women, children, the physically handicapped, the mentally retarded and socially handicapped in several methods.” We may, so, describe social welfare as specifically intended system of services and institutions aimed at protecting and promoting the interests of weaker and vulnerable sections of society who left to themselves will not be in a location to maximally develop and effectively compete to enter the mainstream and to live with liberty, decency and dignity. Significant features of social welfare are:

- It is a deliberately organized system of services and institutions.
- These services and institutions specifically cater to the varied types of needs of weaker and vulnerable sections of society.
- The weakness and vulnerability of these sections may emanate not from any personal fault of people belonging to them but from dissimilar types of physical, mental, social and, moral handicaps that may encounter and adversely affect them.
- The aim of social welfare is to protect and promote the interests of these sections to enable them to optimally realize whatever potentials, talents, abilities they may have to carve out a dignified place for themselves in society, and to effectively discharge the duties and responsibilities of positions which they happen to inhabit.

SOCIAL JUSTICE AND SOCIAL POLICY

Social Justice

The term justice eludes any precise definition. Dias rightly says: The term justice is too vast to be encompassed through one mind. Krishnamurthy has also been of the view: “In spite of best efforts, it has not been possible to clearly describe justice. Though every society throughout human history has had some arrangement for administering justice but its nature and form as also the methods and manners of administration have been varied, depending upon the values and norms that have prevailed in a scrupulous society at a scrupulous point of time. Every society develops some system for protecting and promoting the socially accepted rights of people. These systems, broadly speaking, are characterized through two types of approaches:

- Protective and
- Promotive.

Protective approach safeguards people against abuse and use, and primitive approach makes such circumstances in society as may spontaneously ensure equality, freedom, fraternity and give special opportunities to those who for some cause (s) have lagged behind and are out of the mainstream. Aristotle defines justice as “virtue of the soul distributing that which each person deserved”. Its origin, just as to Cicero, can be traced in the divine law of eternal and immutable morality. Justice makes holiness in the middle of people. Justice the attribute of God. It is the name of sure moral rules essential for promoting people’s well-being. People, so, are duty - bound to attach greater significance to justice as compared to other codes framed to govern the mundane affairs of society. Justice towards people in society has been equated with holiness toward God. It is truth in practice. Therefore justice is comprised of all virtues which ensure conventionality with the morally prescribed code of conduct. Justice, in the ultimate analysis, stands for doing absent with injustice. The term ‘justice’ is used today in two senses:

- Abstract sense, and
- Concrete sense.

In its abstract sense it refers to a code of conduct, legal as well as moral, which promotes people's welfare.

In its concrete sense, it denotes the faithful implementation of existing laws. Traditionally, justice means the virtue through which we provide to every man what is due to him /her as opposed to injury or wrong. Today it means the protection of rights which people are entitled to enjoy. Justice is the hallmark of any civilized society. Justice has to be done at all costs .Fiat Justice Ruat Coleum has been the guiding principle followed through all civilized societies. Justice is of immense social significance. It provides rise to a sense of duty and concern for others. It makes and sustains trust and confidence in the middle of people. It preserves law and order. It fosters understanding and thereby promotes harmony and integration. It strengthens unity and solidarity. It generates an atmosphere of peace and tranquility. It underscores the principle of live and let others live or peaceful coexistence. It accelerates socio-economic development, and ultimately optimizes the personal and social functioning.

Social justice, a part of the overall framework of justice, implies within its ambit the thought of 'presently sharing' and not 'equal sharing' of benefits for the purpose of creating a presently society. Miller has rightly observed: "The concept of social justice is best understood as forming one part of the broader concept of justice in general. As a special form of justice, it means what is socially presently and what is socially presently keeps on changing with time and space. Allen rightly observes. "We hear much today of social justice. I am not sure that those who use the term mainly glibly know very little what they mean through it. Some mean 'sharing' or 'redistribution' of wealth; some interpret it equality of opportunity - a misleading term since opportunity can never be equal in the middle of beings who have unequal capacities to grasp it; several, I suspect, mean simply that it is unjust that any body be more fortunate, and more intelligent than themselves, and mean that it is presently - I would rather say benevolent, that every effort should be made at least to mitigate the disparities of human inequality and that no obstacle should be offered but rather help afforded, to practicable opportunities for self improvement."

Social Justice is a dynamic term which gives sustenance to the 'Rule of Law' in a democratic society. It helps in the establishment of a presently social order through removing varied types of inequalities with the help of law and ensures freedom for optimal personality development of the individual. It has a tilt in favor of removal of structural and systemic inequalities because the vital thought underlying social justice is equalization through providing special opportunities to weaker and vulnerable sections of society who either because of being subjected to social suppression and oppression or because of being the victims of varied types of disabilities and handicaps, are prone to be misused and even abused and exploited. Left to themselves they will not be able to be the part of mainstream of society. The expression social justice, in its narrow sense, means rectification of injustice in personal dealings of people and broadly, it refers to removal of imbalances in political, economic and social life of people.

Just as to Justice Krishna Iyer, "Social justice is a generous concept which assures to every member of society a fair deal. Any remedial injury, injustice or inadequacy or disability suffered through a member for which he is not directly responsible, falls within liberal connotations of social justice." The concept of social justice is broad enough to contain within its ambit not only sharing of means, benefits, burdens, etc. throughout the society as it results from its major social institutions but also biological, social, economic and cultural development of individual in a society. Justice Krishna Iyer is absolutely correct when he says: "Social justice is no narrow legalistic nostrum but, in its spacious sweep, confronts and conquers arrogant inequity and entrenched privilege, restores repressed and oppressed men to their wholeness and through plural strategies tinged with spiritual touches, offers the only healing hope for ailing humanity."

Developing countries like India characterized through fairly widespread and serious troubles of unemployment, poverty, illiteracy, ill-health and insanitation, stand committed to promote welfare of people. Minimum needs of people necessary for their empowerment or capability structure, will have to be satisfied; and opportunities for fullest development of every one, and special opportunities for people belonging to underprivileged sections of

society not because of any fault of theirs but because of in egalitarian and unjust social system which has been assigning to them distant inferior social status in social hierarchy based on as ascription, will have to be given.

The term social justice as used here refers to adoption through society whose social system has, through a deliberately evolved invidious arrangement through which sure sections of society have been subjected to oppressions, suppressions, neglect and even rejection and forced to live a life of miseries and sufferings at an inferior stage, of such special protective, remedial, ameliorative and primitive events as may be instrumental in removing their special disabilities and enabling them to lead a decent, dignified, unfettered and respectful life characterized through equality, liberty and fraternity. The general aim of social justice is to ensure the presently and orderly functioning of society, sharing of benefits just as to entitlements contributions and needs of people and imposition of punishments just as to the severity of their deviations and damages caused to society. Specific objectives of social justice are:

- To ensure that 'Rule of Law' prevails in society.
- To guarantee 'equality of opportunity'
- To give special opportunities to weaker and vulnerable sections.
- To ensure equality of outcome.
- To prevent abuse and use of weaker and vulnerable sections.
- To preserve the religion and culture of minorities and to give freedom to pursue and propagate them without endangering public order and peace.

Wherever discrimination, abuse and use exists in the name of caste color or creed in any part of the world, some type of arrangement for social justice also exists simultaneously. Even in the mainly developed country of the world, the United States of America, a system of affirmative action in the form of special opportunities for the development of Blacks and natives exists. In India, for its system of stratification recognized as caste, special privileges have been given to Scheduled Castes and Scheduled Tribes right from the time of enforcement of Constitution of India. In course of time, they have also been

extended to socially and educationally backward communities currently recognized as 'Other Backward Classes'. Now several political parties in power --- some in states and some at the Centre, are vying with each other to extend the benefit of social justice to economically backward upper castes and Muslims in order to get some mileage in the impending elections.

Social Policy

Policy, broadly speaking, refers to a framework within which and a stated course of action through adopting which a vowed objectives are to be attained. Webster's Encyclopedic Unabridged Dictionary defines policy as "a definite course of action adopted for the sake of expediency, facility, etc..... a course of a action adopted and pursued through a government, ruler, political party, etc..... Action or procedure conforming to or measured with reference to prudence or expediency". The term social policy is quite often used loosely and imprecisely. Eyden has been of the view that "social policy is taken as including those courses of action adopted through the government which relate to the social characteristics of life, action which is deliberately intended and taken to improve the welfare of its citizens." In the words of Kulkarni, "The key word 'policy' implies adoption of a sagacious course of action in order to achieve the desired objective What is pragmatic is described policy and what is based on principles is referred to as doctrinaire." Yet at another place he writes that "the term 'social policy' has been used to denote three specific regions or characteristics, namely:

- The social objectives of state policy, including those of economic growth;
- The policy with regard to the promotion of social services as an integral part of a developing economy;
- The policy governing promotion of social welfare services as a part of development plans."

Therefore social policy means a framework within which or stated course through adopting which the state as protector and promoter of the interests of

society as also of human rights of people wants to conduct its affairs so that the goal of welfare of all may be promoted through organizing a series of services in diverse meadows of nutrition, water supply, education, health, housing, employment, recreation, etc. The salient characteristics of social policy are as under:

- Social policy is the policy of state responsible for conducting the affairs of society.
- It states the framework within which and course of action through adopting which affairs of society are to be mannered.
- It relates to people in general and concerns itself with provision of social services which in their nature are direct and general.
- It aims at promoting human and social development.

A finer distinction has to be clearly understood here flanked by social policy and social welfare policy. While social policy concerns itself with the provision of social services affecting the life and living of people in general, social welfare policy relates itself to organization of specially intended social welfare services for weaker and vulnerable sections of society to enable them to come at par with other sections. The scope of social policy is fairly wide. It comprises within its ambit all such services which have a direct bearing on the *modus Vivendi* of people in a society and varied types of related matters which may have a bearing on such services.

As observed through Kulkarni, “Modernization of society, implying adoption of science and technology, raising the national standard of living, structure up civic and political institutions to suit the changed and changing needs and troubles, and usually to work towards an open, pluralistic society of equal opportunity, could with all these elements be regarded as the pith and substance of social policy.” The vital source of social policy is the Constitution of any country and varied types of social enactments made there under because the Constitution acts like a fountainhead wherefrom flow all the directions in the light of which specific laws promoting proper human and social development are enacted.

Social policy in India has been specifically enunciated in Part IV of the

Constitution entitled as Directive Principles of State Policy. There are specific Articles like 38 and 46 which give for promotion of people's welfare within the overall framework of social justice. It is noteworthy here that there has been a drastic change in social as well as social welfare policy of the Government of India after 1991 – the year in which the policy of liberalization, privatization and globalization has been adopted as part of the Structural Adjustment Programme.

REVIEW QUESTIONS

- What is charity?
- What are the main features of voluntary action?
- What is the significance of social movement for social work?
- What is the significance of social network for social work?
- What is scope of social protection?
- What are the objectives of social justice?

CHAPTER 2

EMERGENCE OF SOCIAL WORK ABROAD

STRUCTURE

- Learning objectives
- History of social work in the united kingdom
- History of social work in the united states of America
- Social work education
- Rise of professional organizations
- Current trends and practices
- Review questions

LEARNING OBJECTIVES

After studying this chapter, you should be able to:

- Trace the history and development of Social Work as a professional discipline;
- Delve into the historical roots of Social Work profession in UK and USA;
- Get a glimpse of the current trends in professional social work.

HISTORY OF SOCIAL WORK IN THE UNITED KINGDOM

In primitive society, sometimes referred as the 'folk society', the superior family or tribe took in excess of the support of those whose needs were not satisfied in the normal method. Children deprived of parental support were taken into the houses of relatives or adopted through childless couples. Food possessions were shared in the middle of relatives and neighbors. In course of time, when the feudal system gave method to the wage economy, legislation was enacted to compel the poor to work. Whipping, imprisonment, and even death punished begging.

Role of the Church

In Europe, in the early Christian era, the folk tradition sustained and the faithful measured it a religious obligation to care for those members of the group who could not care for them. Religion provided the greatest motivation for charity. The church, especially the monasteries, became the centers for distributing food, medical aid and shelter. Alms were composed in the parish and distributed through the parish priest and other clergymen who knew the individuals and their situation.

Welfare Becomes a State Responsibility

The shift from church responsibility to government responsibility for relief is seen first in the restrictive legislation forbidding begging and vagrancy. In England flanked by 1350 and 1530, a series of laws were enacted, recognized as the “Statutes of Laborers,” intended to force the poor to work. The decreasing power of the church and the rising tendency to shift responsibility to governmental authorities gave rise in England to a series of events which culminated in the well-known Elizabethan Poor Law of 1601.

The Elizabethan Poor Law 1601

The Poor Law of 1601 was a codification of the preceding poor relief legislation. The statute represented the final form of poor law legislation in England after three generations of political, religious, and economic changes that required government action. The law distinguished three classes of the poor:

- *The able-bodied poor* were described “sturdy beggars” and were forced to work in the house of correction or workhouse. Those who refused to work in the house of correction were put in the stocks or in jail.

- *The impotent poor* were people unable to work—the sick, the old, the blind, the deaf-mute, the lame, the demented and mothers with young children. They were placed in the almshouse where they were to help within the limits of their capacities. If they had a place to live, they were given “outdoor relief” in the form of food, clothes and fuel.
- *Dependent children* were orphans and children who had been deserted through their parents or whose parents were so poor that they could not support them. Children eight years and older able to do some domestic and other work were indentured with a townsman.

The Poor Law of 1601 set the pattern of public relief under governmental responsibility for Great Britain for 300 years. It recognized the principle that the local community, namely the parish, had to organize and finance poor relief for its residents. The overseers of the poor administered the poor law in the parish. Their function was to receive the application of the poor person for relief, to investigate his or her condition, and to decide whether he or she was eligible for relief.

Power of the Elizabethan Poor Law

Though there were similar reform plans advocated in Europe; it is the Poor Law of 1601, sometimes recognized as 43 Elizabeth, which was mainly influential in the development of public welfare and social work. There are many significant principles in the English Poor Law, which continue to have a dominating power on welfare legislation four centuries later.

- The principle of the state’s responsibility for relief is universally adopted and has never been seriously questioned. It is in tune with democratic philosophy as well as with the principle of the separation of church and state.
- The principle of local responsibility for welfare enunciated in the Poor Law goes back to 1388 and is intended to discourage vagrancy. It

stipulates that “sturdy beggars” to return to their birthplaces and there seek relief.

- A third principle stipulated differential treatment of individuals just as to categories: the deserving as against the undeserving poor, children, the aged, and the sick. This principle is based on the theory that sure types of unfortunate people have a grater claim on the community than other types.
- The Poor Law also delineated family responsibility for aiding dependants. Children, grandchildren, parents, and grandparents were designated as “legally liable” relatives.

The Elizabethan Poor Law was noteworthy and progressive when it was enacted. It has served as the basis for both English and American public welfare.

The Poor Law Revisions: 1834-1909

In 1834 a Parliamentary Commission presented a report which aimed to revise the Elizabethan and post- Elizabethan Poor Laws. Upon the basis of the committee’s report legislation was enacted enunciating the following principles:

- Doctrine of least eligibility,
- Re-establishment of the workhouse test, and
- Centralization of control.

The doctrine of least eligibility meant that the condition of paupers shall in no case be as eligible as the condition of persons of the lowest class subsisting on the fruits of their own industry. In other words, no person getting aid was to be as well off. Just as to the second principle, the able-bodied poor could apply for assistance in the public workhouse, but refusal to accept the lodging and fare of the workhouse debarred them from qualifying for any aid. Outdoor relief was reduced to an absolute minimum. As per the third principle, a central power consisting of three Poor Law Commissioners had power to

consolidate and coordinate poor law services throughout the land. Parishes were no longer to be the administrative units. Flanked by 1834 and 1909 there were numerous changes in Poor Law legislation, the cumulative effect of which was to veer the whole system absent from the principles of 1834. The mainly significant changes were those that began to develop dedicated care for sure disadvantaged groups. For instance, for dependent children district schools and foster houses were provided and for the insane and feeble-minded dedicated institutions were started.

A more positive approach to the poor laws can be seen in The Poor Law Report of 1909. The report stressed curative treatment and rehabilitation rather than repression, and provision for all in the place of the selective workhouse test. If the principles of 1834 provided a 'framework of repression', those of 1909 may be termed as the 'framework of prevention'.

The Beveridge Report

In 1942, Sir William Beveridge, chairman of the Inter- Departmental Committee on Social Insurance and Allied Services, presented the Committee's Report to the government. The report accentuated four major principles:

- Every citizen to be sheltered,
- The major risks of loss of earning power -- sickness, unemployment, accident, old age, widowhood, maternity-- to be incorporated in a single insurance,
- A flat rate of contribution to be paid regardless of the contributor's income, and
- A flat rate of benefit to be paid, also without regard to income, as a right to all who qualify.

Beveridge accentuated that the underlined social philosophy of his plan was to secure the British against want and other social evils. Everyone is entitled to benefits, which contain maternity, sickness, unemployment,

industrial injury, retirement and grant for widows. The related services are Family Allowances, National Health Services and National Assistance. The Beveridge Report of 1942 takes its place as one of the great documents in English Poor Law history --- 601, 1834, 1909, and 1942. The Report became the foundation of the contemporary social welfare legislation for UK.

Beginnings of the COS Movement and Settlement House Movement

In England, where the problem of competing and overlapping social services in London had been rising in excess of the years, a group of public-spirited citizens founded in 1869 the London Charity Organization Society (COS). Octavia Hill and Samuel Barnett were two of these founders. In her work as housing reformer, Octavia Hill introduced a system of “friendly rent collects” as a method of improving slum housing. Octavia Hill communicated to the volunteer’s sure principles or laws to be followed in their behaviors, through weekly meetings and ‘Letters to Fellow Workers’. She stressed that ‘each case and each situation necessity be individualized.’ Everyone necessity be treated with respect for his or her privacy and independence. She advised her workers not to judge the tenants through their personal standards. She whispered in the value of dignity of even the mainly degraded of her tenants.

Samuel Augustus Barnett was the founder of Toynbee Hall, the first settlement house, in which wealthy Oxford students “settled” in an effort to improve living circumstances in the slums of White chapel. The vital thought was to bring the educated in get in touch with the poor for their mutual benefit. Realization had dawned on the Christian Socialists that mere sharing of charity does not solve troubles. In order to better understand the situation of poverty and underdevelopment, one needed to live with the poor and listen to their troubles. After outlining the beginnings in England, we shall now see the growth and spread of the social work profession in the United States.

HISTORY OF SOCIAL WORK IN THE UNITED STATES OF AMERICA

The English Poor Law legislation's and related growths provided the background for the development of American systems of relief. The colonists from England, who came in the early and mid-seventeenth century, brought with them English laws, customs, institutions and thoughts and implanted them in America.

Three Social Movements

Throughout the last half of the 19th century, the US experienced an augment in social troubles as a result of rapid industrialization, urbanization, and immigration, jointly with the huge growth of the population. In response to these troubles, three social movements began that shaped the basis for the development of the social work profession:

- The Charity Organization Societies (COS) movement, which began in 1877 in Buffalo, New York;
- The Settlement House movement, which began in 1886 in New York City; and
- The Child Welfare movement, which was a result of many loosely related growths, notably the Children's Aid Society and the Society for the Prevention of Cruelty to Children, which began in New York City in 1853 and 1875, respectively.

Let us look at these movements in more detail as they form the basis for future growths.

COS Movement

The settlement house movement and the child welfare movement eventually made significant contributions to the development of the social work profession, but it is in the COS movement that the origin of the profession is to be establish. S. Humpherys Gurteen, an English cleric who had been impressed with charity organization in London, founded the first

COS in the United States in Buffalo, New York, in 1877. The Buffalo COS served as a model for rapid development of similar organizations. Within 15 years, there were COS agencies in 92 American cities. The beginning of professional approach to the troubles of human need can be seen in the philosophy of COS movement. The “scientific charity” attitude adopted through the COS enabled them to understand and cure poverty and family disorganization rather than merely assisting the poor. The charity organizations wanted to apply science to social welfare in the same method that it had been applied to medicine and engineering.

The COS leaders sought to replace chaotic charity with a rational system that would stress investigation, coordination, and personal service. Each case was to be measured individually, thoroughly investigated and assigned to a “friendly visitor.” The techniques used through the friendly visitors consisted of personal attributes such as sympathy, tact, patience, and wise advice. The COS friendly visitors, mainly of them women, are the true precursors of today’s social workers. Besides, the COS movement fostered the development of the family service agencies of today, the practice of family casework, family counseling, schools of social work, employment services, legal aid, and several other programs which are a part and parcel of social work today.

In addition to these contributions may be listed the establishment of the first social work publication, *Charities Review*, which was merged into *The Survey* in 1907 and sustained publication until 1952.

Settlement House Movement

Another important development of social services in America has been that of the social settlement house. Settlement houses in the United States began in the late 1800s and were modeled after Toynbee Hall, founded in England in 1884 through Samuel Barnett. Several settlement houses were recognized in cities crossways the country, including Chicago’s Hull House, started through Jane Addams and Ellen Gates Starr in 1889. The settlement house movement, which combined social advocacy and social services, was a

response to the social disorganization that resulted from widespread industrialization, urbanization and immigration. Through group work and neighborhood organizing strategies, the settlement house workers recognized neighborhood centers and offered services such as citizenship training, adult education, counseling, recreation, and day care. The settlement house workers were young, idealistic college graduates from wealthy families who lived in the middle of the poor as “settlers” and thereby experienced the harsh realities. For the mainly part, they were volunteers and community leaders and not employed as social work professionals.

The settlement house leaders whispered that through changing neighborhood they can improve communities and through changing communities they can develop a better society. The seeds of social work methods, namely, Group Work, Social Action and Community Organization, were therefore sown in the settlement house movement.

Child Welfare Movement

The Children’s Aid Society (1853) and the Society for the Prevention of Cruelty to Children (1875) which began in New York City shaped the vital elements of a child welfare movement. Though, the beginnings of the Child Welfare movement can be traced back to 1729 when the Ursuline sisters recognized an institution in New Orleans for children of parents massacred through Indians. The child welfare agencies had limited aims. They were basically concerned with “rescuing” children from inadequate houses or from the streets and finding for them wholesome living situations. Once their goals were accomplished, the agencies measured their job to be in excess of.

SOCIAL WORK EDUCATION

The roots of social work education can be traced to their international beginnings in Britain and some countries in Europe towards the end of the 19th century. From Europe, the profession spread to United States, Africa, Asia and South America.

Origins in Europe

Social work education evolved from the work of the Victorians in London who attempted to develop models of charity work and the first two-year full-time teaching in social work as early as 1899 in Amsterdam. The Amsterdam Institute of Social Work Training is credited to be the first two-year training programme with theory and practice. Though the very first school of social work was in Netherlands, the real beginnings of social work education are established in Octavia Hill's training of volunteers in housing management and 'friendly visiting' in the 1870s. She worked in the slum neighborhoods of London and initially trained volunteers and later full-time workers. John Ruskin, an art critic, encouraged Octavia Hill in her work and financed her behaviors.

The Barnetts, who founded Toynbee Hall for men, were not interested in training. Hence, the initiative for training behaviors was taken through the women's settlements, foremost in the middle of them being the Women's University Settlement recognized in 1887 in London through women graduates of Oxford and Cambridge. The training pioneered through this group evolved into organized courses, and ultimately, into professional education for social work. Another noteworthy beginning in Europe was the one year training course in social work for young women initiated in Germany through Alice Salomon in 1899. Salomon, one of the founders of the International Association of Schools of Social Work, was an outstanding leader in social work education and women's rights. Her course in 1903 became the Alice Salomon School of Social Work, which was for several years the accepted model for social work education in Germany.

The beginnings, therefore, made in Britain at the close of the 19th century developed into organized education for social work in Continental Europe and North America early in the 1900s and somewhat later in other continents.

North America

A course entitled 'Summer School on Philanthropic Work' heralded the beginning of professional education for social work in the US. It was inspired through Mary Richmond and organized through the Charity Organization Society of New York. The course consisted of lectures, discussions, conducting inquiries, visiting agencies and institutions, and working under the supervision of experienced agency guides. The course evolved into a one-year programme in 1904 as the New York School of Philanthropy and in 1911, it added a second year. Similarly, in Chicago, the Hull House and the Chicago Commons in collaboration with University of Chicago, organized a course in 1903 which a year later became the Chicago Institute of Social Sciences. In 1920, it was renamed as the University Of Chicago School Of Social Service Administration – the first autonomous graduate school of social work within a university.

Other Continents

In later years, the pioneering efforts of Europe and US spread to South America, Africa, Asia and Australia.

South America

In South America, the first school was launched in 1925 through two extraordinary men, Dr. Rene Sand of Belgium and Dr. Alejandro del Rio of Chile. Both were physicians, pioneers in social medicine and social welfare. The School, later renamed the Alejandro Del Rio School of Social Work, offered a two-year programme. The curriculum was heavily weighted with subjects and field placements related to health. As the School flourished several of its graduates became the pioneers of social work education throughout Latin America.

Africa

In South Africa, schools patterned on the British model were recognized since 1924. The first institution was a three-year diploma at the Cape Town and Transvaal University College. The first degree course was recognized at the University of Stellenbosch in 1932. The early South African schools, with a few exceptions, were admitting only white students. The first school to qualify non-white students as social workers is the Jan H. Hofmeyr School of Social Work recognized through the YMCA in Johannesburg in 1947. Hofmeyr, a philanthropist and a member of Parliament, and Dr. Ray Phillips, a missionary were responsible for the school. Several graduates of the school, of whom Winnie Mandela is one, are established in government, politics and social welfare agencies.

Asia

The first institution to be recognized in Asia was the Department of Sociology and Social Work, Yenching University in 1922. It was a four-year course with a Bachelor of Arts degree. Though, it did not survive the Communist revolution and, so, suspended. Hence, the credit of starting the first school of social work in Asia goes to Tata Institute of Social Sciences, which was recognized in 1936 and became a university in 1964. Clifford Manshardt, an American missionary from Chicago, recognized The Nagpada Neighborhood House in Bombay and later collaborated with the Sir Dorabji Tata Trust in housing the school in his institution and becoming its first Director. His collaborator Dr. J.M. Kumarappa, a well-recognized educator with MA and PhD degrees from Columbia University, later followed as the first Indian Director of the Institute. The one variation, on explanation of historical reasons, from the American and British pattern, is that the Indian schools of social work contain Labour Welfare and Personnel Management.

Australia

Australia initially developed a social work tradition largely derivative of

UK and USA models and has only lately developed more indigenous theory, practice and publication. The first social work training institutes, numbering five, were recognized outside universities prior to World War II (founded by 1929 and 1937), in the cities of Sydney, Melbourne and Adelaide. These first schools offered general social work training via a two-year undergraduate course and a one-year medical social work specialization which could be taken after the general training. The early leaders of these programs were largely British women trained in medical and psychiatric social work.

In Australia, the practice of social work is largely accepted out under government auspice and to a lesser degree under non-government (voluntary) and religious auspice. Almost two thirds of social workers are employed through federal and state government social service agencies, while the remaining one third is employed in a diversity of non-government and religious organizations.

RISE OF PROFESSIONAL ORGANIZATIONS

To expedite job placement for their graduates, many women's colleges recognized a professional organization, the Intercollegiate Bureau of Occupations, in New York City in 1911. A further impetus for forming professional associations came from social work educators attempting to gain acceptance in the academic community. As specialty regions appeared, other professional associations like the American Association of Medical Social Workers (1918), the National Association of School Social Workers (1919) and the Association for the Study of Community Organization (1946) were shaped.

National Association of Social Workers

In a quest for professional unity, several social work organizations merged in 1955 to form the National Association of Social Workers (NASW). With a membership of in excess of 100,000 NASW is currently the main social work organization in the world. Full membership in NASW is accessible to

graduates of accredited social work programs of the Council on Social Work Education (CSWE) at the bachelor's and master's degree stage. Associate membership in NASW is accessible to other human service practitioners. As a membership association, NASW gives support and possessions to social work practitioners, promotes professional development, establishes practice standards and a Code of ethics, and promotes the humanitarian ideals and values of social work.

Council of Social Work Education

The Council of Social Work Education (CSWE) shaped in 1952 became the standard-setting organization for social work education. Although initially charged with accrediting master's degree programs, the CSWE has been concerned since 1974 with all stages of social work education, including preparation for the baccalaureate degree. As of 2000, the Council on Social Work Education (CSWE) accredited 421 BSW programs and 139 MSW programs. CSWE's purpose, to promote high-excellence social work education, is achieved through the accreditation of programs, conferences for educators, professional development behaviors, task force work on educational programming, and the publication of journals.

CURRENT TRENDS AND PRACTICES

The profession of social work is firmly recognized itself in several countries and the demand for trained social workers is ever rising. Social workers today practice in a diversity of settings: hospitals, mental health and community centers, schools, social service agencies, employment settings, courts and correction. In private practice, they give clinical or diagnostic testing services covering a wide range of personal disorders. Although mainly social workers are employed in cities or suburbs, some work in rural regions.

Career Avenues

Employment of social workers is expected to augment faster than the average for all occupations through 2010. The elderly population is rising rapidly resulting in job growth in the middle of gerontology social workers. In addition, continuing concern in relation to the crime, juvenile delinquency, and services for the mentally ill, the mentally retarded, the physically disabled, AIDS patients, and individuals and families in crisis will spur demand for social workers. Other career options for social workers contain teaching, research, and consulting. Some also help formulate government policies through analyzing and advocating policy positions in government agencies and in research institutions.

Legal Regulation (Licensing)

To restrict the practice of social work to qualified practitioners, the profession had followed the lead of older professions and advocated for the passage of licensing laws. As of 1994, social work is regulated in all states and territories of the US, licensed in 47, and registered in the other six. In 33 states and the District of Columbia, social workers are eligible to receive third-party reimbursements. Licensing, though, is opposed on the ground that it is elitist and that it is not exclusive enough. Whether licensing is a good thing or not, in today's situation, licensing is the ultimate indication of whether a job is a profession.

Privatization of Social Work Practice

Traditionally social work had been practiced in either government or private non-profit agencies. Though, a rising number of social workers are now practicing in private fee-for-service settings and in private for-profit businesses. Private fee-for-service organizations are practice organizations that are typical of those used through professionals, such as physicians and

lawyers, in which social workers give services, usually counseling or therapy, for an hourly fee. Private for-profit businesses employing (or owned through) social workers that have expanded contain drug and alcohol treatment programs, nursing homes, eating-disorder clinics, adult day care centers, and companion services. The Bureau of Labour Statistics estimated that the number of social workers who are self-employed will augment through in relation to the 20 percent flanked by 1990 and 2005.

REVIEW QUESTIONS

- What are the necessities of a profession just as to Greenwood?
- Which is the institute credited to have started the *first* two-year training programme with social work theory and practice?

CHAPTER 3

EVOLUTION OF SOCIAL WORK TRADITION AND EDUCATION IN INDIA

STRUCTURE

- Learning objectives
- Social reform in medieval period (1206-1706)
- Gandhian ideology and Sarvodaya movement
- Interface between voluntary and professional social work
- Social work education in India
- Review questions

LEARNING OBJECTIVES

After reading this chapter, you should be able to:

- Understand the development of social work and social service tradition in India.
- Appreciate Indian history of ideologies for social change; ancient, medieval and contemporary period.
- Understand Gandhian ideology and Sarvodaya movement.
- Understand the interface flanked by professional and voluntary social work.
- Get an insight into the social work education in India.

A systematic analysis of the social work, its philosophy, values and principles can only be understood after a proper reference and effort is made to understand the concept of social work and its development in India. This should encompass several perceptions and viewpoints with regard to its growth and development. The social work profession is primarily committed to solidarity with marginalized sections of society. The vital human rights are very often violated for people, who lack economic, physical, mental social and/or emotional possessions. Lack of possessions leads to powerlessness and thereby marginalization of people through the social, economic and political systems. Marginalized people are vulnerable to deprivation and use through

those who have control in excess of possessions. Therefore, this profession recognizes that marginalized people need to be empowered so that they themselves play a decisive role for their development and welfare. Empowerment is the procedure of gaining control in excess of self as well as the possessions, which determine power. This procedure aims at reforming the nature and direction of the systemic forces, which marginalizes the powerless.

SOCIAL REFORM IN MEDIEVAL PERIOD (1206-1706)

The approach followed while mentioning the social reform behaviors throughout the medieval period would be to focus not on individual kings and their achievements but to the extent of their contribution to changes in social institutions and structure. The Muslim Sultanate who shaped an important stage of the medieval period were motivated and driven through the same spirit of social service in the meadows of religion and education. The practical needs of consolidating conquered territory and providing efficient administration in a foreign country necessitated the delineation of the role and functions of the kings. These duties incorporated maintenance of peace, protection from external forces, levying of taxes and providing justice to subjects. Beyond these limited secular functions, the rulers took little interest in promoting the general welfare of the masses. The religion enjoined upon the Muslims to render help to the underprivileged through the payment of *Zakat*, “the annual legal alms of five things, namely money, cattle, grain, fruit and merchandise”. Provision of drinking water, structure of mosques, provision of *sarais*, charity to poor was regarded as pious act.

Humayun was the pioneer amongst the Muslim rulers to create the efforts to prohibit *Sati* system. Akbar was an illustrious ruler who took initiatives in bringing reforms in Indian society through abolishing slavery in 1583. He introduced equality in the middle of people irrespective of class and religion, and recognized comprehensive system of poor relief which was of two types: granting relief in cash/type to every needy person who made requests for the same and the other was systematic and organized assistance provided regularly.

GANDHIAN IDEOLOGY AND SARVODAYA MOVEMENT

Any discussion in relation to the history and development of social work in India will not be complete without mentioning the contribution of Mahatma Gandhi, one of the important crusaders of social reform. He exemplified the integration of political and social reform and advocated that the country should not only be free from foreign bondage but would develop in the truest sense only if social evils do not hinder this procedure.

With the coming of Gandhiji on the scene, social reform movement took an important turn. Social reform behaviors were connected to the movement for the political independence as **part** of an integral socio political movement. Secondly, it became a mass movement with the participation of women and **peasants** and lower castes like **Harijans**. Thirdly, in addition to the earlier methods of creating public opinion and influencing the government policies, the new sociopolitical movement encouraged people to resort to direct action through their own individual and communal effort. In other words, emphasis was on social action through people themselves, like picketing, individual Satyagraha, non cooperation and in sure situations even fasting unto death.

It is throughout this time that an alien model of social welfare was abruptly introduced. It was totally out of tune with the social circumstances of the country at that time as well as the national heritage of social reform and social welfare. It was a model intended to meet the needs of an industrial urban society characterized through an increasingly intricate division of labour, social differentiation, and specialization of function. It was ameliorative, individualistic, connected more to the procedures of social control than to social change. The newly emerging pup of professional social workers failed to establish a link with the indigenous model of social welfare that had appeared through that time. In their quest for legitimacy they leaned, towards the pre-Gandhian social reform. Being the products of western education and belonging mostly to the new urban

middle class, they establish greater sense of affinity with the pre Gandhians rather than with Gandhi and the post, Gandhi Sarvodaya group.

Gandhiji's value system has molded the social policy of the government of India since the attainment of independence. His efforts are reflected in adoption of constitution guaranteeing freedom of conscience, worship, speech and expression and prohibited discrimination on grounds of religion, race, caste or sex; political-administrative consolidation of the country; progress towards a welfare state focusing on the troubles of social welfare and a thorough examination of issues associated with them.

Sarvodaya and Social Welfare

Gandhiji conceptualized social welfare as *Sarvodaya* meaning "*the well being of all in all stages of life*". In the same time he paid special emphasis on the welfare of the lowest, humblest-underprivileged such as Harijan, women, destitute, rural folk. His constructive programme not only emphasizes the well being of all but also deals with all characteristics of individual, social and national life. Mahatma Gandhi while advocating the cause of social reform and dedicating himself to eradication of all social evils, indirectly brought in specific plans of action. He promoted inter group dealings, created favorable public opinion, launched mass programmes and induced changes at a mass stage. Gandhiji's philosophy was based on dignity and worth of individual. He whispered in the dignity of labour and the right of all people to earn a livelihood. He did not impose his views on other people, but showed understanding and love for them.

The main stay of 'Sarvodaya', accentuated the values of Swarajya and Lokniti that is people have to govern themselves in order to obtain equity and justice. This philosophy accepted that people are knowledgeable in relation to the situation and the methods to manage them given the necessary possessions. It acknowledged that they have the right to plan

their own destinies and determine their life styles and appreciated that local solutions necessity be congruent with local resource realities.

The Sarvodaya group whispered in social reconstruction, which was the goal of their constructive behaviors in the rural regions. Their aim was to establish an egalitarian society which was free from use of man through man. The focus of their work was the village communities, rather than marginal group of individuals suffering from destitution. Their main aim was to tackle the social troubles like practice of untouchability, which could only be realized through a radical transformation of the social order based on use.

Viewed in this light, it will not be wrong to state that Gandhiji and Sarvodaya contributed in preparing groundwork for establishment of social work profession in India. He instilled values that are in row with practices, goals, philosophy and methods in the profession of social work. Though, Gandhiji's concept, priorities and techniques varied significantly with that of the professional social workers as the rural society and its troubles were highlighted more in his row and scheme of social work. Social work was not merely ameliorative and corrective but was to be geared towards transformation of the social structure for establishing egalitarian society. He did not devote much attention to the urban society.

In addition to contributing the techniques of profession of social work, he combined the two goals of social work-social reform and individual adjustment. The values of social work are essentially dual; social workers being interested at one and the same time in social reform and in helping the individual adjust to his present circumstances. Gandhiji therefore played an important role in preparing the intellectual climate for the growth of professional social work in India.

INTERFACE BETWEEN VOLUNTARY AND PROFESSIONAL SOCIAL WORK

Voluntary social work has always been regarded mainly commonly as the

'relief of distress' or providing assistance to underprivileged and marginalized sections of society through individual or group means. Associated with charity, sympathy, philanthropy and spiritual urge to assist those in adversity, voluntary social work has become one of the exalted values. It is underlined with true spirit of dedication with little or no motive for personal enhancement, profit, prestige or political mileage.

Voluntary social work in fact has an age extensive tradition in India. As is common in traditional community based society merits of charity, philanthropy, cooperation and charitable disposition towards the poor have always been extolled. Compassion towards the downtrodden have always remained the important pillar of Hindu culture. This voluntary service has been synonymous with honorary or unpaid services and therefore the paid worker does not get similar respect and the professional social worker is held in lesser esteem. Though, in the present context the term 'voluntary' encompasses all organized social work, paid or unpaid, under the management of government or non-governmental agencies' voluntary social work without reward still occupies an important place in Indian society.

This change of social realities complemented with social reform movements led to the organization of welfare behaviors on systematic rows. It necessitated imparting of integrated skills and knowledge to develop a committed manpower capable of taking actions to better serve the objectives of social development. Therefore, training was needed to deal with and answer the intricate issues afflicting the Indian society. Though the humanitarian outlook of both voluntary and professional worker is alike what sets them separately is this professional scientific training. Though, with thin variation flanked by the voluntary and professional social work which primarily lies in the technique and mode of delivery; rising focus is now upon the need to build network flanked by the state agencies and voluntary sector to facilitate the effectiveness of the management of developmental programmes.

SOCIAL WORK EDUCATION IN INDIA

The first training course for social work as claimed through University

Grants Commission was organized through Social Science League in Bombay in 1920. This was a short-term course meant for voluntary workers occupied in welfare work. The first professional institution that provided training for a career in social work was recognized in 1936 in Bombay. The genesis of social work education in India has its roots in this establishment of Sir Dorabji Tata Graduate School of Social Work (later recognized as Tata Institute of Social Sciences). It admitted mainly graduates (sometimes few undergraduates also) and awarded Diploma in Social Service Administration after two year course of training. Till 1942, Institute admitted students every alternate year. It did not seek affiliation to University as the management felt that it would hinder freedom to experiment. Though, University status was granted to TISS under Sec 3 of UGC Act.

After Independence, Kashi Vidyapeeth, Varanasi and College of Social Service, Gujarat Vidyapeeth, Ahmadabad were recognized in 1947; In 1948, Delhi School of Social Work, (DSSW) came under auspices of North YWCA of India with assistance Division of American from Foreign YWCA. It is the pioneer institution offering two years post graduate course leading to Master's degree. In 1949, University of Delhi granted affiliation and took up management of School in 1961. The first school as part of the University was recognized in Baroda in 1949-50 and Department of Social Work, Lucknow University was recognized in 1949. Subsequently, Madras School of Social Work (1952) and others were recognized crossways the length and breadth of the country.

The emerging social scenario necessitates programmes and services for social change in the region of social development, as also for welfare and crisis intervention, which in turn required professionally, qualified manpower, with dedicated knowledge and skills. Therefore the effectiveness and efficiency of the developmental initiatives, social reform and social action to enable the marginalized sections of society to participate in this procedure is invariably connected with the excellence of human resource in the developmental and welfare institutions, both governmental and non governmental.

Throughout the **past** six decades, the number of educational institutions within the university system offering professional social work courses has multiplied. At present the number of professional training institutions is more than hundred some of which offer Bachelor's and Master's degree and some offer Certificate course in Social Work. Some of them also offer Ph. D program. Data shows that Maharashtra clearly leads in the field of social work education with roughly fifty institutes recognized therein. Therefore, while Maharashtra, Tamil Nadu and Karnataka having a cluster of institutions, there were none till recently in states in extreme north and east, such as Punjab, Jammu & Kashmir, and the Himalayas and the north eastern hill states. This brings out the skewed nature of territorial representation of Social Work institutes and the need to ensure a systematic development of social work in conditions of geographical sharing.

The University Grants Commission appointed the *First Review Committee for Social Work Education in 1960* and the *Second Review Committee in 1975* for the promotion, maintenance of standards of education, coordination of social work education, training, research and practice. The report has been prepared with the perspective in view that any profession necessity review its past and necessity look ahead to its future so that it may be able to equip its members for practice. One of the significant decisions was to establish a National Council on Social Work Education for the promotion and development of social work education in India. The *Third Review committee for social work education in 2001* has accentuated the need for linking social work education to the social realities in which the profession is practiced. It advocates that curriculum be divided into four sets or domains. The four domains **are** the core domain. The supportive domain, interdisciplinary domains and elective domains. The core domain consists of the philosophy, ideology, values, ethics, theory and concepts; the supportive domain gives the knowledge and skills to assist the core domain. The interdisciplinary domain has the theories and concepts from other disciplines which are related to the social work

profession. The elective domains **are** optional courses. The committee also stressed the importance of giving the learners opportunities for practice learning. Further it recommended the use of dissimilar teaching methods for the all round development of student.

Association of Schools of Social Work in India, a voluntary standard setting organ of the training institutions acts as a spokesman of the social work educators. Recognized in 1959 it is national forum on all matters of social work education. It has played a prominent role in organizing seminars for staff growths, constant review of syllabi and course contents, research pertaining to social work education, preparing teaching materials etc. It has always attempted to establish teaching standards but has not been much successful in enforcing due to its being an association of voluntary nature.

Indira Gandhi National Open University, a pioneer in aloofness education has taken initiatives in providing social work education. Seeking to replicate the model of regular education in both fieldwork and classroom teach, it has developed curriculum with the learner in perspective. It aims to develop professional manpower capable of performing **tasks** and functions that ultimately achieve the goals the profession has set it to seek and serve. This novel move of providing aloofness education in this field marks a watershed in the history of professional education and training of social work. Appropriate steps have been undertaken to fill in many loopholes in social work education for instance through evolving a curriculum/syllabi in associations institutions and organizations at national stage responsible for maintaining academic norm; development of teaching aids and publications; evolving syllabus that is relevant to current situation that meets the local and local needs; and develops integrated knowledge and skills in working with people.

Regions of Concern for the Development of Social Work Education

While closing this discussion, we have also attempted to briefly mention the regions of concern for the development of social work education. The primary concern for this is to ensure a systematic development of social work education in conditions of geographical sharing and affiliation to recognized boards and universities. Sustained efforts necessity also is made to give a holistic framework of the development of a ladder education programme with many termination points related to job functions in the country, and to relate each stage with another. Constant endeavor to develop syllabi relevant to social realities necessity be done. Jointly with these, other key concerns relate to developing teaching/research materials for social work education for all stages and developing research expertise and funding of research projects etc.

Such progress in desired direction requires organizational structures for bringing change development and stability in growth. For instance, University Grants Commission has a panel on Social Work Education on the same rows as of other disciplines. Though, appropriate modifications are required for social work profession. Also, Department of Social Welfare, Government of India - has recognized separate Division for Scheduling Research, Evaluation and Monitoring (PREM) which has distant reaching implications in raising the professional practices. Its work in association with Scheduling Commission in conducting research studies and compilation of statistics has made data accessible.

REVIEW QUESTIONS

- What were the main features of social reform movement throughout ancient period in India?
- Why is the birth of social religious movement in India attributed to Ram Mohan Roy?
- Why did professional social workers throughout Gandhian era identify more with pre-Gandhian reformers?

- With Gandhiji's advent on the national scene, the nature of social reform movement transformed into a mass movement. Why?
- Why was the need felt for "Training" of Social Workers?

CHAPTER 4

PROFESSIONAL SOCIAL WORK: NATURE, SCOPE, GOALS AND FUNCTIONS

STRUCTURE

- Learning objectives
- Scientific base of social work
- Functions of social work
- Goal of social work
- Spirituality and social work
- Review questions

LEARNING OBJECTIVES

After studying this chapter, you will be able to understand:

- What is social work and misconceptions prevalent in the public?
- Scope of social work.
- Functions of social work.
- Goals of social work.
- Spirituality and social work.

Dissimilar people provide dissimilar meanings to social work. Social work for some is (*shramdan*), for others it may be charity or disaster relief. Services like road structure or cleaning homes or nearby spaces will come under (*shramdan*). But all these are not always social work. Social work helps people with behavioral troubles, say children marital troubles, and rehabilitation troubles of chronic patients. The reasons for misconceptions are:

- Social workers are unable to separate western professional components and traditional religious components of social work.
- Terminology has not developed as social workers are pre occupied with solving problem of day to day nature. .

- Precision and accuracy is lacking as mainly of the findings are drawn from social Sciences.
- Social work deals with troubles in relation to the even - a layman has some fixed thoughts.

But in social work, face to face interaction of the worker and client is significant. In sure instances, in addition to temporary relief, the social worker also helps in improving interpersonal dealings and adjustment troubles related to disaster and natural calamities. The type of involvement needed to deal with deeper issues and other connection troubles is described social work.

SCIENTIFIC BASE OF SOCIAL WORK

Social work practice has a strong scientific base. Social workers do not consider is knowledge for its own sake. Social work for its basis, a scientific body of knowledge, though borrowed from dissimilar disciplines of social and biological sciences. Social work like any other discipline has three types of knowledge.

- Tested knowledge.
- Hypothetical knowledge that requires transformation to tested knowledge.
- Assumptive knowledge which is practical wisdom requires transformation to hypothetical knowledge and from there to tested knowledge.

The knowledge is borrowed from sociology, psychology, anthropology, political science, economics, biology, psychiatry, law, medicine etc. All disciplines have contributed much to the understanding of human nature. Social workers create use of this knowledge to solve troubles of their clients. Social work is rooted in humanitarianism. It is “Scientific Humanism” as it uses scientific base. Social work is based on sure values which when organized constitute the "Philosophy of Social Work". Social work is based on faith in the essential worth and dignity of the individual. Man is a substance of respect not because he is rich or powerful but because he is a human being.

Human nature endows the individual with worth and dignity which, every other human being has to respect.

Social work is against any type of discrimination based on caste, color, race, sex or religion. Social work is against "Social Darwinism" and the principle of "survival of the fittest". This means that social work does not consider that only the strong will survive in society and the weak will perish. Those who are weak, disabled and or need care are equally significant for social workers. The individual is understood as a whole with the same worth and dignity in spite of differing psychological, social and economic characteristics. The social worker believes in the capability of the individual and also recognizes individual differences. The individual's self-determination is given importance. He should be understood from both domestic and cultural points of view. Social work is a combination of "idealism and realism". To a social worker an individual is significant but society is equally significant. The individual is greatly molded through social circumstances. But, ultimately the individual necessarily bears the responsibility for his/her conduct and behaviour. The worker has to solve the problem on explanation of which the client is disturbed. Hence social work is problem solving in nature.

SCOPE OF SOCIAL WORK

The concern of social work's is to help people who are in need so that they develop the capability *to* deal with their troubles through themselves. It is both science and an art. Social work is science in the sense that the knowledge taken from dissimilar disciplines shapes the body of knowledge for a social worker and she/he uses this theoretical base for helping people i.e., for practice. What theory postulates has to be put into practice. The required capability to do it is recognized as skill. Hence, professional social work with selected knowledge and the set of social work values has to be transformed into a professional service.

A social worker has to establish a positive connection with the clients. S/he should know how to interview and write reports. She/he should be able to diagnose i.e., discover out the cause for the problem and finally she/ he should work out a treatment plan. An Assessment of the problem, scheduling for its solution, implementing the plan and evaluating the outcome are the four major steps involved in social work. Social worker's keen interest in helping the client, alone will not solve the problem. S/he should know how to help his/her clients. The methods of social work will help his/her to understand methods of helping people. Social work methods are:

- Social case work
- Social group work.
- Community organisation.
- Social work research.
- Social welfare administration.
- Social Action.

The First three are recognized as direct helping methods and the last three are secondary methods or auxiliary methods. These six social work methods are systematic and planned methods of helping people.

Social case work deals with individual troubles- individual in the total environment or as a part of it. An individual is involved in the problem as he is unable to deal with it on his own, because of reasons beyond his control. His anxiety sometimes temporarily creates him incapable of solving it. In any case, his social functioning is disturbed. The case worker gets information concerning the client's total environment, discovers out the causes, prepares a treatment plan and with professional connection tries to bring in relation to the change in the perception and attitudes of the client.

Social group work is a social work service in which a professionally qualified person helps individuals through group experience so as to help them move towards improved relationships and social functioning. In group work individuals are significant and they are helped to improve their social relationships, with flexible programmes, giving importance to the personality

development of the individual in group functioning and relationships. The group is the medium and through it and in it, individuals are helped to create necessary changes and adjustments.

Community Organisation is another method of social work. Being made up of groups, a community means organized systems of relationships but in reality no community is perfectly organized. Community Organisation is a procedure through which a systematic effort is made to improve relationships in a community. Identifying the troubles, finding out possessions for solving community troubles, developing social relationships and necessary programmes to realize the objectives of the community are all involved in community organisation. In this method the community can become self-reliant and develop a co-operative attitude in the middle of its members.

Social Welfare Administration is a procedure through which social work services both private and public, are organized and administered. Developing programmes, mobilizing possessions, involving selection and recruitment of personnel, proper organisation, coordination, providing skillful and sympathetic leadership, guidance and supervision of the staff, dealing with financing and budgeting of the programmes and evaluation are, some of the functions of a social worker in administration.

Social work research is a systematic investigation for finding out new facts, test old hypotheses, verify existing theories and discover causal relationships of the troubles in which the social worker is interested. In order to scientifically initiate any type of social work programmes, a systematic study of the given situation is necessary, through social work research and surveys.

Social action aims at bringing in relation to the desirable changes to ensure social progress. Creating awareness in relation to the social troubles, mobilizing possessions, encouraging dissimilar sections of people to raise their voice against undesirable practices, and also creating pressure to bring in relation to the legislation **are** some of the behaviors of the social workers using the method of social action. It seeks to achieve a proper balance flanked by community needs and solutions mainly through individual and group

initiatives and self-help behaviors.

FUNCTIONS OF SOCIAL WORK

The vital functions of social work are restoration, provision of possessions and prevention. These are interdependent and intertwined. Restoration of impaired social functioning has two characteristics-curative and rehabilitative. The curative aspect eliminates the factors responsible for the individual's impaired social functioning. That means disturbed interpersonal-dealings are corrected through removing the factors responsible for it. After removing the factors responsible for the problem, the individual has to adjust to the new remedy or device suggested. The individual is helped to adjust to the needs of the new situation. That is what is recognized as rehabilitative aspect. For instance, a hearing aid is suggested as a curative measure for partially deaf child, whose social dealings are impaired due to the problem. That is the curative aspect. Getting oneself adjusted to the hearing aid is the rehabilitative aspect.

Provision of possessions has two characteristics, the developmental and the educational. The developmental aspect is intended to enhance effectiveness of the possessions and to improve personality factors for effective social interaction. For instance Mr. & Mrs. X are living happily in spite of some differences of opinion. They are not going in for a divorce and there is no problem in their marriage. But with the help of a family counseling agency, they can sort out their differences and improve their connection. This is what is recognized as the developmental aspect. The educational spectrum is intended to acquaint the public with specific circumstances and needs for new or changing situations. For instance a talk given through a counselor to alleviate family and marriage troubles is an educational procedure.

The third function of social work is prevention of social dysfunctioning. It comprises early detection, control or elimination of circumstances and situations that potentially could, hamper effective social functioning. For instance starting a youth club in some regions for boys may help prevent juvenile delinquency. Pre-marital counseling for youth may prevent marriage

troubles in future.

GOAL OF SOCIAL WORK

The goal of social work is to reduce suffering through solving people's troubles. People have psycho-social troubles with regard to their physical and mental health. Separately from this, adjustment troubles in children and adults can be dealt with separately. In other words, social work enhances social functioning of individuals, groups and families through providing recreational services to the public; and through a judicious use of leisure time, can prevent delinquency and crime in the society. It also links client system with the needed possessions. Social work helps the individual in bringing in relation to the change in the environment in favor of his growth and development. Social work gives democratic thoughts and encourages the development of good interpersonal dealings, resulting -in proper adjustments with the family and neighborhood. Social work does not consider in 'Social Darwinism'. It does not accept the principle of survival of the fittest. Hence it works for social justice through legal aid. It also promotes social justice through the development of social policy. Social work improves the operation of social service delivery network as well.

The Social worker is also a human being. She/he will experience all the emotions that a human being experiences. As she/he is in the location of helping others, there is a tendency to feel superior. Sometimes when the client is narrating his/her sad, painful past experiences, the social worker will identify with her/ his client, experience the same feeling as the client. Sometime the social worker may tend to see the client as a mirror image of herself/himself. All this may have its roots in the worker's early life and experience. She/ he have to understand her/his own feelings and control profession are even greater for the professional. Formal and informal methods of social control ensure that members conform to the code of ethics. A profession exists when it is recognized. Recognition comes only through reserving jobs for people with technical training, giving preference to qualification in jobs, providing awareness fur promotions financial

possessions etc.

SPIRITUALITY AND SOCIAL WORK

India is a home for several religions and has a rich spiritual heritage. In Hinduism the Vedas and the Upanishads form the basis for spirituality. They give a method to control one's own inner forces to realize the ultimate truth. The truth is the key for knowing one's own identity and the Purposes of life. It provides a detachment from oneself and helps in controlling one's own emotions. Similarly other religions also help their adherents to reach these ends. We consider that service to humanity is service to God. Humanitarianism is the vital principle of social work. It compliments the human worth and dignity. Social work believes in the creativity and inherent potentialities of the individuals.

The social worker both is out their potentialities through appropriate institutions and timely opportunities. The social worker will interact with dissimilar type of personalities including anti-social personalities. She has to develop a non judgmental attitude towards them accepting individuals and groups as they are. The social worker is trained to have a controlled professional self due to which she avoids feeling superior though she is at the giving end in the helping connection. Further she has to develop a detached outlook in dealing with the client throughout her professional endeavors.

REVIEW QUESTIONS

- What is a professional connection is social work?
- What are the functions of social work?
- What are the dissimilar ideologies of social work?

CHAPTER 5

PROFESSIONAL SOCIAL WORK: GENERIC PRINCIPLES, VALUES AND THEIR APPLICATION

STRUCTURE

- Learning objectives
- Generic values of social work
- Generic principles of social work
- Profession: a response to human needs
- Social change for humanization as the goal
- Review questions

LEARNING OBJECTIVES

This chapter with significant regions of social work. After studying this chapter, you necessarily is able to:

- Understand the factors that influenced the emergency of professional social work.
- Understand the generic values and principles of social work; and
- Know how social work intervenes in dissimilar stages society.

GENERIC VALUES OF SOCIAL WORK

In this section you will learn in relation to the values of social work and their application. Any professional action is guided through a set of values. The body of knowledge of social work has sure core values, evolved in excess of a period of professional practice, that are common to all social work practice situations, irrespective of the methods.

Before we dwell on these let us understand the meaning of the term value. Every social group has its own set of expected behaviour patterns that all the members in it strive to follow to accomplish a desired end state. In other

words, values are fundamental norms and preferred-behaviour patterns, shared through members of a society or a subgroup which aim at integrating and channeling the organized behaviors of the members. A value identifies whether to follow or not to follow a scrupulous behaviour. For instance, truthfulness is a value every group upholds. The value prescribes that people speak the truth and proscribes telling lies. People are willing to expend sure effort and energy to realize a value; they are ready to sacrifice to uphold a value, and impose sanctions if anyone threatens to deny or defile the value. Some examples of values are honesty, truthfulness, integrity, patriotism, respect for elders, etc.

The values of a profession are so its vital fundamental beliefs and preferred behaviour patterns to be upheld through the professionals while practicing. Social work as a profession deals with people having troubles of social adjustment and social functioning has its own values that guide its practitioners. The social worker has to follow the social values of the society to which he belongs and has to have thorough understanding and appreciation for the social values prevalent in the society. Several of the troubles of the clients are related to a social value that they are not able to uphold. For instance a person not taking proper care of his family has a problem in following the value of responsibility as head of the family. The problem may arise because the client might not have matured mentally or he does not want to take up the responsibility because it is burdensome. In such a situation, the social worker, having a fair understanding of the value of one's responsibility towards the family, counsels and helps the client to take up his responsibility as the head of the family. Therefore the social worker restores the social functioning of the client.

As a member of society social worker also adheres to these social values. Sometimes the social worker may get into a dilemma whenever he has to deal with a client who has violated social values which the social worker upholds in high esteem. For instance, a social worker, strongly subscribing to the value of honesty and earning through rightful means, may discover it hard to work

with an open mind with the client who is an offender and who has caused damage to society. The values of the profession come to the rescue of the social worker in these types of value conflicts and dilemmas.

Social work values focus on three general regions; values in relation to the people, values in relation to the social work in relation to society and values that inform professional behavior. Some of the fundamental values of social work are discussed below:

The value is the conviction in the Inherent worth, integrity and dignity of the individual. A person failing to perform or follow the social functioning prescribed to him is measured an unworthy and undesirable element through society. He is denied dignity and measured as person with no integrity and treated degradingly through the society. People are not so much concerned in relation to the why the person has not been performing his social responsibilities properly. This value reminds the social worker that every client that comes (with a problem) to him is not to be measured as a person having no value and no virtue because he is in a disadvantageous situation. For a social worker the client is as worthy as any other person and the client is in that situation because of several other factors acting upon him. Given an opportunity to understand and examine the social situations better, the person may get out of the problem and may not get into a similar problem situation again. Creation a person feel worthy of himself and treating him with dignity, encourages the person to engage seriously and overcome his problem and lead a purposeful life. The conviction in the dignity, worth and the integrity of any individual, enables the social worker to deal with any type of client with a positive frame of mind.

The second value is belief in democratic functioning. Social work relies on the democratic procedure while dealing with the client system. This implies that decisions are taken through consensus and nothing is imposed on the client. The worker, the client and others, are all involved in the decision creation procedure. While doing so, the right of the client system in choosing

the solution is given utmost importance.

The third value is the firm belief in equal opportunity for all, limited only through the individual's capacities. This value expresses the need for social justice. Social work fights against social injustices meted out to the disadvantaged and vulnerable sections of society. Irrespective of caste, religion and economic status, intelligence, etc., every one necessarily has equal access to societal possessions. At the same time social work also takes into consideration, the limitations of the individual's capability to access to these possessions and create use of them. For instance, if a disabled person wants to pursue mountain climbing as a past time action, he should not be disallowed because he is disabled. But at the same time, if he does not have the physical strength and capability to climb mountains, then he may be made to realize that mountaineering is not appropriate for him and he should choose some other action more appropriate which is more appropriate for him.

The fourth value is social worker's social responsibly towards himself, his family, and his society. This value cautions the social worker not to neglect himself, his family and the society in which he is living while discharging his professional duties. If he fails to perform his responsibilities towards himself and his family, then he himself or his family may fail to perform their social functioning and may become failures needing social work intervention.

The fifth value is to transmit knowledge and skills to others. This value instructs the social worker to give the information that he has, that would enable the client to take care of himself, in case the client faces similar troubles in future. This is to ensure that the client does not become dependent on the social worker through out his life. Further, it also suggests that sharing of information and skills in the middle of the co-professionals goes an extensive method in promoting the competence of the professional practice.

The sixth value is separating personal feelings from professional relationships. This value reminds the social worker that he should not allow

personal feelings to intrude in a professional connection, as this may create him in excess of concerned or develop a biased or prejudiced view in relation to the client and his problem situation. The social worker might have undergone similar experiences and been in similar social situations in his personal life. And there is a possibility that he might for him to relate these to the present client and may lose the objectivity needed for social work intervention. So he should be watchful in relation to the any of his personal feelings are affecting his professional connection.

The seventh value assumes high standards of personal and professional conduct. It emphasizes that the conduct of the social worker should be exemplary at both personal and professional stages. As a professional, he should follow the code of ethics outlined for the social work practitioner. The success of any profession depends on the integrity and character of the professionals practicing it. In social work practice situations, clients come with a number fears, hesitations and doubts and distrust in relation to everything approximately them. They have to confess a number of confidential and emotional information and expect a lot of trust from the worker. Divulging the confidential information carelessly or creation fun of the clients plight or looking down upon the client does great harm Even his personal behaviour outside practice hours should not only be acceptable to people but should also gain him respectability. The social worker is a respectable member of society and he should not indulge in any conduct that is measured bad or disapproved through society. So it is essential that a social worker be a person of high integrity and of high ethical conduct.

GENERIC PRINCIPLES OF SOCIAL WORK

Principles are statements of do's and don'ts to get best results while practicing social work. They are the guide- posts for the professional to carry out the work in the field. Principles are elaboration of the values in the form of understandable statements to practice a profession. For instance the value of dignity and worth of an individual is expressed in the principle of belief in the self -determination of an individual or group or a community. The principles

are time tested and arrived at out of vast experience and research.

The mainly widely discussed generic principles of social work are as follows:

- Principle of Acceptance
- Principle of Individualization
- Principle of Communication
- Principle of Self-determination
- Principle of Confidentiality
- Principle of Non-judgmental Attitude
- Principle of Controlled Emotional Involvement

Principle of Acceptance

The client and the social work professional should both accept each other for getting the best results. The client should accept the worker because the worker is the one who is helping the client to overcome his problem situation. In social work situations the client may approach the social worker directly or the social worker may be nominated through the agency or someone might have referred the client to the social worker. Unless the client feels that the social worker has the potential to understand his predicament and is concerned in relation to the helping him out of the problem the client may not cooperate in the connection through which the social work intervention is to be planned.

Any doubt in relation to the competence of the social worker through the client results in serious complications in the helping procedure. Similarly the worker should also accept the client as a person with a problem who has come to him for help. Irrespective of the appearance and background of the client the worker should accept the client as he is, without any reservations. Sometimes the personal experiences of the worker may come in the method of accepting the client. For instance, a worker who was abused through his alcoholic father throughout his childhood may discover it hard to accept an alcoholic client who has come for help in restoring his family relationships. In

this case the social worker should not be influenced his childhood experience of being abused through his alcoholic father whom he hated and rejected or illustrate hostility or indifference towards the client. Mutual acceptance is the beginning of the procedure of establishing a strong professional connection towards working out a solution to the client's social dysfunctioning.

Principle of Individualization

This principle reminds the social worker that while dealing with the client it is to be kept in mind that the worker is not dealing with an inanimate substance or inferior being. Because the client could not discover a method out of his problem, he needs not be looked down upon as a person without dignity, worth or value. This is a general response the client gets from the community. And this creates the client feel that he is a human being without any worth and develops a poor image of him. The social worker, as a caring and helping professional should consider that the client is an individual with dignity, worth and respect and has the potential to come out of his undesirable situation with dignity and respect given the right environment and encouragement. Further, the social worker should always consider that each client is unique and separate from other clients having a similar problem as each person responds and reacts to the same stimuli differently and gets into or get out of dissimilar problem situation in dissimilar methods.

Principle of Communication

In social work, the communication flanked by the social worker and the client is of paramount importance. The communication could be verbal, that is oral or written, or non-verbal where gestures, signs or actions are used to send the message. Mainly of the troubles concerning human dealings arise due to faulty communication. In communication a message is sent through the sender and received through the receiver.

A true communication takes place when the meanings of the conditions

and other symbols the sender and the receiver use and act upon are shared and have the same meanings. If the message of the sender is properly or correctly understood through the receiver then the communication is smooth. But if the receiver fails to interpret the message correctly (the sender wants to convey), then there is a break or misunderstanding in the communication procedure, which results in confusion and troubles. Sometimes, the sender is unable to express the feelings or what he wants to communicate, and then also there is mis-communication. In addition to these there are other barriers to the smooth flow of messages, such as aloofness, noise, temperament, attitudes, past experiences, mental capability to comprehend and so on.

The social worker should have enough skills to grasp the verbal and nonverbal communication of the client. Communication is stressed in social work connection because the backgrounds of the client and the worker may be dissimilar, the mental state of the client and the worker may vary. The environment in which the communication takes place may change from time to time giving enough scope for mis communication. So the worker should create all the efforts to see that the communication flanked by him and the client is proper. The client should be made to feel comfortable and at ease to express his thoughts, feelings and facts. Further, he should be assured that the worker understands correctly what he wants to convey. For this, techniques such as clarifications and decalcifications, elaborating what the client has said, questioning and reframing of what the client has said, can be effectively used. Similarly the worker has to create sure that the client understands correctly what he is conveying to him. For this the worker may inquire the client to repeat what he is saying. In this method, mis communication flanked by the worker and client can be reduced and create sure that the worker client connection is well recognized and strengthened.

Principle of Confidentiality

This principle gives a strong base for effective use of social work

intervention. It helps in structure a strong worker client connection. In social work it is mainly significant to give information to the worker. This ranges from simple factual information to what may be very confidential. A person may not be willing to share sure information in relation to the personal details with anyone unless the person with whom it is shared is trustworthy. His necessity has confidence that workers will not misuse it to cause discomfort, or to ridicule or to cause damage to his reputation. In social work unless the client gives all the information that is necessary for the worker, it is not possible to help the client. For this to happen the client should have absolute faith in the worker that the information passed on to the worker will be kept confidential and will be used only for assessing and working out possible solutions to the client's problem. That is why the worker should assure the client that the confidential information in relation to the client is not divulged to others to the disadvantage of the client

To follow this principle the worker faces sure dilemmas. Firstly, should the confidential information be shared with other agency personnel who are associated with the case and fellow professional social workers who too can assist the worker in resolving the problem of the client? Secondly, what should he do in relation to the some information concerning the criminal behaviors of the client, wherein as a responsible citizen he may be required to pass it on to the investigation agencies whenever he is asked? In the case of the former the social worker may share the information in the best interest of the client. But in the case of the later, it is really tough for the social worker to withhold information as it has been received under the promise of keeping it confidential. In such circumstances, the decision is to be left to the client whether to disclose it to the social worker or not. And the social worker shall create it clear to the client that he cannot provide any guarantee of non-disclosure to the concerned authorities. Where legal necessities compel ordinary citizens to create disclosure of information received through him.

Failure to maintain confidentiality seriously affects the worker client connection. So the worker has to illustrate discretion while securing and

sharing information in relation to the client with others. Information that is needed should only be gathered from the client. Prior consent of the client is to be taken before sharing the information with even those who are concerned in relation to the client.

Principle of Self-determination

This principle emphasizes the client's right to self-determination. Every individual has the right to assess what is good for him and decide the methods and means to realize it. In other words, it points out that the social worker should not impose decisions or solutions on the client simply because the client has come to him for help. No doubt, the client has come to social worker because he could not solve the problem through himself. The social worker should support and guide the client to develop insights into his social situation in the correct perspective and encourage and involve him to take decisions that are good and acceptable to him. In this method the client is helped not only to realize his potentialities but also to feel self-governing and like a person with worth and dignity.

Principle of Non-judgmental Attitude

The principle of non-judgmental attitude presumes that the social worker should begin the professional connection without any bias. That is, he should not form opinions in relation to the client, good or bad, worthy or unworthy. He has to treat the client as somebody who has come to him for help and he should be willing to help the client without being influenced through the opinions of others in relation to the client or his situation. This enables the worker to build the professional connection on a sound footing as both the worker and the client feel free to their understanding of each other.

Principle of Controlled Emotional Involvement

The principle of controlled emotional involvement guards social worker from either getting too personally involved in the client's predicament or being too objective. In the case of the former the worker may in excess of-identify with the client because he discovers a lot of similarities flanked by the problem situation of the client and in excess of life situation/s or with the personality of the client. This may interfere with the professional connection and judgments in relation to the client's problem. The worker may start sympathizing with in excess of indulging in the client's life and this may interfere with the client's right to self-determination and independence.

In the case of the latter, through being too objective and detached the client may feel that worker is not interested in him and his predicament. This may inhibit the client from coming out with all the confidential information. The feelings of worthlessness and helplessness may be reinforced in the client. All this may result in a premature end to the professional connection. So the social worker should maintain a reasonable emotional aloofness even while sympathizing with the client. He should indicate the understanding of the predicament of the client without showing pity or appearing to be indifference.

PROFESSION: A RESPONSE TO HUMAN NEEDS

Each individual has a wide array of needs requiring satisfaction. Human needs can be broadly classified as physical needs and psychological needs. Physical needs revolve approximately physical comforts that protect us and enable us to perform efficiently in society while psychological needs to emotional and mental states such as the desire for love and affection, social recognition, spiritual fulfillment etc. Every individual strives and struggles to meet these needs. Needs are met in intricate interactions flanked by the individual and the social environment. Some times individuals fail to meet some of these needs due to sure reasons. In earlier societies the unmet needs of people were taken care of mostly through family or through occupational groups such as merchant guilds or through religion or through the political group in power — clan, king or the government. As societies evolved needs

become more and more intricate and helping behaviors had to be organized in systematic manner.

The ingenuity and compassion in man enabled him to satisfy those unmet needs that are causing misery to people, in more innovative methods with a human touch and a scientific temperament. This, in turn, resulted in the evolving of several professions such as medicine, nursing, engineering, law etc. And social work is no exception to this. Social work profession exclusively to provide relief to human society through finding permanently solutions, to these unmet human needs.

Poverty is a serious obstacle to meeting these needs. (The period upto the 18th century the attitude of the society from the point of the king and the aristocracy as well as the church towards unmet needs owing to poverty of people is mainly due to the failure of the individual or due to the sins or wrath of the God). So there was no the need to come to the rescue of such people and they were left to fend for themselves. But with the advent of great philosophers and social thinkers the understanding of human suffering, mostly manifested in poverty and pauperism underwent a change.

The scientific inquiry into the causes of poverty indicated that social and economic circumstances rather than individual failure are the causes of poverty the pathetic and in utterly inhuman living circumstances of the poor and poverty cause several other social troubles in society aims giving and temporary relief events are of no use permanent solutions have to worked out to deal with the problem of poverty and thereby the other needs of the people. And people want to come out of poverty and they can be helped to come out of it.

The charity organisation society and settlement home movements, the YMCA and YWCA organisations developed in response to the needs of the poor, the destitute, the illegitimate and orphaned children and unmarried mothers on one hand and on the other the disabled, the mentally disturbed, immigrant workers living in the neighborhood communities, almshouses,

reformatories, and asylums. Charity was provided on scientific rows through undertaking a thorough investigation into the state of dependence and the factors responsible for it. The needy are encouraged to discover possessions within the family and the community and become self-governing. A scientific approach to charity and philanthropy replaced untrained volunteers through trained paid workers. The final outcome was the birth of the profession of social work through the late 19th century, to cater to the physical, social and emotional needs of people. Social work as a profession responds to people's needs in methods that no other profession does. Social work brings out the full potentialities of the clients and enables them to stand on their own in meeting their needs.

SOCIAL CHANGE FOR HUMANISATION AS THE GOAL

Social change is inevitable and several forces of change are acting upon several social institutions. Sometimes the changes are slow and some other times these are rapid. Whenever sudden and violent changes take place people are taken off guard and fail to cope with the disruption and disorganization caused through these changes. The changes before and throughout the medieval periods were slow, but since the industrial revolution changes have occurred very rapid and traditional institutions and methods of living received a jolt. This has caused great misery and suffering. In the procedure of social change sure sections gain at others cost of others. This in turn causes social tensions and disorder. It is always desirable that social change be planned so as to minimize its ill consequences and maximize its benefits. Social work appeared in an effort to shoulder this responsibility.

The goal of social work is to bring in relation to the humanization of the society through a procedure of planned change. Social work is strongly committed to the mainly fundamental human values and principles human dignity, equality, democratic method of functioning, right to self determination, and right to privacy. Only these values and principles can establish a society with a human face.

The social work profession with commitment to social betterment intervenes at individual, group, community and societal stages to tackle and guides the forces of change for the good of society.

Professional social workers, practicing in public or private settings, or social work educators at the schools of social work, who are in constant touch with those needs of the people which demand changes-in social situations can foresee the forces that are likely to effect change and initiate steps to maneuver change for social betterment. The regions of social change are prevention, reform, reeducation, re-socialization, rehabilitation and scheduling.

Practitioners experiment with the desired change situations at the micro stage. Social work educators undertake research to examine the social circumstances and factors of change. For instance, to change the location of women and empower them in society, social workers may initiate the formation of small groups of women and provide them information, training and support to take decisions in key regions of their life such as education, career, marriage etc., thereby empowering them. The results of such experiments are passed on to the policy framers who in turn incorporate desired changes in the relevant policy regions and effect the change at the macro stage. Therefore social work contributes to social change in a planned method and for the betterment of society.

REVIEW QUESTIONS

- Explain the term value? And talk about the need for a social worker to have a good knowledge in relation to the social values prevailing in society.
- Explain any two values of social work.
- Talk about the principle of non-judgmental attitude.
- How social work procedure does bring in relation to the planned c

CHAPTER 6

SOCIAL SERVICE AND SOCIAL WELFARE PROGRAMMES IN FIVE YEAR PLANS

STRUCTURE

- Learning objectives
- Trends in social welfare
- Inequality and participation
- Planning systems and social welfare from first to twelve plan
- Review questions

LEARNING OBJECTIVES

After completing this chapter, you should be able to:

- Describe several trends in social welfare;
- Understand the role of participatory democracy in development;
- Talk about the objectives of Indian scheduling; and
- Identify the provisions in several five year plans for social welfare events

In India, State participation in social welfare has an extensive and continuous history extending in excess of hundreds of years. The right of an indigent to receive succor has been recognized in India dating back to the Vedic times. It is based on the recognition on the part of the state or community that it has a duty to help its less fortunate members.

The dawn of independence in 1947 witnessed the beginning of an era of rigorous development action in the country. Political freedom is partial without freedom from economic and social wants. These wants are several and diverse; some have always been with us; others are products of the contemporary age. Illiteracy, dirt, disease, squalor, superstition, ill health and poor housing, all these have to be removed from our midst as speedily as our possessions and talents permit.

TRENDS IN SOCIAL WELFARE

It is now usually accepted that social welfare programmes play a vital role in the in excess of-all development of a country. The term social welfare services denotes services planned to cater to the special needs of a person and groups who, through cause of some handicap, social, economic, physical or mental, are unable to avail themselves of, or are traditionally denied, the amenities and services provided through the community. In this sense, welfare services are meant to benefit the weaker, dependent or under privileged sections of the population. The beneficiaries of these services may be physically handicapped persons, such as the blind, the deaf, or the crippled, socially dependent individuals, like the orphan the widow or the destitute, mentally retarded persons, economically under-privileged groups such as those living in slum regions and women handicapped through restrictive social traditions or practices. Social welfare services also embrace those special amenities which do not form part of the normal services in the spheres of public health, education and medical relief. Examples of such special services are those provided through the programme for the welfare of youth or children.

The purpose of these social welfare schemes is to promote the happiness and well being of such sections of the population as are a special charge on the State under the several provisions of the Constitution. These are planned to pave the method for the establishment of a welfare state. No national development plan can afford to neglect social services, and more particularly, social welfare. Equally significant is special care for the weaker and more vulnerable sections of the population through dedicated social welfare services. Only this will enable them, first to absorb the benefits of the general social services, and later, share in common with all others, the blessings of economic development.

A comprehensive social welfare programme would contain social legislation, welfare of women and children, family welfare, youth welfare, physical and mental fitness, crime and correctional administration and welfare of the physically and mentally handicapped. It would also contain, in the

special circumstances and background of India, a programme for fulfilling the objective of prohibition.

INEQUALITY AND PARTICIPATION

In any society, mainly types of opportunities are enjoyed through some people, but not through others. Extending freedom widely crossways society typically involves countering the divide flanked by haves and have-nots.

Participation is intimately linked with demands of equality. At the mainly immediate stage, democratic participation requires the sharing and symmetry of vital political rights to vote, to propagate and to criticize. Actual participation in political movements and public action can create a major variation to the agenda of governments and power its priorities.

Going beyond that elementary and fundamental association, another significant causal connection is that political participation can be more effective and more equally enjoyed if there is some equity in the sharing of economic possessions as well. Indeed, economic inequality can seriously compromise the excellence of democracy. Overcoming the inequalities of power associated with economic privilege is ah significant aspect of democracy in the full sense of the term.

Social inequalities too can seriously interfere with equality of political participation. Divisions of power and power related to caste, gender and even education can, in several situations; create the socially underprivileged also politically marginalized. Here again, it is significant to recognize the adverse effects of inequality on political participation and also the possibility of countering this through promoting greater social equality as well as through overcoming the association flanked by social privilege and political power.

Issues of inequality and participation are particularly crucial in India, where social divisions (based on class, caste and gender in the middle of other sources of disparity) are pervasive and have tended to take a heavy toll on both

economic development and social opportunities. While social disparities in India are often assumed to be very rigid, if not immutable, there is, in fact, enormous scope for countering the inequalities that happen to prevail today. The potential for change has already been demonstrated, to some extent, in recent decades (e.g. through social movements for the emancipation of 'backward' castes, advances in the political representation of women, and fairly radical changes in power structures at the village stage). The future course of development and democracy in India will depend a great deal on the extent to which further possibilities in these domains are realized.

PLANNING SYSTEMS AND SOCIAL WELFARE FROM FIRST TO TWELVE PLANS

Scheduling is programming for action for a scrupulous period for achieving sure specific progressive developmental goals. Socio-economic scheduling has been one of the mainly noteworthy inventions of the twentieth century.

At present, when the mainly perceptible accent is on market forces and liberalization, the talk of economic scheduling might appear to be anachronistic, but, considering the state of economic development in mainly developing countries, the co-subsistence of liberalization and scheduling is mainly likely to continue for an extensive time. Besides, the nature of economic scheduling is likely to experience modifications from time to time as the economies of developing countries undergo structural changes.

The scheduling commission of the government of India was set up on 15th March 1950 and the first five year plan commenced on 1st April 1951. Indian scheduling, ever since its inception more than four decades ago, has attempted to meet the following objectives of multi faceted development:

- Securing an augment in national income
- Accelerating the planned rate of investment to enhance the proportion of actual investment to national income.

- Mitigating the inequalities of income and wealth and regulating the concentration of economic power.
- Raising the quantum of employment for the maximum utilization of manpower.
- Promoting development in agricultural industrial and other sectors and striving to achieve inter-sectoral development.
- Speeding up the development of relatively backward regions and promoting balanced local development.
- Reducing, in a progressive manner, incidence of poverty through providing food, work and productivity to the people below the poverty row.
- Modernization of the economy through effecting shifts in the sectoral composition of production diversification of action advancement in technology and institutional innovation

Though all the above objectives have figured in one form or the other, either explicitly or tacitly, in approximately all plan documents, their relative emphases have varied. We will look at several provisions of social welfare in Five Year Plans from the First Plan up to the Eighth Plan under four sections, i.e. development of women, child development, nutrition status, and other welfare programmes.

Development of Women

In the earlier stage of Indian scheduling, women's development concerns had a low profile. There were, though, some important beginnings. A major initiative was the establishment of the Central Social Welfare Board in 1953 to promote and assist voluntary organisations in the field of women welfare, child welfare and welfare of the handicapped. Under the community development programme, Mahila Mandals were promoted and supported since the Second Plan. Some legislative events were also undertaken to protect the interests of women as, for instance, the suppression of Immoral Traffic in

Women and Girls Act, 1956, the Hindu Succession Act, 1965, the Dowry Prohibition Act, 1961 and the Maternity Benefit Act, 1961. The third and the fourth Plans accorded a high priority to education of women. Events to improve maternal and child health services, supplementary feedings for children and nursing and expectant mothers were introduced. The Fifth Plan supported economic development, employment and training for women as the principal focus for their socio-economic development. The main approach in these plans was usually to view women as the beneficiaries of social services rather than as contributors to development.

The seventies brought women to the forefront of development concerns with the publication of the Report of the Committee on Status of Women in India, the observance of the International Women's Year in 1975 and the preparation of a National Plan of Action for Women. This decade also saw the enactment of significant specific legislations like the Equal Remuneration Act, 1976 and the creation of a separate Bureau of Women's Development. Throughout the Sixth Plan, a multi-sectoral approach was adopted for women's development and, for the first time, a coordinated picture was presented in the Plan.

A separate Department of Women's Welfare was carved out at the Centre in 1985 from the then existing Ministry of Social and Women's Welfare to provide a separate identity and to give a nodal point on matters relating to women's development. Legislative events were taken to give protection to women against discrimination, use, atrocities and violence. Several labour legislations were amended to safeguard the interests of women and give for their welfare. The Seventh Plan sustained this strategy. The National Perspective Plan for Women (1988-2000) gives directions for all-round development of women.

An important step taken in the Seventh Plan towards improving women's status was the identification of a number of beneficiary — oriented programmes under several sectors of development. These programmes were regularly monitored through concerned ministries/departments and

coordinated at the centre through the Department of Women and Child Development.

The strategy in the Eighth Plan was to ensure that the benefits of development from dissimilar sectors do not bypass women and special programmes are implemented to complement the general development programmes. The latter, in turn, should reflect greater gender sensitivity.

Child Development

The earlier plans perceived child development mainly in the frame of child welfare. The First Plan laid the major responsibility of developing child care services on voluntary organisations. The Central Social Welfare Board recognized in 1953 was assigned a leading role in promoting and assisting the voluntary effort. In the Second, Third and Fourth plans, child welfare services were added in dissimilar sectors of the plan. The Fifth Plan ushered in a new era with a shift in focus from child welfare to child development and coordination of services. The National Policy on Children adopted in 1974 provided a framework for the development of services to children.

The programmes of Integrated Child Development Services (ICDS) with a package of services comprising immunization, health check up, referral, supplementary nutrition, pre-school education, and nutrition and health education, was launched in 1975 in 33 blocks in the country on an experimental basis. A school health programme was also started. Maternal and child health services in rural regions were strengthened.

The Sixth Plan saw consolidation and expansion of the programme started earlier. It also witnessed an expansion of ICDS, with the sanction of 1037 projects. Implementation of the programme of universalization of elementary education was accelerated. Non formal education programmes were promoted. Denationalization of education was given priority. Pre-school education centers were supported in the educationally backward States through grants to

voluntary organisations.

The Seventh Plan sustained the strategy of promoting early childhood survival and development through programmes in dissimilar sectors, significant in the middle of these being ICDS, universal immunization, maternal and child care services, nutrition, pre- school education, protected drinking water, environmental sanitation and hygiene, and family scheduling.

Since human development was the main focus of the Eighth Plan, policies and programmes relating to child survival and development received high priority. While it is true that successful implementation of programmes of poverty alleviation, reforms in existing social and economic structures, institutional changes and female education will help in raising the standard of living of the under privileged segments of society and have a favorable impact on child survival and development, specific programmes and services directed at children are also necessary.

Child development programmes in the Eighth Plan gave high priority to preventive services, which are family and community based, to be able to combat effectively high infant and early childhood mortality and morbidity. Special attention was paid to those states where childhood morbidity and mortality are high. Children, belonging to the poor and the under privileged sections of population were sheltered through vital minimum child development services. Emphasis was placed on integration and convergence of services.

Nutrition

The nutritional status of a nation has a close connection with other indicators like the extent of economic growth, food adequacy and its effective sharing, stages of poverty, status of women, rate of population growth, and access to health, education, safe drinking water, environmental sanitation, hygiene and other social services. So, multi sectoral approaches are required to

tackle the problem of nutritional and other associated disorders.

In the earlier plans, malnutrition was perceived mainly as a problem of poverty due to which a big number of the poor could not afford a balanced diet. Ignorance in relation to the health and nutrition and frequent episodes of infections due to nutrition-related deficiencies were recognized as associated as well as aggravating factors. The importance of raising the purchasing power, rising production of cereals, pulses, milk, eggs and green vegetables and their consumption, so, received attention. The vulnerability of children and pregnant and nursing mothers was recognized. The range of direct intervention expanded in excess of the years to cover supplementary feeding programmes. In the Fifth Plan, supplementary feeding programmes were brought under the Minimum Needs Programme (MNP). A supplementary feeding also became a component of ICDS. A substantial augment in allocations for poverty alleviation programmes in the Sixth Plan was visualized as a means to augment the purchasing power of the rural poor and enhance food intake.

In the Seventh Plan, programmes of poverty alleviation, population control, increased production of cereals, pulses, etc. and expansion of social services, particularly health, water supply and housing, were expected to have an impact on the nutritional status of the population. Special programmes were implemented in dissimilar sectors for improving nutritional status through a combination of direct events covering nutrition education and extension; development and promotion of nutritious foods; fortification and enrichment of foods; supplementary feeding; and prophylaxis programmes.

A major objective in the Eighth Plan was to bring in relation to the overall improvement in the nutritional status of the population. Since the major dietary problem leading to malnutrition is more of inadequacy of calories in the diet than of proteins, the overall strategy was to bridge the calorie gap in the middle of several segments of the population.

Other Welfare Programmes

The procedure of development brings to the fore troubles of desertion and family disintegration due to changes in values and institutions which give a safety net to the physically and socially handicapped in the community. New troubles, such as drug abuse, have grown at an uncomfortable pace, while other troubles such as beggary and immoral traffic in women and girls continue to persist.

The earlier plans had made a modest beginning in the designing and implementation of programmes for the welfare of the destitute, the handicapped, and the elderly and other categories in need of welfare services. In the middle of the initiatives taken were the constitution of a National Advisory Council for the Education of the Handicapped in the Ministry of Education in 1955 and a Training Centre for the Adult Blind at Dehradun in 1950. A programme of old age pension was started in some States for the elderly without any means or support. Many States enacted legislation in the region of social protection (beggary, probation, juvenile delinquency and suppression of immoral traffic) and organized services, both within and outside the statutory framework. Educational and training institutions were also started.

For the welfare of the handicapped, a major programme was the grant of scholarships to the physically handicapped on the basis of means cum merit test. In the middle of the other initiatives were special employment exchanges for the placement of the handicapped and reservation of 3% seats for the handicapped in Central Government and Public Sector undertakings in group-C and D posts. The observance of the International Year of Disabled Persons in 1981 gave a fillip to the expansion of such services throughout the country. A number of concessions were extended to the handicapped both through the Central and the State Governments in the matter of employment, travel, etc. National institutes were set up for dissimilar categories of the handicapped. Other programmes incorporated the integrated education of the handicapped in

normal schools, training of the handicapped in vocational rehabilitation centers and apprenticeship training programmes and setting up of districts rehabilitation centers.

The World Assembly on Ageing held in 1982 provided an occasion to access the changed social scenario for the care of the aged and to initiate programmes for their well-being. Programmes were implemented for the welfare and rehabilitation of the widows and women in distress and in the region of social protection.

The Seventh Plan and Annual Plans (1990-92) showed an important expansion of programmes and services for the welfare of the handicapped in dissimilar sectors. The eradication of small pox, the extensive coverage of infants under the immunization programme and the prophylaxes programme against vitamin-A deficiency iodine deficiency and anemia reduced significantly the incidence of handicap in early childhood.

Social Welfare in the Ninth Plan

The strategy for the Ninth Plan was:

- A multi-sectoral Community-Based Rehabilitation (CBR) strategy was put into action for pooling the efforts of the disabled, their families and communities in collaboration with the concerned departments of health, women and child development, nutrition, education, vocational training, labour and employment and welfare.
- A National Policy on Ageing was formulated. The policy addressed four broad regions, viz. pensioner needs—both contributory and non-contributory; affordable health services since health requires considerable attention at this stage of the life cycle; affordable shelter through the National Housing Policy; and other welfare events. It also provided recognition to the productive role that the aged can play

through active involvement in the developmental behaviors and not presently as beneficiaries.

- Street children who were emerging as an important social problem required special attention throughout the Ninth Plan. The non-institutional vital service approach for the care, protection and education of these children was sustained.
- Efforts were made not only to evolve necessary mechanisms that protect the society against anti-social behavior but also through going beyond the ambit of the formal system to forestall circumstances that generate criminality and create individuals vulnerable to deviation from the accepted social norms.
- Special attention was paid to the welfare and development of working children, children of prostitutes, especially girl children, children of prisoners, and those of families affected through terrorist violence, natural calamities and also for the children whose parents suffered from infectious and contagious diseases like leprosy, tuberculosis, etc.
- The special problem of the juvenile delinquents and the children in hard circumstances was addressed through ensuring effective implementation of Juvenile Justice Act 1986 and other curative and rehabilitative events to reform the social deviants.
- Efforts were made to involve the voluntary and corporate institutions in implementing the several schemes aimed at the welfare and development of these groups.

Empowering Women and Children in the Ninth Plan

There was a important shift in the approach towards the well being of women and children from 'welfare throughout fifties' to 'development throughout seventies' and to 'empowerment throughout Nineties

Human resource development being one of the major thrust regions in the Eighth Five Year Plan, all the developmental efforts were directed at empowering both women and children besides mainstreaming them into the

national development on an equal footing beside with their counterparts. Therefore while the main thrust in respect of children was to ensure their survival, protection and development with special focus on the girl child and the adolescent girl, the emphasis in respect of women, was to create them economically self-governing and self reliant.

Empowerment of women being one of the major objectives of the Ninth Plan, it tried to ensure and make an enabling environment with requisite policies and programmes. Therefore, the following has been the approach in the Ninth Plan:

Women

An integrated approach was adopted towards empowering women. It underscored harmonization of several efforts on dissimilar fronts viz., social, economic, legal and political. Further, earmarking of funds for 'women's component' were also adopted with a close vigil to ensure a flow of adequate share of possessions and benefits for women from all developmental sectors both in the centre and states .To this effect, the Ninth Plan recommended expeditious adoption of the 'National Policy for Empowering Women' beside with a well defined Gender Development Index to monitor the impact of its implementation in raising the status of women from time to time.

Economic empowerment of women is mainly based on their participation in decision creation procedures with regard to rising and sharing of possessions i.e. incomes, investments and expenditure at all stages. Efforts were made to enhance her capability to earn, besides the access to control of ownership of all family community assets. In support of women in the informal sector the Rashtriya Mahila Kosh was strengthened to extend both 'forward' and 'backward' linkages of credit and marketing facilities.

Considering the strong impact of environmental factors on the sustenance and livelihood of women, participation of women was ensured in conservation

of environment and control of environmental degradation. Further, women were involved and their perspectives reflected in the policies and programmes of management of eco- system and natural possessions.

A media policy was framed in such a method that it became an instrument in projecting a positive image of the girl child and women. A strict ban on the depiction of the demeaning, degrading negative and conventional stereotypical images of women and violence against women were enforced through legislation, regulatory mechanisms and media policies.

Children

The Convention of Child Rights ratified through the country in 1992 became the guiding principle for formulating necessary policies and programmes of child development in the Ninth Plan.

Following the universalization of I.C.D.S. and ensured availability of vital minimum services for the overall development of the child, the emphasis was on consolidation and content enrichment of ICDS through adequate nutrition, complemented with necessary health checkup, immunization and referral services. In this respect priority was accorded to a focused attention on the child below two years. To achieve this ICDS sustained to be the mainstay of the Ninth Plan, to promote all-round development of the young child.

In order to promote a community based approach, action was initiated to decentralize women and child development programmes involving Panchayati Raj institution and local women's self help groups which are now coming up in a big method under the umbrella of the Indira Mahila Yojna (IMY).

Social Welfare in The Tenth Plan

Empowerment of Women

The Ninth Five Year Plan adopted the strategy of a Women's Component Plan, under which not less than 30% of funds are earmarked in all the women related sectors, for women specific programmes. A review through the Scheduling Commission of the progress of the Women's Component Plan throughout the Ninth Plan (1997-2002) confirmed that almost 42.9% of the Gross Budgetary Support (GBS) in Central Ministries/Departments aggregating a total amount of Rs.51, 942.53 crores, has been spent on women. In five Ministries/Departments as high as 50-80 percent of the Plan expenditure was incurred on women. The Tenth Five Year Plan (2002-) has undertaken to further strengthen the procedure of the Women's Component Plan.

In order to address the developmental issues relating to women, a Task Force on Women and Children was constituted through the Government in August 2000 under the Chairmanship of Shri K.C.Pant. In its report submitted in April 2002, the Task

Force inter-alia recommended the setting up of an Inter-Ministerial Standing Committee in the Department of Women and Child Development, composed of officials and non-official experts to review and monitor gender mainstreaming in Government. This Standing Committee is being constituted through the Government. The Task Force also reviewed the whole gamut of legislation concerning women and recommended the amendment of 22 laws to create them more effective. The concerned Ministries and Department and the Government have initiated necessary action for amending these laws.

Under the Women's Economic Programme, now named Swavalamban, employment connected training is provided to women in several traditional and non-traditional trades. In order to address the phenomenon of domestic violence, which is widely prevalent but remnants largely invisible in the public

domain, the Protection from Domestic Violence Bill, 2002 has been introduced in the Parliament. The bill envisages that the Protection Officer would assist the victim of domestic violence to be secure from violence and help her to have access to shelter homes, health care and legal advice.

Development of Children

The Integrated Child Development Services (ICDS) Scheme is a flagship scheme of the Department of Women and Child Development aimed at the holistic development of children in the age group 0-6 years and pregnant and lactating mothers from disadvantaged sections. The scheme seeks to give a package of supplementary nutrition, immunization, health check-up, referral services, pre-school, non-formal education and health and nutrition education.

The Balika Samridhi Yojana, launched in 1997 has benefited 3.5 million children in 2001-02. The scheme of Creches/Day Care centres for working/ailing mother's benefited 3.11 lakhs children through 12,470 crèches up to December 31, 2002. Under the National Crèche Finance the Department has set up 4,885 additional crèches as on December 31, 2002.

Social Welfare

The Tenth Plan will continue the three-pronged strategy initiated in the Ninth Plan of-

- Empowering the disabled;
- Reforming the social deviants; and
- Caring for the other disadvantaged, with a special focus on convergence of the existing services in all related welfare and development sectors.

Welfare of the Physically/Mentally Challenged

In row with the commitment of the Tenth Plan to empower as several disabled persons as possible to become active, self-reliant and productive

contributors to the national economy, the Plan has relied upon the strength and support of the provisions of Persons with Disabilities (equal opportunities, protection of rights and full participation) Act 1995.

Reforming Social Deviants

Recognizing that social deviants such as juvenile delinquents, alcohol and drug addicts are victims of circumstances and situational compulsions rather than habitual criminals occupied in organized crime, the Plan advocates reform and rehabilitation of these social deviants in a humane rather than a punitive environment, with a view to transforming today's social deviants into tomorrow's responsible citizens.

The Plan has envisaged an integrated and comprehensive community based approach to curb the rising troubles of alcoholism and drug abuse in the country. This is being strengthened and expanded to reach needy regions like the rural regions and North East and the high risk groups like street children, commercial sex workers, truck drivers, etc. For tackling the troubles of alcohol and drug abuse, 90 Counseling Centres and 369 Treatment cum Rehabilitation Centres are being supported under the scheme of Prevention of Alcoholism and Substance (Drugs) Abuse.

Caring for the Older Disadvantaged

To fulfill the commitments of the National Policy on Older Persons for providing health, shelter, vocational training, recreation, protection of life, etc. for the aged, special emphasis is being placed on expanding the ongoing programmes of old age homes, day care centres, mobile Medicare units and Medicare centres being implemented under the Scheme of Integrated Programme for Older Persons. Under this the Ministry of Social Justice and Empowerment has extended financial assistance to 308 NGOs for running 222 old age homes, 201 day care centres and 27 mobile Medicare units.

A special scheme is being initiated throughout the Plan for welfare of children in need of care and protection. The objective of this scheme is to cater to child workers and potential child workers (such as street children, children of pavement dwellers, migrants, sex workers, destitute children, etc.) and give opportunities to them to facilitate their entry into mainstream education through non formal education, bridge education, vocational training, etc.

The newly autonomous National Institute of Social Defense is being strengthened professionally, technically and financially, to enable it to broaden its behaviors in the field of social defense and for the other disadvantaged groups.

REVIEW QUESTIONS

- Who will be the major beneficiaries of social welfare services?
- Why is it significant to have social equality in the country?
- When was scheduling commission set-up and when did the first plan commence?
- What is ICDS?

CHAPTER 7

VOLUNTARY ACTION AND SOCIAL WORK IN INDIA

STRUCTURE

- Learning objectives
- Definition and nature of voluntary action
- Area of interventions and implications of voluntary action
- Voluntary services in India
- Government and voluntary action
- Review questions

LEARNING OBJECTIVES

After studying this unit you will be able to know:

- The nature of voluntary action;
- Factors motivating voluntary action;
- Voluntary service in India;
- Voluntary organisations at a glance;
- Role of voluntary organisations in social welfare;
- Role of social worker in voluntary action;
- Government and voluntary action; and
- Emerging trends in voluntary action.

DEFINITION AND NATURE OF VOLUNTARY ACTION

The term voluntary action is usually used for that action which is concerned primarily with what the individual should do, self-governing of the state.

Definition of Voluntary Action

Just as to Lord Beveridge: “The term voluntary action as used here, means private action, that is to say, action not under the directions of any power

wielding the power of the state.” Though, as viewed above the scope of voluntary action becomes very wide and so, he confines its limit to that action which is for a public purpose for social advancement. Its theme is voluntary action outside one’s home for improving the circumstances of life for him and for his fellows; it is self-governing of public control. This is private enterprise, not in business but in the service of mankind not for gain but under the power of a social conscience.

Nature of Voluntary Action

As regards a voluntary worker, Lord Beveridge points out that a voluntary worker is someone who gave unpaid service to a good cause, and the group, which was shaped to run this good cause, came to be recognized as a voluntary organisation. He further adds that in recent years there has been an important shift of meaning in these concepts. Nowadays, several of the mainly active voluntary organisations are staffed entirely through highly trained and fairly well paid professional workers. The distinctively voluntary character of such bodies is the product not of the type of workers they employ but of the manner of their origin and method of government.

Social Work and Voluntary Action

Social work has also ensured the protection of human rights through several social legislations. This enhances the happiness of the whole community through protecting from injustice and through punishing those who do not conform to the social interest. Besides social legislations tackle social troubles like untouchability, child marriage. The dowry system, sati, the devadasi system and several other social troubles, therefore helping to build a wholesome community. The emerging new notion of social service as a force and instrument in the promotion of planned social change and development enlarges the scope of professional social work action, which traditionally, has been associated with such meadows of practice as child and family welfare,

medical and psychiatric social work, school social work, correctional and group services. Social work has also taken up new responsibilities through tying up with other disciplines to fight poverty and the troubles of modern society.

Voluntary Organisation

A voluntary organisation, properly speaking, is an organisation which whether its workers are paid or unpaid is initiated and governed through its own members without external control. The independence of voluntary action does not though mean a lack of co-operation flanked by it and public action. But the term voluntary action means that the agency undertaking it has a will and a life of its own. As defined through the National Council of Social Service, a voluntary social service is interpreted usually as the organisation and behaviors of a self-governing body of people who have joined jointly voluntarily to study or act for betterment of the community.

Social Workers and People

Social workers work with clients at several stages: the micro-stage of individual and family; the meso-stage of community; and the macro-stage of national and international community. Concern for human rights necessity be manifested through social workers at all stages. At all times social work is concerned with the protection of individual and group needs. It is often forced to mediate flanked by the people and the state and other authorities, to champion scrupulous causes and to give support, when state action threatens or neglects the right and freedom to individuals and/or groups. More than other professionals, social work educators and practitioners are conscious that their concerns are closely connected with respect for human rights. They accept the premise that human rights and fundamental freedoms are indivisible, and the full realization of civil and political rights is impossible without enjoyment of economic, social and cultural rights.

AREA OF INTERVENTIONS AND IMPLICATIONS OF VOLUNTARY ACTION

Hear we shall talk about the intervention and implications of voluntary action through understanding the factors that motivate voluntary action, the present scenario of voluntary organisations and their objectives, and voluntary services in the Indian context.

Factors Motivating Voluntary Action

The factors, which motivate people to take voluntary action or the sources of voluntarism, may be recognized as religion, government, business, philanthropy and mutual aid. The missionary zeal of religious organisations, the commitment of government of public interest, the profit-creation urge in business, the altruism of the 'social superiors' and the motive of self-help in the middle of fellow men are all reflected in voluntarism. Bourdillon and William Beveridge viewed mutual aid and philanthropy as two main sources from which voluntary social service organisations would have developed. They spring from the individual and social conscience respectively. The other factors may be personal interest, seeking benefit such as experience, recognition, knowledge and prestige, commitment to sure values, etc.

Further, a diversity of impulses is responsible for the formation of voluntary associations with the purpose of serving their fellow men or the unfortunate lot of society. Voluntary organisations are strong mediators of political socialization in a democracy, and educate their members in relation to the social norms and values and help combat loneliness. Psychological impulses lead people to join voluntary action for security, self-expression and for satisfaction of interests. Therefore, the psychological joining motivation for voluntary association is an intricate phenomenon. It may vary from one individual to another and one group of individuals to another depending upon their culture, social milieu and political environment.

Voluntary Organisations at a Glance

Through and big voluntary action is generated through social, religious and cultural organisations. This is made possible through organisations appealing to people for help. But this does not mean that volunteers always work through or in a scrupulous organisation. With the turn of the century people are rising through turning to political solutions to tackle social and religious reforms and movements.

The sphere of social is still very largely the domain of voluntary workers and voluntary organisations. No complete or reliable data is accessible in relation to the total number of voluntary organisations in the country, as several of them are not getting government aid and are working with their own possessions. Some of these are all- India organisations concerned with a wide range of behaviors; others are state or district stage organisations. At present in India quite a big number of nongovernmental organisations (NGOs) are working for several causes. They help groups and individuals with diverse political and other interests, contribute to the strengthening of a feeling of national solidarity and promote the participative character of democracy. They have a role to play not only in regions which are accepted as state responsibilities, they can also venture into new meadows, work in new regions, unveil social evils and provide attention to any unattended or unmet needs. Several of the NGOs act as a stabilizing force through welding jointly people into groups that are not politically motivated and are not concerned in relation to the fortunes of any political party or in capturing political power, but are above party politics and are interested in other regions of nation-structure and therefore contribute to national integration and a focus on non-political issues. Caritas India, NBA, voluntary organisations working for women and children, etc. are few examples of such agencies fighting for human rights.

There are also government-organized NGOs such as Mahila Mandal, Youth Clubs, Co-operative Societies, National Service Scheme, Nehru Yuva Kendras and government sponsored organisations in the form of Trusts setup

in the name of diseased leaders, for instance, the Kasturba Gandhi Trust, Gandhi Smarak Nidhi, Nehru and Kamla Nehru Trust, Indira Gandhi Trust, and the recent Rajiv Gandhi Foundation. There are many examples of the Indian NGOs protesting against sure development projects and successfully stopping them. The ‘Chipko’ movement in the Himalayas, the “Appiko” movement in Karnataka, West Ghat and Save Silent Valley movement in Kerala. The Narmada Bachao Andolan, etc., are excellent examples of this type. There are many spaces where there is environmental degradation as a result of industrial action and there are a number of organisations working on this task. These NGOs face a lot of difficulties as mainly of them are working individually. Therefore, there is a need to activate the existing environmental groups at each district headquarters and set-up a federation of these NGOs at the state or region at stage so as to make a communal consciousness and fight jointly for a common cause. The Environment Society of Chandigarh, a region NGO, has been able to activate the few existing groups and has been instrumental in setting up many such societies in Punjab, Haryana, Himachal Pradesh and Jammu and Kashmir. Therefore, with the involvement of more and more NGOs the communal action will help the efforts to harmonize environmental and developmental issues to a great extent.

Objectives of Voluntary Organisations

The following are the main objectives for which several organisations are working:

- Protection and development of children
- Welfare of women in the rural regions.
- Services for youth.
- Community welfare.
- Promotion of educational facilities.
- Promotion of public conscience on social troubles.
- Promotion of moral standards and family welfare.
- Prevention of disease, health care, etc.
- Protection and welfare of the handicapped.

- Eradication of social handicaps for sure groups.
- Spiritual upliftment
- Prorogation of international brotherhood.
- Promotion of natural interests through voluntary effort.
- Training of workers for fieldwork.
- Protection of nature, animals, etc.

VOLUNTARY SERVICES IN INDIA

It is usually claimed that like our culture, Indian voluntary institutions were recognized in ancient India. The history and development of social welfare in India is primarily the history of voluntary action. The roots of this can be traced to the nature, social milieu and ethos of Indian people who consider in acts of the charity of several types.

Voluntary Services, Pre-19th Century

In the pre-19th century, “it was mainly throughout the emergencies such as famine, flood, etc. that giving on a big scale as voluntary action took place outside the religious channels”, just as to Dr. P. V. Kane. The Chinese traveler Huein Tsang observes the Indian people voluntarily planted trees to provide shade to the weary travelers and, in groups, dug tanks and wells for the community. In medieval India, communities organized educational institutions, boardings, libraries for students through collecting funds and distributed grants to hospitals, colleges and poor homes. Late in the sixteenth and seventeenth century, severe famine resulted in big-scale poverty and the kings responded generously but there was no insurgency. Throughout the 18th century poverty was dealt through traditional means that is individual philanthropy and religious charity.

Voluntary Services, Post-19th Century

In the 19th century there were three directions in which voluntary services were manifested. These were:

- Region of religious and spiritual tenets religious reforms.
- Region of customary practices, social and ritualistic social Reforms.
- Region of new troubles and needs that demanded a solution as a result of urbanization voluntary social work.

In the latter part of the century, enlightened religious and social leaders organized voluntary Movements such as Arya Samaj, Rama Krishna Mission, Theosophical movement and Anjuman-Himayat-I-Islam. Voluntary action got a boost in the early twentieth century when it organized itself through a formal organisation and structure in the form of registered societies. With Mahatma Gandhi in the political realm fighting against the Britishers for the emancipation of the motherland as well as for reforms in socio-economic regions, voluntary action gained unprecedented momentum. Gandhi reinforced voluntarism in the life through decentralization of political power and the empowerment of gram panchayats, which were to be totally self-governing of the central government. For him voluntarism was the key to the reconstruction of India's economic and political organisation.

Throughout the last 20 years a big number of voluntary agencies have come up in India. It is estimated that in addition to those which lived in the pre-independence period, the number of such agencies would run to approximately 20,000, spread through the length and breadth of the country. But mostly these organisations are situated and functioning in the urban regions. Though, it is hard to number the voluntary agencies and to classify them into groups based on their objectives. In the post-independence period, due to the breakdown of traditional institutions, the spread of education, social reforms, inadequacy of welfares services to the needy, rehabilitation troubles, minority troubles, the welfare of SC/ST/OBC etc., a phenomenal rise in the number of voluntary organisations is observed.

India appears to be at the threshold of affecting speedy vital socio-economic changes for the betterment of its people in the new millennium. Not only is there a need to strengthen existing democratic elements and procedures, natural and social possessions need to be harnessed sooner rather than later to produce more wealth and contribute to social welfare. It is imperative that the tradition of voluntary action developed throughout the last 200 years be further analyzed in order to give guidelines for further action. This is necessary to cleanse the national climate for constructive and productive voluntary action. There are always new horizons opening before voluntary action. In order to deal with the intricate circumstances of modern life there is distant wider scope for communal action, both statutory and voluntary. Voluntary action is experimental, flexible, and progressive. It can adjust more easily than the statutory power with its machinery and methods, to deal with changing circumstances and with the diversity of cases. This capability for experiment, for trial and error, is one of the mainly valuable qualities in community life. Voluntary actions have not only pioneered the method for state action, but when a service has been taken in excess of through a statutory power, in several cases voluntary agencies continue to give a valuable supplementary agency with the help and the full consent and/co-operation of the statutory power. The twentieth century provides abundant proof of this in the meadows of education, public health, and moral welfare and in the several spheres of social assistance where personal attention and good casework are essential.

GOVERNMENT AND VOLUNTARY ACTION

Though any external mediators do not control voluntary action, the government has accepted it as a major means of social welfare and is providing financial assistance without directly being involved in the functioning of voluntary organisation. The Government of India has recognized that voluntary organisations are not able to carry out the welfare programmes to a great extent and moreover the government bureaucracy being rule bound and essentially conservatives, it may not be advisable to entrust

development work to the bureaucracy. So a disenable shift has come in relation to the in government thinking concerning involvement of NGOs in development since the Sixth Plan period.

While the voluntary agencies have been involved in the government's welfare programmes for an extensive time, the thought that the scope of this co-operation should be widened has been gaining ground for a few decades. In October 1982, Prime Minister Indira Gandhi wrote to all the Chief Ministers that consultative groups of voluntary agencies necessity are recognized at the state stage. The document of the Seventh Plan (1985-90) made this resolve clearer when it is said that throughout this plan, serious efforts will be made to involve voluntary agencies in several development programmes of rural development. Important for the voluntary social services, is the constitution of the central social welfare board. Finally, of the greatest potential significance is the constitution of a Division of Social Security in the Central Government.

The problem of coordinating the behaviors of government and non-governmental agencies is in some methods harder than the problem of coordinating the behaviors of central and state governments. The need as well as the difficulty of coordinating government and NGOs is much greater. Particularly within the field of Social Welfare, as dissimilar from the regions of health and education, The Scheduling Commission attempts to establish a liaison flanked by these two efforts in three methods:

- Through associating NGOs in the procedure of scheduling.
- Through entrusting some government sponsored programmes to NGOs for implementation.
- Through promoting the growth of NGOs through a programme of grant-in-aid.

There are two methods through which the government could help the existing agencies to function effectively and grow in response to changing situations. One is through offering direct help in conditions of finances and equipment. Another method is in the manner in which the existing agencies may continually be associated with statutory action. Yet another significant method in which the government can help the voluntary agencies in through

legislation. Voluntary agencies, if they are worth the name, necessity is born of voluntary endeavor. Though, it is possible for the government to make circumstances under which people may be encouraged to organize new voluntary agencies.

Emerging Trends in Voluntary Action

So distant the discussion has focused on the theoretical characteristics of voluntary action. It has now become an irrefutable fact that voluntary action is necessary for social welfare and development though there are scores of statutory organisations and governmental scheduling. In the modern times voluntary organisations have realized new spheres of work, moving absent the traditional outlook and this has encouraged and enlarged the scope of voluntary action. At present, numbers of voluntary organisations are working in India and at the international stage for the development of the nation and the people. The main regions of their work contain education, health and medicines, child and women welfare, human rights issues, abolition of social evils, national integrity, international peace, etc. More recently, all the researches of social sciences have undertaken big scale events to alleviate poverty and promote nutrition and self-sufficiency of material needs to all, with the help of national and international voluntary organisations and the developed, rich countries. Even India as a developing country is expected to be self-enough through the year 2020.

The violation of human rights, particularly in the case of children, women and bonded laborers, has become a major issue. The ongoing Narmada Bachao Andolan, the forest protection movements and the feminist organisations that are working for the rights of women and for justice against their use are recent instance in this case. The troubles of social welfare and development have become an integral concern in the procedure of scheduling and development. Several new agencies and institutions have come into subsistence. In several parts of the country, there have been numerous innovative social efforts

through the initiative of voluntary organisations and voluntary leaders as well as public agencies. In every field every earlier assumption are being questioned and the gaps in policy and implementation have come to be recognized more precisely. Social challenges, especially the insecurity of the minorities and the international peace problem and looming superior than before. The texture has become increasingly intricate and every aspect of social welfare takes on a multi-disciplinary dimension.

REVIEW QUESTIONS

- Explain the concept of voluntary action in relation to social work?
- Voluntary organisations have a significant role in imparting social welfare. Comment.

CHAPTER 8

SOCIAL WORK ETHICS IN INDIAN CONTEXT

STRUCTURE

- Learning objectives
- Ethics - an introduction
- Need for ethical behaviour in social work
- Purpose of a code of ethics
- Review questions

LEARNING OBJECTIVES

At the end of the unit you will be able to:

- Understand what ethics is;
- Talk about the importance of ethics in social work;
- Familiarize yourself with the code of ethics of social work; and
- Understand its application in social work situations.

ETHICS - AN INTRODUCTION

Ethics also described moral philosophy is concerned in relation to the right and what is wrong. It can be divided into two sections - normative ethics and metaethics. Normative ethics deals with the principles we live through. Metaethics has a superior concern and its deals with the nature and methodology of moral judgments. In other words, it deals with the basis on which decisions should be made. Should the ultimate consequences of the decision, for instance be promoting happiness or promoting perfectionism in society? Religious people base their decisions on what they consider to be the will of god and on god's word. As social workers we are interested in ethics so that our relationships with clients, our colleagues, our superiors and our subordinates are within the framework of social work values.

Social work rejects Social Darwinism and utilitarianism. Social work initially appeared in the Western countries including U. S. A. and was so

influenced through Judeo Christian values. As the profession began to spread to Gulf and other parts of Asia, the religious traditions of these countries also influenced the social work profession in these regions. Social workers are trying to incorporate indigenous values into the profession so that the profession gets better recognition and acceptance from the people. This procedure will be an extended one, as mainly post-colonial societies are yet to recover, intellectually and academically, from the colonial experience.

Scientific values and methods have also influenced the practice of social work. It may seem strange that social work is influenced through two seemingly contrary values of science and religion. Social work rejects those religious values that advocate that an individual suffers due to other-worldly reasons like god's anger or predestination. It believes that every individual has the capability to solve his/ her troubles if he/ she are provided with the necessary possessions. Consequently factors that cause an individual's problem or a social problem are recognized using scientific methods namely observation, account, classification and explanation. Solutions based on rationality are recognized and formulated. The following values are the basis of social work profession - social justice, the dignity and worth of the individual importance of human relationships; integrity, and competence.

You necessarily have notice that professionals who deal with the human body, human psyche and human relationships always have a code of conduct. Doctors have a code of conduct which they have to follow while they are practicing. Doctors pledge to prescribe only beneficial treatment, just as to their abilities and judgment; to refrain from causing harm or hurt; and to live an exemplary personal and professional life. Lawyers have their own code, which they have to follow when they are interacting with clients, pleading before a judge and questioning witnesses. These codes have evolved in excess of time throughout which these professions appeared in society. As these professions appeared there were many instances of misuse of these positions through unscrupulous individuals who harmed the professions. The codes were formulated so that behaviour of these professionals is controlled and

society's trust in them is not lost.

Professions that have ethical codes usually have a body of fellow professionals who are elected through the professional organisation to oversee their implementation. In advanced countries these bodies have wide ranging powers. These contain the power to censure the offending member; impose a fine on the member and even revoke the member's license to practice. When one former American President was established guilty of perjury the Bar Association of his home state revoked his license to practice in the court and now he is not allowed to practice law in that state. In India the license of a doctor-actor was revoked through the Medical Council after it was alleged that he had advertised a medicine which did not meet the standards set through the Council. Of course in both these high profile cases there lived a political angle to the problem which led the respective associations to take such drastic steps. But these examples do illustrate that the ethical codes of professions are a serious matter and that professional bodies are powerful organisations. We shall now specifically take up the social work code of ethics.

NEED FOR ETHICAL BEHAVIOUR IN SOCIAL WORK

Social work is a problem solving profession. The social worker come across varied and intricate situations. Ethics help professionals to act morally in hard situations. The need for such behaviour in social work is significant due to the following reasons.

Social workers throughout their interaction with clients and their important others have to sensitive information: The purpose of the client to share information is to enable the social worker to get better insight into the problem and then help the client to solve the problem. But if the social worker reveals this sensitive information inadvertently or purposely to others he/she will be damaging the client's cause and furthering complicate the problem. Strict observance of the principle of confidentiality is necessary in this situation.

Social workers are often in situations where their decisions can cause

serious damage to the client: Social workers often deal with clients who are facing serious troubles. Their personalities are often disintegrated and they may be vulnerable to emotional and physical abuse. Even otherwise there is a power relation flanked by the social worker and the client. The case worker has more knowledge and is in greater control of his/ her emotions than the client. This power should not be used to the disadvantage of the client. In some cases the caseworker may unconsciously commit an error which causes damage to the client. The chances for such errors are minimized when the social worker has internalized the social work ethics.

Social workers inhabit positions of power in governmental and non governmental organisations: Any location of power has an element of accountability attached to it. Accountability means 'to provide count of. You have been entrusted with sure goods and after use you have to explanation for what you have used, for what purpose, how and to what effect. Social workers, unlike others have an additional responsibility - they have to see that the human dignity and human self is preserved.

Almost certainly no other profession deals with these characteristics as directly as social work. A policeman has to only think whether his action would reduce the crime rate and whether he is following the due procedure of law when he is acting. The lawyer has to only think whether his/her client's interests will be served through his/her actions. A priest has to only worry whether his actions will help fulfill the individual's religious needs. But the social worker's decisions should express concern for human dignity and human self.

Social workers are often in positions where they can allocate possessions: In mainly cases, allocating possessions to one party means not allocating it to others who are also is needy. This is true of a country like India where scarcity exists approximately everywhere. In an adoption center a social worker may be asked whether a scrupulous couple can be allowed to adopt a child. The social worker's opinion will have a bearing on the lives of at least three

individuals.

Social workers have to preserve professional autonomy: In a democratic country the government is the ultimate power and it plays an significant role in regulating other institutions. But some times this regulation becomes an intrusion into the internal affairs of the professions which is not desirable. If the professionals themselves regulate their affaires, government action becomes unnecessary and their professional autonomy can be preserved.

PURPOSE OF A CODE OF ETHICS

We have seen the importance of ethical behaviour in social work. Those countries, in which social work has been fully accepted as a profession through the society, have a code of ethics. A code is a systematic collection of regulations and rules of procedure or conduct. Code of ethics in social work can therefore be defined as a set of rulers and regulations that should govern the conduct of the social worker in his/her relationships with his/ her clients, fellow professionals, colleagues, the agency and society in general.

Just as to the National Association of Social Workers, USA (NASW) Code of Ethics serves six purposes:

- The *Code* identifies core values on which social work's mission is based.
- The *Code* summarizes broad ethical principles that reflect the profession's core values and establishes a set of specific ethical standards that should be used to guide social work practice
- The *Code* is intended to help social workers identify relevant thoughts When professional obligations conflict or ethical uncertainties arise.
- The *Code* gives ethical standards to which the general public can hold the social work profession accountable.
- The *Code* socializes *practitioners* new to the field, to social work's mission, values, ethical principles and ethical standards.
- The *Code* articulates standards that the social work profession itself can use to assess whether social workers have engaged in unethical conduct.

These codes have been formulated through experts in the profession and presented before the general assembly of the social work association of that country. In the general assembly, the issues are discussed word through word. Dissimilar points of view are expressed and debated upon. After such wide ranging discussions and many revisions, the final draft of the code is put to vote and accepted. The broad participation of social workers and the democratic procedure followed through the assembly ensures that the codes receive wide acceptance. It has a substantial power on the social worker's practice in these countries. If anyone is establish breaking the code action is taken after a formal inquiry.

In India though there exists no association, which commands such power in the middle of the social workers. Some associations, which are basically local based, have developed a code of ethics of their own. Though as these associations have limited selected members and exclude a majority of the social workers of the country, their power on social work practice is limited. The government has also not recognized any body and has not entrusted any one with the power to regulate social work. Efforts were made to formulate a Professional Social Workers' Bill that is aimed at regulating the social work practice in the country. Though no results have been achieved.

Here we have tried to present a model of a code of ethics, which can be used in social work practice in the Indian context. The social workers are encouraged to adhere to these codes even throughout their training period. As one goes through the code it will be noticed that ultimately it is the responsibility of the individual who has to maintain these standards in his or her behaviour. External agencies can only regulate the social worker's behaviour up to a sure extent. So it is necessary that we internalize these values and create them a part of our personality.

A Model of Code of Ethics for Indian Social Workers

The mission of the social work profession is rooted in a set of core values. These core values, embraced through social workers throughout the profession's history, are the foundation of social work's unique purpose and perspective. The core values are:

- Service
- Social justice
- Dignity and worth of the person
- Importance of human relationships
- Integrity
- Competence.

The Social Worker's Conduct and Behaviour as a Social Worker

- The social worker should act in accordance with the highest standards of personal conduct as a social worker: The social worker should maintain high standards of personal conduct when he/ she are dealing with others. High standards of conduct would mean that the social worker should not engage in dishonest acts, cheating and deceit. Usually a person's life is 'divided' into two— professional and private. The individual's professional life is supposed to be open to public returning where as in his private life he/she has the freedom to do as he/she pleases without breaking the law. But the social worker has great responsibility even in his personal life. For instance, it is unlikely that a social worker can be bigamous and still maintain the community's respect as a guide or leader.
- The social worker should strive to achieve a high stage of competence and proficiency in the practice of the profession: Pursuit of excellence is a desired goal of every committed professional, no matter what the field is. Social workers are not dissimilar from others in this aspect. A social worker should, in several methods, update his/ her knowledge in relation to the regions related to his/ her practice.

- The social worker should take only those cases which he/ she can handle with his/her stage of competence. The decision to take up the case should be made after a through and impartial study of the facts and circumstances related to the case. After taking up the case if the social worker at any stage feels that the case is beyond his/ her competence he/ she should create arrangements to transfer the case to a more competent professional.
- In some cases the social worker may himself or herself undergo stressful situations which may affect his/ her performance. The social worker should take professional help and create alternative arrangements for his/ her clients. Even otherwise the social worker should ensure that his / her troubles do not interfere with his/ her behaviour with the client and consequently affect the client adversely. The social worker should not misrepresent his/ her qualification, and experience in order to get a job or a promotion.
- The social worker regards as primary the service obligation of the social work profession: Social work as a profession legitimizes its subsistence through providing effective service to the clients.
- Acceptance of the client regardless of the his/ her personal qualities is significant the connection. The professional should ensure that discriminatory and in human actions are not allowed in his/ her practice and within his/ her sphere of power.
- The social worker should act in accordance with the highest standards of professional integrity and impartiality: The social worker should take care to ensure that social work values and principles are applied in its practice. He/she should be able to resist all harmful powers, the sources of which are within the agency or outside the agency; from colleagues, subordinates or superiors; from bureaucrats, politicians or anybody else who is in a location to do so.
- The social worker should not use the professional connection for private gain.

- The social worker occupied in study and research should be guided through the conventions of scholarly inquiry: Research in social work is related to human troubles and people who are experiencing these troubles are more often than not experiencing severe trauma. The researcher, while collecting information from these sources should take into explanation the sensitivity of the problem, the impact the procedure will create on the individual and the impact on the service delivery of the agency on the whole. The researcher should not coerce anybody to participate in the research procedure. Further care should be taken to ensure that no harm is done to the respondents as a consequence of their participation in the research work.

The Social Worker's Ethical Responsibility to Clients

- The social worker's primary responsibility is towards the best interests of the client: The social worker is expected to serve the client with full loyalty and to the best of his/ her abilities. The phrase 'best interest' is easy to say but hard to practice in real life situations. In the Indian situation several characteristics related to the client's welfare may have to be compromised as the choices accessible are very limited. Social welfare programmes and social welfare institutions have their limitations and so does the bureaucracy who manages and implements these programmes.
- Further the severity of the social control mechanisms at dissimilar stages prevalent in the society limits the scope for self-governing action through individuals. For instance, a woman who is facing harassment through her husband's family for more dowry is mainly likely to be sent back to her parental home as there are hardly any options. Her parents may not want to keep her in their home for the fear of humiliation and apprehension in relation to the her future. In these cases social workers also have to accept the choices accessible and act accordingly. But the social worker can do regular follow up

visits to check the condition of the woman and prevent further harassment.

- The social worker should not under any circumstances use the connection with the client for private benefit.
- The social worker should collaborate and consult with fellow social workers and professionals of other disciplines if it serves the interest of the client. In some cases when other professionals will not .be as cooperative as one may want them to be, the social worker should keep in mind that he/ she has to take a holistic view of the client and also protect his/ her dignity. Hence he/ she can set aside his/ her ego in the interest of the client.
- In the Indian situation the social worker should see that the client is not discriminated against on the basis of sex, caste, religion, language, ethnicity, marital status, or sexual preference. The social worker's connection with the client is a professional one and so has specific objectives. It would be wrong on the part of the social worker to interfere in those regions of the client's life which are related to the problem. For instance, a social worker may be a moralist who believes that homosexuality is a sin, but his/her client who has come to him/her for HIV/AIDS counseling may be a homosexual. In such a situation, one should not condemn the patient. It is always advisable to understand the client's problem from his/her perspective.
- Rights and Prerogatives of Clients: The social worker should create every effort to foster maximum self-determination on the part of clients. Self determination means giving the client the necessary opportunities, support, confidence and knowledge to create decisions that will affect his/ her life. The social worker when confronted with situations where the client cannot create decisions should keep in mind the rights of the clients, his/ her socio-cultural situation and other relevant facts that affect the client while creation decisions for the client.

- Confidentiality and Privacy: The social worker should respect the privacy of the client and hold in confidence all information obtained throughout the course of professional service. Information concerning the client can be given to those individuals who need to be informed with the knowledge and consent of the client. Information kept in records should be cautiously maintained and access to these records should be restricted.
- When information has to be shared with others, the social worker should tell the client in relation to the it and seek his/ her consent. The client's feelings and emotions concerning this should be respected and action may be taken accordingly.
- Fees: When setting fees, the social worker should ensure that they are fair, reasonable, considerate, and commensurate with the service performed and with due regard for the clients' skill to pay.
- The social worker is not in the profession solely to create money. Social workers should not create their endeavors, merely money creation behaviors. So the social worker should charge fees that are fair and reasonable, taking into consideration the time and expertise he/she has used in course of the service delivery
- It may be noted that unlike in the West, social work practice in India is yet to gain professional status. There is no accrediting body or regulatory body. The common man is not adequately educated or informed in relation to the social work profession and the benefits one can seek from them. As on date social worker are only employed and paid through agencies and private practice for monetary gain hardly exists.

The Social Worker's Ethical Responsibility to Colleagues

- Respect, Fairness, and Courtesy: The social worker should treat colleagues with respect, courtesy, fairness, and good faith. This is applicable to colleagues who are social workers as well as those who belong to other professions.

- **Dealing with Colleagues' Clients:** The social worker has the responsibility to relate to the clients of colleagues with full professional consideration. In case of the absence of the colleagues, the social worker should deal with the clients as he/ she deals with his/ her own. The social worker should not steal a colleague's client, power them outside the formal channels or try to mar the reputation of the colleague. A colleague client can be transferred only with the full knowledge and consent of the colleague. Though a client is free to change his/her counselor on his/her own free will.

The Social Worker's Ethical Responsibility to Employers and Employing Organisations

- **Social worker as an employee:** The social worker should adhere to rules and regulations of the employing agencies. Mainly agencies have a hierarchy and will assign the social worker a location in an agency. The social worker should try to follow all the legitimate instructions of his/ her superiors. The social worker's response to unethical practices in the agency will have to be dealt just as to the seriousness of the offense, its adverse effect on the clients and on with society. In no circumstances should the social worker be part of any wrong- doings done through the agency even if he/ she are employed through that agency.

The Social Worker's Ethical Responsibility to the Social Work Profession

- **Maintaining the Integrity of the Profession:** The social worker should uphold and advance the values, ethics, knowledge and mission of the profession. The social worker should keep in mind that he/ she is part of a superior community of professionals and his/ her actions will positively or negatively affect the profession and its professionals. The social worker should take to the appropriate agency any instances of serious wrong-doing through members of the social work profession.
- The social worker should not misrepresent his/ her professional qualifications and abilities. For instance, a social worker should not

claim that he/she is a medical doctor even though that may augment his/ her credibility with the community and create them more responsive to his/ her message.

- The social worker should not misrepresent facts concerning the clients even when it seems to benefit them. The profession's credibility and the social worker's credibility will be affected if the impression is given that facts are distorted for that purpose.
- The social worker should assist the profession in creation social services accessible to the general public: The social worker's involvement in providing social services does not end with his/ her working hours. The social worker should create accessible his/ her time and expertise for efforts which seek improvement in society.
- The social worker should take responsibility for identifying, developing, and fully utilizing knowledge for professional practice: The pursuit of new knowledge and clarifying issues pertaining to existing knowledge is an significant aim in any profession. The social worker should participate in the continuous procedure of updating knowledge and skills and keep himself/ herself informed in relation to the latest growths in the discipline

The Social Worker's Ethical Responsibility to Society

- Promoting the General Welfare: The social worker should promote the general welfare of society. The social work should participate in all efforts which seek to eradicate social troubles of discrimination and exclusion, violation of human rights and promotion of equality.

REVIEW QUESTIONS

- List some reasons why social workers should have a code of ethics.
- What should be the conduct of the social workers towards other professionals working with him/ her?
- Mention two reasons which create ethical decision-creation hard in Indian context.

CHAPTER 9

BASIC SOCIAL CONCEPTS

STRUCTURE

- Learning objectives
- Society and classification of society
- Community and associations
- Institutions
- Primary groups and secondary groups
- Review questions

LEARNING OBJECTIVES

After reading this unit you will be able to:

- Understand the concepts of society;
- Describe the dissimilar methods in which individuals relate to each other;
- Identify the differences in the concepts; and
- Explain methods in which these concepts are used in social work.

SOCIETY AND CLASSIFICATION OF SOCIETY

Before we understand these concepts, it is significant that we clarify what a concept means. A concept is expressed in one or more words. Also concepts are abstractions, which mean that these are derived from experience and are mentally created. Once the scientific community accepts a concept, all those who use it accept the meaning assigned to it. For instance, in everyday language a road means a method. Sometimes there is need for further clarification of the concept. For instance, a road can be a street, a pukka road or kacha one or even a highway. In scientific language also, we qualify concepts, when we want to say something more specific. For instance, communities can be further classified into rural community, urban community and tribal community. In some cases, social scientists do not agree with the meaning attached to a specific concept and after a debate in the middle of them, meanings attached to the concept undergo a change.

Horton and Hunt, concepts are used for the following reasons. One, it enables scientific discussion to take place. Concepts help social scientists discover common ground for initiating discussions on theories. Secondly, new knowledge is also created when concepts and theories are debated and its limitations are recognized. Thirdly, concepts allow easy communication through reducing need for elaborate account. Otherwise, the communicator would have to explain the social phenomena every time he/she has to use it.

Society

Just as to Horton and Hunt society is an organization of people whose associations are with one another. Maclver describes society as a web of relationships. There are a number of definitions of society. Mainly of them point to the following features of society.

Society Involves Mutual Awareness

The first condition for calling a set of individuals a society is the awareness in the middle of them in relation to the each other. It is only when individuals are aware in relation to the attendance of others that they can form a social connection.

Society Consists of Social Relationships

Any two individuals or objects are said to be in relation with each other when there is mutual interaction and when the actions of one affects the other. Therefore in a society individuals are affected through the methods others behave.

Society has Values and Norms that Guide these Social Relationships

Social relationships are guided and controlled through the values and norms of a society. Every individual has a specific role assigned to him/her

through the society. The performance of these roles is guided through the values and norms of the society associated with the scrupulous role. These values are taught to the individuals through the procedure of socialization. They become part of the individual personality. Separately from this, there are informal and formal agencies of social control which apply positive and negative sanctions on the individual for creation him/her conform to the societal values and norms.

Society has General Goals

Every society wants to perpetuate itself. Sure functions have to be performed if the society has to maintain itself and prevent its own destruction. These are described functional prerequisites. Some of the mainly common functions recognized are the following; common goals; common orientation towards environment; communication; set of common values; reproduction and rearing of children, socializing the children, attaining food and other possessions required for its members' survival, protecting its members from natural and man-made disasters and specific methods to deal with conflicts and disagreements within the members. The method these functions are performed vary from society to society.

Society has a Number of Complementary Social Procedures

We discover a diversity of social procedures and attributes in the society. We discover instances of association, cooperation, competition and disagreement in society. Similarly we discover that in several methods the members of society are alike and in several other methods they are dissimilar. There are groups and subgroups with these groups that have their respective dynamics. All these dissimilar social procedures create up the society.

Society has Division of Labour

One individual cannot perform all functions required to maintain a society.

The work has to be divided in the middle of the members. The criteria through which the function is divided in the middle of the members and its social consequences are significant part of study for the sociologist. Division of labour can be based on sex, education, profession, ethnicity, caste or class. Division of labour depends on the stage of complexity of the society.

Society is more than the Sum Total of its Members

The society powers individuals in several methods. It is the environment beside with hereditary factors that determine the personality of the individual. Therefore the society comes to have a force of its own through which it powers the members. This force is applied through social institutions like laws, religion and family.

Classification of Societies

Sociologists have classified societies just as to dissimilar criteria.

Societies Classified on their Geographical Location

Examples of this classification are Western society, Indian society, Chinese society and so on. This type of classification is used broadly like in western societies. It is felt for instance that all societies in the west share some common and important features. It can also be used narrowly when we want to refer to a local group, for instance we talk of Manipuri society or Rajasthani society.

Societies Classified on the Basis of the Language

Examples of this classification are Tamil society and Telugu society. Language is a medium which unites people and one of the manners through which the culture of the people is expressed. So language is sometimes used to distinguish societies from each other.

Societies Classified Based on Core Values

Sometimes opinions concerning the nature of the society are based on essential core values which the members adhere to. For instance, Western society is measured contemporary, rational, individualistic and consumerist while Indian society is measured to be traditional, religious, group-oriented and spiritual. In mainly cases such classification is the result of stereotyping and labeling. It is based on insufficient and inaccurate information on the societies other than one's own. Social workers should be able to see how such images, often negative, in relation to the other societies, power the behavior of members.

Societies Based on Stage of Complexity of Social Life

Simple societies are those societies that have the following features: small-sized with fewer members; relatively isolated from other societies-spatially, culturally and economically, means for obtaining food is hunting and gathering; low stage of technology used in production of articles; division of labour is limited and based on age and sex; barter and gift taking and giving are the major methods for swap of goods flanked by the members; political system is based on hereditary principle and traditional power; group consciousness dominates individual consciousness and unity in the group is maintained through the likeness in the middle of the members.

On the other hand, intricate societies are based on the following features: big numbers of members and, so; close connection with other societies, mainly due to advanced technology used in communication and transport; high stage of technology used in producing all goods including foodstuffs; division of labour is highly diversified; market is the main form of swap of goods while other shapes of swap like barter play a marginal role; political system is highly advanced with dissimilar competing interests; a big bureaucracy based on rational-legal values; individual consciousness and individual freedom is

promoted; diversity in life-styles is encouraged and unity is based on interdependence of members.

Societies Based on its Economic System

Sociologists influenced through Marxism maintain that economic factors have predominant power on how the society is structured and how society functions. Based on this criteria societies are classified as capitalistic societies and socialistic societies. Both these societies are intricate in nature, but in capitalistic society, the forces of production (land, factories) are privately owned. Workers working in these factories are paid wages in swap of the labour they contribute. Markets determine the costs of the goods and services that are produced. Private property-ownership and profit-creation are encouraged. The state has no or minimal role in the economy of the country.

In a socialistic society, all or important part of the forces of production are owned through the state in dissimilar shapes. The state uses its ownership of industries to power the economy. Equally significant is the role of scheduling in a socialistic economy. The market is only allowed to have limited power on the economy. The supply of goods and services are determined through the plan which the government prepares after assessing the needs and demands of dissimilar sections of the society. The government through its policies tries to ensure that the differences in income flanked by several sections of the society are not very big. After the collapse of the Socialist, bloc scheduling has lost much of its appeal for governments approximately the globe. Mainly countries have started giving important role to market and private entrepreneurs in their economies. Nevertheless, it is also true that classical capitalist society no longer exists as all governments in the contemporary times play a important role in the economy of the country.

Societies Based on the Political System

Societies can be classified also on the basis of the nature of political

system into democratic or authoritarian. A democratic society has a state whose leaders are elected through popular vote. Regular elections are held to elect the leaders. Though free and fair elections are significant, other circumstances needed for democratic society are: freedom of association, freedom of speech, tolerance of dissimilar opinions, protection of minority rights, equality before law and respect for human rights. Authoritarian society neither allows dissent nor freedom of association. No other organization is allowed to challenge the power of the state.

Societies Classified Based on Historical Periods

Ancient societies, medieval societies and contemporary societies are some of the societies based on historical periods in which they lived.

COMMUNITY AND ASSOCIATIONS

Like society, dissimilar sociologists have also defined 'community' differently. Horton and Hunt describe a community as a local grouping within which people carry out a full round of life behaviors. Explaining it in greater detail they contain the following features.

- *Community is a grouping of people:* Community consists of a number of people living jointly and sharing a common life. They interact with each other regularly and purposefully.
- *A fixed geographical region:* This is an significant feature of the community. A community has well-defined boundaries that are recognized through the members of the community as well as outsiders. To become a member of the community, one needs to have some connection with the specific geographical region. In some cases, membership of the community can be had if one's parents belong to the specific community.
- *Division of labour:* In every group, several functions have to be performed, so that the group survives. No individual or group can do all these functions through themselves. There are also differences in

the skill and aptitude of the individuals. These factors lead to division of labour and occupational specialization

- *Members are conscious of their unity and of belongingness to the community:* Members are aware of their membership in a scrupulous community. It affects their behaviour in several methods. They take pride in the achievements of their fellow-members and are concerned when undesirable things happen to them.
- *Members act collectively in an organized manner to achieve common goals:* Members live in a scrupulous region and share common interests. So, they can be easily organized to achieve common objectives. This condition enables the practice of social work method — community organization. Also, several programmes are implemented because it is felt that the community as a whole will participate and benefit from the programme, for instance, the community development programme.
- *Common culture:* Culture of any group develops as a result of group living. A common method of thinking in relation to the dissimilar characteristics of life develops and this is transmitted from one generation to other. Cultural powers from outside the group are accepted or rejected collectively through the group. As a result of common experiences, a common culture develops and regulates the group behaviour.

Use of the Concept ‘Community’

The concept also helps in describing and differentiating existing communities. The mainly commonly used classification is to distinguish flanked by urban community and rural community. Rural communities are characterized through the following attributes: strong community sentiment; importance of neighborhood; relatively high incidence of extended families; predominance of primary relationships; majority of community members’ occupations are related to the primary sectors like fishing, agriculture, hunting,

etc; high degree of informal social control; greater degree of homogeneity. On the other hand urban community is defined as characterized through the following: weak community sentiments and lesser importance of neighborhood; predominance of lower degree of informal social control; major occupations of the members are related to industry and services sector and heterogeneity.

Further when the community is taken as a unit for action, it simplifies the formulation and implementation of programmes. Without delineating the boundaries of the community and understanding its structure it would be hard to examine the needs of the community.

Limitations in the Use of the Concept 'Community'

Though the concept is quite clear on paper, in real life its application is confusing due to these reasons. Firstly, no community seems to fulfill all the features required to be termed as a community. Also, the distinctions flanked by dissimilar types of communities are not clear. We discover that features that are attributed to the rural features are also established in the urban regions and vice versa. Secondly, in some Indian villages, there is less or even no 'We feeling' in the middle of the members because the community is divided on the basis of caste. Thirdly, it is observed that when people say 'community' they seem to have in their minds only the male members of the community. In several village communities, women do not have a public voice and sometimes are not even seen. In the coming lessons, you will learn how these factors power the practice of social work methods.

ASSOCIATIONS

Contemporary societies are characterized through attendance of numerous associations. These associations are of dissimilar diversities, of dissimilar types, of dissimilar sizes and with dissimilar objectives. Maclver defines an

association as ‘an organization deliberately shaped for the communal pursuit of some interest or set of interests, which its members share’. The following are the features of associations:

Associations are groups of individuals: Associations consist of a number of individuals who share common interest or common interests. They relate to each other so that they can promote the group’s interests. Attaining group interests will eventually mean that the individual member’s interests are also promoted.

Associations have objectives

These interests are specific and all the members are aware of these interests. In mainly cases, the objectives of the association will reveal those interests of the members, which it wants to pursue. Objectives are framed after taking into consideration the reality of the situation. The success and failure of the association depends on whether it attains its objectives or not.

Association has formal rules and regulations

A small association may not have any formal rules as members may be functioning based on the personal connection they have with each other. But if the association grows superior and its functioning becomes intricate, then normal rules and regulations are formulated. Formal rules and regulations of the association determine how the members will act in specific situations. In several associations, these rules and procedures are written down. In your fieldwork agency you can request the officials to allow you to illustrate the ‘Memorandum of Association’. This document will illustrate you the objectives of the agency, its mode of functioning and other relevant information.

Membership is voluntary

Associations are product of contemporary societies. Membership is voluntary, that is, members join the association out of their own desire. The association can set standards for allowing members to join. Once the aspirant meets these standards he or she is allowed to join the association.

Associations survive as extensive as it has members

Unlike families, associations survive even if the original members leave or expire. The only condition is that new members should join the association and replace those who are leaving.

Associations and their relevance in contemporary society

Contemporary societies freely allow and even encourage the formation of the associations. So, we discover that there are associations that have serious objectives like influencing government policy and there are associations that want to promote bird watching. Tocqueville, a prominent social thinker, who studied the American society in the eighteenth century, was the first to point out that associations promote democracy. Contemporary thinkers have agreed with these observations. Associations allow citizens to organize themselves, articulate their demands, thereby restricting the power of the government. This prevents the government from accumulating all power in itself at the cost of individual freedom. Two, associations allow for plurality of opinions. Associations also give a number of services, which improve the excellence of life of the people.

In traditional society, individuals become part of the groups on the basis of their ascribed status. For instance, medieval cities had merchant guilds whose membership was based on the caste of the individuals. In contemporary India, there is a proliferation of caste associations. These associations have features of both traditional groups and contemporary associations. Its objectives are related to that of a modern society like influencing government policies and

structure educational institutions. Though, membership is based on primordial thoughts like caste and religion. So these associations cannot be described fully contemporary or fully traditional. Though, they play a important role in the lives of mainly Indians.

INSTITUTIONS

In every day language, people use institutions to mean organizations. For instance, college is described educational institution. But in sociology the concept 'institution' has a specific meaning. Just as to Maclver, institutions are 'recognized shapes or circumstances of procedures features of group action'. Just as to Horton and Hunt, an institution is a system of norms to achieve some goal or action that people feel is significant, or more formally an organized cluster of folkways and mores centered approximately a major human action. Institutions have the following features.

Institutions Emerge out of Social Interactions within a Group

Just as to Sumner there are two types of institutions — cursive institutions and enacted institutions. Cursive institutions are those norms that emerge unconsciously in society. Its origin is unclear and cannot be dated. On the other hand, enacted institutions are consciously created for specific purposes. Contemporary day laws, which are rationally formulated, are an instance of enacted institutions.

Institutions are Structural Procedures that Control Human Behaviour

Any member of society is expected to follow the rules, regulations and usages prevalent in the society. These rules, regulations and usages can be informal or formal. If it is formal, then it is codified and in mainly cases will have an organization responsible to see that individuals follow these rules.

For instance, in Indian society if a person wants to get married she can do

so only under one of the Marriage Acts formulated through the government. There will be an agency for conducting marriage and to see that circumstances needed for marriage are fulfilled. The male and female agree to perform the duties of husband and wife respectively. In cases of disagreement flanked by the partners, there are police and courts to deal with them. The totality of these procedures can be described the institution of marriage in India.

All Institutions have Roles and Status

Every institution provides a scrupulous role and status to the individuals involved in it. Role is a set of behaviour expected of an individual in scrupulous social context. Status is the location of the individual in society. In an educational institution, for instance, there are individuals who come to learn and are given the status of students, and the individuals who teach are given status of teachers. In his/her role as a student he or she has to attend class, maintain discipline, obey the teachers and participate in the class discussions. In his/her role as a teacher as her/she has to take classes, evaluate students' notebooks, control the students and follow the principal's instructions. Institutions operate through the means of roles.

Institutional Roles are Learnt through Socialization

Every institution prescribes specific roles for the scrupulous individual. The dissimilar roles individuals perform are learnt through the procedure of socialization. Main agencies of socialization are family, educational institutions, peer group, state and religion.

Institutions Power Each Other

There are several institutions in a society and they power each other. For instance, the school teaches the students how to behave like a good citizen. When they grow up they become good citizens who are aware of the laws and

their responsibilities.

At times several institutions provide contradictory norms, which result in confusion in the individual. For instance, feudalism and contemporary democracy co-exist in some parts of India, each of which creates opposing demands on the individual. Democracy advocates equality while feudalism advocates structured inequality.

The major institutions which are the subject of the sociological study are political, economic, family, educational and religious. Other significant institutions in society are bureaucracy, welfare institutions and military.

Connection Flanked by an Institution and Organization

As mentioned in the start of the section, institutions and organizations are dissimilar conceptually. Institutions are recognized method of thinking while organizations are formal groups created to achieve specific objectives. At the same time they are related to each other as every organization has an institutional framework, which allows it to survive.

PRIMARY GROUPS AND SECONDARY GROUPS

Just as to Horton and Hunt groups are described in several methods. Some describe a group as a collection of individuals who live in close physical proximity. Other definition emphasizes the need for common features in the middle of the members if a collection of individuals has to be described a group. Yet another set of definitions require the members to have common consciousness and regular interaction in order to be described a group. We will describe a collection of individuals as a group if it is marked through the following features:

- *A group should have a given number of individuals:* One or two members cannot be described a group. Similarly a very big number of individuals cannot be described a group. It would be more appropriate

to call it a community, crowd, mob or a society. You will learn in relation to these concepts later.

- *The group members should have regular interaction flanked by themselves:* Interaction flanked by the members should be purposeful and measured as such through the members. Therefore individuals waiting for a bus and having casual conversations cannot be described a group through these standards.
- *Awareness in relation to the each other:* The members are conscious in relation to the other members' behaviour, emotions, needs and their own behaviour is influenced through this consciousness.
- *Members are aware of themselves being a unit:* Group members see themselves as separate from others. They acknowledge that their membership in the group creates them dissimilar from others.
- *Common goals:* A group, if it has to sustain itself has to have goals. Goals can be same for all members or in some cases goals can be dissimilar. It is also possible that the stated goals of the group may be dissimilar from the actual goals. A group may declare that its aim is to help the poor but members may join it primarily to meet and socialize with each other.
- *Common ideals and values:* When the above circumstances are met it is likely that as distant as the group purpose is concerned, the members will have shared values. In matters not concerned with group, the members can have dissimilar views. For instance, members of group dedicated to promoting wildlife photography will agree with each other on the importance of promoting such a cause. But, they may belong to dissimilar political parties and adhere to dissimilar ideologies.
- *Recognized group patterns:* Regular purposeful interactions provide rise to group patterns. These interactions can be formal or informal depending on the nature of the groups. In case of formal interactions, rules, regulations and procedures are followed while in case of informal dealings, there is spontaneity.

Primary Groups

Primary groups are those groups whose members have face to face contacts, intimate, personal and non formal connection with each other. They have the following features:

- *Primary groups are of small size:* The size of the group is significant as in superior groups it is hard for the member to have intimate contacts with every one. Small groups allow qualitatively and quantitatively better interactions. So, members have personal connection with each other.
- *Primary group members share common goals:* Members of a primary group may have dissimilar features. For instance, a family may have an adult male and adult female and their children. Though they are dissimilar in several methods they share common goals, which they all think are significant and contribute towards their happiness.
- *Primary group offers its members a total experience:* Total experience means that it affects the members in a number of methods. Individuals are accepted as total personalities. For instance, the family is a primary group, which has face- to-face and intimate connection. It is also a total connection in the sense that members benefit in a number of methods. Children are given love and affections, provided with education and taken care of when there are sick etc. The husband and wife help each other in more than one method. Hence a very significant part of the lives of the members is spent in the family. Peer groups are another instance of primary groups.
- *Primary group has connection as an end in itself:* Primary group members see the connection as an end in itself. In other words, the connection is valued for what it is i.e. More than any specific benefit the members may get because of their membership. For instance, if a man marries only because he wants somebody to cook for him then it cannot be described a 'genuine marriage'.
- *Primary groups usually have extensive life:* Families and peer groups exist as extensive as the members of the group live. If any member dies

or leaves the group the group it ends. For instance, if the father of the family dies, the group in its original form also comes to an end. The surviving members may continue to act as group but roles and interaction patterns undergo a major change. It is, so, correct to call it a new group.

- *Primary groups play an significant role in determining the individual's personality:* The family and the peer group are significant agencies of socialization. Both of them are primary groups and separately from the services they give they also provide the members emotional support and education. While other agencies of socialization do play an significant role, it is the unique experiences that the individual experience in the primary groups which become basis of his or her personality.
- *Primary groups sometimes compete for individual loyalty:* Primary groups seek high degree of loyalty from its members and in sure cases may advocate dissimilar values. In such a situation, the individual may be in a dilemma as to which group value to adopt. For instance, a teenager's family may want the individual to dress conservatively while his peer group may want him to dress just as to the latest fashion and style. This can lead to personality conflicts.
- Some sociologists have held that primary groups necessity have members living in close proximity with each other and having face-to-face relationships. But it need not be so as even when there is physical aloofness flanked by the members, if they can still be emotionally close to each other and therefore satisfy the criteria of the primary group.

Secondary Groups

Secondary groups are usually superior to primary groups. Members in secondary groups have formal, impersonal, and need based connection with each other. A secondary group has the following features:

- *Secondary groups have relatively big number of members:* Secondary groups consist of several members who share common interests. Some secondary groups may have lesser number than a big joint family. But the manner in which they relate with each other is dissimilar, as we will see now. The members can also be spread in excess of big distances. Now a days, there are secondary groups whose members are all approximately the globe. They interact through the web and conduct effective global campaigns without meeting each other face-to-face.
- *Secondary groups have specific interests:* While primary groups have connection as an end in itself, in secondary groups, dealings are maintained so that some other ends can be achieved. Members are also aware of this condition and as such, their emotional involvement is much less as compared to secondary groups.
- *Secondary group has clear objectives:* The aim of forming a secondary group is to attain some objectives which the members feel are significant. In mainly cases, the objective is such that an individual cannot attain it alone. He/she needs the cooperation from others. A secondary group is conceptually closer to the concept of association.
- *Secondary group members relate to each other formally:* Since secondary members have specific objectives in mind there is no need for them to know each other intimately. There is no need of meeting each other face-to-face either. A common newsletter or a website as is the case now a days, is all that is needed to share information and pool possessions. Once the objective is attained, the secondary group may end its subsistence.
- *Secondary groups play an significant role in furthering members' interest:* In democratic societies like ours, there is a need for mobilizing people on the basis of common interests. People can power decision creation at dissimilar stages only if they organize themselves and create their voices heard. Secondary associations are used to articulate the demands of several groups.

- Connection Flanked by Primary and Secondary Groups
- Primary and secondary groups are related in more methods than one. Firstly, primary groups like family give the secondary groups with members. They also prepare them to cooperate and interact with others. Some behavioral troubles in the middle of individuals happen when families do not prepare their children to deal with the demands of secondary groups. Secondly, primary groups like sub-groups and cliques which are part of secondary groups play a vital role in their decision creation procedure. Their power on the performance of the secondary groups may be positive or negative depending on their intentions, their power and the power of those who may oppose them. Thirdly, primary groups within the secondary group provide emotional support to the members. Mainly secondary groups cannot provide its members a real sense of identity and nor can they provide them individual attention. This can be seen in a college or even in the army and in such spaces; the primary groups of peers provide support to the member.

Differences and Similarities in Concepts

You have been introduced to the vital sociological concepts. You would have noticed that these concepts have some similarities and some differences. Any social group is seen as being more than sum total of its members and in that method comes to have a separate life of its own. You should keep in mind that a sociologist's major interest is in the method human collectivities function as a whole and exercise their power on the behaviour of the individuals.

The variation flanked by the several collectivities are due to the following factors: size of the group, that is, the number of members; geographical region in excess of which the members are situated; type of connection flanked by the members; connection of the members to the collectivities; the nature of goals

of the collectivities the duration of their life and finally collectivities, power on the individual members. We shall differentiate the several concepts based on these factors as it will help in better understanding of the same.

Size

The society is the main collection of individuals. It consists of a number of communities, associations, institutions, primary groups and secondary groups. A community is always a part of the superior society. Associations and secondary groups are often smaller than a community. The primary group is the smallest social unit.

Geographical location

The society is spread in excess of the main region, followed through the community and primary group. Associations and secondary groups may have members from a wide region but all people living in the region need not be members of the association. For instance, everybody living in India is an Indian and every body living in a village is part of the village community. But a political party while having members from all in excess of India cannot claim that all Indians are its members.

Voluntary nature of membership

The above stated variation is due to the type of membership of the several collectivities. An individual becomes a member of a society and a community naturally, that is, through being physically present in the region and sharing essential features. On the other hand an individual has to formally apply to be a member of an association or a secondary group.

Nature of interaction

The interaction flanked by the members is mainly frequent and intense in a primary group. Community, associations and secondary groups have less

frequent and less intense interaction. Individuals are measured in their wholeness in a primary group while in a secondary group and association only a few characteristics of the personality are taken into consideration. A political party is not concerned whether a member is healthy or educated as extensive as he or she performs useful work for the party. The primary group though is concerned in relation to the several characteristics of the personality and does not presently keep in view the usefulness of the member.

Goals of the communal

The goals of secondary groups and associations are specific while the goals of the society and community are general and broad in nature. Primary groups have several goals and perform several functions for their members. The subsistence of primary groups is crucial for the continuance of other collectivities of social life.

Connection flanked by the members and the superior whole

The loyalty and sense of identity the members feel in primary groups is greater than the feelings of identification in the middle of members in a community or a secondary group. In a society, these feelings are weaker still and more imagined than real.

Duration of the communal

The duration of groups and collectivities varies. The family as primary group exists as extensive as the members are alive or do not leave. On the other hand, secondary groups, associations, community and society exist for extensive durations even as members die or leave. The persistence of these collectivities is irrespective of the attendance and absence of any member or group of members.

REVIEW QUESTIONS

- What are the major features of a society?
- What are the features of contemporary associations?
- Provide two examples of primary group and secondary group.

CHAPTER 10

EVOLUTION OF HUMAN SOCIETY: NATURE AND CHARACTERISTICS

STRUCTURE

- Learning objectives
- Evolution of human society
- Society as a system of relationship
- Socialization
- Review questions

LEARNING OBJECTIVES

After completing this unit you should be able to know:

- Gradual development of human society;
- Society and its nature and meaning;
- Social relationships and their nature;
- The connection flanked by individual and society;
- Nature of socialization;
- Development of personality through socialization; and
- Significance of Socialization.

EVOLUTION OF HUMAN SOCIETY

Society is a intricate system of relationships, which are diverse in nature. Society passes through several stages and undergoes enormous changes. In the mainly primitive stage, society was very simple and every individual lived an individualistic life, trying to know and do things in relation to the him/her alone. Every man was more or less similar, in as distant as his ignorance in relation to the organized life was concerned. In this sense, people were homogenous in nature. In the primitive stage, neither they were able to organize their social life, nor could they work jointly. Therefore the primitive society was a homogenous one with simple social relationships. Though, as the time advanced, society took the form of intricate network of social relationships, which were heterogeneous in nature.

Development Theory Just as to Herbert Spencer

Development theory, propounded through Charles Darwin was related to organisms. Herbert Spencer was one of the pioneering Sociologists who had introduced theory into Sociology. Herbert Spencer who had formulated the organic analogy in relation to the society, opined that society also passes through several stages of development, exactly the method organisms did. Herbert Spencer had presented his evolutionary scheme in 'First Principles' and again in 'Principles of Sociology'.

As we know, the development theory says that simple organisms developed into intricate organisms through a procedure that consumed hundreds of centuries. Similarly, the evolutionary approach explicates that society also passed through several stages before assuming the present intricate state. Since the evolutionary theory of society was woven approximately the concept that society resembles organism, a mention of the Organismic theory is essential. Organismic theory conceives society as a biological system, a greater organism, alike in its structure and function, exhibiting the same type of unit as the individual organism and subject to similar laws of development, maturation and decline. Society's cells are individual persons; its organs and systems are associations and institutions. Herbert Spencer said that society has its youth, its prime, its old age and death.

Just as to Spencer, the principles of development are:

- That forces tend to persist;
- That matter is indestructible; and
- That everything moves beside the rows of least resistance or greatest attraction, impelled through some source, matter, accompanied through a concomitant dissipation of motion, tends to integrate.

Spencer said, "Development is the integration of matter and concomitant

dissipation of motion throughout which matter passes from an indefinite incoherent homogeneity to definite, coherent heterogeneity.” For Spencer, society is also subject to a similar procedure of development that is changing from a state of ‘incoherent homogeneity’ to a state of ‘coherent heterogeneity’. Development is, therefore, a gradual growth or development from simple to intricate subsistence.

In the primitive societies, there was no system, nothing definite, except their incoherent or loose group formations. Therefore they shaped an ‘indefinite, incoherent homogeneity’. But slowly their experiences, realizations and knowledge increased. They learnt to live and work jointly. The task of social organization was taken on, division of labour was elaborated and each establishes scrupulous type of work, which could do best. All worked in an organized and definite method towards a definite goal. Therefore, a state of ‘definite, coherent heterogeneity’ was reached.

Spencer said that the main fact of development was the movement from simple societies to several stages of compound societies. Through the aggregation of some simple societies, compound societies arose; through further aggregation of compound societies, doubly compound societies arose; through aggregation of doubly compound societies, trebly compound societies arose. A simple society consists of families, a compound society of families unified into clans, a doubly compound society discovers clans unified into tribes, and the trebly compound societies such as our own, are those in which tribes have been brought jointly into nations or states. With the augment in size, structure increases as well as differences in power and in the occupations of the members.

Development of Society Just as to August Comte

August Comte, the father of Sociology, also had presented a well-knit theory on the development of society. Comte’s theory on the development or

development of society was based on his Law of Three Stages. Just as to his Law, human knowledge evolves through three dissimilar stages; or in other words, there are three dissimilar methods, in which human mind explains the phenomena, each method leading to the after that in successive order. The three stages are;

- *Theological or Fictitious State*: In this stage, human mind seeks to understand the essential nature of beings, the first and final causes (the origin and purpose) of all effects, in short the Absolute knowledge.
- *Metaphysical or Abstract State*: This state is a modification of the first in as distant as the mind supposes abstract forces and personified abstractions, instead of supernatural beings, inherent in all beings and capable of producing all phenomena.
- *The Positive or Scientific State*: In the final state, the mind provides up vain search absolute notions, the origin and destination of the universe, and the causes of phenomena, and applies to the study of their laws, that is their invariable dealings of succession and resemblance. Reasoning and observation, duly combined are the means of this knowledge.

Comte traced a direct connection flanked by the stages of human thinking and social organization. In other words, Comte's contention is that each type of human thinking represents a scrupulous type of social organization. When human mind was in the theological state, political events, for instance, were explained through the will of the God, and political power was based on divine right. Military and monarchical social organization was the keynote to the theological thinking. Kings were measured as the direct representatives of, or, after that to God on earth, ruling the society under the direction of God.

In the metaphysical state of mind, the political power was based on the doctrines of abstract right. Divine rights were dropped, and in their place, natural right determined the political dealings of human beings. The legal aspect of social organization was developed, with the result that it tended to be formal and structural. Whereas in the positive stage society enters into an

industrial era. At this stage, the whole of our knowledge is characterized through positivism, or scientific outlook. Scientific outlook resulted into material inventions and so, into proper utilization of natural possessions.

- Movement from simple to intricate society
- Homogeneity to heterogeneity
- Gradual and slow procedure
- An version to changing environment and social context
- Series of related changes in social system
- Progress towards greater size, coherence and definiteness.

It is unambiguous that society, as it exists today, has come an extensive method through registering gradual but continuous changes and modifying itself. Change in any aspect of society was not introduced abruptly. All the same, social change has been incessant and the society is an ever-changing phenomenon, which grows, decays, renews itself and accommodates itself to changing circumstances and undergoing vast modifications in the course of time.

SOCIETY AS A SYSTEM OF RELATIONSHIP

Aristotle said that man through nature is social animal. Human beings are animals who live in societies. Though, human beings are not the only creatures who live in societies. Ants, termites, birds, monkeys, apes and countless other creatures and animals do the same. But mere life in a group does not mean that these animals have a 'society' in the middle of them or the society of human beings is the same as animal society. To differentiate between the animal society and the human society, it is necessary to describe society and social relationships that exist in human society. In the context of Sociology the word 'society' refers to a intricate pattern of norms of interaction that arise in the middle of a group of people. Whereas in common parlance, the word 'society' is used for designating the members of a specific group and it is usually understood in relation to tangible observations. In Sociology, people are valuable only as agencies of social relationships, which are intangible. So,

society is a system of relationships, the pattern of norms of interaction through which the members of the society maintain themselves.

Definition of Society

Maclver and Page defined society as, “It is the web of social relationships.” T. Parsons says, “Society may be defined as the total intricate of human relationships in as distant as they grow out of action in conditions of mean end connection, intrinsic or symbolic.” Giddings defined society as, “Society is the union itself, the organization, the sum of formal dealings in which associating individuals are bound jointly.” Lapiere laid emphasis on the intricate pattern of interaction that is seen in the society. He defines, ‘The term society refers not to group of people, but to the intricate pattern of the norms of interaction, that arises in the middle of and flanked by them.’ Prof. Wright accentuated that a collection of people need not be described a society. He said, “Society is not a group of people, it is the system of relationships that exists flanked by the individuals of the group”. Usually, there are two approaches while defining society and the relationships present in the society.

- *Functional approach:* Society is defined as a intricate of groups in reciprocal connection, interacting upon one another, enabling human
- Organisms to carry on their life-behaviors and helping each person to fulfill his wishes and accomplish his interests in association with other members of the group. The approach takes social connection as a tool for a sure end.
- *Structural approach:* Just as to this approach, society is the total social heritage of folkways, mores and institutions, of habits, sentiments and ideals. In other words, the whole society could be divided into systems of social relationships, which are closely related to one another.

The discussion on society would be simpler once the ‘social’ nature of relationships is defined. Some Sociologists say that society exists only when the members know each other and possess common interests or objects. If two

persons are traveling in a train, their connection of co-subsistence in the same compartment, of being at the same time in the same place, does not constitute a society. But as soon as they come to know each other, the element of society is created. So, the reciprocal awareness is necessary for any social connection. Besides, physical proximity is not the sole parameter for the social connection. Through comparing the relationships of inanimate objects like sun and earth, fire and smoke and typewriter and desk we can establish that there is a distinguishable variation flanked by the relationships of inanimate objects and human beings. The typewriter and the desk are in no intelligible sense aware of the attendance of one another. Their connection is not in anyway determined through mutual awareness. Without this recognition there is no social connection and society. Society exists only when individuals have psychical awareness of the attendance of one another. This is why we call social connection as 'reciprocal awareness'. To further clarify the meaning and the nature of social relationships it could be said that society exists only where social beings behave towards one another in methods determined through their recognition of one another. Any dealings so determined, we may broadly call 'social'.

Society as a Web of Social Relationships

Just as to Maclver and Page, society is "a web of social relationships", which may be of numerous types. Society, as Maclver and Page said is a network of diverse social relationships or in other words, it could be described as the entirety of social relationships that exist in a group. Society consists of mutual interactions and mutual interrelations of the individuals and it is also a structure shaped through these dealings. The beings who constitute society necessarily realize their likeness and their interdependence. They necessarily have a community feeling. Society is not a mere agency for the comfort of beings but it's the whole system of social relationships. The social relation of mother and child for instance, is revealed in their attitude towards each other. It is the social fact and not the biological fact, which constitutes the society.

The true nature of society consists not in the external factors of interdependence or likeness or power but in the state of mind of the beings that compose society. It is the pattern, not the people, which is termed as society, and it is not a group but a procedure of relationships. So, society is a pattern of social relationships or a system of social relationships. All societies involve a sure stage of association. Similarly, society involves more a state or excellence of mind than a mere structure. The beings who constitute society necessarily realize their likeness and their interdependence. The relationships flanked by individuals necessarily be in accordance with the norms of the society and so, society is not presently a collection of people but is the system of relationships that exists flanked by the members of that group.

It should be borne in mind that society is a permanent institution. Its origin goes back to the dawn of history and stretches to those remote corners of the planet where people are living jointly. It is a type of natural organization, which has appeared out of the natural instincts of man. That's why Aristotle truly said that man through nature is a social animal. This means that society will exist as extensive as man will exist.

Features of Society

- *Society involves Likeness:* Without likeness and the sense of likeness there could be no mutual recognition of “belonging jointly” and, so, no society. Society exists in the middle of those who resemble one another in some degree, in body and in mind and who are close to enough or intelligent enough to appreciate the fact.
- *Society involves Variation:* Though likeness serves as the basis, society also depends on differences. If people were all alike, their social relationships would be as limited as those of the biological organisms like ants and bees. Groups of ants and bees do not have reciprocity, as every member of is uniquely similar. In human society, dissimilar

individuals complement one another and there is meaningful social interaction. In our society there is an indefinite interplay of likenesses and differences. The reciprocal connection of differences is seen at every stage of society. For instance, family rests on the biological variation flanked by sexes. There are also natural differences of aptitude, capability and of interest in the society.

- *Variation Subordinate to Likeness:* Society needs likeness and differences or similarities and dissimilarities. While variation is necessary to society, variation through itself does not make society. Variation is subordinate to likeness or likeness gets precedence while variation or dissimilarity works as the basis for the reciprocity in the middle of the members of the society. As Maclver observes, “Primary likeness and secondary variation make the greatest of all social institutions - the division of labour.” The division of labour which works on the principle of variation is basically cooperation before it is division. Or, this is a deliberate effort to utilize the diverse abilities of individuals for a common objective.
- *Inter-dependence in the Society:* In addition to likeness, interdependence based on cooperation is yet another essential element to constitute the society. No society can exist without the interdependence of its units. Members of society should be interdependent and should cooperate with each other for the smooth running of the society. Individuals cannot live a secluded life in society as society is a necessity for them. So, there has to be interdependence in the middle of the members of society.
- *Multiplicity of Relationships:* Society consists of numerous social relationships, which may be hundreds or thousands of types. There are as several as fifteen relationships based on age, sex and generation in a family alone. Outside the family there is no limit to the number of possible social relationships. Social relationships are as varied as society is intricate. The dealings of voter to candidate, mother to child, employee to employer, friend to friend, teacher to student, student to student etc are some of the social relationships to name a few. These

social relationships can be categorized into “economic”, “political”, “personal”, “impersonal”, “friendly”, “antagonistic” and so on.

These features explain the nature of society and the mode of social relationships. Besides, the above discussion also clarifies that the social nature of relationships that exist in the human society flanked by individuals distinguishes human society from the animal society.

SOCIALISATION

When a human child is born it is a biological organism with instincts alone. It practically possesses no abilities that an adult normally possesses. A child knows nothing other than clinging to its mother and sucking milk. The child is so, primarily a biological organism than a social being. He slowly learns to live in society through learning the social methods of acting and feeling. With the passage of time, the child learns several things that it otherwise did not know. It learns to identify and to read the face of parents, learns to create sounds, stands up, learns language, receives education and therefore the procedure of learning continues till the death of the individual.

Meaning of Socialization

Socialization, as stated above, is the procedure through which an individual learns to conform to social norms, a procedure that creates possible an enduring society and the transmission of its culture flanked by generations. Socialization has been accepted usually as the gradual procedure through which an individual becomes a functional member of society. Osborn says, “Socialization is the procedure through which the individual learns to conform to the norms of the group”. Socialization just as to Maclver “is the procedure through which social beings establish wider and profounder relationships with one another, in which they become more bound up with, and more perceptive of the personality of themselves and of others and build up the intricate structure of nearer and wider association”. -

As the procedure of socialization designates, it is the gradual change of a biological person to a social person or the procedure whereby an individual attains the conventional patterns of human behaviour. Just as to Lundberg, socialization consists of the “intricate procedures of interaction through which the individual learns the habits, skills, beliefs and standards of judgment that are necessary for his effective participation in social group and communities.” Socialization could be conceived as the internalization of social norms. In other words, individual feels the need of conforming to society and he internalizes the social rules, in the sense that these social norms are self-imposed through the individual rather than imposed through means of external regulation. Hence these norms become part of individual’s personality. It is an essential element of social interaction. Every individual wants to live in society and get the social recognition. So, they guide their own actions to accord with the expectations of others.

Socialization is equally essential for individual and the society in general. On the one hand, socialization helps the individual to gain social acceptance and status through learning social methods of functioning while on the other, procedure of socialization helps the society to ensure its smooth and uniform stability. Unless the members of the society behave in accordance with the norms of the group, it is likely to disintegrate. Hence, it is essential for the society to socialize its members for ensuring the social order.

Agencies of Socialization

The procedure of socialization begins at birth and continues interminably until the death of the individual. So, the life of an individual is an unceasing learning procedure. Several agencies become operational in the life of the individual throughout his life time, and he learns from these agencies chiefly through imitation and from suggestion. A child imitates and learns several behaviors such as standing, walking and other vital skills. Similarly, it also

learns from the instructions communicated to it through language, picture or any such medium. As a child, an individual learns social pattern of behaviour from family, school, playmates etc., while as an adult, the individual learns from religion, state, work group etc. Agencies of socialization are so, those which help the individual to learn new social methods of life in one method or the other. Let us briefly talk about the chief agencies of socialization.

- *Family:* The child is born into the family where it is nurtured and looked after through its parents and immediate relatives. Parents, with whom the child enjoys physical proximity throughout its childhood, are the ones to socialize the child first. He learns speech and language from his parents. Rightly so, family is described the cradle of social virtues from where the child gets the first lessons of love, affection, cooperation, tolerance and self-sacrifice. So, family works as the foundation for the socialization procedure of an individual.
- *Religion:* Religion moulds and directs the behaviour of people through laying
- Down behaviour standards for its followers. Religion is a system of beliefs and rituals with reference to the sacred and binds people into social groups. Invariably, all religions cherish a set of values and teach followers to uphold their principles. The religious groups, for instance, Hindus, Muslims, Christians, Sikhs, etc, have their own prescribed codes of conduct, which are to be followed through the followers. Therefore, religion regulates the behaviour of people.
- *Peer Group and Friends:* The connection flanked by a child and his friends is that of mutual provide and take and it is based on cooperation and understanding. Since friends are mostly of similar age, the connection is that of equality flanked by them. From his friends, a child acquires cooperative morality and some of the informal characteristics of culture like fashion, fad, crazes, manners of gratification and other such information, are necessary from the social point of view.

- *Educational Institutions:* The learning that an individual obtains from schools, colleges and other educational institutions with the help of textbooks, teachers and experiments plays a crucial role in his life. School is the first place where an individual as a child learns discipline and formal methods of adjusting with others since the number of children in school is fairly high. It is the educational institution, which enables the optimum development of one's abilities and skills and, so, educational institutions help the individual to develop his personality in accordance with the expectations of society.
- *Profession and Employment:* Work or profession has a major role to play in molding the behaviour of an individual. Individual brings in relation to the changes in his life in accordance with his aspiration for a job. And, once the job is achieved, there are several more changes which follow. Profession socializes the individual through inculcating sense of competition, hard work and cooperation in him.
- *State:* It is an authoritarian agency that formulates laws, which in other words, lays down code of conduct for the people. Laws promulgated through the state, for instance, traffic laws, property laws, income tax laws etc are enforceable and the members of society should conform to these norms. If there is a violation of these laws, punishment is given to those who disobey these norms. Therefore the state ensures conventionality in society through enforcing these laws while members of society conform to these in order to avoid punishment through the state. Thereby, the state promotes consistency in the functioning of society.

Separately from these agencies, neighborhood, kin group or relatives, marriage, cultural institutions such as art, literature etc also play decisive role in the life of an individual.

Functions of Socialization

As mentioned earlier in the chapter, socialization is a necessity not only for the society but for the individual as well. The fact that individual cannot survive in separation and society cannot sustain itself without its members implies that there has to be a proper mechanism to ensure functional coexistence in the middle of the members of society. Socialization ensures both these purposes. The main objectives of socialization are as follows:

- Develops the personality of an individual and through the procedure of socialization an individual learns to create use of his full mental and physical capacities.
- Socialization establishes uniformity in society.
- It helps individuals to internalize the culture.
- Socialization inculcates vital discipline in the middle of the members of society.
- It teaches the members the performance of social roles.

Learning in relation to the life and its countless demands, opportunities, and expectations is a lifelong procedure. As the discussion above points out, socialisation is a procedure through which the members of society learn to live as members of groups and to create necessary adjustments to the method our lives change from youth through middle age to old age. Socialisation does not end when one becomes an adult. It is a lifelong procedure and involves a number of changes and transitions in life, as well as a number of mediators of socialisation beyond the family. Peer groups, schools, work groups, and the mass media all represent significant forces shaping the method we adapt to changes in life.

REVIEW QUESTIONS

- What do you understand through the development of society?
- Just as to Comte, the present society is in which stage of development?
- Explain how human relationships are social.
- Explain the meaning of socialization.

CHAPTER 11

SOCIAL PROCESS

STRUCTURE

- Learning objectives
- Social interaction
- Forms of social interaction
- Types of conflict
- Social control
- Review questions

LEARNING OBJECTIVES

After studying the unit you will be able to:

- Understand the social procedures conflict, competition and co-operation;
- Know the interrelationship flanked by dissimilar types of social procedures; and
- Understand the meaning of social control and related thoughts.

SOCIAL INTERACTION

Much of the thinking in relation to the society is in conditions of social relationships. One thinks of the relation flanked by father and son, employer and employee, leader and follower, merchant and customer; or, of the relation flanked by friends, flanked by enemies, flanked by children, etc. Such relationships are in the middle of the mainly obvious characteristics of society and consequently it seems an elaboration of the obvious to inquire into their nature. Social connection represents fundamental methods of organizing social data. In short, a society may be viewed, if one wishes, as a system of relationships.

In analyzing social relationships one soon discovers them more complicated than they first appear. They involve reciprocal obligations,

reciprocal statuses, and reciprocal ends and means flanked by two or more actors in mutual get in touch with. They refer to form or pattern of interaction flanked by individuals. Any society contains hundreds and perhaps thousands of socially defined relationships. The immediate family alone may contain as several as fifteen. How several relationships a society utilizes is simply a matter of how several criteria it takes into explanation in defining behaviour flanked by individuals? The fifteen relationships of the immediate family rest on three criteria — age, sex and generation. Outside the family, an infinite number of criteria may be used, so there is no limit to the number of possible relationships.

It follows that to catalogue all the meaningful relationships in which human beings are involved would be a never-ending task. Instead, they may be classified and dealt with as general types. Any classification, though, necessity has some point to it. In social sciences, as in all sciences, classification is worthless unless it seizes upon traits that are important, traits that facilitate causal analysis. For this cause, social relationships have been classified and discussed in conditions of the type of interaction they manifest. The mainly significant types of interaction singled out for consideration here are conflict, competition and cooperation. Each of these has many sub-types, but mention of the main ones alone is enough to demonstrate that a proper understanding of the shapes of interaction is essential to the understanding of society.

Social interaction through definition involves get in touch with, and get in touch with necessarily requires a material or sensory medium. It need not of course require the impingement of one body directly upon another, but it does require the occurrence of direct or indirect sensory stimulation flanked by the interacting parties. The material medium, though, is only a necessary, not a enough basis of get in touch with. Individuals can be in material get in touch with without being in social get in touch with. For instance, two tribes living on opposite sides of swamp and having nothing to do with each other may nevertheless be bitten through mosquitoes that continually carry malaria from one tribe to another. It is not merely physical get in touch with that counts, but

meaningful or symbolic get in touch with. Good will may be expressed through either handshake or a spoken phrase, a letter or a smile. Added to the sensory incentive is a meaningful incentive. A dead man's will is an indirect and tenuous material link with his heirs, but its physical character is distant less significant than its meaning. Until material or sensory get in touch with acquires meaning for the subjective selves of the persons concerned, it is not social in the human senses. The social behaviour of human beings consists of acquired responses to the meaningful responses of others. Human interaction in other words, is communicative interaction. The social behaviour of human beings consists of acquired responses to the meaningful responses of others. Human interaction, in other words, is communicative interaction.

The essential characteristic of communication is that one person infers from the behaviour of another (whether speech, gesture or posture) what thought or feeling the other person is trying to convey. He then reacts not to the behaviour as such but to the inferred thought or feeling. The other person then reacts to his response in conditions of the thought or feeling-the meaning behind it. When a girl receives flowers she looks at them and smells them, but her main interest is in the person who sent them and why. Were they sent to end a quarrel, to mark an anniversary, to cement a promise, to say farewell, to brighten an illness? Unless she can answer such questions she will feel a loss, not knowing what to do. It is the meanings behind the behaviour that are involved in the system of mutual expectations previously described as being present in the interacting situation. It should now be clear that a important classification of the types of interaction necessity keep in view the meaningful character of social get in touch with.

FORMS OF SOCIAL INTERACTION

Conflict

The conflict procedure is little praised but widely practiced. It develops whenever a person or group seeks to gain a reward not through surpassing

other competitors, but through preventing them from effectively competing. It is formally defined as the procedure of seeking to obtain rewards through eliminating or weakening the competitors. Conflict is an ever-present procedure in human dealings. It may be solved at one stage as when there is agreement on ends and break out afresh in excess of the question of means. You may raise a profound question as to why conflict is such a constant characteristic of human society. The answer lies in the vital nature of human society. Human society is not a tightly compressed affair but instead has a loose integration. The integration is not on a biological but on a mental stage. It necessity be renewed and maintained constantly through psychological procedures such as indoctrination, inspiration and repetition. It necessity somehow rest on the possession of common and extra-personal ends on the part of its members. These ends cannot come from men biological but only from communicative get in touch with his fellows. Accordingly so they differ greatly from one society to another because they are associated with differences of culture. This, then, provides first basis of conflict - ethnocentrism - the dislike of people with dissimilar culture and dissimilar ultimate ends from one's own. Those with the same set of ultimate ends cling jointly and identify themselves with one another, while those with a dissimilar set of ends also do the same. A social group, furthermore, has a corporate character a name, a common leadership, a determinate structure, a sense of familiarity. Individuals identify themselves with this corporate entity and conceive their ultimate duty as loyalty to it, whether it be a clan, a tribe, a city-state, a religious sect, or a nation.

Mechanisms to Deal with Conflict

One of these is humor, which removes the tension that might otherwise expend itself in physical violence. Another is social aloofness or avoidance. A third is sentiment formation, which overcomes the conflict of interests of the antagonistic parties. A fourth is diversity and change, for an existing situation is more tolerable if it is recognized that it will not last extensive. A fifth is

organized rivalry, which gives an opportunity for simulated battle, for intense group loyalty, for the manifestation of prowess in vanquishing others, and yet because the interaction has a set form and definite conclusion, it allows the energies to be expended either harmlessly or to the advantage of the society.

It is clear though that such mechanisms are not universally successful. Humor, social aloofness, noble sentiments, social change, organized rivalry - these may on occasion provoke rather than prevent conflict. The truth is that there are elements of conflict in all situations, because the ends of dissimilar individuals are always to some extent mutually exclusive. Conflict is a part of human society because of the type of entity that human society is.

Competition

In contrast to conflict, which aims to destroy or do absent with the opponent, competition simply aims to out-do the competitor in achieving some mutually desired goal. It is therefore a customized form of thrash about. It implies that there are rules of the game to which the competitors necessity conform and that behind these rules, justifying and maintaining them, is a common set of values superior to the competitive interest. It also implies an absence of coercion. The rules are so arranged that the ends necessity be obtained through other methods than fraud or physical force. Consider an instance: if a chain stores take business absent from the local merchants through offering goods at cheaper prices that is competition. If on the other hand, the small merchants induce the government to tax the chain stores out of subsistence that is not competition because state is then exercising its power of coercion. The rules of competition limit the means that may be used to gain the competitive end; they tend especially to eliminate force and fraud. When competition breaks through the rules it transforms itself into conflict.

Competition is the thrash about for possession of rewards, which are in limited supply: money, goods, status, power, and love- anything. It may be

formally defined as the procedure of seeking to obtain a reward through surpassing other rivals. While competition is present to some degree in all the societies, it differs greatly in degree from society to society. The fiercely competitive Kwakiutl and the relatively non-competitive Zuni offer a striking contrast. The Kwakiutl work very hard to accumulate wealth, which is used primarily to establish status rather than to give material comfort. The competition for status reaches its height at the well-known “potlatch,” in which the chiefs and leading families come with each other to see how much they can provide absent or destroy. A family may spend lifetime accumulating wealth, and then bankrupt themselves in a single potlatch, thereby establishing the social status of their children. Members of a family who persisted in keeping their wealth would be criticized for their unwillingness to do “anything” for their children. The Zuni on the other hand, disdain any emphasis on the accumulation of wealth or the demonstration of individual skill. Mainly wealth is owned through the whole community and it is bad to demonstrate individual superiority of any type. Therefore the Zuni child does not grow up believing that he should create the mainly money, get the highest grades or run the fastest race.

Even such strong encouragement of competition as is establish in the middle of the Kwakiutl does not mean that cooperation is totally absent. As the anthropologist Margaret Mead points out—

- *Nevertheless, no society is exclusively competitive or exclusively cooperative. The very subsistence of highly competitive groups implies cooperation within the groups. Both competitive and cooperative habits necessity exist within the society.*

Variability of Competition

An essential part of any social system, competition varies as to scope, intensity and type from one system to another system. Soviet Russia has plenty of competition. So does the United States but in a dissimilar method.

The American diversity has molded the economic institutions of private property, contract and the open market, the political institutions of representative government. These not only describe the type of competition but provide it great scope as well. They open the door to the pursuit of wealth through entrepreneurial skill.

Competition in a Contemporary Society

Competition is very dynamic. It stimulates attainment through lifting the stage of aspiration, through threatening failure as well as promising success, and through adding an element of rivalry. For this cause, it becomes particularly strong in intricate and changing societies. Present day society is characterized through excessive amount of competition. Today man overlooks the institutions and rules, which alone create competition to work- the protection of property, the enforcement of contracts, the prevention of fraud. He overlooks the common ends and values which are not competitive but which are superior to those that are. He forgets that competition can be vicious as well as beneficent, that it can lead to starvation in the midst of plenty, to fear and insecurity, to instability and panic. Today we have forgotten that unlimited competition leads inevitably to monopoly, that the very success of strong leads to gigantic power in excess of the weak and makes such inequality that a mockery is made of free contract.

Co-operation

Cooperation is derived from Latin words, co meaning jointly and operatic meaning to work. It may be formally defined as joint action in pursuit of common goals or shared rewards. Cooperation may be establish in groups as small as a dyad (group of two persons) and as big as United Nations. Cooperation implies a regard for the wishes of other people and is often regarded as unselfish, but human may also discover that their selfish goals are best served through working jointly with their fellows. Men cannot associate

without co-operating, without working jointly in the pursuit of like or common interests. The several manners of cooperation in social life may be divided into two principal types:

- *Direct Co-operation:* Under this category we contain all those behaviors in which people do like things jointly—play jointly, worship jointly, till the meadows jointly, labour jointly in myriad methods. In such behaviors, there may be minor diversities of task—you wash, I will arid—but their essential character is that people do in each other's company the things which they can also do separately or in separation. They do them jointly, either because the face-to-face situation is itself a incentive to the performance of the task or because it brings some other social satisfaction. Direct cooperation is exemplified also when people perform jointly tasks that would be hard for one of them to perform alone as when they pull jointly on a row or jointly storm a barricade.
- *Indirect Co-operation:* Under this category we contain all those behaviors in which people do unlike tasks but directed towards a single end. Here the principle of the *division of labour comes into play*, a principle that is embedded in the very nature of social life. The division of labour is revealed in the procreation of life in the upbringing of a family. It is revealed whenever people pool their differences or for common ends. In industry, in government, in scientific research, even in recreational behaviors, functions tend to become more and more dedicated. This procedure is more manifest in urban than in rural life, but the disappearance of the “husking bees” and “thrashing rings” signal the fact the people have to satisfy in other methods the need for social stimulation formerly satisfied through direct co-operation.

The replacement of direct through indirect cooperation has accompanied our great technological advances, which clearly require specialization of skills and functions. But in conditions of human needs, this is not all gain. It is often claimed that the individual of modern industrialized and urbanized society,

increasingly separated from face-to-face co-operative manners of action and more and more a “specialist” detached from close ties of intimate community life, tends to take on the highly individualized, neurotic features as depicted through a rising number of writers. Co-operation is commonly whispered to be the opposite of competition. This is not true if it means that in a given situation one necessarily excludes the other. A cooperating group is one that is working jointly to accomplish a goal that all desire. In several cases it is realized that competition will aid the attainment of this goal and so a system of competition is allowed or deliberately instituted. The Soviet government learnt early in its history that competition for high pay has a stimulating effect on productivity. Since Russia’s great need was to augment production through leaps and bounds, it developed an ingenious system of “socialist competition”.

Unless competition enhances the overall goal of the society it will discover critics aplenty. As extensive as it is controlled and institutionalized, it is presumably a means through which the cooperation of all is accomplished. In reality it is conflict rather than competition that is the opposite of cooperation. Yet cooperation may happen without creation internal use of competition and flanked by two competitors the overarching elements of cooperation may be lost from sight. In fact, each of two competitors trying to outstrip each other may view his organization as cooperating within itself but not cooperating at all with the other organizations. Often, so the ultimate cooperative effect of competition escapes awareness; the closer and more intimate cooperation of the organized group is the center of attention. This is what provides the illusion that competition and cooperation are necessarily opposed.

The Interrelation of the Shapes of Interaction

It should be clear that the shapes of interaction discussed here—conflict; competition and cooperation—are all interdependent. They are ever-present characteristics of human society. Any social system, in fact any concrete situation, will manifest all three in an intricate and intertwined manner. There is

no cooperating group, no matter how harmonious, which will not contain the seeds of suppressed conflict. There is no conflict, no matter how bitter, which will not have some hidden basis of compromise. There is no competition, no matter how impersonal and ruthless, which cannot claim some contribution to a superior cooperative cause. It should also be clear that any analysis of social behaviour in conditions of the shapes of interaction is an indispensable mode of approaching social phenomenon.

Assimilation

Whenever groups meet, some mutual interchange or diffusion of culture takes place. Even groups who seek to prevent such diffusion do not fully succeed in protecting their culture from all cultural interchange. This procedure of mutual cultural diffusion through which persons and groups come to share a common culture is described assimilation. It is always a two-method procedure with each group contributing varying proportions of the eventual blend, depending upon respective group size, prestige and other factors. The assimilation procedure is nicely illustrated in the Americanization of European immigrants. Arriving in great numbers flanked by 1850 and 1913, several of them settled, in immigrant colonies in the Northern cities. Within these ethnic colonies—Little Italy, Little Poland and so on—they practiced much of their native European culture while absorbing some of the American culture. The immigrant parents often sought to transmit European culture to their children, while the children usually sought to become American as rapidly as possible. This conflict often caused parental anguish, family disorganization, and loss of parental care, so that several second-generation immigrants became confused, rebellious and delinquent. As the third generation matured, the assimilation difficulties usually subsided; Americanization became fairly complete, and the ethnic colony disappeared as the descendants scattered in excess of city and suburb.

Assimilation reduces group conflicts through blending differing groups

into superior, culturally homogenous groups. The bitter riots against the Irish and the discrimination against Scandinavians in the United States have disappeared as assimilation has erased the group differences and blurred the sense of separate group identity. Anything, which binds people into a superior group, will tend to reduce rivalry and conflict flanked by them. This is strikingly illustrated through an experiment, which involved the experimental formation of dissimilar groupings at a summer camp. The boys were all from the same community and were similar in religion, social class, status, age and national background. For the first experimental period they were treated as single group, and they showed no signs of incipient social conflict. In the second experimental period they were divided into two groups who were housed separately and encouraged to develop separate programmes of behaviors. The groups took the names of “Red Devils” and “Bull Dogs.” Group antagonism quickly developed and physical violence flanked by the groups reached the point where it had to be suppressed through the adult leaders.

This experiment shows how, even when there are no real differences or issues to fight in excess of, conflict tends to develop wherever separate group identity is recognized. Assimilation removes, some but not all possible pressures toward conflict.

TYPES OF CONFLICT

Conflict expresses itself in numerous methods and in several degrees and in excess of every range of human get in touch with. Its manners are always changing with changing social and cultural circumstances. “Social Conflict” comprises all action in which men contend against one another for any objective. Its two fundamental types are direct and indirect conflict.

- *Direct Conflict:* When individuals or groups thwart or impede or restrain or injure or destroy one another in an effort to attain some goal, direct conflict occurs. Milder thwarting or frustration of goal attainment is involved in such shapes as litigation, polemic,

propagandistic action and much of the thrash about of the organized economic groups for superior stakes.

- *Indirect Conflict:* When individuals or groups do not actually impede the efforts of one another but nevertheless seek to attain their ends in methods which obstruct the attainment of the same ends through others, indirect conflict occurs. Competition is impersonal conflict flanked by individuals for attainment of any objects of desire that are limited in supply, whether income or academic honors or beautiful women for social prestige. The competition does not as such directly interfere with the efforts of another to attain such goals but only indirectly with the other person's success.

In distinguishing these two shapes, the reader should note that not all struggles in which man is occupied are social conflict of either type. We are struggling to master difficulties, to overcome obstacles, to achieve ends in methods other than through conflict with our fellows. Man's "battle" with the physical environment is a case in point. Social conflict, man against man or group against group, reveals itself wherever there is society. But unless co-operation penetrates deeper than conflict, society can not endure.

SOCIAL CONTROL

Social control means the method in which the whole social order coheres and maintains itself—how it operates as a whole, as a changing equilibrium. The study of social control - the means through which people are led to fill their roles as expected - begins with the study of social order within which people interact. Consider, for instance, the orderly arrangements, which underlie the bustling confusion of a great city. Tens of thousands of people take their spaces and perform their tasks with no apparent direction. Thousands of vehicles butt their method through clogged lanes, missing through inches, but seldom actually colliding. Thousands of types of merchandise arrive at the proper spaces in the proper amounts at the proper times. Ten thousand people whom an individual never sees will labor on this day so that meals will be ready for him when needed, drinking fountains will

flow, drains will carry off the wastes, bulbs will blink and glow, traffic will part to let him pass, and several conveniences, will meet his other needs. A hundred people may serve him within an hour, perhaps without a word from him to any of them.

This is what is meant through social order—a system of people, relationships and customs operating smoothly to accomplish the work of a society. Unless people know what they may expect from one another not much will get done. The orderliness of a society rests upon a network of roles just as to which each person accepts sure duties towards others and claims sure rights from others.

How is this network of reciprocal rights and duties kept in force? Sociologists use the term social control to describe all the means and procedures whereby a group or a society secures its members' conventionality to its expectations. How does a group or a society cause its members to behave in the expected manner? In a number of methods, whose relative importance is hard to measure? Following are dissimilar manners of social control.

Social Control through Socialization

People are controlled mainly through being socialized so that they fill their roles in expected methods through habit and preference. How do women in our society tend to provide greater emphasis on their family? How do men tend to shoulder responsibility of their offspring? Mainly through cultivating within them a set of roles and responsibilities. Socialization forms our customs, our wishes and our habits. The members of a society are schooled in the same customs and tend to develop much the same set of habits. Therefore habits and customs are great standardizes of behaviour within a group. If all members of society share similar socialization experiences, they will voluntarily and unthinkingly act in very much the same methods. They will conform to the social expectations without any conscious awareness that they are doing so.

Social Control through Group Pressure

Mainly social scientists see social control as primarily a procedure of rising out of the individual's need for status within his primary groups. Lapiere claims that these groups are mainly influential when they are small and intimate, when the individual expects to remain in the group for a extensive time, and when he has frequent contacts with them. All the authorities agree that our need for acceptance within the intimate groups is the mainly powerful lever for the use of group pressure towards group norms. Social psychologists have made a number of experiments, which illustrate how a person tends to bring his expressions in row with those of the group. The method in such experiments usually consists of asking the members for individual estimates, attitudes or observations on a topic, then informing them of the group norm, and finally asking for a new expression from each member. Several of the informants vary their second expression in the direction of the group norm. Schechter has also shown experimentally how the member who sharply deviates from the group norms in opinion is rejected through the group. We often notice that a new member of a group is more cautiously conformist and more fiercely loyal than the old members. Meticulous conventionality is a tool for gaining acceptance and status within a group, while rejection is the price of nonconformity.

Informal Primary-Group Controls

Groups are of two types, primary and secondary. For our present discussion, it is enough to note that primary groups are small, intimate, informal, face-to-face groups like the family, clique or play group, while secondary groups are superior, more impersonal, more formal and more utilitarian like a labour union, trade association, church congregation or student body. Within primary groups, control is informal, spontaneous and unplanned. The members of the group react to the actions of each member. When a member irritates or annoys the others, they may illustrate their

disapproval through ridicule, laughter, criticism or even ostracism. When a member's behaviour is acceptable, a secure and comfortable "belonging" is his usual reward. Informal manners of Social control —the folkways and mores represent the norms or manners of procedure in a society or in a group—they present to us the mainly frequent or mainly accepted or mainly standardized methods of doing this or that. They are regulative, exerting pressure upon individual and group to conform to the norms. Following are the general functions of mores in social life—

- The mores determine much of our individual behaviour. They are the compelling and forbidding tools of the social world that constantly exerts pressure on every member.
- The mores identify individual within the group. If on the one hand, the mores exert a pressure upon the individual to conform to the methods of his community or social class or sex, the individual, on the other, gains identification with his fellows through conforming. He therefore maintains those social bonds that are clearly essential for satisfactory living.

In traditional Indian society, three social institutions used to exercise great control in excess of conduct of its members are joint family, caste system and pantheist. Earlier on, in all three contexts a nonconformity used to be a unusual phenomenon. Now with the advent of industrialization and urbanization these social institutions have started disintegrating and informal social control is slowly replaced through formal social control.

Secondary Group-Control

As we shift from primary to secondary group situations, we also shift from informal to formal manners of social controls. Secondary groups are usually superior, more impersonal and specialized in purpose. We do not use them to meet our needs for intimate human response, but to help us to get sure jobs done. If a secondary group does not meet our needs, we can usually withdraw with no greater anguish, for our emotional lives are not deeply involved. To

maintain our status in the secondary group is desirable but not a desperate emotional necessity as it is in the primary group. True, it is possible in our society for people to change their primary groups—leave their families, divorce their mates, discover new friends—but the procedure is usually painful. The secondary group is a less compelling control agency than the primary group. The secondary group is still an effective control. Some of the informal controls still operate in the secondary groups. No normal person wants to appear ridiculous at the union meeting or as the Chamber of Commerce banquet. Such informal controls as ridicule, laughter, gossip and ostracism operate in secondary group settings but usually with a reduced impact. Meanwhile, other more formal controls are feature of secondary groups— parliamentary rules of order, official regulations and standardized procedures, propaganda, promotion and titles, rewards and prizes, formal penalties and punishments etc.

Control through Force

Several primitive societies succeeded in controlling the behaviour of individuals through the mores, reinforced through the informal controls of the primary group, so that no formal laws or punishments were necessary. But with superior populations and more intricate cultures, formal governments, laws and punishments are developed. Wherever it becomes possible for the individual to get lost in the crowd, informal controls are inadequate and formal controls are necessary. For instance, in joint family, it is practical enough to exercise control in excess of conduct of each and every member and punish him/her in case of any misconduct on his/her part. But in a town of thousands of people, it would be impossible to keep tab on each person informally. Some system of assigning work and distributing rewards becomes necessary. Therefore, with superior populations and cultural complexity comes a shift to impersonal secondary group controls— laws, regulations and formalized procedures.

When the individual does not wish to follow these regulations, the group

tries to compel him to do so. In such superior groups, he is too anonymous for informal group pressures to be brought upon him. Furthermore, in superior groups with intricate cultures, some subcultures that conflict with the culture of the majority are also likely to develop. The individual who rejects the conventional regulations of the society may discover emotional support from other persons who think and act as he does. Although he is still subject to group pressure, it now comes from a non-conforming group, which insulates him from the pressures of conventional society. So, conventional society uses force upon him—force in the form of laws and formal punishments—to compel his conventionality.

REVIEW QUESTIONS

- Comment "social relationships are best described in conditions of types of interaction" they manifest?
- Explain meaning of term 'conflict' in your own words and talk about why it is ever present in human society?
- What do you understand through term Competition and how it is dissimilar from conflict?
- Talk about the nature of competition in contemporary society?

CHAPTER 12

SOCIAL CHANGE: CONCEPT AND FACTORS INVOLVED IN SOCIAL CHANGE

STRUCTURE

- Learning objectives
- Concept and definitions of social change
- Concept of social progress and social development
- Review questions

LEARNING OBJECTIVES

After studying this unit you should be able to:

- Know the concept of social change, social progress, social development and cultural lag;
- Understand the factors of social change;
- Grasp social change as a universal and continuous phenomena;
- Understand the effects of social change on day-to-day human life.

CONCEPT AND DEFINITIONS OF SOCIAL CHANGE

The concept of social change was introduced through August Comte, a Frenchman, recognized as founding father of Sociology. Later on, the concept of social change was further refined and developed through Herbert Spencer, Karl Marx and a number of other sociologists. No human society is static and at the same time it is hard to predict the shapes and directions of social change. The cause is that the factors which cause social change do not remain uniform always. The population changes, expansion of science and technology, ideologies and social values take on new shapes, and as a result of that social structure, social system, and social institutions change their functioning. The procedure of industrialization and urbanization has changed the whole set of social relationships. It is quite visible that the contemporary world is not changing uniformly and is also manifesting complexities in social change.

Slow and simple shapes of social change may intersect with quick and intricate shapes of social change. Migration of illiterate persons from remote rural regions to metropolitan cities will effect the institutions of family life in it; add to stress and strain of daily living due to fast pace of city life and new social values required for industrial and urban living.

From the middle of nineteenth century onwards, a big number of sociologists have tried to describe social change. Some often quoted definitions of social change are:

- *August Comte*: Societies progress through a series of predictable stages based on the development of human knowledge.
- *Anderson and Parker*: Social Change involves alterations in the structure or functioning of social shapes or procedures themselves.
- *Davis*: Through social change it is meant only such alterations as happen in social organization, that is, structure and functions of society.
- *Gillin and Gillin*: Social changes are variations from the accepted manners of life; whether due to alteration in geographical circumstances, in cultural equipment or composition of the population, etc.
- *Ginsberg, M.*: Through social change, I understand a change in social structure e.g. the size of society, the composition or balance of its parts or the type of its organization.
- *Koenig, S.*: Social change refers to the modifications which happen in the life-patterns of people.
- *Lundberg and Others*: Social change refers to any modifications in recognized patterns of inter-human relationships and standards of conduct.
- *Maclver and Page*: Our direct concern as sociologist is with social relationships. It is the change in these relationships which alone we shall regard as social change.

- *Mazumdar, H.T.:* Social change may be defined as a new fashion or mode, either modifying or replacing the old, in the life of people, or in the operations of society.
- Merrill and Eldredge: Social change means that a big number of persons are engaging in behaviors that differ from those which they or their immediate forefathers occupied in sometime before.
- Smelser, Neil J.: Social change is the alterations of the method societies are organized.

The significant characteristics that emerge from the definitions of social change are:

- Social change is the effect of sure causes.
- Social change modifies social structure, social organization and social functioning.
- It modifies the life-pattern of people.
- Technological and cultural changes are dissimilar from social change.
- Social change is reflected through social attitudes, social values and methods of living.

CONCEPT OF SOCIAL PROGRESS AND SOCIAL DEVELOPMENT

Social progress is a relative term in the sense that, to some people, changes in daily living, social functions, social relationships, attitudes and values may mean progress and to others, social change may seem to be an erosion of recognized social values and social practices. Social progress refers to forces which create human life socially and biologically better. Human beings are continuously creation efforts to control the external environment and generate forces which create their life better. Development in knowledge, inventions and use of several technologies and gadgets initiates customized standards of living, social relationships, social functioning, attitudes and values. To start with development and social progress were measured synonyms but later on, sociologist made a distinction flanked by development, social development

and social progress. Social development is one aspect of development and social progress is a further associate of social development. Some significant definitions of social progress are:

- *MacIver and Page*: Through progress we imply not merely direction, but direction towards some final goal, some destination determined ideally not simply through some objective thoughts at work.
- *Burgess*: Any change or version to an existent environment that creates it easier for a person or group of persons or other organized form of life to live may be said to represent progress.
- *Lumley*: Progress is change but it is change in a desired or approved direction, not any direction.
- *Ogburn*: Progress is a movement towards an objective, thought to be desirable through the general group, for the visible future.
- *Hobhouse*: Social progress is the growth of social life in respect of those qualities to which human beings can attach or can rationally attach values.
- *Mazumdar, H.T.*: Social progress is a movement based on following six parameters:
 - Enhancement of the dignity of man;
 - Respect for each human personality;
 - Ever-rising freedom for spiritual quest and for investigation of truth;
 - Freedom for creativity and for aesthetic enjoyment of the works of nature as well as of man;
 - A social order that promotes the first four values;
 - Promotes life, liberty, the pursuit of happiness with justice and equity to all.

The above given statements of social progress highlights the following characteristics:

- Social progress is a movement towards ideally determined objectives;

- Social progress is a movement of version for existing environment that creates life easier;
- Social progress is not presently a movement in any direction;
- Social progress is a movement that makes a social order based on spirituality, dignity of human beings, liberty, happy life full of moral values;
- Social progress is limitless and social change is inherent in it.

The concept of social development is further improvement of social progress. The concept of social development is based on extensive history but recent emphasis on it, is mainly due to following three factors:

- Decolonization procedure which started throughout twentieth century and got accelerated after the end of Second World War;
- Rising concern with developed countries;
- The desire of people and of newly recognized governments to achieve the objective of welfare state.

The review of literature on social development reveals two interrelated dimensions. First, the development of capability of people to work continuously for their own and society's welfare. Secondly, the alteration of institutions so that human needs are met at all stages especially the lowest, through the procedure of improving the relationships flanked by expression of needs and the means to attain them.

Social development is a comprehensive concept which means structural changes introduced deliberately to transform society. Social change is a value-free, objective account of societal procedures, whereas social development is value-laden term which refers to subjective statement of desired direction of social change. So, the goals of social development are:

- To make a society where living circumstances of the people are better. They do not suffer from hunger and they are not denied vital necessities of life.
- To remove local imbalances and rural-urban disparities.

- To make infrastructure where vital needs of the people are met at all stages, including those who constitute the poorest and deprived sections of society.

These views were also endorsed through the General Assembly and the recent World Summit for Social Development of United Nations. The significant highlights of the Summit were:

- To leave no section of the population outside the scope of social development;
- To effect structural change which favors social development and activate all sectors of the population to participation in the social development procedure;
- To aim at social equity;
- To provide high priority to the development of the human possessions, including vocational and technical training.

It may be made clear that in order to achieve social development the economic development is necessary which means augment in production leading to high rate of growth as measured through Gross National Product. Keeping in view the comprehensiveness of social development M.S. Gore has rightly said that social development means social, cultural, economic, political and environment development.

REVIEW QUESTIONS

- Explain social change.
- Explain how social change is inherent in social progress and social development?

CHAPTER 13

SOCIETY AND CULTURE: PLURALITY OF CULTURE IN INDIA

STRUCTURE

- Learning objectives
- Marriage and family
- Social stratification
- The state as a social institution
- Different stages of human development
- Review questions

LEARNING OBJECTIVES

After studying this unit you should be able to:

- Describe and describe the several form of marriage;
- Describe and identify the several shapes of marriage;
- Describe and describe the family, its types and function and identify the factors leading to unhealthy families;
- Explain socialization and other functions.
- Bring out the factors leading to unhealthy family situations.
- Describe the functional approach to the study of family.
- Understand the concept of social stratification, class, caste and its several dimensions;
- Changes in the caste system and factors responsible for that; and
- Impact of caste on Indian society.
- Understand the role and importance of the state in contemporary society;
- Understand the several wings of the government;
- Understand the importance of constitution and law; and
- Understand the concepts of civil society, social capital, elite, and public opinion.

MARRIAGE AND FAMILY

Introduction

Marriage is an institution admitting men and women to family life, with the implied purpose of parenthood and establishment of a family. The institution has social approval and religious sanction. This view of marriage has a motivating and varied history. Many shapes of marriage are established universally. The mainly universally prevalent are monogamy and polygamy. Polygamy is the marriage flanked by one male or one female with many females or males. When a woman has more than one husband at a time it is described polyandry. Polygamy is a form of marriage in which a male has two or more wives at a time. Polygamy lived and was accepted in dissimilar periods of time for reasons relevant to situations prevailing in societies at those times. Polyandry lived where circumstances of social life were harsh and efforts of two or more men were needed for the support of a family. This is an unusual phenomenon and exists only under peculiar and extreme circumstances. Sociologists have recognized such families in sure parts of Tibet and remote parts of Africa. Polygamy did not develop extensively until human groups had accumulated some degree of wealth and economic surplus to enable one man to support many families. It lived in part became of the lower impulses of the male sex and partly because of desire for that status which has been attached to the practice.

Monogamy, the marriage of one man to one woman at a time, has been and is the leading type of marriage. The advantages of monogamy are well recognized universally, as it is understood that it makes clearly defined and stronger family ties than any other form of marriage. It alone produces the highest type of affection tolerance and devotion and secures the superior care of children. The cohesive power of the family is greatest in monogamy. A monogamous family is more stable and lasts longer.

Marriage Institution

Marriage is a socially approved method of establishing a family through

procreation. As an institution it involves sure reciprocal rights and duties. The specific patterns of rights and duties distinguish the marriage institution in one society from the other. There is some clearly acknowledged social ritual in recognition of the social significance of marriage in every society. Therefore, marriage is the institution concerned with the reciprocal social dealings and cultural behaviour of a man and a woman who publicly signify their union for the implied purpose, in the middle of other possible objectives, of founding a family of procreation. The actual cultural components of the marriage institution, as is the case with all institutions, vary in detail from one society to another and to some degree also in the middle of sub-groups and classes in our own society. These variations arise out of the differences in the objectives of the marriage institution and the extent of emphasis laid on them. Some universal features that can be observed are as follows; sexual action flanked by husband and wife; trust and loyalty flanked by the members; care and support for each other. Societies everywhere recognize the importance of marriage through the ceremonial rites they establish in this connection.

The Wedding

A marriage actually begins with legal or religious ceremonies or both. The wedding is recognition of the public significance of marriage. Such a ceremony designates society's control. The pageantry impresses upon the couple the importance of the commitment they are undertaking.

The Licensing and Ceremony

The formal permission to several usually required through societies is expressed through the issue of a license which then creates it mandatory for persons to meet age and health regulations. The wedding necessity happens before witnesses so that proper certification and registration are effected. A legally sanctioned and publicly admitted marriage is significant because of property and other rights and obligations that are immediately effective when the marriage is a fact. Therefore the permanence of the obligations of the

contract is recognized beyond question and these obligations cannot be freely discarded. Public sanction and public acceptance create them binding. The wedding also designates that two persons are fused in a new life. The swap of gold rings, drinking from the same vessel, or eating a common piece of food is all symbolic of the union. The ceremony also expresses the good wishes of relatives and friends. Rice throwing and gifts of food and other helpful items are expressions of their wishes.

Religious Rites

The marriage ceremony is a religious rite in several societies which consider marriage a sacred institution. Marriage is measured a sacred bond sanctioned through God and the religious institution. The possibility of dissolving a marriage was unthinkable in mainly of the societies until recently. Even though some societies are fairly liberal in this respect, they emphasize the sacred character of the connection which is reinforced through the religious rites. These views when accepted serve as supportive social controls.

Mate Selection

Mates for marriage are obtained through two methods usually through arrangement or through freedom of choice. The selection of mate's necessity obviously precedes marriage. Mating of course was accepted on in the early associations of people extensive before ceremonial marriage appeared. Marriage developed in human societies in part as a means of controlling mating. Arrangements for procuring mates in societies are done through parents or some other person with power. Sometimes in modern society and the assistance of matrimonial agencies is sort. The professional matchmaker has extensive been a part of the marriage system in the middle of several societies. Two significant factors are predominant where mate selection is done through arrangement. Firstly, the social and economic location of the families to be united is a significant matter for consideration. They are usually marriages of social and economic convenience, binding families jointly as

coalitions with a common interest. Secondly, the desires of the partners and their feelings of affection and future happiness may get totally ignored. Though, it is whispered that love develops after the marriage, when this couple gets to know each other. The fact that so several successful marriages and families are started through arrangement supports the view that prior affection or love flanked by the prospective partners is not necessary for a happy union.

Hasty decisions based on physiological and emotional reactions that supersede sound thinking are quite common especially where there is a strong desire for marriage accompanied through fear of losing the desired person. A common problem in a society that depends upon free choice and romantic love as the basis for marriage is the danger that the choice will result from temporary sentimental attraction rather than from a measured mature decision. Many factors condition the actual selection of a mate. The sex drive operates as a strong force in human societies pressing people toward sexually attractive possible mates.

Marriages would hardly take place without this drive. This is nature's method of securing the perpetuation of the species. The choice of a specific mate is also controlled or influenced through circumstances. Some of the restrictions that societies set are selection within the race, within definite age limits, within the same class, and the prohibition of incest. Propinquity or the nearness of residence is other influencing condition situation. Those with similar features live in similar regions and this proximity is favorable to meeting and choosing partners of like ideals and purposes. Purposefully created get in touch with situations for young men and women in big cities makes opportunities and possibilities of acquaintanceship. This often means participating in purposeful groups and organisations which can give a favorable setting for people to meet. These factors of nearness, attraction of persons with similar people's personality's constructs of the ideal mate and personality needs, though, do not operate as discrete forces in the choice of a mate. All these characteristics of an interwoven set of personal relationships constitute a pattern for the choice of a mate.

Family Institution

The institution of family is a consequence of marriage in many societies. A family is defined as a group of people related through blood, marriage, or adoption who form an economic unit, are responsible for the care of children, and often live in the same household. It is measured as the primary unit of society which is responsible for many functions of the individual as well as society. It is responsible for socialization of its members and for teaching cultural norms, for provision of the vital needs of its members as well as preparing them for their careers and future family lives. Its importance lies in the fact that no individual can exist without a family and no society can perpetuate itself without enlisting members into families. It aids societies in serving as an important controlling agent to achieve orderly social dealings and social control.

Relationships Within The Family

The family is a procreative, child-bearing, child-rearing and a status-giving group. Its fundamental principle is the bond of kinship, which shows the network of social relationships in the middle of the family members. This connection can be elaborated in several methods which differentiate families from each other in their form and structure in dissimilar societies. Basically there are two types of relationships in the immediate family, which are quite apparent: these are the marriage connection and the connection of biological kinship. The connection flanked by the husband and wife is of the first type while the other interpersonal dealings normally establish in the immediate family are of the biological type, (like father-son, father-daughter, mother-son, mother-daughter and the connection flanked by the other members like brother-brother, sister-sister, and brother-sister).

If we look at the family structure of dissimilar societies we see that some place major emphasis on the marriage connection while others emphasizes blood relationships. Therefore we see two general types of families: the

conjugal family in which the dominant connection is that of the spouses and the consanguine family in which the dominant relationships are those of blood, that is, the bond flanked by the blood kinsmen involves more obligations and action than that flanked by spouses. The conjugal family often provides the individual member more freedom in the sense that he or she can remove himself or herself from the group if the person discovers it uncongenial, unlike the consanguine family in which he or she is bound for life. Throughout the course of a normal life, an individual belongs to two types of families, namely:

- The family of orientation which is the family into which he or she is born consisting of parents and siblings (brothers and sisters), and
- The family of procreation consisting of the spouse and children.

In the societies, which place emphasis on conjugal families on the basis of social life, the sibling relationships of the family of orientation are loosened and importance is given to the connection flanked by the spouses. The consanguine family or household permits the perpetuation of sibling patterns learned in the family of orientation to be accepted on in full function even after the person has set up a family of procreation. The family group was the first human school and despite its weaknesses it has often been measured the best school. The informal education of an individual begins in the family, where the mainly effective teaching is done in and through it. It is in the family that the children can be best educated to learn the vital lessons of health and personal and sex hygiene. The institution of family is also measured the cradle of personality. The siblings in a family have special social relationships in the middle of themselves. They can be effective teachers of each other too, provide emotional satisfaction and help each other in times of troubles. It is in the family that individuals acquire, early and effectively the thought that marriages and the family have superior connotations as social institutions. Individuals also learn that the family needs to be measured not lightly, but as (socially necessary and sacred) institution, not as a temporary contract which can be assumed carelessly, but as involving human feelings and intimate relationships that have a lifelong effects upon personality.

General Features of Family

In their normal functioning, families everywhere illustrate the following features:

- A family characterized through the subsistence of a marriage bond flanked by a man and a woman or flanked by more than one man and more than one woman.
- It is characterized through a recognized actual or blood connection bond flanked by the offspring of the spouses and the other members of the group.
- The family groups are distinguished through the possession of a residence or series of residences which are jointly occupied at least occasionally through the members.
- The family as a group has specific functions to perform. These differ to some extent from society to society. Some of them which are mainly commonly establish are the following:
- Protection to family members from bodily harm and illness and care of the invalid and ill members of the family.
- Training in eating, elimination, reaction to pain, speech, cleanliness, wearing of clothes, and respect for self and others.
- Socialization of the child and creation him/ her member of society.
- Division of labour just as to gender, age and other specific circumstances.
- The family is vested with the possession and control of sure property. The control of property usually also involves inheritance.
- Lastly it is through affiliation with a specific family that persons in society first learn to identify one's place in society. Their family becomes one of the main status giving agent's of society. The use of a family name is not universal but where it is prevalent, it serves to symbolize family status and helps in identification of individuals from their point of view. It is widely prevalent in India where the individual's identity is very often solely based on the family name. Another significant function of social care is the protection of its members.

Dimensions of Family

Sociologists and anthropologists have developed a set of dimensions on which the family structures are based. Within the general framework of kinship, two main types of family structure are prevalent: the nuclear family and the extended family. The nuclear family consists of adult parents and their dependents like children. This type seems to be common in several societies. The extended family comprises the nuclear family and several of its relatives such as grand parents, grand children, uncles, aunts, and cousins. In the Indian context such families are also described as joint families, as they consist

basically of the nuclear family and its relatives.

Marriage Form

In a majority of societies, a common form of marriage is monogamy, the marriage of one man to one woman. Polygamy is the marriage of one person to many others. Where the marriage of one man to many women is described polygamy marriage of one woman to several men is described polyandry. Due to the shortage of women, sharing a common wife in the middle of many men became a necessity and where brothers took one common wife it was recognized as fraternal polyandry. Sure factors encourage one form of marriage rather than the other. Economic forces, which are usually prominent in specific societies, explain the need for polygamy or polyandry. For instance, in Tibet, the family's land holdings descend jointly to all sons in the family. It is not divided in the middle of them individually as it may not be enough to support the family. So brothers share the land and the wife.

Patterns of Power

In mainly of the societies in which extended families is a norm. Patriarchal pattern of power exists. In patriarchal families, males are dominant in excess of other family members. A matriarchal pattern of power exists, when power is vested in the females, or the wife and the mother. The common pattern of power is patriarchal. Sometimes in patriarchal societies women may informally control in several families, but this does not become the universal norm. As more women have joined the workforce, we discover a shift in the pattern of power. Such changes have changed the character of the family system, in which power and power is shared in the middle of the male and female members of the family.

Norms for Selection of a Partner

Societies prescribe rules that pertain to the selection of a marriage partner.

A system where people marry outside their family or clan is described exogamy. Parallel to this is endogamy, where marriage within the group is permitted. The mainly common rule of exogamy is the incest taboo, where marriage or sexual dealings flanked by individuals having a close biological connection is not permitted. The choice of partner often is restricted through the rules of exogamy and endogamy people. The rule of incest taboo is universal. This rule prohibits sexual dealings flanked by two close relatives like flanked by child and parent and brother and sister. Some societies extend this rule to first cousins and close blood dealings too. There are many reasons for the practice of incest taboo. For instance, some have suggested that humans have an innate aversion to incest while others say that people in the distant past were aware of the genetic dangers of inter-seeding, still others have pointed out that rules against incest reduce jealousy and disagreement in families.

Patterns of Matrimonial Residence

Residential patterns of married couples are varied in dissimilar societies. In societies where newly married couples live with the husband's family the pattern is described patrilocal residence. In societies in which matrilocal residence is the norm, the newly married couple is expected to live with the bride's family. In recent years we see more and more couples set up their own homes, which is described neo-local residence. This pattern is very common in western societies which provide more importance to the independence of the individual and his/her personal interests resulting in the rise of individualism.

Socialization

The procedure through which an individual develops through interaction with other people, his specific patterns of socially relevant behaviour and experience is described 'socialization'. It is the family's primary responsibility to socialize children into the norms of the society. In all human groups, the family is a significant agent of socialization. It has flexible human

relationships in which family members interact informally and deal with common concerns in mutual respect and love. The family teaches the child his or her first lessons in social living and helps him or her form vital attitude patterns, ideals and style of life. It makes feelings of social responsibility and teaches the importance of cooperation and mutual respect. The human child possesses a tendency towards imitation and the family gives informal circumstances where customs and traditions can be learnt through imitation. Accordingly, the child's personality is shaped and a social identity develops. Socialization develops the child's skill to control him or herself and realizes his or her responsibility towards the family, community and the society at big.

Socialization in the Family

The family plays the mainly significant role in the individual's socialization. The child discovers much to learn in the behaviour of his family members, parents, relatives, and friends. He imitates them in their mannerisms, behaviour, clichés, etc. He tries to avoid such behaviors which result in punishment or which are measured bad in the family. It is the family environment that shapes his good habits and it is in the family that he acquires criminal tendencies.

Need for Socialization

The question why is socialization necessary for the development of an individual is best answered through the instance of the human beings who were for some cause, nurtured outside society. Human beings of this type are described through Gessell in his work "Wolf children and Human Children" and through Davis in his essays. In 1920, in India two children were establish in a wolf den of which one was eight years old and the other a couple of years younger. The second died after the lapse of only a few months while the first sustained to live for six years. She was named Kamla. This girl was totally innocent of the manners and behaviour of human behaviour. She walked on all fours, growled like a wolf, and could not speak. She became nervous at the sight of human beings as any undomesticated animals are bound to be. In this

method, due to the absence of socialization she possessed none of the features of human beings save for her bodily structure. She was taught to speak, wear clothes, and eat. In this method, she could learn some human behaviour due to the power of socialization after a period of some years. The 'self of the individual develops primarily because of socialization. Every social connection of the individual contributes to this procedure of socialization. The problem of man's socialization is very intricate and it has not yet been totally solved in any human society. In the words of Davis, "The improvement of socialization offers one of the greatest possibilities for the future alteration of human nature and human society".

Stability in Family Patterns

The institution of family is a stable system and this creates the Indian society well integrated. The effects of modernization have shaken the family and made it unstable. This leads to many troubles of maladjustment, misunderstanding, and infidelity, which create the family unstable. People enter marriage with thoughts other than for starting a family and sharing each other's lives. Individuals marry for personal convenience, forgetting that married life requires preparation and training. A successful married life requires a lot of sacrifice and adjustment as two distinctly dissimilar individuals are sharing their life. Other significant factors which support a good married life contain a satisfactory family income, sound household management skills, a high stage of commitment of the partners toward preserving the marriage and partners having those value and ethical thoughts that support married life.

The attitudes and actions of both partner and the other member may produce an environment which is highly favorable for the proper functioning of the family. The creation of a pleasant atmosphere is a responsibility of both partners. Such an atmosphere fosters adjustment and whenever the atmosphere is destroyed through any one adjustments become hard. An exaggerated spirit

of individualism leads a person to discover the guide to his actions in his own wishes and whims. This produces an attitude of carelessness towards the family. This attitude which is often expressed in irresponsibility tends to create the family unstable, as the family thrives on attitudes of personal responsibility. A sound family life depends to a big extent on a single or the same standard of behaviour and responsibility for both men and women. Double standards, or one standard for men and one for women, destroy personal happiness and social values in the family.

Adjustments in Marriage

Adjustment in marriage relates to the following regions — sex dealings, managing family income, social behaviors and mutual friends and families. It is significant to distinguish marital adjustment from two other conditions which are sometimes used more or less interchangeably with it, that is, marital success and marital happiness. Marital success refers to the attainment of one or more goals of marriage. Marital success can be determined through the emotional response of a spouse. It is at least conceivable that one marital partner could be very happy while the other may be at the nadir of despair. Marital happiness refers to the tone of the subjective response of the individual spouse to his or her marriage. The family today is in a transitional stage. The institutionalized family has been ignored sometimes giving room for tandem marriages and free love. The growth of individualism has given more freedom to everyone in the family. The trend is undoubtedly in the direction of families as form crossways of companionship.

The patriarchal family of the past had been too rigid. It did not allow individualistic attitudes in the family. In excess of decades, the changes occurring in the family have led to a democratic family which is built on respect for each others opinions, for age, on consideration for the personalities, and on cooperation all approximately. In order to change the family from one in which autocracy and ignorance predominate to one in which rational and mutual provide and take rule applies, requires education in democratic

relationships, sex relationships parent-child relationships, and in an appreciation of the family group as a training center for social life.

Just as to Bogardus, "A democratic family is one in which the husband and wife share the power more or less equally and just as to a pre-arranged division of labour ". It is a group whose life is based not primarily on the fear and force of power but on the drawing power of mutual respect and affection. Rational love rules in the family. The democratic family rests on the principle of mutual self-sacrifice. A home cannot be a home one if a child cannot discover it in the attitudes of a cooperative and companionable father and mother. It should exist as a separate and strongly functional group in every recognized form of society.

Change in Family Patterns

The structure and functions of families today remain no longer the same as in the past. The forces of development have affected changes in every aspect of society and family, as an institution does not exist in separation. The consequences of changes in non-domestic institutions have had repercussions on the domestic front. An analysis of some of the factors that have changed in excess of the last few decades will help us understand the changes occurring in the family in its present form. Economic changes and their effects on the family are important. In the primitive and early medieval times, the family or the home was an economic center. With the advent of new and highly dedicated division of labor and mass production of goods, changes in economic life have affected family life. The growth of education and economic opportunities has offered women a chance to create their own living. This has, to an extent, impaired the economic unity of the family as a group, because each member of the family maintains his or her own share of the expenses and lives a self-governing economic life.

It has often taken them absent where they can no longer help to rear the

family. The husband is no longer a significant social factor in the family. Now if they share in the economic burden of the family they have to leave home and its care and engage in occupations outside the home. Therefore the extent to which economic behaviors have been taken out of the home and are taken in excess of through other institutions has had an important role to play in the changing patterns of the family. The effect of other social changes on the family has also been important. The growth of liberal thought has its effect upon family ideals. Individual freedom and expression of thought have distant reaching effects on the family. Sure other factors, like decreasing size of family and the propagation of a small family, late marriages, rising socioeconomic aspirations and unwillingness to procreate, single parent families, are also responsible for bringing in relation to the a change in the family patterns.

Family Disorganization and Divorce

Divorce is an indicator of the extent of family disorganization. Disorganization in the family refers to a breakdown in the conjugal family life. The troubles in the family arise from circumstances regularly associated with such a breakdown. William J. Goode points out those families become disorganized due to dissimilar reasons. The 'Empty Shell' is a term used through him to denote a marriage that simply is no longer a real connection, although the partners remain jointly for any one of a number of reasons. The number of people living in such empty shells may be quite big in society. Sometimes these marriages can lead to divorce and desertion. Another cause which may bring in relation to the family disorganization is a catastrophe, either as a result of internal factors like an illness or disability or external factors such as floods, wars etc. These tendencies could affect families in such a method that the members are scattered or are in emotional and mental turmoil. Some of the significant reasons of family disorganization just as to Robert Weirs are:

- The changing social context, which emphasizes the right and obligation of the individual to maximize capabilities, to be mobile and adaptive to stress, self-devotion and self-determination.
- The lowering of legal barriers. Laws have been changed to shorten the time necessary to acquire a divorce. The current laws give many dissimilar grounds for divorce and even sustain no fault divorces,
- Greater social tolerance for divorced people.
- Liberalized attitudes on the part of organized religion.
- Increased financial independence of women.

In the West one of the mainly telling causes is the extreme cultural freedom of choice. Freedom to choose a partner means freedom to continue to choose and freedom to replace the choice with another. Divorce results in the creation of single parent families.

Single Parent Families

There is a distinction flanked by family households and non family households. A family household consists of people related through birth, marriage, or adoption and non family household comprises two or more unrelated people of either sex as well as people who live alone. Although the family household is still the dominant form, it appears to be giving ground to other shapes. They indicate that changes in family structure, parent-child dealings, and intimate dealings in general, are taking place universally in every society. Single parent households are an offshoot of unstable families, desertion, and divorce while single parent families are those families with children where men and women who are divorced do not remarry and of women who bear children out of wedlock. For both divorced and never married women with children, the mainly serious problem appears to be economic. Mainly of the divorced or single parent's necessity seek work to support their families, and this often turns out to be low paying work.

Though, money worries are not the only troubles of single parent households. Single parents often feel stigmatized in a society that spaces a

high value on marriage. In the absence of another parent in the home to raise children several single parents feel isolated and unequal to the task. There is though no solid proof that children who grow up in single parent families are damaged as a result. A number of studies have concluded that whether or not both parents are present creates little variation in the excellence of child rearing or the socialization of children. The children's sense of gender identity, their health, their social achievements, and their attitude towards marriage and the family are not affected. Some studies have established that delinquency is more frequent in unhappy two parent homes than in single parent homes.

Functional Approach to the Family

Sociologists have used many approaches to the study of the family. The functional approach provides emphasis to the functions of the family in society. The contribution made through the family to the maintenance of the social system shapes the core of analysis through the functionalists. It is assumed that society has sure functional prerequisites or vital needs that necessity be met if it is to survive and operate efficiently. The family is one of the agencies to meet those functional prerequisites. Secondly analysis is done of the functional relationships flanked by the family and other sub systems of the social system. It is assumed that there necessity be a sure degree of integration, and harmony flanked by the parts of the social system if society is going to function efficiently. Separately from these functions performed through the subsystem for superior society, its functions for the individual are analyzed. In the case of the family the functions of the family for its individual members are to be measured.

Murdock states that the family performs four vital functions— sexual, reproductive, economic, and educational. They are essential for social life since without the sexual and reproductive there would be no members of society, without the economic functions, like provision and preparation of

food, life cannot exist and without education, which shapes a major part of socialization, there would be no culture. Human society without culture will not function. The family cannot perform these functions exclusively. It creates significant contributions to all of them and no other institution can match its efficiency in this aspect. The family's functions for society are inseparable from its functions for its individual members. It serves both at one and the same time in much the same method.

This analysis of the family, from the functionalist approach, "gives a conception of the family's several sided utility and therefore of its inevitability". The family is seen as a multi-functional institution, which is indispensable to society. Murdock, though, does not consider whether these functions could be performed through other social institutions. Other functionalists like Alcott Parsons and Vogel and Bell argue that Murdock's account of the family is approximately too good to be true. Parsons' analysis of the family relate to two vital and irreducible functions which are common in all societies. These are the primary socialization of children and the stabilization of adult personalities of the population of society. He argues that families are factories which produce human personalities and believes they are essential for the purpose of primary socialization and gives warmth, security, and mutual support. The family acts as a counterweight to the stresses and strains of everyday life, which tend to create the personalities unstable. Parsons' analysis has also been criticized as he has been accused of idealizing the family with his picture of well adjusted children and sympathetic spouses caring for each other needs. Like Murdock, Parsons also fails to explore functional alternatives to the family.

Vogel and Bell present a functional analysis of sure families that avoids the tendency of several functionalists to concentrate solely on the positive characteristics of the family. They examined the functions and dysfunctions of the family and indicated that what is dysfunctional for children can be seen as functional for the parents, for the family unit, and for the society as a whole. They argue that the cost to the child is low relative to the functional gains of

the whole family. While dealing with the family both its positive and negative characteristics should be measured. It should also be kept in mind that what is good for a member may be at the cost of another member.

SOCIAL STRATIFICATION

Social stratification can be defined as the arrangement of groups of individuals in hierarchical positions on the basis of criteria like wealth, prestige, ethnicity, gender, and power. Because of the similarity of their positions in the social structure they develop a common consciousness of which they are, what their common troubles are and what should be done to remove these troubles. Social stratification is a major form of social inequality. Sociologists point out that in intricate industrial countries like U.S.A. the main type of social inequality is individual based inequality and profession based inequality. Lists have been prepared to illustrate the public perceptions of the relative prestige attached to several occupations. One such list shows the medical doctor on the top with the sweeper the bottom. The social worker has a middle rank. The quick mobility of individuals disturbs the arrangement of status in the hierarchy and this prevents the development of group consciousness. For the development of group consciousness it is significant that there is stability in the social structure and that individuals remain in a group for a considerable amount of time and that the avenues for social mobility are limited. In India class and caste are the main factors of social stratification. There are two prominent social thinkers who have enriched our understanding of the nature, types, and consequences of social stratification: Karl Marx and Max Weber.

Marx's analysis of society provides a significant role to the economic factor. Just as to his theory of class, a class consists of a group of people who have similar dealings to the forces of production. For instance, in modern societies, all individuals who own factories are capitalists and all individuals who work in these factories for wages are workers. Similarly in an agrarian society individuals who own land can be described feudal lords and those who work for them are serfs or laborers. He also whispered that the interests of these dissimilar groups were irreconcilable, which means that one gains at the

expense of others. The result was that the workers, laborers, or slaves were always exploited through the capitalists, feudal lords, or slave owners in their respective societies. All other institutions in society, religious, political, or educational, helped the procedure of use through several means. For instance, religion preaches fatalism, which convinces people that their suffering cannot be prevented and that passive suffering can bring them heavenly rewards after their deaths. Similarly the government puts down with coercion, attempts through the poorer sections to demand justice in economic opportunities through calling it a law and order problem or rebellion. In the Indian context a Marxist analysis would interpret caste and the kanna theory associated with it as justifying the exploitative dealings flanked by the landlord and serfs. They prevent the serfs from understanding that the landlord is exploiting him and this prevents him from fighting the exploitative system. Therefore Marx spaces before us the theory of economic basis of social inequality.

Max Weber, another prominent thinker, agreed with several thoughts of Marx but differed on others issues. He agreed with Marx that the mainly significant dimension of stratification is economic which results in formation of the hierarchical system of class but he points out that there are other factors which determine social stratification. Just as to him there are three dimensions of stratification: wealth, status, and power. Weber also asserted that class formation did not depend solely on ownership of productive forces. It depended on the market situation through which an individual could realize his potential in competition with others. For instance, a reputed lawyer or a doctor may not own a field or an industry but he has dedicated skills, which not several others have. That is why these professionals are paid lucrative salaries. Weber points out that if the market situation of the individual is good then the person can become wealthy and consequently gains membership into the upper class. Status is the second dimension of stratification and it is a measure of prestige the society provides to an individual and that depends on the lifestyle of the person. A person who occupies a high office would be respected because of his status and not because of his economic location. The third dimension is power which is the skill of the individual to power the actions of others against their own will. For instance a village community

leader may neither be rich nor occupying a high office but his location as leader of the community provides him power. Weber agrees that in mainly cases, all three dimensions, wealth, status, and power are interrelated. A person who enjoys wealth and power is likely to enjoy high status. This is though true of mainly cases but not in all cases. For instance, a dalit may be skilled and well to do but may not be given the respect he deserves because of his caste background. Weber through adding these dimensions of stratification has enabled a broader understanding of social stratification.

Concept of Class

A social class is a group of individuals who have more or less a similar wealth. The possession of wealth enables the individual to obtain those goods and services that are scarce and are valued through others. These goods and services differ from society to society. In traditional society, the wealthy person may buy land and gold while in modern society he may invest in the stock market or buy luxurious cars or go abroad aboard for vacations.

Concept of Class and its Features

Mainly modern societies have class-based stratification. Though several characteristics of traditional stratification may be observed in modern societies such as elements of caste system and feudalism establish in India. But with economic development, class based stratification is becoming increasingly significant. Some of the major features of the class system are as follows-

Class is a Relatively Open Stratification System

Any society is said to be relatively open or closed depending on the number of opportunities accessible to its members for upward social mobility. Equally significant, is attitude of the society towards the mobility of its members. If the society offers a big number of opportunities and encourages members to achieve higher positions then the society can be described as an

open stratification society. On the other hand, if the society has a limited number of opportunities for upward mobility and its normative values prohibit its members from achieving higher positions that society is described a closed stratification society. Beside with development the system of stratification becomes open and attainment oriented. The class system is a form of open stratification system. An individual with his achievements can gain entry to a higher class and acquire prestige. There are examples of individuals who through their hard work and achievements rose from poverty and became millionaires. Modern society appreciates such individuals as they are seen as models for others.

Social mobility in modern societies is based on intelligence, merit, competence, and attainment of individuals. Though, in every society, inspire of the openness, factors like socio-economic background, parental status and possessions, social networks and several ascribed factors play an significant role in determining individual motivation, attainment and the availability of opportunities. Since these factors are not in control of the individual and cannot be easily customized to his advantage it cannot be said that modern societies are fully attainment oriented and open. That is why we have said class based societies are relatively open, that is, in relation to other societies. We will shortly study shortly the caste system, which is a relatively closed stratification system. Social hierarchy in traditional societies is shaped through ascription while in class based societies attainment plays a significant role. In other words the variation flanked by traditional and contemporary social hierarchies, lies in the variation flanked by (status ascribed and status achieved being) the bases social stratification. Traditional social hierarchies are based on ascribed states, while modern social hierarchies are based on achieved status.

The stage of competition in modern society is high and only the fittest can survive. Social workers have to keep in mind two consequences of an attainment based society. Since attainment is stressed, failures of an individual are look down upon through others and they lose their self-esteem. You may have read in newspapers in relation to the school children committing suicide after failing in school exams. It is the desire for high attainment and fulfilling

the high expectations of others that pressurize vulnerable students to take this extreme step. Secondly, an attainment based society should give the minimum facilities of health, education, and housing to individuals to create them fit for the competition. In countries like India, we discover that these essential facilities are not provided to all and several people are unable to compete with others on an equal basis. This creates the social situation unfair to these people. The government and voluntary organisations implement welfare and development programmes to enable disadvantaged people to enter the mainstream of society.

Impact of Class System in India

Membership of scrupulous class groups powers the behaviour of its members. It creates them conscious in relation to the location in society. But in the Indian context more importance is given to caste and related issues rather than class factors. The class character in India is quite dissimilar from Western societies. Here class and caste categories co-exist in India and class categories like upper, middle and lower are parallel to caste categories. They jointly determine the class status, power, and prestige of the individual in the society. Studies have shown that the upper classes predominantly belong to the upper castes which are an ascribed status. There have been important changes in the last decades but the pattern still continues.

The accumulation and sharing of possessions including education is determined through the social location of the individual. Those who are higher in conditions of the class and caste conditions control accessible possessions to a great extent, leaving behind a section of Indian population below and approximately the poverty row. The forces of globalization and liberalization seem to have widened the gap flanked by the haves and have-nots, flanked by the rich and the poor, flanked by urban people and rural people and the upper caste and the lower class and lower caste.

Concept of Caste and its Features

Caste is a much debated topic in India. The word 'cast' refers to the Spanish word 'Casta' which means 'breed' in Spanish. In the Indian context it represents caste and its related social practice. The caste system powers the social life of the Indian in a number of methods, as it assigns ascribed status to its members. Just as to the Rig Veda the oldest and mainly significant of all the four Vedas, there are four Varnas which are placed in a hierarchical order—the Brahmins, the Kshatriyas, the Vaishyas, and the Shudras. The profession of Brahmins is that of priests and teachers. The Kshatriyas are warriors and rulers. The Vaishyas (Vis) are traders and other common people. The Shudras inhabit the lowest location in the hierarchy and perform the menial tasks. Just as to some historians there is a fifth Varna, the untouchables, and they are not measured as a part of society. The tribes and people of other religions are also measured outside the Varna system.

Individuals are born into a caste and membership of a caste is determined through birth. An individual cannot change his or her caste. But there are instances where castes as a whole, after an improvement in economic status and changes in lifestyles have claimed a higher status in society. Such claims may or may not be accepted. The dominant castes might react adversely to the claim. Though the procedure of Sanskritization, inter caste marriage and advancement of education has changed the degree of the rigidity of the caste system in India. Just as to G.S. Ghurye, a noted anthropologist, caste has six features.

Hierarchy

Hierarchy is superior-subordinate connection flanked by several individuals and groups. Hierarchy in one form or another exists in every society but the principle of determining the hierarchy differs from society to society. In India caste is the main bases of social hierarchy. The degree of ritual purity and impurity associated with a scrupulous caste determines its location in the hierarchy. Wealth and power are not the determining factors.

For instance a Brahmin whose economic status is lower than a Rajput is accorded a superior location because of his higher ritual status. In reality, though, political and economic factors do play an important role in determining the location of the caste, sociologists have pointed out that high ritual status does not actually translate into higher social status. For instance, while a Rajput may not have as significant a role in ritual matters as the Brahmins, it is unlikely that he will provide a higher status to the Brahmin in other matters.

Just as to sociologist, M. N. Srinivasan a dominant caste is that caste in the community that has a sufficiently high ritual status, numerical strength, and material possessions like land, wealth, and access to power. It is the combination of these factors which keeps a caste high in the hierarchy. The dominant caste often has a major role to play in the village politics and its social life.

Segmented Division of Society

Castes are well developed groups with membership based on birth and not through selection. The rights and duties of the individuals are controlled through caste councils, which exist in every caste. These councils have big powers to regulate the social life of its members. They can enforce order through punishing offenders for a diversity of offences. Offences contain adultery, causing injury to others; killing and punishments can contain the imposition of fines, ordering corporal punishment and even the death sentence. Several castes have their own gods and goddesses that are not a part of the superior religious tradition. Therefore caste has an enough degree of autonomy in dealing with the issues related to its members, and is self-governing of the controls through the government.

Restrictions on Feeding and Social Intercourse

The swap of cooked food flanked by several castes is based on specific rules and circumstances. Some castes accept only some type of foods from members of other castes. Food items are divided into *pakka* and *kacha*. *Pakka*

is cooked in ghee and are measured superior to *kacha* food which is cooked in water. A Brahmin can take only pakka food from Kshatriys and Vaishyas but not from Shudras and untouchables. On the other hand, Kshatriyas will take kacha food from Brahmin but only accept pakka food from the Vaishyas who are lower than them. The distinctions in the offering and taking of food are based on the positions of the caste involved. Such types of differences are seen in the maintenance of social aloofness flanked by dissimilar castes. The physical aloofness flanked by castes reflects the caste positions. For instance in traditional Kerala society, a Nayar may approach a Nambudri but cannot touch him whereas a member of the Tiya caste (lower than the Nayar caste) has to maintain an aloofness of 36 steps from the Nambudri.

Civil and Religious Disabilities and Privileges of Dissimilar Castes

Dissimilar castes in the hierarchy have dissimilar rights and privileges. The result is that social life is segregated on the basis of caste. In north Indian villages impure castes are segregated while pure castes live jointly. In South India all castes tend to be segregated. In Tamil Nadu for instance, we discover that the place where caste Hindus live are described *Ur* and where dalits live are described *Cheri*. The *Cheri* is situated at an aloofness from the village. Ghurye provides a number of instances from the late ninetieth century and early twentieth century to illustrate to how these disabilities was enforced. For instance in Viakom, a town in the princely state of Travancore, Shudras were disallowed from walking on the temple streets. A nationwide agitation through prominent leaders like Mahatma Gandhi and Periyar against these discriminatory practices changed the situation. Similarly in Pune, a Shudra could not enter the city throughout the morning and evening as their extensive shadows would pollute high caste members. We also discover differential treatment in the punishments for committing similar crimes. For instance if caught stealing a Brahmin had to pay only a fine but for the same crime, a Shudra had to undergo corporal punishment.

The religious practices reinforced this hierarchy and Shudras had liabilities that were attached to his caste status. They could not enter the mainly part of

the temple, the sanctwn sanctorum. Only Brahmins were allowed this privilege. In rural regions, even now, there is discrimination against lower caste members. We often hear of caste violence after lower caste members were disallowed through higher caste members to take out a marriage procession or funeral procession on the main street

Lack of Unrestricted Choice of Job

Membership of the caste is hereditary and each caste had a traditionally assigned job. Regardless of the individual's aptitudes and skills he had to adopt the job of his caste. In the same method every job was connected to a specific caste. So each caste has one job and that job was the attendance of that caste only. For instance, only a Brahmin could become a priest because of his birth in a Brahmin family. Education was given on the basis of caste. Young members would be attached to older members to train them in the job skills of the caste. There was no universal and common education. Though, sociologists have pointed out that inspire of such restrictions on occupations there were sure occupations like weaving, agriculture and military that were open to all castes. In pre-modem times the economic dealings flanked by the several castes was in the form of the *jajmani* system. Each service caste performed a scrupulous function for the landlords. They used to receive payment in type and commonly on an annual basis. The service castes and the higher castes had a client-patron connection. In modem times their relation has undergone a change.

Endogamy

Endogamy refers to the marriage practice in which the members of a group marry from within the group members. Endogamy is a significant feature of the caste system. In several castes there is endogamy at the sub caste stage. For instance, Iyers and Iyengars may not marry flanked by each other even though both are Tamil Brahmins. There are though exceptions to the rule. These exceptions pertain to hypergamy and hypogamy. When a higher caste

man marries a low caste woman it is described hypergamy and when a lower caste man marries a higher caste woman it is called hypogamy. Hypergamy is allowed whereas hypogamy is strictly forbidden. It is a matter of prestige for the lower caste family if their daughter had been accepted through a higher caste's man and family. An instance of this practice is marriage flanked by a male Nambudri and a Nair woman.

Caste in other Religions

In the middle of the major religions of the world caste exists only in Hinduism. But in India adherents of virtually all religions seem to have caste-like divisions. The Muslims, the Christians, the Buddhists and Sikhs, seem to follow the principle of inclusion and hierarchy in dissimilar methods. Islam and Christianity consider in radical equality flanked by its members. Though, the subsistence of caste-like practices shows that in some characteristics the social milieu in which a religion is practiced powers it more than its theology. Similar is the case in Sikhism and Buddhism also. Caste-like differences may be observed in religions other than Hinduism. In Sikhism, there are groups like Jat Sikhs and Mazhabi Sikhs. They do not intermarry. In Islam four groups were recognized that can be compared to castes: Syeds, Sheikhs, Pathans, and Mughals. Syeds claim that they are descendants of Prophet Muhammad while Sheikhs claim that they are descendants of the tribe of Prophet Muhammad. Pathans and Mughals are measured to be the warrior class comparable to Kshatriyas in Hinduism. Other groups in Islam are based on professions they pursue like weavers butchers, water carriers, etc. These groups are measured lower in status than Syeds, Sheikhs, Pathans, and Mughals. Mainly of these groups are endogamous. There is limited social intercourse flanked by these members.

Christianity is also an egalitarian religion and has encouraged conversions of people from all castes throughout dissimilar periods of history. Several of these castes have retained their caste identities even after their conversion to Christianity and this has influenced their social behaviour. Though, Islam and

Christianity have no concept of pollution and purity, which is central to Hinduism. Hence these religions were less influenced through caste than Hinduism.

Caste and Social Change

Though caste is measured a static system, it has undergone changes because of the forces of modernisation, as discussed below.

Caste and Industrialization

The procedure of industrialization has affected traditional Indian society in a number of methods. It has particularly affected the caste system. The main important change has been the gradual 'shift from caste categories to class categories, particularly in the urban regions. The traditional form of swap of goods in Indian society was through the *jajmani* system. The Jajmani system was based on client-patron dealings in which the lower castes provided services to the upper caste members in swap for annual payment in form of goods. Industrial development has increased the use of inanimate sources of energy and increased the size of the market. The growth of industries increased the employed workers who exchanged their labour for wages. The site of production of goods changed from homes of the manufacturer to that of the factories which were owned through the capitalists; as industrialization spread, the movement of workers from the primary and household sector to the secondary and formal sectors increased.

Industrial development changed the social and economic dealings flanked by the several castes. The services castes often establish employment which changed their status and their incomes. Industries also brought individuals from dissimilar castes jointly at the site of work and social aloofness flanked by castes was not maintained here. Further workers in the industry were selected and promoted on the basis of skill and hard work, and not based on inscriptive factors like caste etc. Slowly redeployment in industries changed the connection flanked by caste, education, and occupations. In spite of these

changes, caste networks continue to affect the recruitment into industries and other contemporary organisations. As a result the contemporary economic system is not totally free from the effects of caste.

Caste System and Urbanization

Closely related to industrialization is the social phenomenon of urbanization which is the movement of people from rural regions to urban regions. Urban living promoted anonymity and formal dealings flanked by individuals. Major occupations in urban regions are related to the secondary and tertiary sectors. Employment opportunities in these sectors are based on the skills, hard work, education and training of the person and not on his/ her caste. Social life in urban regions is also dissimilar from that in rural regions. Ritual purity and social aloofness can not be maintained. For instance one can inquire the person sitting after that to her or him in the bus what her caste is. Similarly, no one knows the cook's caste in a hotel and therefore rules concerning cooking could not be followed. The residence of a person depends on the amount the person pays for rent are not his caste. All these factors have weakened the caste systemic urban regions.

Caste and the Political System

The Indian Constitution is based on liberal values such as equality, liberty and fraternity, secularism and citizenship. The vital unit for political participation is the individual. Caste system is based on values totally antithetical to these values. Inequality, segmentation, restricted choice of job is the values of the caste system. The Indian Constitution provides every individual the right to vote; right to participate in elections. Some of the significant articles that deal with equality and prevention of discrimination are Articles 14, 15, 16, and 17. All jobs are open to all members of society provided they are qualified and compete with others on an equal basis. These factors had a big impact on the caste system and traditional roles and leaders. For some years after independence, the elite men mainly, belonging to the

upper caste dominated politics, but through 1980s backward castes and dalits made their attendance felt in the political arena. Democracy is a representative form of government and so rising inclusion of these groups in the power structure has made Indian democracy stronger and at the same time democracy has weakened the caste system in its traditional form.

Caste System and Social Movements

Social reformers like Raja Ram Mohan Roy, Mahatma Jyotiba Phule, Dr. Ambedkar, Periyar, Narayana Guru and others have lead a number of social movements to remove the oppressive caste system. There are refinish and revolutionary types. Social movements Mahatma Gandhi, Raja Ram Mohan Roy and Narayana Guru belonged to the first category who whispered that the caste system can be changed slowly and from within the system. The reformist suggests that for reform in the caste system a change of heart in the middle of the high castes and provision of educational facilities for the lower castes is necessary. On the other hand, radicals like Ambedkar, Phule, and Periyar whispered that the caste system had to be abolished totally and its continuation in any form will lead to use and oppression. They suggested the organisation of social movements, agitation, and use of law to fight oppression of the caste system. These two types of movements power the approach of several voluntary organisations even now when they have to decide how to deal with troubles related to the caste system.

Caste and Ideology

The Western enlightened thoughts based on rationality and cause reached India throughout colonial period. Liberalism, Socialism, Marxism, and Nationalism were the more prominent of these ideologies. Throughout colonial era the British supervised the education system. Mainly Indian intellectual elite were educated through this system and internalized these values. Several of them, through a diversity of methods, tried to modernize the traditional Indian society.

Caste and Contemporary Education

Traditional education was inscriptive based while modern education is attainment oriented. Several castes provided training to the younger member's mainly through creation of apprentices to master craftsmen of the same caste. Modern education, on the other hand, provides universal and scientific education so that they can have access to diverse occupational opportunities. The modern education system inculcates values of equality, fraternity, liberty, and social justice in the students. Further; students come jointly in modern schools for studying and interact freely with each other. The values imparted through the education system and their experience of interaction with students from dissimilar castes has weakened the hold of caste values on the minds of the students.

In modern times education has become open but expensive. High excellence education is not accessible to all, particularly the poorer sections of the society, including mainly of the *set* ST population. Since they are educationally deprived, they are not empowered through education. There is a need for the provision of excellence education for all so that these sections are empowered.

Impact of Caste System on Indian Society

The caste system has weakened but it has certainly not vanished. It has been transformed and establishes new functions for itself in modern society. Now we shall see how the caste system has changed and adapted itself to modern society.

Compartmentalization of Individual Life

The power of caste is reduced in sure regions of the individual's life. Eating Habits and social interactions are regions where the power of the caste system was high but is now minimal. But in other regions, like choice of bride

or bridegroom for marriage and social networking caste still plays a significant role. This is true mainly of the urban regions while in rural regions the situation is dissimilar. Several of the traditional characteristics of the caste system are prevalent there. The method caste powers social life differs from region to region.

Decline of Caste in the Ritual Sphere

Thoughts of impurity and purity are not given much importance through people today. Not several people consider that touching a low caste person or eating with him will pollute them. So it can be said that the religious justification for caste system has reduced if not totally ended.

Caste as a Social Network

Castes have become a basis for forming a network to gain possessions. Caste associations are regularly used to get jobs, get promotions, access to goods and services, to develop business networks and power decision-making in movement and elsewhere. The mobilization of people takes place on the basis of caste to further caste interests. Sociologists have pointed out that even movements related to farmers' demands which do not overtly seem to be caste related are based on the caste networks. Earlier caste councils, which were recognized through the government and the people, used to have vast judicial power to control individual behavior. But now these councils use informal power and informal enforcement to settle disputes.

Caste Consciousness and Community Consciousness

Caste is still the basis for defining and maintaining the identity of the person. Caste identity of the individual comes in disagreement with the individual's identification with the superior community. The caste-based identities adversely affect the unity of the people and at times hinder the people from taking communal action. Further caste has played a role in

adversely affecting the sharing of rewards of the community development programme. The dominant castes have benefited from the several development programmes at the cost of other castes. Social movements which had positive aims have also been affected. Bhoodhan movement meant to resolve community conflicts peacefully could not succeed because of thrash about in the middle of several castes on the issue of possessions sharing. These experiences have led several to conclude that a common community consciousness does not exist in Indian villages. What do exist are caste consciousness and caste identities. The concept of 'community' is a myth. As social worker you necessarily be able to discover methods in which the development programmes you implement benefit the target populations.

Caste Consciousness Leads to Violence

Castes based social formations are disagreement prone. This is a natural consequence of the intense caste consciousness and strong identification of caste members with each other. Several violent incidents are 109a in nature and are caused through trivial incidents. A lower caste member is not allowed to sit on a horse throughout a marriage procession, the low caste members are disallowed to vote; lower caste members are not allowed entry into the village or to travel on sure toads; low caste members are disallowed from participating in temple festivals; a girl is teased through men of other castes. These unjust practices in the past were passively accepted through the lower castes. Though, nowadays there is resistance to these practices through the lower castes due to the rising class-consciousness in the middle of them that leads to violence.

These violent incidents have their roots in the unequal circumstances prevalent in the region such as unequal sharing of possessions the need for the dominant castes to keep lower castes in their place the rising consciousness of the lower caste; in relation to the their low status and the need to respond to the-situation the apathy of the state machinery towards these sentiments.

Caste has also Lead to Structural Violence

Structural violence refers to violence in which pain is not directly inflicted on other but laws and rules are so shaped that it hurts the dignity of the person and causes mental pain. Untouchability is the mainly virulent form of structural violence, which hurts the dignity of the person against whom it is practiced. It also creates every day life hard for the person. Lower caste members are not allowed entry into sure common facilities like schools and temples and not allowed to use common possessions. Lower caste woman are not allowed to draw water from the village well and they have to travel extensive distances to get water. Sure jobs like cooks in mid day scheme of the government are not given to dalits as it is whispered that they are polluting the food. As mentioned earlier, the religious aspect of caste has declined but some people seem to justify untouchability through saying that the lower castes are physically unclean.

Caste has Caused Troubles in Contemporary Organisation

Caste loyalties cause troubles in contemporary organisations. Very often people are selected on the basis of caste rather than merit. This has had an adverse impact on the performance and productivity of the organisation. The attendance of caste interferes in creating an esprit de corps in organisations. Presently like the village communities that are divided on the basis of caste, contemporary organisations are also divided on the basis of caste.

Caste has interfered in Uniform Application of Laws and Rules

Modem rules and laws are rationally formulated and apply to all citizens regardless of his or her social background except when exceptions are allowed through it. Such a universalistic application of laws is a major requirement hi a modem democracy. But caste thoughts are not in conventionality with universalism. There are differences in the viewpoints of the upper castes and lower castes, on how the caste system is affecting them. Just as to the upper caste be view point, reservations and the rise of the lower castes' in dissimilar

meadows has put them in a disadvantageous location. On the other hand the lower castes viewpoint is that as upper castes inhabit strategic positions in the society they are victimized. There is a continuous disagreement flanked by the top and the bottom views of castes. The politicians create use of this to further their own interests. Though in every caste category a dominant section has appeared which enjoys the accessible opportunities at the cost of others. Sociologists have recognized some of the positive impact caste has had on Indian society.

It has promoted plurality in India and at the same time provided the social structure to integrate the society. Castes have dissimilar value system, dissimilar life styles, dissimilar occupations, and subsequently dissimilar interests and this has led to political and cultural pluralism. Dissimilar value systems provide rise to dissimilar opinions, which can encourage a diversity of opinions. No single group can control the political and cultural field. Every group has to negotiate with other groups so that their objectives are attained. Political scientists have said this condition contributes significantly to creation Indian democracy active and vibrant. It is also claimed that the caste system in its traditional form leads to stability in society. Kings and dynasties have come and gone but the village communities did not experience any major change. It is debatable whether the absence of change is a positive aspect. In any case historians have disputed the view that there has been no major change in Indian society down the centuries. Another advantage mentioned is that the caste system provided a person with social security as his job was fixed and in case of distress his fellow caste members would come to his rescue. But these advantages are mainly those that are established in a traditional society, not in a contemporary one.

THE STATE AS A SOCIAL INSTITUTION

State

A community or society politically organized under one self-governing government within a definite territory can be described a State. The state is a

special institution, which serves the interest of the whole community, or a class of society. The state emerges at a definite stage of social development, and in order to understand the state, social development, in general, necessity be understood first. Without understanding the general laws of social development, the state and politics cannot be studied objectively.

Population

All states necessity has a population. No explicit or fixed figure can be measured as the ideal size of population. There is no rule or political practice governing the number of persons necessary to entitle a community to recognition as a State. Some writers in the past have, though, undertaken to lay down within broad rows sure principles, which should determine the size of the population, necessary for the subsistence of a State, and some have even assumed to fix exactly the minimum and the maximum number of inhabitants, but manifestly any such rule would be arbitrary.

Territory

Territory is another essential physical constituent of the State. Territory of the State consists not only of a definite portion of land, but also comprises water and air space within its boundary. It also extends in addition to an aloofness of three miles into the sea from its coast; a region described 'the territorial waters'. The state boundaries may be natural that is, they may be bodies of water, mountain ranges, and deserts, or artificial, like stones, trenches, walls etc. There is no rule or practice concerning the extent of territory necessary to constitute the home of a State, any more than there 'is, concerning the amount of population.

Government

A mere mass of people occupying a practical portion of territory does not constitute a State until the people have organized themselves politically, and

recognized a civil government. There necessity is some political agency that commands and regulates the governed who obeys. The government exercises the power of the State. Government is a narrower term than the State, being only part of it. The State comprises both the movement and the governed. The government is the recognized form of political administration of a State.

Sovereignty

It means the supreme and ultimate power of the State through virtue of which it may command and enforce obedience. It is this, which distinguishes the State from all other associations and organisations. Sovereignty is feature of the State, not of the government, though the government on behalf of the State may exercise it. There can be no State without sovereignty.

International Recognition

In reality, international recognition is the outcome of the sovereignty of the State, not the condition of its subsistence. States are sometimes defined as those entities recognized through other States. A State recognizes another State when its government is influenced that the other State has the feature of a State. Recognition is the voluntary action of one State for another. Recognition can be of two types: *de facto* and *de jure*. *De facto* recognition means the State is recognized as existing in fact, but not necessarily in law. *De jure* recognition implies that the State is a rightful one, of legitimate origin and subsistence.

Role of the State and Impact on other Institutions

The State takes the responsibility to give all the public goods such as education, health care, drinking water, vital infrastructure in both rural and urban settings, and give social security, etc. In India, the Tenth Plan, in this emerging scenario, creates a separate shift from an investment-oriented approach to setting a reform agenda intended to achieve the social targets

through effective governance. It relies on the mobilization of the energies of Central and State Governments, Panchayat Raj institutions and Non-Governmental Organisations for the accomplishment of the clearly spelt out tasks of social development. Programs planned for the poor or the targeted group's necessity is delivered to them effectively. There are several radical changes in the style of functioning of Government and its agencies have been asked to bring in relation to the greater efficiency, transparency, and accountability.

Constitution and Law

The term "*law*" is applied to rules for the guidance of human conduct. No group of people can live longer in peace and tranquility without such rules of conduct. Rules need not essentially require to have been written. These can be in the form of traditions and conventions as well. The word law has been derived from the term '*lag*' which means something which lies fixed. So it follows that the '*law*' in principle which is fixed or uniform or "usually followed". Gettell has classified the laws that govern the conduct of human beings under three categories:

- Moral laws
- Social laws, and
- Political laws.

The people usually obey the law because of:

- The force of the State,
- The promotion of common good, or
- Rule conforming habit.

Though, if we genuinely feel that a scrupulous law is unjust, we should make public opinion against that law. Mahatma Gandhi has shown how the techniques of non-cooperation and civil disobedience can be used effectively against autocratic regimes.

Legislature, Executive and Judiciary

Legislature

The legislature is the mainly significant of the three organs of the government because it represents the people and tries to represent their hopes and aspirations in the form of laws. Legislature is the official rule creation body of a political system. The Indian Constitution has adopted the parliamentary system of government, a system in which the executive is responsible to the legislatures constituted through the election. The primary function of the legislature is to legislate both in the sense of scrutinizing the details of laws and in the sense of authorizing or legitimizing the passage of laws. Being a federal polity, legislative organs have been provided in our Constitution at the Union as well as the State.

Executive

The executive is that part of the organisation of the government, which is concerned with the enforcement of the laws enacted through the legislature as well as general administration. With the conversion of the modern state into welfare state, the functions of the executive have enormously expanded. The functions which are performed through the executive in dissimilar parts of the world are the following:

- Maintenance of law and order
- Protection of country and maintenance of diplomatic dealings
- The enactment of the laws.
- The chief executive enjoys the right to grant pardon, amnesty, reprieve, etc., to the persons punished through the law courts.
- Miscellaneous functions like formulation of national plans for greater prosperity of the country, sharing of honors and titles to the persons who are distinguished in their respective meadows or render meritorious services to the state.

Judiciary

The judiciary is the mainly. significant organ of the government because it is through it that justice is realized as defined through law, both as flanked by one private citizen and another and as flanked by private citizens and members of government. The term judiciary is usually applied to designate those officers of the government whose function is to apply the existing law to individual cases. It is the responsibility of these officers to discover the relevant facts in any case and protect the innocent from injury through either the legislature or the executive branch of government. The main functions of judiciary are:

- Administration of justice
- Protection of the rights and liberties
- Protection and interpretation of the constitution
- Protection of federation,
- The advisory role to the executive, etc.

Citizenship, Rights and Duties

Citizenship

In traditional States, mainly of the population ruled through the King or Emperor showed little awareness of, or interest in, those who governed them. Neither did they have any political rights nor power. Normally only the dominant classes or more affluent groups felt a sense of belonging to an overall political community. In contemporary societies, through contrast, mainly people living within the borders of the political system are citizens, having common rights and duties and knowing them to be part of a Nation. While there are some people who are political refugees or are 'state less' approximately everyone in the world today is a member of a definite national political order.

Rights

Rights are the social necessities of a social man or woman for the development of his/her personality and society at big. There are two characteristics of rights: personal and social. Rights have a social character and are given only to the people living in society and working in the overall interest of society. Just as to Green a right is a power of acting for his/her own ends ... secured to an individual through the community on the supposition that it contributes to the good of the community.

Duties

There are no duties without rights and no rights without duties. A duty means 'an obligation imposed through law on an officer or a private person. As such, duty presupposes that one is capable 'of knowing the rules. Infants, idiots, and animals are not supposed to know the rules and to act in accordance with them.

Democracy, Elite Theory and Power

Democracy

The term democracy is derived from two Greek words '*demos*' which means people and '*kratta*' meaning the government. The boundaries of democracy have been widened, so as to add social and economic justice to the principle of political equality. Abraham Lincoln projected democracy as "*government of the people, for the people and through the people.*" Democracy is not a mere form of government. It is also a form or condition of society as well as an order in which the ownership of property is widely and rather evenly distributed.

Elite Theory

The elite theory was first developed through two Italian sociologists, namely, Vilfredo Pareto and G. Mosca. Elite theory claims that the personal

qualities of individuals separate the rulers from the ruled. The elite owe their location to the superiority of their personal features or attributes. For instance, they may possess considerable organizational skill, a talent that Mosca whispered to be basis for leadership. On the other hand, they may possess a high degree of cunning and intelligence, qualities that Pareto saw as one of the prerequisites of power. Later versions of elite theory place less emphasis on the personal qualities of the powerful and more on the institutional framework of the society. They argue that the hierarchical organisation of social institutions allows a minority to monopolize power.

Elite theory rejected the thought of communism as utopia and argues that an egalitarian society was an illusion. It saw Marxism as ideology rather than an objective analysis of society. Elite theory argues that all societies are divided into two main groups, a ruling minority, and the ruled and this situation is inevitable. Just as to elite theory, if the proletarian revolution occurs, it would merely result in the replacement of one ruling elite through another. The economic infrastructure we, be it capitalist or communist, will not alter the inevitability of elite rule. Separately from the personal qualities of its members, elite owes its power to its internal organisation. It forms a united and cohesive minority in the face of an unorganized and fragmented mass. In Mosca's words, 'the power of the minority is irresistible as against each single individual in the majority'.

The elite take major decisions, which affect society. Even in so-described democratic societies, these decisions will usually reflect the concerns of the elite rather than the wishes of the people. Elite theorists picture the majority as apathetic and unconcerned with the major issues of the day. The mass of the population is largely controlled and manipulated through the elite, passively accepting the propaganda, which justifies elite rule.

Power

Power means strength or the capability to control. It is described as the skill of an individual or group to fulfill its desires and implement its decisions and thoughts. It involves the skill to power as well as control the behaviour of

others even against their will. N.P. power is a multifaceted concept admitting several definitions. Some emphasize dissimilar bases of power (for e.g.: wealth, status, knowledge, charisma, force, power); some others talk of dissimilar forms of power, such as, power, coercion or control; yet others talk about power from the point of view of its uses such as individual or community ends, political ends, economic ends etc. In sum the concept of power involves:

- Relational situation where power is exercised through one or other(s).
- It is concerned with bringing in relation to the consequence.

Welfare State: Liberty, Equality, Justice

Welfare State

The term welfare state was originally applied to Britain throughout the Second World War. After the war the term came into popular usage, as a convenient method of referring to the social and economic policy changes taking place, which just as to those sponsoring them, would transform British society. There were these main services provided through the Welfare State:

- The direction and extension of a range of social services, including social security. The National Health Services, Education, Housing, Employment service, and welfare services for elderly and disabled people and for deprived children.
- The maintenance of full employment as the paramount aim and policy.
- A Program of Nationalization.

As a response to mass democracy, the welfare state can be viewed as stemming from demands for greater equality and recognition of social rights to welfare services and socio-economic security. As in India, the picture of a 'democratic republic' which the preamble envisages is the democratic system not only from the political but also from the social standpoint. In other words, it envisages not only a democratic form of Government but also a democratic

society, infused with the spirit of 'justice, liberty, equality, and fraternity'. This democratic republic which stands for the good of all the people is embodied in the concept of a 'Welfare State' which inspires the Directive Principles of State Policy.

Liberty

The thought of liberty has been the mainly powerful weapon in the hands of the unarmed and it has defeated the strong enemies of dictators and imperialists. The term liberty is derived from the Latin word *liber* that means free. Sometimes it is recognized with the absence of restraint-a negative meaning. Sometimes it is recognized with the availability of sure socio-economic circumstances in which man/woman may develop their personality-a positive meaning.

Equality

Equality does not mean identical treatment to all. It means proportional equality equal in the middle of equals and inequality in the middle of unequals. The basis of treating equals and unequal's should be rational and presently. Explaining the meaning of equality, Laski maintains that equality means the following.

- The end of special privileges in the society
- Adequate opportunities are laid open to all and each may develop his/her personality.
- All necessity has access to social benefits and no one should be restricted on the ground. The inequalities through birth or because of parent and hereditary causes are unreasonable.

Justice

In dissimilar social systems, there are dissimilar conceptions of justice. The main difficulty in defining justice is that it is not a self-governing concept. Justice is closely associated with the system of values and the behaviour of

social systems. Every system is governed through sure norms and values and these in turn determine justice. With the change of time and circumstances values undergo change that brings a change in the concept of justice also.

The Indian Scenario

Independence, active participation of people in the national democratic procedure has articulated itself through mobilization of a plurality of political structures or political parties, which emerge as new shapes of macro structures of social change and modernization in India. The significance is directly socio-structural since their commitment is primarily to a legitimate access to sources of power. A unique characteristic of political macro-structure in India has been the stability of single party (Congress) dominance in the sphere of political power, which was only partially broken in general elections of 1967. This gives the historical setting for any analysis of political structure of India in relation to the procedure of modernization. The political framework of modernization is essentially rooted in the changing sources of legitimating of power and procedure of its diffusion and centrality in the social structure.

In a society having a traditional polity, source of power is in the traditionally recognized and institutionalized offices of king, chieftains, or priest-rulers who have had access to this office through virtue of qualities ascribed to them. The nonusers, which form the basis of allocation of these political offices, are inequitably distributed on the hierarchical principle of caste or other similar status groups. The incumbents to political office have an authoritarian character and conventionality to political norms is arbitrary. In the sense that, the sphere of action, which may be truly be described 'political' or which has to do with policy formulation for the nation or the community as a whole is limited to a selected few, is also traditionally closed. In such a system power has a hierarchical character and not consensual. It is undifferentiated from other roles of incumbencies vis-à-vis their role in power structure.

Education

The state gives the main number of educational institutions in our country. The state in India, through its Constitution had laid “permanent provisions” of education for minorities, scheduled castes and scheduled tribes. Under the permanent provisions of the Indian constitution, No citizen shall be denied admission into any educational institution maintained through the state or getting State aid, on grounds only of religion, race, caste, language or any of them [Article 29(2)]. Further, all minorities, whether based on religion or language, shall have the fundamental right to establish and administer educational institutions of their choice [Art. 30(1)] and the state shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language [Art. 30(2)].

Finally, it is the duty of the state to give free and compulsory education (Art. 45). The state shall endeavour to raise the stage of nutrition and standard of living and to improve public health and to prohibit consumption of liquor and intoxicating drugs except for medical purposes [Article 47].

Nationalism: Religion, Caste, and Class

Nationalism

Nation-States are associated with the rise of Nationalism, which can be defined as a set of symbols and beliefs providing the sense of being part of a simple political community. Therefore, individuals feel a sense of pride and belonging in being Indian, British, American, Canadian, or Russian. Almost certainly people have always felt some type of identity with social groups of one form or another: their family, village, or religious community. Nationalism, though, made its appearance only with the development of the contemporary state.

Culture and Religion

The Indian state plays an important role in safeguarding the religions. The unity and fraternity of the people of India, professing numerous faiths has been sought to be achieved through enshrining the ideals of a 'secular state' which means that the state protects all religions equally and does not itself impose a state religion. This itself is one of the glowing attainment of Indian democracy when her neighbors such as Pakistan, Bangladesh, Sri Lanka, and Burma, uphold a scrupulous religions as the state religion. In India on the other hand the state will neither establish a religion of its own nor confer any special patronage upon any scrupulous religion. The state shall not compel any citizen to pay any taxes for the promotion or maintenance of any scrupulous religion or religious institutions.

No religious instruction shall be provided in any educational institution wholly provided through state funds. Every person is guaranteed the freedom of conscience and the freedom to profess, practice, and propagates his own religion. Where a religious community is in the minority, the constitution goes further to enable it to preserve its culture and religious interest. Just as to Article 29 of the Indian constitution, the state shall not impose upon it any culture other than the community's own culture. Such community shall have the right to establish and administer educational institutions of its choice and the state shall not, in granting aid to educational institutions, discriminate against such an educational institution maintained through a minority community on the ground that it is under the management of a religious community [Art. 30].

Caste and Politics

Caste is slowly taking up new shapes and functions, leaving its traditional ones. It has specially become more influential in the field of public life and politics. It is playing a significant role in India in political matters. A brief discussion follows as to why and how these two institutions have come closer to each other and with what consequences. The first and foremost cause of each entering the meadows of the other is that social life is the root for both.

Political relationships are essentially social relationships. It is a system of seeking and attaining social and economic dominance. The political and administrative structures of a country are merely the projections of the social system and social relationships existing in a scrupulous stage of time. In a society where interactional pattern and institutional arrangements are dominantly caste ridden, politics cannot but be influenced through caste.

Just as to Rajini Kothari 'those in India who complain of casteism in politics are merely looking for sort of politics which has no basis in society. They almost certainly lack any clear conception of either the nature of politics or the nature of the caste system'. The nature of political democracy has brought caste and politics closer to each other. Politics is a competitive enterprise. Its purpose is the acquisition of power for the realization of sure goals, and its procedure is one of identifying and manipulating existing allegiance in order to rally and consolidate positions. So, the core of politics is the organisation and mobilization of the masses towards some issues through a leader or a party. Such mobilizations are done based on group thoughts and group allegiances, for all the groups cannot be mobilized on one issue in one direction due to the variation in the fundamental nature and interest.

Therefore, caste, which has divided a society for centuries, serves as the best technique of group mobilization. The politicians discover caste and very well articulated and flexible basis for organisation. Since power and prestige are no more being offered based on caste the lower caste people have naturally been prompted to accept political involvement as the other means out. The people of all categories have tried to rally public support in their favor through taking caste as a basis for propaganda since it provides a readymade ground for such mobilization in Indian society. Uttar Pradesh, Andhra Pradesh, and Bihar give good examples of a rapid succession of several caste groups into factional network of politics, which give the best channels of mobility.

Class and Society

Classes are those social groups, which occupies specific high and low location in a given society. Social classes arise from the consequence of a

division of labor. They are made up of people of similar social status who regard one another as social equals. Each class is a subculture, with a set of attitudes, beliefs, values and behaviour norms, which differ from those of other classes. Social classes are based on total social and economic location in the community, including wealth, income, job, education, self-identification, hereditary prestige, group participation, and recognition through others. Class rows are not clearly drawn but represent points beside a continuum of social status.

The exact size and membership of a given class is hard to establish. Class sub-cultures prepare children to retain the status of their parents. The thought of Marx and Weber concerning class are discussed below followed through a review of the contemporary approaches to class analysis in sociology.

Karl Marx

For Marx, the term class has a number of dissimilar applications, but the essential characteristics of Marx's general model of social class are clear:

- Every society has to produce a surplus to feed, home and clothe dependent children, the sick and the elderly. Class differences begin when one group of people claim possessions that are not consumed for immediate survival as their private property.
- Classes, so, are defined in conditions of ownership (or non-ownership) of productive property, which creates the taking of surplus possible. At dissimilar times in human history dissimilar shapes of property (e.g.: slaves, water, land, capital) have been crucial in shaping social relationships, but all class systems are characterized through two major classes. The mainly significant class connection just as to Marx was that establish in capitalism, flanked by the bourgeoisie and the proletariat.

Max Weber

Weber's analytical conception of class is regarded as the best and mainly

influential alternative theory of class. Unlike Marx, Weber accentuated other factors, which prompted inequality. In scrupulous, he measured status or honor and prestige as a separate variable. He has accentuated the link flanked by class status and power. Status achieved is a significant factor in determining the class location. With Marx, he saw ownership and non-ownership as vital criterion, but Weber provides more importance to non-economic factors.

Weber also differs from Marx in viewing bureaucracy as a rational and achieved system of power in modern societies. Weber's stress on a diversity of factors influencing opportunities and rewards has made his approach to the analysis of class and social stratification very influential in sociological theory.

Civil Society, Community Organisations, Social Capital

Civil Society

Broadly, civil society can be conceived as including all public political non-state action occurring flanked by government and family. Civil Society comprises all self-governing voluntary and private sector behaviors that contain individuals and households, the media, business and civic institutions and organisations, etc. Civil society organisations have been responsible for advancing political freedom, safeguarding vital rights, enhancing civil institutions and furthering social development at a much lower cost than the government. These responsibilities are reflected in the behaviors of nongovernmental organisations, social movements, community-based people's organisations, religious groups, peasants associations, consumer groups, and trade unions. The civil society has a special role for those who are excluded from the formal structures of governance, such as women, the poor, and minorities (ethnic, religious, racial), civil society institutions often welcome alternatives. The stronger or more thick and vibrant the civil Society, the better the democracy functions. Civil Society is a precondition for democracy.

Community Organisations

The community based people's organisations are also significant contributors to good civic governance. These organisations are defined as democratic organisations that represent the interest of their members and are accountable to them. The tradition to organize collectively the community based organisations to deal with community issues has an extensive history. It is the people themselves who initiate these organisations and formulate their programmes. Non-governmental organisations are commanding greater attention within civil society as vehicles for social service delivery, advocacy, and empowerment.

Social Capital

Social capital promotes democratization in general, and democratic performance in scrupulous. Social capital is the skill of people to work jointly for common purposes in groups and organisations. Social capital can be defined simply as the subsistence of a sure set of informal values or norms shared in the middle of members of the group that permit cooperation in the middle of them. Social capital involves characteristics of social organisations such as networks, norms, and social trust that facilitate cooperation and coordination for mutual benefit. Like other shapes of capital, social capital is productive, creation possible the attainment of sure ends that would not be attainable in its absence. If one wishes to promote democratic governance, one should support networks and. for instance, cooperative communality development schemes.

Local Governance and Public Opinion

Local Self-Governance: Panchayati Raj

Panchayati Raj system becomes very significant in the Indian context where approximately 80 percent of the people reside in rural regions. Panchayati Raj in India was inaugurated as a consequence of the

recommendations of Balwanth Rai Mehta committee set up in 1957, to study the community development programme and national extension service launched in 1952 and 1953 respectively. In 1992, the 73rd Constitutional Amendment was enacted, which gave Constitutional status to Panchayati Raj institutions. It also creates it obligatory on all the States to have the three-tier system at:

- The village stage,
- The intermediate stage and
- The district stage.

Public Opinion

Public opinion is said to be the basis of democracy. It is the link flanked by the government and the people. The term public opinion is commonly used to denote the aggregate of views the people hold concerning matters that affect or interest them, their community, and society. The people's conceptions of political personalities, institutions, and ideologies matter in the formulation of opinion. In democracy the continuance and the fall of the governments depend upon public opinion. Public opinion is created through means like mass media, political parties, pressure groups, elections, debates in the legislature, educational institutions, public meetings etc. The press, radio, television, and cinema are some of the many means of carrying political, social, and religious thoughts to the people. That is why a lot of emphasis is laid on freedom of press in a democracy.

DIFFERENT STAGES OF HUMAN DEVELOPMENT

Human development characteristically passes through dissimilar stages. These stages are orderly and sequentially connected with the preceding and succeeding stages. Characteristics unique to each stage change from stage to stage. They also vary from person to person therefore creation us unique in our own method. For some of us, these factors may move on smoothly while others may experience ups and downs. These factors and the method they are recognized in each person mark the foundation of the human personality. Let

us familiarize ourselves with some significant concepts which are used in analyzing the journey of life.

- *Growth*: It refers to the augment in size, number of cells and it is quantitative improvement. It is not based on what the person or organism learns but only on maturation.
- *Maturation*: It refers to those changes which primarily reveal on unfolding of genetically endowed physical capacities of the organism. Like a bud opens and blossoms into a flower, maturation brings out the full potential. It is not dependent on any special training or environment.
- *Development*: It can be defined as a progressive series of orderly, coherent changes leading towards the goal of maturity. It means qualitative changes which are directed towards maturation. Development is measured as a function of or a product of maturation and learning. Development follows an observable pattern which can be predicted. Researchers have recognized two principles of development. They are:
 - *Cephalo-caudal principle*: This states that development spreads in excess of the body from head to foot. Changes in structure and function can first be observed in the head, then trunk and finally, the legs.
 - *Proximodistal principle*: Just as to this principle, development proceeds from close to distant, from the midpoint of the body to the extremities.

Stages of development

Very broadly the stages of development may be categorized in two main types:

- Prenatal development
- Postnatal development.

Prenatal development comprises all the changes that take place in the womb of the mother. So it is also described “intra-uterine development” where the uterus is the environment. Postnatal development on the other hand, refers to all the stages that follow after the birth till the very end of life.

Prenatal Development

The development of a person begins much before his/ her birth and the stage of development before birth is prenatal development stage. The sperm or spermatozoon from father unites with a cell described egg or ovum in the mother. The sperm enters into the layers of walls nearby the egg and unites with it. This procedure is described fertilization or conception. As a result a single cell is produced which is described zygote and this is how life begins – as a single cell which cannot even be seen with eyes takes up the journey of development finally to become a complete person! Don’t you think it is wonderfully intricate and a beautiful marvel of creation? Prenatal development covers the period from fertilization to birth. It comprises three stages:

- The period of the zygote: from fertilization to end of two weeks.
- Period of the embryo: 2 weeks to 2 lunar months.
- Period of the fetus: end of 2 months till birth.

The period of zygote

It continues to move down the ovarian tube or oviduct to the uterus. For 4-5 days it floats freely in the uterine cavity. Approximately the 10th day after fertilization the zygote digs into the wall of the uterus and attaches itself firmly, a procedure described implantation. The wall of the uterus envelops it. Rapid mitotic cell division takes place and the single cell zygote after repeated divisions resembles a ball with two layers of cells.

The period of the embryo

It extends from 2 weeks to 2 months. Throughout this time the embryo is

like a miniature human being. Cell differentiation takes place, that is, from one cell, dissimilar types of cells arise. External characteristics such as head, face, hands, fingers, legs can be clearly seen and interior organs such as heart lungs and brain are shaped. The embryo turns within the uterus and the heart beat can be heard. The first twelve weeks are very crucial because, it is throughout this period, the significant organs are shaped.

The third stage is the period of the fetus

It extends from the beginning of the third month till birth. The body proportions augment as growth continues. Action of the fetus can be felt. All the internal organs are shaped and through 5th month they assume actual proportions. Flanked by 2-4th month the nervous system develops. On completion of 9 months or 270 days, the fetus is ready for birth.

Powers throughout Prenatal stage

There are many factors which affect the development throughout the prenatal stage. These factors are collectively described as dermatogens.

- *Maternal Nutrition:* In order to grow, the fetus needs nutrients which in turn come from the mother. Mother's dietary intake necessity is balanced. Care necessity be given to contain vitamins and minerals (such as calcium, phosphate, iron) water, proteins, fats and not carbohydrates alone. Vegetables, green leaves, seasonal fruits, pulses, and cereals in addition to milk, eggs and meat or fish give a diet adequate for the baby and the mother.
- *Maternal age:* Flanked by the ages of 21 to 29 years is the ideal age of the mother to have children. Below this bracket the mother is too immature physiologically and psychologically with a high risk of infant death. Beyond 30, risk of incidence of mental retardation and other genetic abnormalities is very high.
- *Rest and exercise of the mother:* These are essential especially throughout pregnancy. When the mother is tired and in excess of

worked the fetal action increases and beyond limits it can cause still birth or irritability of the child. At the same time mother necessity have adequate exercise.

- *Rh blood group:* Majority of us are Rh+ while some have Rh- blood group. If the mother is Rh- and the fetus is Rh+ then it is an incompatible condition. The mother necessity is aware of it and at the time of delivery, if precautions are not adequate then complication such as jaundice can happen and may result in infant death.
- *Addictions:* If the mother is addicted to alcohol, cigarettes or drugs the waste material is passed onto the fetus. Risk of irritability, low birth weight or prematurity, even still birth or child being born with addictions are very high.
- *Maternal diseases:* The diseases of the mother can significantly affect the fetus. Especially throughout the initial critical times throughout pregnancy. German measles or Rubella can cause deafness, mental retardation or even heart trouble. AIDS, Syphilis or other sexually transmitted diseases can cause miscarriage.
- *Maternal stress:* When the mother has emotional troubles, tensions and anxieties, blood supply to the fetus is not adequate, but is diverted. So growth is hindered. This also can result in prematurity, still birth or the child being irritable.

Prenatal development comes to an end with the onset of the birth procedure. Birth can be normal and spontaneous or assisted. The fetus may suffer difficulties and complication, especially lack of oxygen or anoxia. In case of complication assistance is required as in assisted birth such as instrumental birth or caesarian section. In such assisted birth care necessity is ensured for the health of the new born.

Infancy

The steady prenatal development faces an end and a shock at the time of

birth. The fetus is now in a drastically dissimilar environment and further development depends on how well he/she can adjust. Normal new born lets out a lusty cry which signals that the newborn now breaths on its own. The lungs that have been inactive get filled and that creates the baby cry. Though, if there is any delay in the birth cry, it means that the baby is not breathing. This delay can affect the oxygen supply to the brain and if not restarted, the child may be retarded or even die. The weight of the new born necessity is noted. Average birth weight is approximately 2.5 kg below which, it is described low birth weight. Consequently the newborn has to thrash about much more to reach normalcy and face life. Throughout this stage, adjusting to the new non-uterine environment becomes the major goal or focus in the life of the neonate. Adjusting to room temperature, breathing independently, sucking, and swallowing the milk, elimination of body waste is prime regions that the new born needs to master. The newborn goes through a wake-sleep cycle. It consists of wakefulness and action for in relation to the 50 to 60 minutes followed through sleep for three to four hours.

Features of Infancy

Infancy is the shortest of all developmental stages. Since the environment changes are drastic, the infant needs to create radical adjustment. There is a slight weight loss throughout infancy which is also measured as a plateau in development or stagnation. Infants' adjustment is also an indication or a preview to future development. There are many hazards or dangers facing the infant. These hazards are physical and psychological in nature.

Babyhood

Babyhood is the stage that follows infancy and extends flanked by two weeks to two years. The features of babyhood are as follows.

- Development throughout babyhood is the foundation for the development throughout the whole life span.

- Throughout babyhood rapid physical and intellectual development takes place as evidenced through augment in height, weight, and body proportions.
- Increased independence and individuality mark babyhood.
- Socialization begins throughout babyhood as the baby shows rising desire to be a part of the social group of the family and extend the vital connection with the mother or mother substitute to others as well.
- Sex-role typing begins throughout babyhood. Boys and girls are dressed sex appropriately and are treated in subtly dissimilar methods. Culturally relevant sex-appropriate clothes, games, behaviour, or even interactions are slowly brought in.
- There are hazards faced through a baby who may be physical or psychological. Physical hazards such as in illness, accidents, and psychological hazards can interfere with positive development of the baby.

Throughout babyhood, the baby is expected to learn to walk through two years, to take solid foods, to gain partial control in excess of elimination, learn the foundation of receptive and expressive speech and to emotionally relate to parents and others.

Physical Development

Rapid growth takes place throughout babyhood. Height and weight augment. The birth weight is doubled through four months and tripled through one year. On an average the height of the baby at four months is 23 to 24 inches and at one year 28 to 30 inches and through two years 32 to 34 inches. Social smile which is a response to recognizing a face is the first clear milestone which happens approximately 2 months. Also, the baby can roll in excess of from side to back at 2 months and from back to side at 4 months. At 6 months, it can roll in excess of totally. The baby begins to pull the body to sitting positions and sits up without support approximately 8 months. Hands and palm scoop up a substance which is described palmers scoop,

approximately 5 months. Approximately 9 months it can use the fingers in a pincer grip to pick up even fine objects.

The baby hitches or moves in a sitting location approximately six months, crawls and creeps approximately 8 months. Walks on all fours, pulls up, and stands through 10 months. He/ she learn to stand with support through 11 months and without support, for longer time approximately a year. Also he/she learns to walk with support initially and without support approximately 14 months. These milestones, which indicate movement, are also described as motor development. The motor skills of babyhood are not integrated initially but when they are integrated later, they are of importance to the baby and its developing personality.

Speech Development

As the baby develops, the significant bridge into the world of other is also developed in the form of speech which aids communication. It has two characteristics: receptive speech to understand what others are communicating and expressive speech to create oneself understood. The baby begins to babble or produces many sounds. Then she moves on to the stage of monosyllables which provides method to two syllables stage. Before two years, the baby speaks with words made of two syllables shaped in a sentence which typically has no grammar.

Emotional and Social Development

Babyhood emotions such as joy, affection, curiosity, fear, and anger are often expressed explosively and are out of proportion to the stimuli. They are also short lived. These emotions get conditioned or recognized much more in later years. Beginning with a social smile babies learn to respond to the social environment and are the foundations of the social skills valued greatly in later years.

Play Development

Play behaviors may be classified on the basis of the content of play, what the child does. In conditions of content, the play action may be sense pleasure play, skill play, dramatic play, ritual, and competitive games. The second classification of play is in conditions of the social character of play that is, who is the child playing with and the nature of their connection. Under this play with adult, solitary play, parallel play, associative play and cooperative play are the dissimilar types.

Personality Development

The personality of the individual already begins to take form. The core of the personality, namely the self concept is shaped. Other personality traits are strengthened or weakened depending on interaction with environment which is described as quantitative changes. The roots of these can be observed throughout babyhood.

Hazards in Babyhood

There are many hazards the baby needs to overcome. Physical hazards range from mortality as in cot or crib death, due to several illnesses, accidents, or malnutrition. Psychological hazards contain delay in motor or speech development and their subsequent disadvantages. Delay in development hinders social relation and in turn becomes a threat to emotional development. Social hazards are lack of opportunities and experiences to learn to become social. Hazards in personality development result because self concept is largely a mirror image of what babies consider important people in their lives think of them. Unfavorable attitudes reflected in resentment, negativism or withdrawal behaviour from parents and others, so, can cause damages to the developing personality.

Early Childhood

Childhood extends from 2 to 12 years and is usually divided as early and late childhood. Early childhood can be taken to range from the completion of 2 years to 6 years. In this section, the skills acquired through the child, speech development and play development, personality development is outlined. Further the hazards throughout early childhood in several developmental regions are discussed. Happiness throughout childhood is derived from parental acceptance and methods of extending acceptance are presented. Early childhood is also described as preschool stage. The young child is eager to gain control in excess of knowledge in relation to the environment. He/she tries to explore the environment, hence this stage is described the exploratory stage. Every substance or situation holds such wonder for the young child that he/she is full of questions in relation to the what, why and how—giving rise to the name ‘questioning age’. They tend to imitate others usually the adults approximately them. Therefore this age is described the ‘imitative age’. Their play action comprises a great deal of creativity and imagination, so this stage also earns the additional name ‘creative age’.

Physical Development

Compared to the rapid physical development in babyhood, there is a slow down. Body proportions are evened out and the head heavy look is lost. Weight gain of in relation to the 2 Kg per year and an additional 3 inches of height are gained on an average. Milk teeth are lost and the chubbiness of babyhood is replaced through a gaunt look. Because of all these growths the child looks rather unattractive.

Skills of Early Childhood

The young children learn and master a diversity of skills because their immense curiosity gets them to manipulate and learn; they feel no inhibition or fear of ridicule as older children would; in addition, their bodies are pliable and fingers dexterous and they are ‘teachable’— an essential excellence for

learning skills. Depending on the environmental opportunities and the family background children learn a diversity of skills. The hand skills of self feeding and dressing become perfect throughout childhood. Bathing, dressing, combing hair, or even finer motor skills required for tying shoe laces are all learnt. Catching and throwing a ball, use of scissors, painting, coloring, use of crayons, drawing all become a part of early childhood years.

With the foundational skill of walking firmly recognized, young children move onto additional skills. Hopping, skipping, jumping, running, climbing up and down the stairs illustrate the progress made through the child. Cycling, swimming, skating, and walking on walls are all behaviors enjoyed greatly through children at this stage. Handedness is recognized and the child now shows a clear left or right hand preference through the end of early childhood.

Speech Development

Both receptive and expressive communication improves as babbling of babyhood and crying are largely reduced. Normal speech development gains important strides where they learn proper pronunciation, creation of sentences (even though with poor grammar) and structure of vocabulary. Also the content of speech takes a turn. From talking in relation to the self, self interests and self needs the child moves on to socialized speech approximately six years wherein others and their concerns are spoken of.

Emotional Development

Emotions throughout early childhood are intense with frequent emotional outbursts. These are associated with temper tantrums, intense fears or jealousies and can be traced to the cause of extensive and tiring play and too little food intake.

Play

The beginning of early childhood discovers children playing extensively

with toys but slowly they grow out of it towards the completion of this stage. The number of toys or play equipment, the opportunities for manipulation, well developed motor skills, creativity, higher IQ—all these factors or their lack power the pattern of playing. Play comprises a great deal of imitation and dramatizing. For instance, young children behave like mothers, teachers, and others. The imaginative play often merges reality and fantasy and is enjoyed through young children.

Connection with Important Others

- *Parental connection:* Children experience it with their father and mother or parent-substitute. Poor relationships lead to devastating effects since young children depend on parents to a great extent. Besides the security of the child is centered approximately the parents. So, poor connection with parents, or their absence or death can severely traumatize the young child and affect the developing personality.
- *Sibling connection:* The child progressively moves on to independence and is no longer the ‘baby’. Siblings often start frictions when a young child wants his/ her method. This is described sibling rivalry. Though, siblings may also enjoy a good connection. Specially when the older children serve as role models for the young children to learn socially approved and sex appropriate behaviour through imitation.

Personality Development

Shaping of the self concept which is the core of personality takes place within the family. Because the social world of the child is the parents, siblings, and relatives who stay with the child and what they feel in relation to the child is mirrored and the child accepts that as the self. Peer members too have an effect on the self concept which stems from their attitude towards the child which may reinforce and establish or contradict and damage the power the family has on the child.

Hazards of Early Childhood

Unlike earlier stages, physical hazards such as illness, accidents, or awkwardness have physical as well as psychological repercussions. Mortality rate reduces steeply as compared to earlier stages. Young children are highly susceptible to infections and illnesses. With improved health care facilities usually illnesses are taken care of. Accidents of everyday such as cuts, bruises, falls, or burns are common and are more common in the middle of boys than girls. Serious or prolonged illness restricts the child and deprives him/her of opportunities and hence affects him/her psychologically through affecting adjustments made through the child. A preschooler, who regularly experiences negative or unpleasant emotions such as anger with few pleasant emotions, faces major emotional hazards of developing a negative disposition. Early in childhood children necessity learn to establish an emotional linkage flanked by themselves and important others in their environment described as 'empathic intricate'. Failure to establish empathic intricate becomes yet another emotional hazard. Children need to establish a warm and stable connection with the mother, which is then extended to other relationships.

There are also many situations, which threaten the degree of social adjustment of the child. Such situation arises from:

- Speech or behaviour of the child, if unpopular, then he/she are isolated and lack the opportunity to learn in the peer group situation.
- Children placed under strong pressure to play in a sex appropriate method may in excess of do and become rejected.
- Young children, who face unpleasant social situations because of their age, sex, or race, shun all social dealings in order to protect themselves.
- Those children, who play extensively with imaginary playmates or pets, tend to be dominating. This may result in social maladjustment.
- Children who have too several playmates all the time, do not learn how to handle the situation when they are alone and hence become lonely.

Moral Development

Approximately early childhood the young ones learn approved and unapproved behaviour. They necessity be trained appropriately therefore aiding moral development. It is based on:

- Parents who teach children right from wrong necessity be constant, otherwise the child gets confused.
- A mistake necessity not is appreciated, approved, or smiled upon – it reinforces learning of wrong behaviour.
- Too much punishment wrecks havoc with the child. Praise, awards, and rewards for good behaviour and unusual and constant punishment develop moral fiber.
- The system necessity not is authoritarian but based on love and acceptance of the child. Parents who teach the children right from wrong necessity be constant. Children get confused when adults teach them that what was wrong yesterday is measured right today, and hence in excess of looked. Inconsistency flanked by two adults also confuses children. If the mistake of the child is punished through parents but approved and appreciated through others, especially peers, then the child has a positive attitude towards wrong behaviour. Often delinquency arises out of such behaviour. So not only the mistake, but also the attitude towards it needs to be checked.

Happiness

A child who is happy develops to be a well adjusted person. To a great extent, parent's necessity takes responsibility for accepting the child, a key factor in happiness. They need to ensure that acceptance is perceived through the child. It is done through the following methods:

- Parent's necessity accepts the child, regardless of the looks, timing of birth, sex, or his/her strengths and weaknesses. They necessity warmly welcome the child in their midst and create him/her feel wanted.
- Parent's necessity gives the vital needs of the child. Proper food and nutrition helps the child to feel accepted and wanted. Keeping him/her

clean and absent from dangers such as electric shock, fire, accidents etc through providing a safe environment translate as acceptance in the mind of a young child.

- Parent's necessity takes time out and spends with the child. Involving in the child's behaviors and enhancing the opportunities provided to grow and develop are significant methods of extending acceptance to the child.
- Parents necessity talks to the child creation eye get in touch with. When talked to, the child not only learns the language but feels psychologically secure and accepted.
- Encouragement, especially when the child is fast picking up motor and speech skills creates the child feel happy and accepted.
- Age appropriate, interest based responsibilities necessity is shared with the child. A child's help when taken to water a plant or clean the home; the child gains acceptance and feels part of the social group of family.
- Demonstrating affection through a hug or a kiss or picking up the child in addition to feeling accepted helps the child to feel linked.
- Parent's necessity takes time to teach the child right from wrong, acceptable from unacceptable behaviour. This whole procedure is described disciplining the child. In order to discipline, parents necessity explain and illustrate the correct behaviour. Also they necessity be constant – flanked by themselves and flanked by two points of time. Frequent punishment would take absent the effect and desensitize the child. This should only be a last resort.

Punishment should always be proportionate to the mistake and necessity is presently. The child necessity knows why he/she is being punished.

Late Childhood

The period of late childhood ranges from 6 years to the attainment of sexual maturity, approximately 12-13 years. Throughout this stage children

develop marked negativism and because of their desire for independence seldom obey the parents. The child begins going to school and learns the rudiments of knowledge essential for successful adult life. The peer group assumes great significance and children of this age 'crowd jointly or 'gang up', therefore earning the name 'gang age'.

Developmental Tasks

The peer members accepting the older child is a significant aspect. Within the peer connection the older child learns many social skills, which as developmental tasks, give happiness when successful or frustration if failed. The older child's accomplishments throughout this stage contain the followings.

- Learns to get beside with age mates.
- Develops the vital skills of reading, writing, and arithmetic.
- Develops concepts necessary for everyday living.
- Develops a conscience, a sense of morality and values.
- Develops attitude towards social groups and institutions.
- Learns physical skills necessary for ordinary games.
- Begins to develop appropriate masculine or feminine social roles.

Physical Development

There is relatively uniform but slow physical development. The weight gain is approximately even throughout late childhood and the child gains 2-3 inches every year. Body proportions are more elongated with extensive arms and legs giving an awkward appearance. Face also becomes angular with the loss of fat. Teeth that begin to fall throughout the sixth year are all replaced with permanent teeth except for the wisdom teeth.

Skills of Late Childhood

Children develop a numbers of skills throughout this stage. These skills

also differ from boys to girls.

- Self help skills of eating, dressing, bathing grooming become approximately as adept as that of an adult, with very little concentration required.
- Social skills contain helping others. Cleaning and helping in daily behaviors at home and helping teacher at school, sharing responsibilities with age mates at play are significant achievements of the child.
- School skills of writing, reading, drawing, painting, clay modeling, crayoning becomes more proficient.
- Play skills such as throwing and catching the ball, bicycling, skating, and swimming are developed. Fine motor skills of painting and needlework are well developed in the middle of girls while boys achieve gross motor skills of throwing a ball, kicking football, or jumping.

Speech Improvement

Older children are increasingly aware of speech as a tool for being accepted through their peer group members. Proper pronunciation and grammar are learnt. Children take interest in telling jokes or narrating events or riddles. Parents and teachers also contribute to speech improvement through encouraging them. Radio and television serve as models for speech. There is marked improvement in vocabulary as names of colors, numbers, money concepts, time concepts are incorporated. Secret codes used through the gang often become part of older child's communication pattern.

Emotions throughout Late Childhood

Older children learn to control emotional outbursts as these are looked down upon through peer members, as immature and inappropriate behaviour. Happy and pleasant expressions on the other hand are expressed freely as seen in laughing, giggling, or jumping. While the child tends to curtail expressions

of negative emotions, he/she may illustrate moodiness or resort to sulking. In expressing emotions, sex appropriateness can be noticed. Boys tend to illustrate anger or curiosity while girls experience fears, worries, and feelings of affection.

Social Development

The older child shows strong desire to be an accepted member of the peer group. Staying at home or playing with siblings is disliked through them. The gangs are not delinquent groups but play groups. Their main action is to play games, sports, or simply chatting. The gangs are also strictly segregated, that is, members of a gang often come from the same sex. Those who are accepted through the gang members gain social status and feel self confident while the opposite is true of those who are rejected.

Play behaviors

Play for the older child is not a mere amusement, it is the chief instrument of socializing which gives opportunities for social skills. Several games, sports, or behaviors such as collecting items (shells, stamps and pictures) are enjoyed. While these behaviors may be used, acceptance and popularity are the social goals of play.

Improvement of understanding

The older child is now in a stage where concepts become specific and concrete. They reflect a stage of cognitive development termed as 'concrete operations'. The school plays a significant role in structure, improving and clarifying concepts. The child begins to understand social dimensions in concepts – types of groups, differences, similarities etc are perceived through the child.

Moral Behaviour

The code of conduct and morality learnt at home is now extended to the social group. The child creates a conscious choice to be part of the peer group. Moral code is developed on the basis of general rather than specific situations. Discipline also helps in this procedure. Use of rewards, punishment, and constant application of rules enable the child to develop moral behaviour.

Personality Development

The older child enters the school and the social horizon is broadened beyond family members. Now the child views himself/herself not only through the eyes of parents but also teachers, classmates and peers. Therefore the child's self concept, mirrored through people approximately is revised: child's personality traits also undergo changes.

Hazards in Late Childhood

The child is susceptible to several physical and psychological hazards. They contain illness and accidents which are the physical hazards encountered through older children. Improved Medicare takes care of many illnesses but accidents are a major cause of death in the middle of older children. Children who experience lack of peer acceptance are dissatisfied leading to personality maladjustments in later life.

Happiness in Late Childhood

The older child experiences happiness from many sources. Play time is eagerly awaited. But for occasional difficulties, if the home atmosphere is relaxed, then the child loves the family and derives satisfaction from them, an added source of happiness. Social acceptance becomes a major factor in establishing happiness in late childhood.

Adolescence

Adolescence literally means 'to grow to maturity'. It is an intermediary stage flanked by childhood and adulthood characteristically possessing qualities of both stages, although not fully in either of them. The age range is from 12-19 years. It is the threshold to adulthood. There are rapid physical changes taking place including sexual maturity which is attained throughout adolescence. Consequently there are also psychological and social changes. Adolescence is a crucial stage for the person. In addition, it usually encounters troubles of dissimilar types. Adolescents are very sensitive. This necessity be understood and handled with utmost responsibility. The developmental tasks for adolescents are as follows.

- Coming to conditions with ones own body and accepting the changes.
- Achieving new and more mature dealings with age mates of both sexes.
- Selecting and training for a career.
- Desiring, accepting, and achieving socially responsible behaviour.
- Achieving emotional and economic independence.
- Gaining self identity.

Physical Changes

The mainly significant change that takes place throughout adolescence is sexual maturity which occurs at *puberty*. The body prepares for it for in relation to the two years (prepubescence or prepuberty) followed through adjusting and becoming fully functional in excess of another two years (post pubescence/post puberty). Changes in height, weight are rapid referred to as 'growth spurt'. Puberty marks 'menarche' or beginning of the menstrual cycle in the middle of the girls and nocturnal emissions in the middle of the boys. The changes throughout puberty are both internal and external. Internally the endocrine system produces hormones which trigger the reproductive cycle. Chief in the middle of them are Estrogen and Progesterone in the middle of females and Androgens and Testosterone in the middle of males. External

changes contain secondary sexual features such as facial hair (growth of beard and moustache) in the middle of the males and development of breasts in the middle of the females. Consequently, the body form assumes the adult figure and voice changes are accompanied.

Emotionality and Social Behaviour

Stanley Hall had termed adolescence as the stage full of 'storm and stresses'. The hormones, the growth spurt, and the reproductive maturity all these are not merely physical for they also have an emotional impact. The emotional pattern of the adolescent is described 'heightened emotionality' wherein the person is irritable, moody, and irrational or feels intensely. Though, maturity sets in as adolescence creates method for adulthood and the person learns to adjust appropriately. The peer group power increases. The adolescent begins to notice and take interest in the opposite sex. Creation friends and adjusting to new social situations in school, search for career is learnt throughout this time. Great deal of interest is shown in personal grooming, looks, and clothes. Adolescents also ponder in excess of many philosophical issues and try to discover an answer to questions such as "Who am I? What is the purpose of life?" The search for identity when it takes a meaningful turn enables the adolescent to adjust well and in contrast, in identity, crisis leads to confusion and diffidence in future.

Moral Development

Through adolescence, the mechanism of moral code should be developed. Morality necessity is rooted in internal control and not external agencies such as fear, punishment, and social consequences. While these factors deter the adolescent he/she learns to decide on his/her own.

Hazards in Adolescence

While illness rates may be low, accidents and conflicts leading to suicide

are high. Psychological hazards arise out of inability to create the transition into maturity. Social disapproval is still a major source of hazard especially with the opposite sex.

Happiness

Adolescents are happy based on their social and family adjustments. Choosing and training for a career contributes to a happy state of mind. If the career aspirations are realistic and achievable, then the adolescents have reasons to be well adjusted and happy.

Adulthood

Adulthood is the stage where growth is complete and the person assumes several responsibilities. Starting approximately 18 years, it extends till middle age which is approximately 45 years. The developmental tasks for this stage of life are as follows: Like all earlier stages adult too has sure developmental tasks, except they are referred to as 'Vital roles'. All of us inhabit a 'status', a location, socially recognized and regularized. For instance, the status of being a son, an officer or/and a captain. Just as to the status one occupies, one needs to perform sure duties or fulfill sure responsibilities, which are termed as 'roles'. A role is the dynamic side of the status. Taking the instance further, the son takes care of the parents or the captain leads the team. The roles of the adult are so significant that they are described as vital roles and each adult performs these roles. These roles contain the role of a worker, a spouse, and a parent.

Role of Worker

Having selected and trained for a career throughout adolescence, the adult takes up the significant task of getting a job and settling in it. As one settles, one experiences job satisfaction or dissatisfaction. Proportionate to the job satisfaction (also described as vocational adjustment) one will discover

adjustment in life. The vocational adjustment depends on the following factors.

- Reasons why the job was selected
- Preparation for working
- Training and qualification
- Experience and expertise, skill in performance
- Personal interest
- Willingness to learn and adjust 'the attitude'
- Money

If these factors are more or less balanced, then the adult is vocationally adjusted. Not only for the person, but also for the family, adjustment is required. For instance if he is a traveling executive absent on extensive tours, the family necessarily discover a method of adjusting to the circumstances. It is establish that one, who balances the financial demands, is often well adjusted as an adult.

Marriage Partner

Taking up the responsibility of a spouse and fulfilling this role greatly contributes to a person's life, happiness, and adjustment. Marital adjustment depends mainly on the following factors:

- Age at marriage
- Type of marriage—arranged or love marriage
- Courtship or prior knowledge in relation to the partner
- Similarities/differences in backgrounds
- Sharing of interests
- Willingness to create the marriage work and having a positive attitude

Marriages are made in heaven says the proverb. But the couple necessarily work at keeping it healthy on earth! Success in marriage necessarily is achieved in many characteristics or regions. Basically both partners need to be satisfied in marriage. Marital faithfulness and trust establishes the foundation in

marriage. Communication flanked by the partners is a key region. Further, a loving respect for each other and mutual desire for harmony flanked by husband and wife become crucial. Besides, the couple needs to adapt to each other's interests, work demands, and personality. Another region is sexual satisfaction. Handling of money, spending and saving, if not done in a mature manner can cause havoc in marriage. Adjustment in these regions can truly create marriage a source of happiness.

Parental Role

As the family grows and children are added, one necessarily realizes that it involves great responsibility. Adjustment to parenthood depends on many factors including the desire for children, number of children, time when they are born, sex of children, spacing flanked by children, skill to support them, child rearing practices used through parents, acceptance of children. Children can contribute greatly to the emotional well being of parents if brought up with loving care provided with overall acceptance. The parental role necessity is played with commitment and creativity. Adjustment to parenthood may become elusive if children are rebellious, sick, or uncaring. Those who are childless through choice, although enjoy greater freedom, forfeit the joys of child's affection and companionship.

Middle Age

Middle age is an intermediary stage flanked by adulthood and old age. Beginning approximately 45 years it ends when old age begins. It is a period of transition from adulthood to old age. It is characterized through achievements, professional and otherwise. It is a time when life is evaluated through introspection. It is described Empty nest period, as children leave home. Several observers view it as a time of stress, often termed as 'Middle age' crises. The developmental tasks of the middle aged adult are centered approximately success in career, adjusting well in marriage and finding satisfaction in children. At work the person attains great achievements and

experiences a climax. Depending on the foundations, the marriage may be shaken up or strengthened. The connection with children assumes a new dimension as they too start early adult life.

Physical Changes

With active reproductive stage behind them, men and women undergo the experience of a physical decline. Women go through menopause, the end of menstrual cycle. As a result, she cannot have children any more. With the decline in hormones leading to *menopause* in women many other characteristics appears. Weight gain approximately the abdomen, joint pains, changes in appearance with grey hairs and sagging muscles, troubles with teeth and vision, slow down the pace of life. Men too experience reduced sexual drive and motivation; hence they may question their own virility. As the youthfulness begins to fade absent refocusing the connection flanked by husband and wife become essential.

Emotional Changes

The drastic physical changes brought in through reduced hormones, lead to emotional ups and downs. Periods of moodiness, loneliness or blues affect the middle age adult. The feelings of reduced function, unattractiveness and the like cause negative feelings and stress which if left uncared for, can escalate to full blown crisis situation. Emotional stability can be achieved in meaningful work, interests, and relationships. Regularly people turn to religion and God for peace, strength, and meaning.

Social Changes

Throughout middle age social behaviors and responsibilities assume increased significance. Children and their families are a source of satisfaction. Friends and peer group members are very significant in helping one realize he/she is not alone. Happiness comes from accepting the journey of life with

its several twists and turns. Developing and experiencing career goals and achieving them, renewed family intimacy and social contributions give added value to the person.

Old Age

While it is true that a person can feel and behave very old age 45, another one at age 85 may lead an active life enjoying good health. Old age often referred to as the evening of life, begins approximately 65 years. The old person is described as senior citizen. Old age is a period of decline in physical strength and social participation. It is not welcomed unlike other stages of life. The adjustment of older people is often poor. The troubles of old age stem from disability, diseases, dependence, and death.

Physical Changes

As strength declines, the several organs, and organ systems slow down. Diabetes, heart circumstances, osteoporosis, and such diseases are common throughout old age. Disabilities in walking, seeing, hearing etc restrict the person in many methods. These disabilities create the person dependent on others.

Psychological Changes

An old person is often isolated. The disease and disabilities produce a strong feeling of inadequacy and the dependence creates the person feel worse. They are given to depression and moodiness. Death of the spouse plunges the person into despair creation him/ her feel totally at a loss. Memory fails the old person which makes further troubles. Fear of death can be a dominant emotion. Worries in relation to the whether he/she would be invalid, a burden to others is very common.

Social Changes

Older people retire often from work. Their busy life suddenly comes to a halt. Re-employment possibilities may not be bright enough. Therefore, the old person discovers too much time at hand, with too little work and reduced mobility very frustrating. Redirecting and remodeling the whole life style with meaningful behaviors become necessary. The peer group members are no longer accessible due to several reasons. The social status of a widow or widower is not a pleasant one either. Dependent on others for even small things, mobility, money and moorings, the social life of the old person shrinks drastically. As an individual he/she needs to take personal responsibility for self that is a milestone. The developmental tasks become the individual life and subsistence, rather than the others in the social circle. Happiness in old age is centered approximately children and their welfare.

REVIEW QUESTIONS

- Describe marriage and its several shapes.
- Why is family a significant social institution?
- Describe divorce. Explain the reasons for divorce.
- What are the dimensions of social stratification just as to Weber?
- What are the features of the caste system in India?
- What is a state and what are its vital elements?
- What are the functions of the Executive?
- Mention briefly how Weber differs from Marx?

CHAPTER 14

THEORIES OF PERSONALITY

STRUCTURE

- Learning objectives
- Determinants of personality
- Theories of personality
- Psychosexual development: Freudian concept
- Basic psychological concepts in human behaviour
- Relevance of psychology in social work practice
- Review questions

LEARNING OBJECTIVES

After reading this chapter, you should be able to:

- Explain the role of heredity, learning and environment in personality development;
- Describe the procedure of socialization and its role in personality development;
- Talk about the relative importance of heredity and environment in personality development;
- Describe the molding pattern of personality;
- Become aware of several concepts used in these theories for explaining the behaviour of the individuals;
- Apply the knowledge in your field work settings;
- Develop interest in acquiring more knowledge in relation to the personality of individuals;
- Understand the concept of sexuality as understood through Freud;
- List out dissimilar stages of psychosexual development;
- Describe the dynamics in each stage of development;
- Explain the concept of fixation; and understand the significance of each stage on development of human personality;

- Appreciate the psychodynamic theoretical framework in understanding human personality;
- Understand the following concepts in psychology : attitudes; values; prejudices; nature and power of attitudinal change; concept of learning; types of learning; factors promoting or impeding learning; types of memory; measurement of memory; concept of perception; social perception; stereotypes; motivation; and resistance.
- Understand the nature of the subject of psychology;
- Get to know the main regions of psychology; and
- Understand the need of psychology for social workers.

DETERMINANTS OF PERSONALITY

Role of Heredity in Personality Development

The personality pattern is founded on the individual's hereditary endowment, but it is not inherited. It is the product of learning throughout the course of prolonged social relationships with people both within and outside the home. As Anderson has pointed out, personality is organized approximately nodal points or experiences which have received specific emphasis. At the moment of conception each new human being receives a genetic inheritance which gives all the potentialities for his behaviour and development throughout his life time. This endowment comprises potentialities for an individual's bodily equipment, for the development of specific skills, abilities, and types of behaviour and for patterns of growth and change throughout a predictable life cycle.

The Mechanics of Heredity

At Fertilization, the male and female germ cells unite to form a fertilized ovum containing in relation to the 46 chromosomes, half from each parent. The chromosomes are minute, threadlike structures containing several hundreds of ultramicroscopic particles described 'genes', which are the real carriers of a person's heredity. Jointly, the chromosomes almost certainly

contain from 10 to 15 thousand genes, of them an intricate molecule consisting of thousands of atoms in special arrangements. The genes carry the blueprint for an individual's development and direct his growth from a one-celled unit to an adult. Within this inherited structure, lie the potentialities for behaviour.

Role of Heredity

The personality pattern is inwardly determined through and closely associated with the maturation of physical and mental features which constitute the individual's hereditary endowment. Although social and other environmental factors affect the form a personality pattern takes, it is not instilled or controlled from without but evolves from the potentials within the individual. The principal raw materials of personality-physique, intelligence, and temperament are the results of heredity. How a person will develop depends on the environmental powers within which a person grows.

The significance of hereditary foundations in determining the personality pattern has been stressed through several researchers. It is usually held that personality is shaped from the interaction of important figures (first the mother, later the father and siblings, later extra familial figures) with the child. The child brings to this interaction biological constitution, a set of needs and intellectual capacities which determine the method in which a person is acted upon through the important figures in her environment. In the course of interaction of hereditary and environmental factors, the individual selects from his environment what fits his needs and rejects what does not. Therefore personality pattern develops through interactions with the environment which an individual himself has initiated. One cause for stressing the role of heredity in the development of personality is to recognize the fact that personality pattern is subject to limitations. A person who inherits a low stage of intelligence, for instance, cannot, even under the mainly favorable environmental circumstances, develop a personality pattern that will lead to adequate personal and social adjustment, than a person with high stage of adjustment. Therefore heredity sets limits to a person's development.

Furthermore, recognition of the limitations imposed through heredity

underlines the fact that people are not totally free to choose and develop the type of personality pattern they want. Using intelligence again as an illustration it may be said that a person with a low-grade intelligence cannot develop the personality pattern of a leader even though he wants to do so and even though he has a strong motivation to try to develop the personality traits essential for leadership.

Role of Environment in Personality Development

No trait is so dependent on heredity that it would not require some minimal environmental circumstances for its development. This is true even of physical traits and certainly much more so of intellectual, social and emotional ones. At any given moment an individual is the product of countless interactions flanked by his genetic endowment and physical and socio-cultural environment. Through physical environment we refer to the natural world nearby the individual: Climate, terrain, food supplies, disease germs and so on. Through socio-cultural environment we mean the world of people, customs, values, and man-made objects.

Physical Environment

People of the earth live under diverse circumstances of climate, terrain, and natural possessions. Some live in thick jungles and others on barren deserts, some live on high mountains and others on flat prairie lands. Some live where it is very cold and others where it is oppressively hot, some live where it rains mainly of the time and others where there is chronic drought. In some spaces food and other possessions are plentiful, in others they are so scarce that mainly of the individual's life necessity be spent in eking out a bare subsistence. Some regions are infested with disease and other hazards to physical safety; others are relatively free to disease and danger.

Climate and Terrain

People inhabiting regions where circumstances of climate or terrain are unfavorable tend to undergo adaptive physiological changes. For instance, the circulatory system of the Eskimo tends to lie deep within a protective fatty layer which conserves his body heat.

Scarcity, Disease and Other Unfavorable Circumstances

Even today millions of people live in regions where disease is rife and food supplies are inadequate. Such circumstances take a tremendous toll in reduced physical vigor, bodily damage, and loss of life. Because adverse physical circumstances power the method a group lives, we may assume that they also exert some effect, at least indirectly, on the personality development of individual members. Though, the precise effect is hard to assess, for again we typically discover cultural factors complicating the total situation. It becomes very hard to evaluate the effect of physical environment on individual and group differences in development. Except in cases where unfavorable circumstances lead to actual bodily damage, as in malnutrition and disease, the role of the physical environment seems a less significant than that of the socio-cultural environment.

Socio-cultural Environment

In much the same sense that man receives a genetic heritage which is the end product of countless million years of evolutionary history, so he receives a socio-cultural heritage which is the end product of several thousands of years of social development. This heritage varies dramatically from one social group to another, but the several cultures of the world have enough in common to enable us to speak meaningfully of "human culture". Every group, for instance, has its language, family, and social structure, customs, values, music and art. These "institutions" are characteristically human and tend to be transmitted through similar means in every society. Sometimes the instruction is deliberate, but presently as often it is not. Following are the chief means

through which the socio-cultural environment exerts its power on individual development.

Group Membership and Instruction

Both deliberately and unconsciously, each society teaches its concepts, values, and accepted behaviours to its children. This instruction is largely accomplished through the social institutions such as home, school and temple or their equivalents. Therefore systematic instruction, jointly with the examples set through adults or other “models” tend to create for some degree of uniformity and to establish what may be described the vital personality type of the scrupulous society. The individual’s vital personality structure is affected not only through the superior social group but also through the several subgroups to which one belongs—group based upon his family membership, religion, job, social class, age, and sex. Each subgroup tends to foster sure values, beliefs and approved behaviour patterns which may in turn be subject to the restrictions imposed through society as a whole. The fact that each individual belongs to somewhat dissimilar type of subgroup tends to produce individual differences, presently as common membership in the superior cultural group creates everyone somewhat alike.

The groups with which an individual identifies, or with which he would like to be recognized, are described ‘reference groups’—for it is in reference to the norms and values of that group that he sets his goals, models his behaviour and evaluates his worth. Sometimes reference groups from which the individual is excluded have greater power on the person.

Status and Role

In every social structure there are a diversity of distinguishable positions - doctor, teacher, carpenter, parent, student, child and so forth - each of which contributes in some method to the total group functioning and is accorded a sure ‘social status’. Status brings with it both privileges and responsibilities. For instance, the medical doctor has the privilege of practicing medicine and

also is held in high regard through other members of society. In return, he is expected to follow the ethical code of profession. If he fails to do so, he may have his medical license revoked and be relegated to an inferior social standing. To clarify what is expected of a person with a given location and status, society establishes several roles for its members to play, each associated with a sure pattern of expected behaviour. Therefore the role of an army officer calls for loyalty, decisiveness, courage, and resourcefulness. Each person of the society, young or old, tends to develop the skills, behaviour and values that his role seems to demand. If he deviates too distant from what is expected him, he is likely to run into difficulties in his social relationships.

The extent to which role expectations can power personality development is well illustrated through Margaret Mead's study (1949) of the Tchambuli, a New Guinea tribe in which the sex roles are practically the reverse of ours. Women are supposed to earn the living, handle business transactions, take the initiative in courtship, and in general, act as head of the family. Men on the other hand, are expected to be coquettish, graceful, prone to gossip, good homemakers and interested in dancing and theatricals. The recognized roles for men and women in the middle of the Tchambuli obviously tend to channel personality development beside rows very dissimilar from those in our culture.

Interpersonal Relationships

Man is a social animal and much of his personality development reflects his experiences with other people. In several societies a sure pattern of interpersonal relationships may predominate in excess of others – for instance, the norm may be for competition or cooperation, hostility or friendliness. In general, though, interpersonal relationships contribute to individuality rather than similarity of development, for no two of us have exactly the same acquaintances nor do we have an identical connection with the people we do know in common. Even parents relate to each of their children in somewhat dissimilar methods. The experiences of love and hate, of friendship and distrust, of shared experience and misunderstanding that characterize our associations with other people are in each case unique.

Although we have several types of interpersonal relationships in the course of our lives, those that have the greatest power in shaping our development are those with our parents and with members of our peer groups. Separately from that several other types of interpersonal relationships – with brothers and sisters, grandparents, teachers, neighbors – may play an important part in shaping personality. Even a chance meeting with someone may change the direction of our lives.

Role of Learning in Personality Development

Learning, in its several shapes, especially conditioning, imitation and training, or learning under the guidance and direction of another, plays a prime role in the development of personality pattern. Attitude toward self, feature manners of responding to people and situations, attitudes toward the assumption of socially approved roles and methods of personal and social adjustment, including the use of defense mechanism, are learned through repetition and are reinforced through the satisfaction they bring. Slowly, the self concept develops; the learned responses become habitual, constituting the “traits” in the individual’s personality pattern.

Social pressures within and outside the home determine what traits will be incorporated into the pattern. If a boy is encouraged to be aggressive for instance, because aggressiveness is measured as an appropriate trait for males, he will learn to react to people and things in an aggressive method. If on the other hand, aggressiveness wins social disapproval or does not bring satisfaction; the person will try out other methods of adjustment until he discovers one that meets his needs. He will then repeat it until it becomes a habitual form of behaviour. Knowing that learning plays a role in the development of personality pattern, it is significant for two reasons. First it tells us that control can be exercised to ensure that the individual will develop the type of personality pattern that will lead to good personal and social adjustment.

Second, it tells us that unhealthy self-concepts and socially unacceptable

patterns of adjustment can be changed and customized. As in all learning the sooner a change or modification is attempted, the easier it will be.

Procedure of Socialization and its Role in Personality Development

The role of socialization in the development of human personality may be shown through citing the two cases of Anna and Isabelle. Anna, an illegitimate child, was caused to be kept all alone in an upstairs room. When removed from the room at the age of almost six years, Anna could not talk, walk or do anything, that showed intelligence. She was expressionless and indifferent to everything. She could not create any move on her own behalf. This shows that in the absence of socialization the purely biological possessions are too poor to contribute to the development of a complete personality. Communicative get in touch with is the core of socialization. Isabelle was establishing at the age of six and half years. Like Anna she was an illegitimate child and had been kept in separation for that cause. When establish she was apparently utterly unaware of connection of any type. Her behaviour was comparable to that of a child of six months. Later attempts were made to teach her to speak. At first she seemed hopeless but later she responded, and ultimately reached the normal stage of development through the time she was eight and a half years old.

Isabel's case shows that separation unto the age of six with failure to acquire any form of speech does not preclude the subsequent acquisition of it. But what would be the maximum age at which a person could remain isolated and still retain the capability for full cultural acquisition is hard to say. Both these cases, though, illustrate the role of socialization in personality development.

Meaning of Socialization

Human society is not an external phenomenon but exists solely in the minds of its members. The human infant comes into the world as a biological organism with animal needs. He is slowly molded into a social being and he

learns social methods of acting and feeling. Without this procedure of molding the society could not continue itself, nor could culture exist, nor could the individual become a person. This procedure of molding is described 'socialization'. It is through the procedure of socialization that an individual becomes a social person and attains personality. Socialization involves inducting the individual into the social and cultural world, of creation him a scrupulous member in society and its several groups and inducting him to accept the norms and values of that society. Socialization is a matter of learning that enables the learner to perform social roles.

Agencies of Socialization

Socialization turns a child into a useful member of society and provides him social maturity. So, it is of paramount importance to know as to who socializes with the child. There are two sources of child's socialization. The first comprises those who have power in excess of her; the second are those who are similar to the child. The first category may contain parents, teachers, elderly persons and the state. The second one comprises peer groups, friends, and fellows in the club. Briefly the main agencies of socialization are the following.

Primary Agencies

The Family

The parents or family constitute the first agency for the socialization of the child. They are not only closely related to the child but physically also they are nearer to him than others. From the parents children learn language. They are taught societal morality. They start respecting persons in power. In the family a child learns a number of civic virtues. The family so, is rightly described "the cradle of social virtues". A child gets her first lesson in cooperation, tolerance, self sacrifice, love, and affection in the family. The environment of a family powers approximately all characteristics of growth of a child.

Neighborhood

The neighborhood is the second significant agency of socialization. Good neighborhood can create a child to grow as a positive person and responsible citizen.

Peer Group or the Play Mates

The peer group and friends also constitute a significant agency of socialization. The connection flanked by the child and her playmates is one of equality. As stated above, the child acquires co-operative morality and some of the informal characteristics of culture like fashion, fads, crazes, manners of gratification and forbidden knowledge. The knowledge of these things is necessary from the social point of view.

The School

The school is also a very significant agency of socialization. In the school the child gets education which moulds the thoughts and attitudes. Proper or adequate education can create the child a good citizen, while a bad education can turn him into a criminal. Education is of great importance for the procedure of socialization. A well planned system of education can produce competent people.

Secondary Agencies of Socialization

All the above mentioned agencies are recognized as primary agencies of socialization. There are few other agencies of socialization which are recognized as secondary agencies of socialization, They contain

Religion

Religion has been a significant factor in society. In the early history of societies religion provided a bond of unity. Though in contemporary society the importance of religion has diminished, yet it continues to mould our

beliefs and methods of life. The child sees his parents going to the temple and performing religious ceremonies, and listens to religious sermons which may determine the course of life and shaped his thoughts.

The State

The state is an authoritarian agency of socialization. It creates law for the people and lays down the manners of conduct expected of them. The people have compulsorily to obey these laws. If they fail to adjust their behaviour in accordance with the law of the state, they may be punished for such failures. Therefore the state also moulds a person's behaviour and personality.

Relative Importance of Heredity and Environment

Today, there is ample proof that the form a child's personality pattern will take depends not solely on the training methods used or the type of environment in which the person grows, but also on the hereditary potentials a person brings into the world with him.

Circumstances Affecting Interaction of Heredity and Environment

An individual's potential at the time of birth affects other people and the potentials themselves are affected through the relationships the individual has with important people throughout early years of this life. The molding of the personality pattern is therefore a distant more intricate procedure than was previously whispered and several more elements are involved than would be true if the newborn infant were "merely a plastic blob of protoplasm". The development is a function of interaction of the important others with the biological constitution and others potentials. In this interaction, important people try to mould the child's personality into a culturally approved pattern. How they handle the child's vital drives determine what sort of a person the child will be.

The attitudes and behaviours of parents, siblings, peers, relatives and other

people towards the child will also affect the interaction pattern and therefore power the molding of personality. A child who has learned to be aggressive at home will instigate relationships with people outside the home which are characterized through aggressive behaviour. Through contrast, the child who comes from a home where aggression is kept to a minimum will have friendly, cooperative interactions with outsiders.

Relative Importance of Heredity and Environment

The relative importance of heredity and environment in the molding of personality pattern depends on at least three variables — the trait that is affected, the characteristic of the environment that is brought to bear on the developing trait and the scope and intensity of environmental forces. Some traits are relatively stable. They vary little, regardless of environmental powers. Others are unstable and easily influenced through environmental circumstances. Even the same trait may in some people, be primarily the result of hereditary circumstances, while in others, it is the product of environmental circumstances. One person may be retiring and reclusive because of inborn qualities, while another may become so because of disagreement with environment. Therefore, it is apparent that, in some traits, training outweighs the power of heredity, while in others, the reverse is true. In general, though, the more directly a trait is bound to structural inheritance, the less it can be customized and changed through environmental powers.

The type and intensity of environmental powers likewise affect the degree to which dissimilar traits will change. Whether the environmental powers are physiological, intellectual, or emotional will determine how much they can change dissimilar traits. Structural features are usually more stable than traits that are more functional in nature.

Value of Knowing Relative Importance of Heredity and Environment

Which plays a more significant role in personality development, heredity, or environment? The question cannot be answered in one word. For sure

characteristics of personality pattern, heredity is more significant and for others environment. Also, it is the point power of the two that is crucial rather than their separate effects.

For practical as well as theoretical reasons it would be very useful to be able to determine which power is the more powerful? One practical application of such knowledge which has been suggested through Jersild is "If children differ, through cause of their innate features, in their tendency to be sensitive, to become hurt, to be yielding or to be defiant, to acquire attitudes of shame, to tolerate much or little pain and frustration, then we might assume that they differ in their innate tendencies to grow up as neurotic or healthy - minded individuals". The relative importance of the two powers on personality can not be determined once and for all because they may reinforce one another in their effect or they may disagreement. The power of the environment depends not on the environment alone but also on the person's hereditary endowment.

Molding of Personality

The belief that personality pattern is molded early in life is not new. In the early part of 20th century, Freud accentuated the importance of the early years of life in determining the form the personality pattern would take throughout adult life. His theory was based on proof that several of his patients who suffered from personality disturbances had unhappy childhood experiences. These unhappy experiences, Freud postulated, came from the frustration of some of their natural impulses. Bart Meier has pointed out that unfavorable early experiences have a profound effect on personality because the personality pattern is less fully organized than it will be later. It may be noted that the damage from early experiences need not be permanent.

Why Molding Begins Early

Molding of personality pattern begins early in postnatal life because the capability to learn develops early and is ready to function before the baby

reaches her first birthday. What happens in the early years of life, what type of people the rising child is associated with, what they expect of him and how they try to enforce their expectations – all power the developing personality and determine what sort of a person she will grow up to be.

How the Personality Pattern is Molded

The cultural group sets the pattern for the approved vital personality and expects every member of the group to conform to it. Personality is shaped and changed through the interactions with the culture in which the individual lives. In the cultures where values are relatively static, the approved vital personality pattern likewise remains relatively static. Where values change regularly and radically, there will also be changes in the approved vital personality pattern. This, of course, does not mean changes in the total pattern but rather in sure characteristics of it.

Sources of Molding

In the molding of the personality, the attitudes, feelings and behaviour patterns of the young are shaped first in the home and later reinforced or changed in the school, the peer group, and the community at large. The 'family', as the child's first social environment and as the social group with which she has the mainly frequent and closest contacts, is the mainly significant source of personality molding. Some other significant sources are the home, school, teachers, peer group, media, religion, job, etc.

Molding Techniques

Two methods of learning are dominant in molding the personality pattern to conform the culturally approved standards: first, learning through guidance and control of the behaviour through another, and second, learning through imitation of the beliefs, attitudes, and behaviour patterns of another. The first is outer directed method of learning and is commonly referred to as 'child-

training'. The second is self-initiated or inner-directed and is recognized as 'identification'. It is impossible to say which plays the more significant role in the molding of personality pattern – child training or identification. The relative effectiveness of the two learning methods varies from one person to another and from one age to another.

THEORIES OF PERSONALITY

Erik Erikson: A Psychosocial Theory of Personality

In order to understand how Erik Erikson has worked to elaborate and extend the structure of psychoanalysis and how he has reformulated its principles for understanding the contemporary world, one has to first understand the concept of psychoanalysis as given through Sigmund Freud. It is because Erikson himself persistently maintained that his contributions to the understanding of human development are nothing more than a systematic extension of Freud's conception of psychosexual development. Erikson actually has attempted to bridge the gap flanked by Freudian theory of psychosexual development and present day knowledge in relation to the role of social factors in personality development. Though he is committed to the biological and sexual foundations of personality like Freud, yet he expanded or socialized Freud's schedule of development through introducing eight stages of development. He emphasizes the importance of interaction flanked by biological and social factors in the development of personality. The stages are shown in Fig.-1.

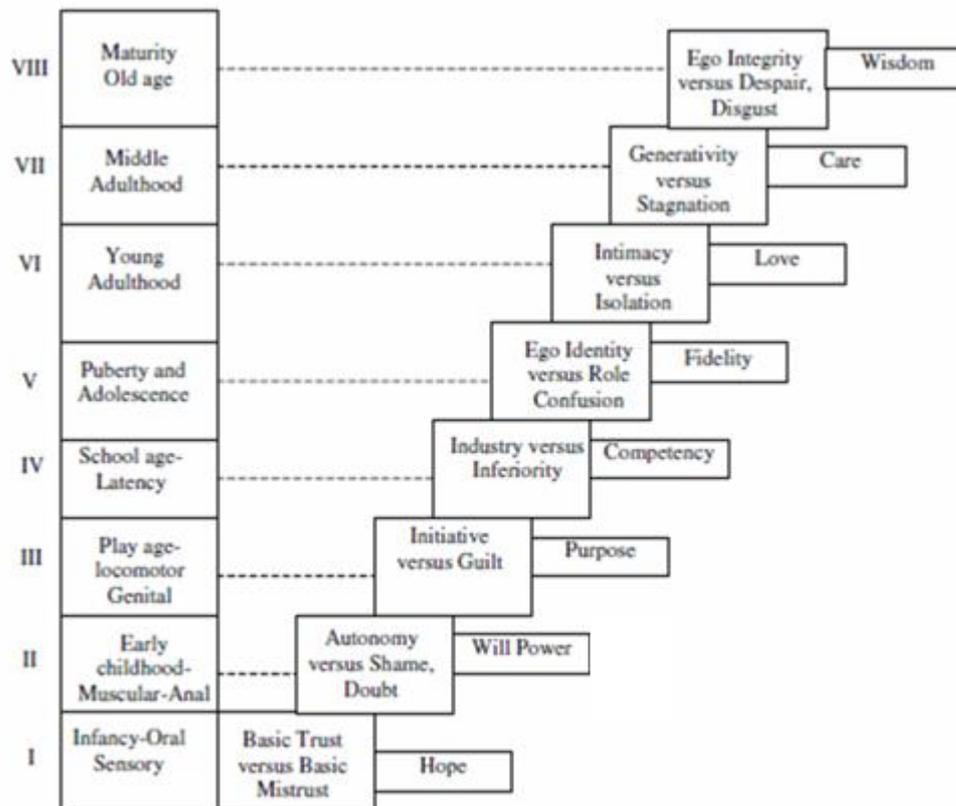


Fig. : Erikson's chart of the eight stages of psychosocial development.

Let us now learn in relation to the Erikson's theoretical formulations through considering the several stages in human life.

Infancy: Vital Trust Versus Mistrust-Hope

The first psychosocial stage in the Eriksonian scheme corresponds to Freud's Oral stage and it extends through almost the first year of life. The earliest vital trust is recognized throughout this stage and it is demonstrated through the infant in the capability to sleep peacefully, to take nourishment comfortably and to excrete relax fully. Each day as his wakeful hours augment, the infant becomes more familiar with sensual experiences. Situations of comfort and people responsible for these comforts become familiar and identifiable to him. Through the stability, consistency, and sameness of these experiences with others, the infant learns to rely on them and to trust them. Simultaneously, if the parents display a divergent pattern of

these experiences, may be in the methods of caring for the infant or in their role as the parents or demonstrate a conflicting value system, it makes an atmosphere of ambiguity for the infant, resulting in feelings of mistrust.

Hope is the first psychosocial strength or virtue, which is gained through the infant from successful resolution of the Trust-verses-Mistrust disagreement, throughout this stage.

Early Childhood: Autonomy Versus Shame and Doubt

This period coincides with Freud's Anal stage and roughly spans the second and third years of life. Throughout this stage, the child learns what is expected of her, what the child's obligations and privileges are and what limitations are placed upon her. The child's striving for new and action-oriented experiences spaces a demand for self-control as well as a demand for the acceptance of control from others. A sense of self-control gives the child with a lasting feeling of autonomy, good will, and pride; though, a sense of loss of self control can cause a lasting feeling of shame and doubt in him. The virtue of *will* emerges throughout this stage. Will is the ever-rising psychosocial strength to create free choices, to decide and to exercise self-restraint. The child learns from itself and from others what is expected and what is not. Will is responsible for the child's gradual acceptance of lawfulness and necessity.

Play Age: Initiative Versus Guilt

This period corresponds to Freud's Phallic stage extending roughly from age four to entry into formal school. This is when the child's social world challenges her to be active, to master new skills, and to win approval through being productive. This is the age when child's facility for language and motor skills create possible associations with the peers and older children and therefore allow participation in a diversity of social games. Throughout this stage a child begins to feel that he or she is counted as a person and that life has a purpose for him. It is an age of initiative, an age of expanding mastery

and responsibility. Autonomy combines with initiative to provide the child an excellence of pursuing, scheduling, and determination of achieving tasks and goals. Though, a feeling of guilt may haunt him if his goals and tasks are not accomplished.

Purpose is the virtue or the main psychosocial strength that emerges throughout this stage. The child's major action throughout this stage is playing. The virtue of purpose results from play, explorations, attempts, failures, and experimentation with toys. The child learns what the purpose of things and begins to understand, the connection flanked by the inner and outer world. Therefore an imaginative and uninhibited play is vital for the child's development.

School Age: Industry Versus Inferiority

This period corresponds to the Latency Period in Freudian theory and extends from in relation to the 6 to 11 years of age. Here for the first time the child is expected to learn the rudimentary skills of culture like reading, writing, cooperating with others etc. via formal education. This period is associated with the child's increased power of reasoning and self discipline, as well as the skill to relate to peers just as to prescribed rules. Throughout this period, the child develops a sense of industry when it begins to understand the technology of his culture through attending school. That is to say that his work comprises several and varied shapes such as attending school, doing chores at home, assuming responsibility, studying music, learning manual skills as well as participating in skillful games and sports. The hazard of this stage is that the child may develop a sense of inferiority or incompetence if she is unable to master the tasks that are undertaken or that are set for it through her teachers and parents. The virtue of *competence* emerges throughout this stage as one applies oneself to work and to completing tasks.

Adolescence: Identity Versus Role Confusion

This period is regarded as highly important in the individual's

psychosocial development. Now he is not a child and not yet an adult. This period extends roughly from 12 or 13 years to in relation to the 20 years of age. Throughout this age, the adolescent is confronted with several social demands and role changes that are essential for meeting the challenges of adulthood. It is the time for creation vocational plans. He becomes aware of his inherent features such as his likes and dislikes, anticipated goals of future and the strength and purpose to control one's own destiny. It is throughout this period that one defines what one is at present and what one wants to be in future. Because of the transition from childhood to adulthood, the adolescent throughout this stage of identity formation is likely to suffer more deeply than ever before or ever again from a confusion of roles or identity confusion. This state can cause one to feel isolated, empty, anxious, or indecisive. The adolescents may feel that society is pushing them to create decisions; therefore they may become even more resistant. The adolescent's behaviour is inconsistent and unpredictable throughout this chaotic state. Throughout this period one may also develop a negative identity, a sense of possessing a set of potentially bad or unworthy features.

Throughout this stage the virtue of *fidelity* develops. Although now sexually mature and in several methods responsible, he or she is not yet adequately prepared to become a parent. On one hand, one is expected to assimilate oneself into an adult pattern of life while on the other hand; one is denied the sexual freedom of an adult. The behaviour shuttles back and forth. Throughout this hard period, the youth seeks inner knowledge and understanding of him or her and attempts to formulate a set of values. The scrupulous set of values that emerges is what Erikson described fidelity. Fidelity is the foundation upon which a continuous sense of identity is shaped.

Young Adulthood: Intimacy Versus Separation

This stage marks the formal beginning of adult life. This is usually the period when a person becomes involved in courtship, marriage, and early family life. It extends from late adolescence until adulthood i.e. from 20 years to roughly 24 years. Now the person is ready for social as well as sexual

intimacy with another person. Now he orients himself or herself toward, “settling down” in life. This is the time when one requires someone to love and to have sexual dealings and with whom one can share a trusting connection. The hazard of this stage is separation, which is the avoidance of relationships because one is unwilling to commit to intimacy. The virtue of *love* comes into being throughout this stage. In addition to the romantic and erotic qualities, Erikson regards love as the skill to commit oneself to others, showing an attitude of care, respect, and responsibility.

Middle Adulthood: Generativist Versus Stagnation

This period corresponds to the middle years of life i.e. from 25 years to 65 years of age. Generativist occurs when a person begins to illustrate concern not only for the welfare of the upcoming generation but also for the nature of the society in which that generation will live and work. Main concerns are the generating of progeny, products, thoughts, and so forth. The virtue of *care* develops throughout this stage which is expressed in one’s concern for others.

Maturity: Integrity Versus Despair

This stage can best be described as a state which is reached through one after having taken care of things and people, products and thoughts, and having adapted to the experiences of successes and failures of life. There is a definite shift in a person’s attention from future to past life. This is a time often beset with numerous demands such as adjustment to deteriorating physical strength and health, to retirement and reduced income, to the death of spouse and close friends, and the need to establish new affiliations with one’s age group. This stage is marked through the summation, integration, and evaluation of all the preceding stages of human development. The essential counterpart of integrity is despair in excess of a series of unfulfilled opportunities and missed directions of individual’s life cycle. He or she may realize that it is distant too late to start all in excess of again. He or she has a hidden fear of death, a feeling of irrevocable failure and an incessant

preoccupation with what might have been.

Wisdom is the virtue that develops out of the encounter of integrity and despair. Erikson believes that only throughout old age does true maturity and a practical sense of “the wisdom of the ages” come into being.

Carl Rogers: A Phenomenological Theory of Personality

Carl Rogers’ self-theory of personality is primarily based on his approach recognized as *client-centered therapy*. He stresses the importance of individual who determines his own fate. There are two vital concepts that are regarded as the basis upon which his whole theory rests. These are:

- The organism and
- The self.

The organism is the centre of all experiences that keeps taking place within the individual at a scrupulous moment. These experiences contain everything potentially accessible to one’s awareness that is going on within the organism at that moment. The totality of these experiences constitutes the *phenomenal field*. The phenomenal field is not identical with the field of consciousness. At a given moment, it is made up of conscious or symbolized and unconscious or unsymbolized experiences. The phenomenal field is individual’s frame of reference that can only be recognized to the person only. Just as to Rogers behaviour of a person depends upon the phenomenal field (which is the subjective reality) and not upon the external circumstances. An individual’s perceptions and experiences constitute not only his or her own reality but also form the basis of his or her actions. One responds to events in accordance with how one perceives and interprets them.

For instance, a thirsty person lost in the desert will run as eagerly to a pool of water that is a mirage as to a real pool. Similarly two persons observing an identical set of events may later recall two very dissimilar outcomes, which is often the case with eye witness accounts of the unidentified flying objects and traffic accidents etc. Therefore a person tends to check his or her symbolized

experiences against that of the world outside in his own method. This testing of reality gives one with dependable knowledge of the world so that one is able to behave realistically. Though, some experiences may remain untested or are inadequately tested, which may cause one to behave unrealistically. Apparently the person, so, necessarily have some conception of an external reality, otherwise he or she could not perform the act of testing an inner picture of reality against an outer one.

Let us explain this a little further with the help of another instance. Suppose a person wishes to put salt in his food and in front of him are two identical jars, one that contains salt and the other containing pepper. The person believes that the jar with superior holes in its lid contains salt but not being quite sure of it, he keeps the contents in the jar on his hand. If the particles are white rather than black, he becomes sure that it is salt. A careful person may, even after that, put a little on his tongue, believing that it may not be white pepper, instead of salt. Therefore, the point to be noted here is that one is testing his or her thoughts against a diversity of sensory data. The test consists of checking less sure information against more direct knowledge. In this case the final test is taste that defines it to be salt. Out of the procedure of perceiving experiences, attaching meanings to them and testing them with the outside reality, there emerges a portion of the phenomenal field which slowly becomes differentiated and is described *self*. The self can best be thought of as the concept of me, me, and me. In addition to this concept of self (also described real self) there is an *ideal self* which represents what one thinks one ought to be and would like to be. The ideal self represents the self-concept that the individual would like to possess. It is quite close to the notion of superego in Freudian theory.

The significance of these concepts of organism and self becomes clearer in Rogers' discussion of congruence and incongruence flanked by the self as perceived and the actual experiences of the organism. When the symbolized or conscious experiences that constitute the self faithfully mirror the experiences of the organism, the person is said to be adjusted, mature, and fully functioning. While on the other hand, if there is no congruence with the experiences of self and organism, the individual feels threatened and anxious.

Such a person behaves defensively and is rigid. Therefore we see that Roger's theory puts emphasis on the stability of growth. The person continuously strives to develop a self. He incorporates only those experiences into his frame of reference which he thinks are appropriate for him and rejects those which are not appropriate. So personality development, in Rogation scheme there is a reciprocal connection flanked by the methods a person views his experiences and his actual social and inter-personal experiences.

Abraham Maslow: A Humanistic Theory of Personality

Maslow was a humanist who whispered that man can work out a better world for mankind as well as for himself. His approach to understand human personality is dissimilar from behaviorism as given through B.F. Skinner and psychoanalysis. He depicted human being as a "wanting animal" who rarely reaches a state of complete satisfaction. It is feature of human life that people approximately always desire something. If one desire is satisfied, another surfaces and so on. Maslow uniformly argued that lower order needs necessity at least be satisfied before an individual can become aware of the higher order needs. He proposed that in general, human desires/needs are innate and they are arranged in a hierarchy. He developed his own system of needs and categorized them into two categories.

- Deficit Needs and
- Growth Needs

The deficit needs contain sex, sleep, protection from extreme temperature and sensory stimulation. These needs are mainly vital, powerful, and obvious of all human beings for their physical survival. In the second category come the needs for safety, needs of belongingness and love, the esteem needs, and the need for self-actualization. Now let's look at each of Maslow's need categories in a little detail, in accordance of their order i.e. from lower to higher.

Physiological Needs

As pointed out earlier these are directly concerned with the biological maintenance of the organism and necessity is gratified at some minimal stage. An individual who fails to satisfy this set of vital needs won't be able to move upwards to satisfy the higher stage needs. For instance, a chronically hungry person will never strive to compose music or join politics or construct theories to build a new world order. Without a doubt, the physiological needs are crucial to the understanding of human behaviour. Several autobiographies and experiments chronicled in the history illustrate the devastating effects on behaviour produced through lack of food or water. For instance, in the Nazi concentration camps of World War II, it was common for prisoners subjected to prolonged deprivation and torture, to relinquish their moral standards and steal food from each other.

Safety Needs

When the physiological needs are successfully fulfilled then safety needs become the dominant force in the personality of the individual. Safety needs are several and are mainly concerned with maintaining order and security. The primary motivating force here is to ensure a reasonable degree of certainty, order, structure, and predictability in one's environment. Maslow suggested that these needs are mainly readily observed in infants and young children because of their relative helplessness and dependence on adults. For instance, children, respond fearfully if they are suddenly dropped or startled through loud noise or flashing lights. Eventually education and experience neutralize such dangers. Nonetheless, the safety needs also exert active power beyond the stage of childhood. The preference for a job with security and financial protection, having a bank explanation, purchasing a structure/home and investment in insurance or medical facilities or unemployment or old age may be regarded as motivated through creation the future safe.

Belongingness and Love Needs

These needs institute the third ladder in the Maslow's scheme of human needs and emerge only when the first ladder and second ladder needs are satisfied. These needs emphasize the vital psychological nature of human beings to identify with group life. These are the needs of creation intimate relationships with other members of society, being an accepted member of an organization and to have a family. In the absence of group membership, a person will have a feeling of loneliness, social ostracism, friendlessness, and rejection. Maslow rejected the Freudian notion that love and affection are derived from sexual instincts. He was of the view that love is not synonymous to sex but a mature love involves healthy loving connection flanked by two persons. Being loved and accepted is instrumental to healthy feelings of worth. Not being loved generates futility, emptiness, and hostility.

Self-Esteem Needs

When one's needs for being loved and loving others have been reasonably satisfied, the need for self-esteem emerges. These needs are divided into two groups:

- Self-respect, self-regard and self-evaluation
- Esteem and respect from others.

The first group comprises such things as desire for competence, confidence, personal strength, adequacy, attainment, independence, and freedom. An individual needs to know that he or she is worth while – capable of mastering tasks and challenges in life. The second group comprises prestige, recognition, acceptance, attention, status, fame, reputation, and appreciation. In this case, people need to be appreciated for what they can do, i.e. they necessity experience feelings of worth because their competence is recognized and valued through important others.

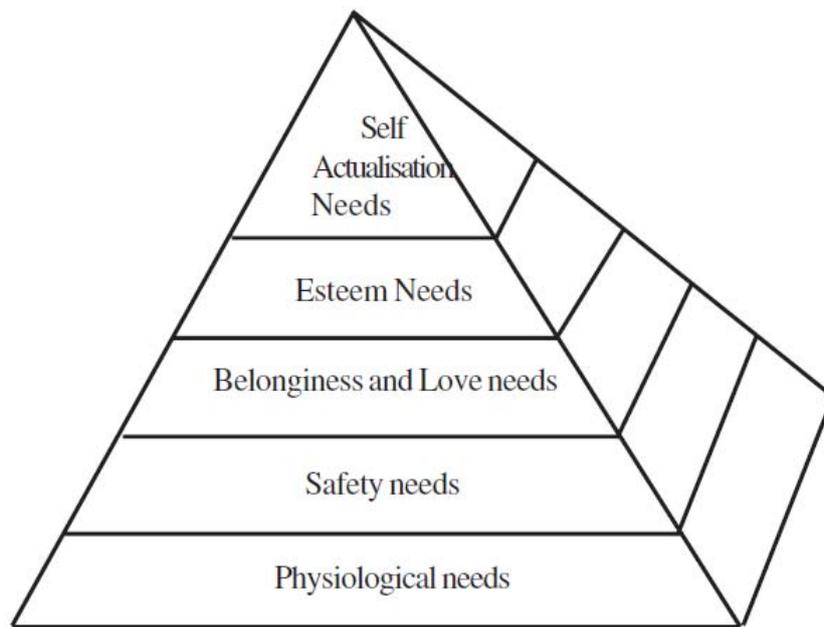


Fig. : Maslow's Need-Hierarchy

Self-Actualization Needs

Finally, if all the foregoing needs are sufficiently satisfied, the need for self-actualization comes to the fore. Maslow characterized self-actualization as the desire to become everything that one is capable of becoming. One wants to attain perfection. It is to reach the peak of one's potential. Self actualization is only possible if the vital needs at lower stages are met to the degree that they neither distract nor consume all the accessible energy. The person should not be worried in relation to her survival needs. He or she should feel satisfied with his/ her social dealings in family, society, and job.

Therefore we need to keep in mind that Maslow's needs happen in an order. One seeks self-esteem only after one's love and belongingness needs are satisfied. And one seeks love only when he or she feels secure and safe. On the opposite side of it, one quickly goes back to a lower stage from the upper stage, if the needs of lower stage are suddenly jeopardized. For instance, let us consider a lady who, thinking her love needs are in good order, busies herself with becoming a business tycoon. Suddenly and unexpectedly, her husband leaves her. In such a situation, what she does is that she casts aside all characteristics of self-esteem (in this case business) and becomes consumed in

an effort to regain her husband i.e. to satisfy her love needs. Once this connection is restored or an appropriate alternative developed, she is free to concern herself with the business world.

B.F. Skinner: A Behaviorist-Learning Theoretical Approach to Personality

Before turning to Skinner's theory, it may be useful to contrast its general qualities with those of the theories measured earlier. Each of the theory sheltered earlier has placed measured emphasis on structural concepts. Sigmund Freud used structural concepts such as id, ego, and super ego; Erikson used concepts like the developmental milestones; Roger used concepts such as self and ideal self and Maslow's emphasis is on the vital needs of human beings for explaining their behaviour. Skinner's approach famously described behavioral approach to personality spaces considerable emphasis on the concepts of procedure and situational specificity. In summary, because the theory is based on assumptions that are dissimilar from other theories, the formal properties of this theory are dissimilar from those already studied.

The basis of Skinner's operant conditioning procedure is that behaviour is controlled through the manipulations of rewards and punishments in the environment. The key structural unit for the behavioral approach is the *response*. The nature of a response may range from a simple reflex like salivation to food to an intricate piece of behaviour like solution to an arithmetic sum. In Skinnerian scheme, the response represents an external, observable piece of behaviour that can be related to environmental events. There is a distinction flanked by responses elicited through recognized stimuli and the response that can not be associated with any stimuli. The responses in the later category are emitted through the organism and they are in the biological nature. For instance, the dog walks runs; the bird flies; the monkey somersaults and swings from tree to tree; the human baby smiles, cries and babbles. Such responses are described *operands*. Skinner was of the view that

stimuli in the environment do not force the organism to behave or incite into action but the initial cause of behaviorism lies in the organism itself. The operands are emitted through the organism himself and there are no environmental stimuli for the operant behaviour; it simply occurs.

The essence of operant conditioning relies on the fact that, all other things being equal, reinforced behaviour tends to be repeated. The concept of reinforcement occupies a key role in Skinner's theory. Just as to Skinner *reinforce* is an event (incentive) that follows a response and increases the probability of its occurrence. If a dog is picking up a ball, which is a piece of operant behaviour, and the response is followed through reinforce such as a pat or any other reward, the probability of dog's picking the ball is increased. Therefore reinforce strengthens the behaviour it follows. Just as to Skinner, while some stimuli appear to be reinforcing the behaviour of all animals sure stimuli serve as reinforcers for some animals only. It is significant to note here that reinforce is defined through its effect on behaviour i.e. an augment in the probability of a response and is not defined presently theoretically. Quite often, it is hard to know precisely what will serve as reinforce for behaviour, as it may vary from individual to individual or from organism to organism.

So the focus of this approach is on the qualities of responses and their connection to the rates and the time-intervals at which they are reinforced. The time and rate relationships of reinforcers is also referred to as *schedules of reinforcement*. To study this time rate relationships, Skinner developed a simple tools, commonly recognized as Skinner's box. In this box, few stimuli and behaviours/responses (like a rat's pressing a bar or a pigeon pecking a disc) are observed in an objective method. It is here that one can best observe the elementary laws of behaviour. Just as to Skinner, behaviour can be best understood when it is controlled. Behaviour can be controlled through the choice of responses that are reinforced and the rate at which they are reinforced. The schedules of reinforcement can be used on a scrupulous *time interval* or a scrupulous *response interval*. In a time interval schedule, the reinforcement appears after a sure period; say one minute, regardless of the number of responses made through the organism. That is to say that after every one minute, the rat, or the pigeon in the Box gets food. In response

interval schedule, also referred to as response ratio schedule, reinforcement appears after a sure number of responses having been made. That is, when the rat after pressing the bar ten times in the box gets food.

Therefore reinforcements need not be given after every response, but can instead be given only on sure occasions. The reinforcements can be given on a regular or a fixed basis – always at a sure number of responses, or they can be given on a variable basis – sometimes after a minute and sometimes after two minutes, or sometimes after a few responses and sometimes after several responses. Like this, the intricate behaviour is shaped through a procedure of successive approximations. That is, intricate behaviours are developed through reinforcing pieces of behaviour that resemble the final form of behaviour one wants to practice. Let us explain it with the help of an instance.

Suppose we wish to form behaviour of an untrained pigeon in the Skinner Box to create him learn to peck at a scrupulous disc. We may do the shaping of the behaviour of the bird through a procedure of successive approximations. That is, instead of waiting until the pigeon creates a full and correct pecking response, we would first reinforce some bit of the pigeon's behaviour that resembles the final form of pecking at the disc. So, we would provide the pigeon reinforcement when he merely turns slightly in the direction of the disc. Once a definite tendency to turn toward the disc establishes, we would hold further reinforcement until the pigeon creates a definite movement toward the disc. It is done through reinforcing those responses that create the pigeon come closer and closer to the disc and then those responses that bring his beak close to the disc. Like this, we would finally be able to induce the pigeon to peck the disc.

In a similar method, intricate behaviours in humans may be developed through the procedure of successive approximation. While mainly of the emphasis in such type of learning is on the use of positive reinforcement such as food, money or praise, Skinner also emphasizes the importance of negative enforcers. A *positive* reinforce serves to strengthen or maintain the response whereas *negative reinforces* are those unpleasant stimuli which the learner will readily terminate if given the opportunity to do so. For instance, criticism, disapproval and condemnation through the peer group are viewed as negative

reinforces. A negative reinforce sometimes is confused with a *punisher* but the two are dissimilar. While a negative reinforce precedes the response and forces its occurrence to terminate the unpleasant condition, the punishment follows the response and decreases the likelihood of the recurrence of the response. For instance, if disapproval or condemnation follows immediately after the behaviour, punishment has taken place whereas if disapproval or scolding is directed at an individual in an effort to force behaviour to happen, and the resultant behaviour terminates this condition of scolding and disapproval, then negative reinforcement is said to have been used.

Therefore we see that, as the Skinner's theory is mainly concerned with behavioral change, learning, and modification, it is mainly relevant to application in the region of personality development.

PSYCHOSEXUAL DEVELOPMENT: FREUDIAN CONCEPT

Concept of Sexuality

Just as to Freud, sex is the mainly significant life instinct in an individual. Just as to him sex instinct is centered approximately a number of bodily needs that provide rise to erotic wishes. Each of these wishes has its source in a dissimilar bodily region referred to as erogenous zones. An erogenous zone is a part of the skin or mucous membrane that is very sensitive to irritation and which when manipulated in a sure method removes the irritation and produces pleasurable feelings and experiences. The lips and mouth, anal region, and the sex organs are examples of erogenous zones. Therefore, sucking produces oral pleasure, elimination anal pleasure, and rubbing genital pleasure. In brief, Freud regarded the sexual instinct as a psycho physiological procedure, which has both mental and physical manifestations. He used the term libido to refer to the force through which the sexual instinct is represented in the mind.

In essence Freud used the term sexuality to refer to the erotic life of the individual. Just as to him, sexuality is not a matter for adults alone but also infantile. It is all-pervasive and covers all those behaviors and sensations that are pleasurable and afford sensual gratification. Freud noted that infants were

capable of erotic action from birth onward. The earliest manifestations of infantile sexuality arise in relation to bodily functions such as feeding and elimination of body wastes. Of all the concepts of Freud, the concepts he advanced with regard to the erotic life of infants and young children aroused severe criticism from dissimilar corners.

Psychosexual Developmental Stages

Personality development takes place through constant activation of the life instinct. Sex being the mainly significant life instinct in an individual, engagement in dissimilar erotic behaviors is a necessity to activate the life instinct. Sex is a biological instinct, which needs to be gratified. When present it makes tension and when met with, it leads to satisfaction. The earliest manifestations of sexuality arise in relation to bodily functions, which are basically nonsexual, such as feeding and elimination of body wastes. Each individual passes through a series of stages throughout the first five years of life, following which for a period of five or six years the dynamics become more or less stabilized. With the advent of adolescence, the dynamics erupt again and then slowly settle down as adolescent moves into the stage of adulthood. For Freud, the first five years of life are decisive for the formation of personality.

Each stage of psychosexual development is defined in conditions of the mode of reaction of a scrupulous zone of the body. Throughout the first 18 months of life of a new born baby, the mouth works as the principal region of dynamic action. Hence this stage is described *oral stage*. The oral stage is followed through deriving pleasure approximately the eliminative functions, it is so, described the *anal stage*. This lasts for another 18 months and is succeeded through the *phallic stage* in which the sex organs become the leading erogenous zones. Throughout these stages, the mucous membrane of the mouth, anus and external genitalia become the focus of child's erotic life depending on the stage of development. At the close of the fifth year, the child goes into *latency period*, where the sexual urges are held in a state of

repression. With the onset of adolescence the pre-genital impulses are reactivated and the person passes into the *genital stage* of development.

Oral Stage

This stage lasts up to eighteen months from the birth of a child. The principal source of pleasure derived through the child throughout this stage is that of sucking. Later when the teeth erupt the mouth is used through the child for biting and chewing. Since the child is primarily concerned in relation to the seeking pleasure, she needs immediate gratification of the needs. The need of the infant in seeking pleasure is adequately met with through sucking the breast of the mother as the erotic drive is localized in the mouth. Since gratification of needs at this stage depends on mother, she becomes the first love substance for the child. Feeding at the mother's breast is the mainly significant action, both physiologically and psychologically for the young child. For this cause, psychoanalysis refers to the period from birth to in relation to the eight months as the oral sucking period. With the development of teeth, the child enters a new stage of her development described oral biting stage. Throughout the oral biting stage, the mode of deriving pleasure becomes customized. Its sources are biting as well as sucking and swallowing. It is held that the two manners of oral action i.e. sucking and swallowing and biting/chewing are the prototypes for several later personality traits that develop.

Anal Stage

This stage starts when the child is approximately one and a half years old and ends when she is three years of age. Throughout the initial part of anal stage there is pleasurable sensation of excretion and later there is erotic stimulation of the anal mucosa through retention of feces. This stage is divided into two sub stages i.e. the anal expulsive period and the anal retention period. The anal expulsive stage overlaps with the closing stages of oral period. Here the mode of deriving pleasure for the child is the expulsion of feces. The

expulsion of the feces removes discomfort and produces a feeling of relief. When toilet training is initiated, the child has her first experience with the external regulation of an instinctual impulse. The child has to learn to postpone the pleasure that comes from relieving anal tensions. Throughout the anal retention period, the child is expected to accede to the demands of toilet training. The child has to learn to derive pleasure from retention than expulsion. Depending upon the scrupulous method of toilet training used through the mother and her feelings concerning defecation, the consequences of toilet training have distant reaching effects upon the formation of specific personality traits and values.

Phallic Stage

This stage begins when the child becomes three years old and continues until the child is five years. Throughout this stage rudiments of sex can be seen in the child. Child plays with its genitals and relieves tension and derives pleasure. Erotic action is initially connected both psychologically and physically with the behaviors and sensations associated with urination. Urination is a significant action as it helps the child to consolidate its gender identity. A boy understands that he is a boy; similarly a girl understands that she is a girl initially from the procedure of urination.

Throughout the phallic stage development sexual feelings associated with the functioning of genital organs come into focus. The pleasures of playing with the genitals and the fantasy life of the child set the stage for the appearance of Oedipus and Electra complexes in boys and girls, respectively. The Oedipus intricate is named after the Greek king of Thebes who killed his father and married his mother. Oedipus intricate consists of a sexual attachment for the parent of the opposite sex and a hostile feeling for the parent of the same sex. The boy wants to possess his mother and remove his father. Just as to Electra intricate girl wants to possess her father and displace the mother. These feelings express themselves in the child's fantasies throughout the act of masturbation. The emergence of the Oedipus and Electra complexes are measured to be is the chief events of the phallic stage.

In Oedipus intricate a boy has incestuous craving for the mother and a rising resentment toward the father. He imagines that his father is going to harm him. Threats from a resentful and punitive father may confirm this fear. His fears concerning what the father may do to he is centered on his genital organs as it is the source of his attachment to the mother. He fears that the father will remove it. This fear of castration helps a child to resolve his Oedipus intricate, as he does not want to lose his genitals. Castration anxiety induces a repression of the sexual desire for the mother and hostility toward the father. It also helps to bring in relation to the identification with his father. Through identifying with his father the male child converts his erotic feelings for the mother into harmless affection for the mother. Oedipus intricate seems to represent the climax of the development of infantile sexuality. In Electra intricate, a girl child exchanges her love substance, the mother, for a new substance, the father. This takes place in a girl when she discovers that she is less equipped than a boy, as she does not possess a protruding sex organ, the penis. She holds her mother responsible for this and starts hating her for having brought her into the world less equipped than a boy.

She transfers her love to the father because he has the valued organ, which she aspires to share with him. Though her love for the father is mixed with a feeling of envy because he possesses what she lacks. Penis envy is the counterpart of castration anxiety in boys. A girl resolves her incestuous attachment for her father through recognizing the realistic barriers that prevent her from gratifying her sexual desire for the father. Just as to Freud, the differences in resolution of Oedipus and Electra complexes are the basis for several psychological differences flanked by the sexes.

Latency Stage

Just as to Freud, at the close of fifth year infantile sexuality is slowly repressed both because of the fear of the social consequences and because of the realization that the love substance is unattainable. Throughout the period of in relation to the 5 or 6 years the child is not consciously concerned with sexual matters. As the literal meaning of the word 'latency' suggests, sexual

urges are hidden throughout this stage. Child's active interest turns increasingly outward. Throughout this period, the sexual urges are diverted into recreational, academic, and social pursuits. The child learns to behave in society and acquires her ideals. Eroticism is overtly manifested in the form of attachment to parents and friends. Interest in the opposite sex is at the lowest ebb. The child spends all her energy to excel and prove herself. Child's energy is diverted towards developing a *sense of competence*. Throughout this stage of development a child's sexual urges are subordinated to the intellectual pursuits. Psychoanalysis has very little to say in relation to the personality development following the phallic stage. It, though, does analyzes the genital stage of development.

Genital Stage

This stage begins with the onset of adolescence. Throughout genital stage sexual feelings reappear with new intensity and in more mature form. As a result self-love of the child gets canalized into genuine heterosexual relationships. Sexual attraction, socialization, group behaviors, vocational scheduling, and preparations for marrying and raising a family begin to manifest. Through the end of adolescence these concerns become fairly well recognized. The person becomes transformed from a pleasure seeking, self-loving infant into a reality oriented, socialized adult. The principal biological function of the genital stage is that of reproduction.

Fixation

Fixation can be defined as the persistent attachment of the sexual instinct to a scrupulous stage of pre-genital development. It can happen in any of the psychosexual developmental stages except the last one. In the course of development, it is expected that the child creates natural transition from one stage to the after that at the end of a scrupulous stage. Child's skill to forgo her attachment for the love substance throughout a scrupulous developmental stage for another promised but not guaranteed love substance is a necessary

condition for development of a healthy personality. Freud concluded that fixation adversely affects personality development. It may be noted that the behavioral manifestations of fixation vary just as to the stage of psychosexual development in which fixation takes place. For instance, a child's inability to forgo mother as a love substance throughout the oral stage leads to development of such behavioral manifestations like thumb sucking, alcoholism, smoking etc. These behavioral patterns help the individual to continue the erotic attachment with the love substance of oral stage whereby he continues to derive pleasure from stimulation of the erogenous zone of lips and mouth. Similarly fixation can happen throughout anal, phallic and latency stages as well.

Significance of Psychosexual Stages for the Development of Personality

Several of our personality traits and behaviour patterns are rooted in the stages of psychosexual development. Psychoanalysis considers adult behaviour as the product of the infantile psychosexual stages. Just as to Freud, individuals subsume sex energy into their behaviour through the psychological procedures of displacement, sublimation, and reaction formation. For instance the sexual fantasies of an adult are looked on as a continuation of phallic genitality. Similarly over cleanliness or overemphasis on order and punctuality is measured as reaction formation against the anal stage of infantile psychosexuality. The procedure of psychosexual genesis is one of dialectical growth. It can lead to development of normal or abnormal behaviour depending upon the experiences of the individual throughout dissimilar psychosexual developmental stages.

Personality Traits Developed Throughout Oral Stage

Oral stage behaviors of sucking and swallowing are the prototypes for several character traits that develop throughout subsequent years in one's life. Pleasure derived from oral incorporation may be displaced to other manners of incorporation such as the pleasure gained from acquiring knowledge or

possessions. Biting or oral aggression may be displaced in the form of sarcasm and argumentativeness. Through displacements and sublimations of several types, as well as through defenses against the primitive oral impulses, these prototypic manners of oral functioning give the basis for the development of vast networks of interests, attitudes, and character traits.

Since the oral stage occurs at a time when the infant is totally dependent on mother for sustenance the feelings of dependency arise throughout this period. If she succeeds in fulfilling the needs of the child at this point, dependency leads to acquiring the virtue of hope. Feeling of hope is characterized through the belief that the needs will be taken care of properly through its mother. This belief helps the child to enter into a trusting, warm connection with its mother, which ultimately leads to optimism in life. A nurturing and warm bond flanked by mother and the child throughout this period sets the stage for trusting and affectionate connection with others in later life. Rejection through mother or undue frustration experienced through the child resulting from non-fulfillment of his needs can lead to pessimism and mistrust in later life. It is in the oral stage that a child's attachment to crucial people in his environment and his feelings of love or hate toward these people develop. If a fundamentally warm connection flanked by mother and child has been recognized throughout this period, the stage will be set for the development of trusting and affectionate ties with others in later life.

If optimism is typical of individuals strongly fixated in the oral sucking period, pessimism is the trait of individuals who have never properly resolved the frustrations of the oral biting stage. In extreme cases this pessimism may go totally out of normal bounds and become psychological depression. Therefore even within the first year some of the significant features of personality are recognized.

Personality Traits Developed Throughout Anal Stage

Just as to psychoanalysis, ego development is complete throughout the anal stage. As a result sense of reality overbears pleasure seeking in the child. Maternal care in combination with the conflicts nearby toilet training alters the

direction of pleasure seeking for the child. Compulsive neatness seen in some individuals is often seen as a form of regression to the anal stage. Depending upon the scrupulous method of toilet training used through the mother and her feelings concerning defecation, the consequences of this training may have distant reaching effects upon the formation of specific personality traits. If the mother is very strict and repressive in her methods of child rearing, the child may hold back its feces and become constipated. If this mode of reaction generalizes to other methods of behaving, the child will develop a retentive character. It will become obstinate and stingy in its character. Instead, if the child vents its rage through expelling feces at the mainly inappropriate times, expulsive traits like cruelty, destructiveness, and temper tantrums, disorderliness etc. are developed. Therefore the basis for a big number of behaviour traits is laid down throughout the anal stage.

Toilet training is a significant action as it leads to development of values and traits in an individual. The child learns to bring the erotic gratification resulting from defecation to social control. Normal continuations of the anal expulsive period contain an interest in the bowels, bowel habits, and daily bowel movements. Some people are so concerned with the bowels that this interest becomes central to their individual personalities. Failure at the resolution of anal conflicts leads to constellation of character traits, which are described *anal character*. Anal character is characterized through traits like excessive devotion to details, and unevenness of character leading to easy anger outbursts.

Personality Traits Developed Throughout Phallic Stage

The behaviour of the child throughout phallic stage is marked to a great extent through the operation of the Oedipus intricate. Attitudes toward the opposite sex and toward people in power are largely conditioned through the Oedipus intricate. Repression of Oedipus intricate causes the superego to undergo its final development. Just as to Freud, the differences in the resolution of Oedipus and Electra complexes are the bases for differences in male and female personalities in later life. Freud measured females to be

weak, dependent, and inferior basically because of the development of penis envy and the associated psychodynamics. This view is criticized worldwide, and the criticism was led through Karen Horney, another influential psychoanalyst.

Of all the psychosexual developmental stages, phallic stage is the mainly eventful one. Growths in this stage power the personality markedly. The transition from Oedipal strivings to adult sexuality is a prerequisite of normal development. Failure to resolve Oedipus intricate is seen as the nucleus of adult neurosis. Just as to Freud, neuroses are characterized through an unconscious clinging to the Oedipal tendencies. How the child emerges from the Oedipus situation exerts a profound power on the development of character and personality.

Personality Traits Developed Throughout Latency and Genital Stages

Freud was much preoccupied with the shapes of infantile sexuality and its power on the psychological development of a person. As a result Freud has not written much on how the courses of development throughout these two stages relate to personality. Psychoanalysis has not given much emphasis on these two stages in comparison to the first three stages of development.

Growths in latency stage help the child to acquire a *sense of competency and industry*. Competency feelings and industriousness develop as a result of the benefits reaped through the child from diverting its urges to several nonsexual behaviors like recreational, academic, and social pursuits. With the diversion of a child's active interest to these behaviors, it gets an opportunity to excel, prove her, and be creative. Genital stage, which begins roughly with the onset of adolescence, is a period when group behaviors, vocational scheduling, and preparations for family life take prominence. Through the end of adolescence, these socialized, altruistic feelings become fairly well recognized. The person becomes transformed from a pleasure seeking, narcissistic infant into a reality oriented, socialized adult.

BASIC PSYCHOLOGICAL CONCEPTS IN HUMAN BEHAVIOUR

Attitude and Value

Nature

An attitude is a hypothetical construct which powers a person's behaviour when he/she controls objects and situations related to that attitude. An attitude consists of three parts:

- The affective component (how much a person likes or dislikes the attitude substance),
- The cognitive (thinking, memory, judgment etc.) component (what a person believes in relation to the attitude substance) and
- The behavioral component (how the person acts towards the attitude substance).

Our like or dislike of something has much to do with determining our behaviour towards that something. We tend to approach, seek out, or be associated with things we like; we avoid, shun, or reject things we do not like. Attitude is simply an expression of how much we like or dislike several things. The attitude represents our evaluation and preferences towards a wide diversity of attitude objects.

The attitude is based on information. For instance, people who favor the capital punishment typically see it as a deterrent to crime and a presently punishment. People, who oppose it, typically see the capital punishment as a barbarian practice that does not deter crime. Since we can not have all the information on any scrupulous attitude substance, our attitude is always open to revision. We have ample opportunities in life for attitude change. Attitude can be shaped in relation to the several things. The substance of attitude can be entities (a lecture, a shop), people (the prime minister, the teacher, the friend), or abstract concepts (delivery, human rights, fellowship) and so on. Any thing that arouses evaluative feelings is a substance of attitude. Attitude is dissimilar from belief or opinion. Belief is cognition or thought in relation to the feature

of substance. Suppose your friend expresses a favorable attitude towards a candidate for prime minister ship; this attitude is almost certainly associated with a number of specific beliefs in relation to the candidate such as the candidate having a sound social security policy; his/her willingness work for poor people and developing a harmonious connection with neighboring countries and so on. Belief or opinion is assessed through how likely that is to be true. Our evaluative feelings in relation to the belief contribute to our attitude. An attitude is often a summary of the evaluation made of dissimilar characteristics of the attitude substance. The scientific study of attitude requires measurement. There are several techniques to measure attitude. The mainly common method of measuring attitude is the attitude scale.

Power of Attitudinal Change

The formation and change of attitudes in daily life is part of the ongoing procedure of living. Attitude formation and change occurs in the context of existing interpersonal relationships, group memberships, and scrupulous situations; they span several time periods. Sometimes the extent of attitude change is extreme. The mass media often dramatizes such change when it is coercively-induced. An extreme change of attitude does not always require coercion. It is possible to identify the vital units involved in the attitude change procedure. The vital unit involved in an attitude change sequence is very similar to that involved in a social power. Social power can be described as an agent creation and intervention towards some focal person; attitude change minimally involves a source sending a message toward some focal person.

The vital sequence in attitude change involves a source sending a message to a receiver in order to determine the location held before the message was sent to him. The form of an attitude-change sequence is virtually identical to the form of a power sequence. The features of the source that effect attitude change have high credibility and attractiveness. Attractiveness can be physical attractiveness, perceived liking, or similarity to the receiver. Suggestion, appeals to fear, and one-sided versus two-sided messages are features of the

message that affect attitude change. All receivers do not respond in the same method to any given message. Some are more easily influenced than others. The impact of a message on a scrupulous receiver depends upon how dissimilar the message is from the receiver's location and his suspicious experience pertaining to its location. Attitudes are reputed to guide behaviour but sometimes there is no link flanked by people's attitude and their behaviour. Attitudes, under sure circumstances, may predict behaviour. In the middle of such circumstances a correspondence flanked by the measure of attitude and the behaviour that is observed, the attendance of direct experience in the formation of the attitude, and the relevance of the attitude issue to the person whose behaviour is being observed, are prominent.

Values create our lives meaningful and provide a sense of direction. A value may be anything that is desirable to a person. When value is socially conditioned and arises in interaction with others, it is recognized *as want*. There is a sense in which a value may be antecedent to a want and direct the course of a want, as for instance, when we want things because they have social value, or because they are prestige bearers. A person's set of values refers to the intentions and presuppositions through which he lives. These presuppositions and intentions serve as directive powers for one's behaviour. In this method they render a person's life relatively coherent and meaningful. This can be observed in hierarchically arranged values with one value taking precedence in excess of another. The connection flanked by one's value hierarchy and his total personality is yet to be explored. While we create efforts to understand one's value hierarchy we come to know one as a better person. A person's value hierarchy is more integrated and his personality is more organized when he lives through habits and behaves inconsistently.

A child's actions are conditioned through the dominant values of his family. These values are moral, religious, social etc. The family's value system serves as a relatively clear guide to present and future conduct to the rising child. When a child comes into get in touch with norms and attitudes dissimilar from those of his family, he feels his value challenged. Values have a strong motivational character as they resemble wants and needs. Although they are unquestionably influenced through the expectations and norms of

society, they also vary from person to person. This difference is reflected in their response to social stimulation. Norms are expressions of the dominant standard existing in a group. Values are both universal in a group and unique in an individual. They are universal because all members of a group behave in accordance with their dictates. They are unique in the sense that every individual assimilates them in accordance with his own perceptual system.

A person perceives himself and others in the light of the value system. Studies illustrate that the individual, motivated through a theoretical value system, devotes himself to abstract philosophical, logical, or scientific pursuits. He is motivated through the need for knowledge. The political man is driven through the need for power in excess of others. The economic man is impelled through the need for material gain. The social man is motivated through sympathy and the need to relate himself positively to others. The aesthetic person discovers satisfaction in sensuous experience such as beauty, symmetry, and harmony. Attitudes are learned in interaction with values. Attitudes and values are, to a great extent, inseparable characteristics of human behaviour. They guide the individual in his/her adjustment to social reality. Attitudes and values frame a person's social behaviour and his/her personality.

Prejudice

Prejudice is an attitude which predisposes an individual to think, perceive, feel, and act in favorable or unfavorable methods towards a group or its members. Whether or not a prejudiced person will really behave in accordance with his attitude depends upon circumstances and other factors. The term prejudice stresses the perceptual, cognitive, and emotional content of person's internal feelings, predispositions, and experiences. It does not necessarily imply that behaviour is congruent with such experience. The word prejudice is derived from the Latin word 'Prejudicial': 'Pre' means before and 'Judicial' means judgment. Prejudice refers to positive or negative evaluations or judgments of members of a group that are based primarily on the fact of their

membership in the group and not necessarily because of scrupulous features of individual members. It is quite often defined as a negative attitude towards the members of some social, ethnic, or religious group.

Features of Prejudice

- Since prejudice is a type of attitude, it has to be acquired. A newborn child does not have a negative or positive prejudice towards people from other cast. As he comes to know in relation to the people's caste, class, or religion, prejudice develops.
- Prejudice has an emotional tone. If the prejudice is favorable then one shows love and affection towards people of that class or caste. A person's unfavorable prejudice towards people of other ethnic group or religion comes out in the form of hostility, hate, and anger.
- Prejudice is directed towards the group as a whole. The target of a prejudice is not an individual but the whole group. In spite of having some good qualities, any person or member of a scrupulous group would be shown a scrupulous type of prejudice through members of other groups.
- Prejudice is based on rigid generalization. Rigidity is established in prejudice and it is based on inflexible generalization. Even after getting authentic information one does not change his/her prejudice.
- Prejudice is not related to reality. Whether prejudice is favorable or unfavorable, it is not related to reality. It is based on our traditions and customs.

There are five main theories of prejudice:

- Social learning theory which deals with a scrupulous individual's prejudice and locates the cause in the prejudiced person's learning experiences with parents, friends and teachers etc.,
- Cognitive theory which emphasizes the cognitive procedures such as categorization, salience, and schemes that contribute to prejudice,

- Motivational theory which looks for the origins of prejudice in the prejudiced person's personality,
- Social identity theory which analyses how people categorize the social world into in-groups and out groups and gain self-esteem based on the statuses of relevant out groups,
- Group disagreement theory which combines the origin and the procedure of development of prejudice in a scrupulous society, culture, and group.

The factors that help to maintain prejudice operate on three stages i.e.:

- Social structure,
- Individual personality dynamics and
- Culture.

Factors in social structure are:

- Conventionality to the norms of prejudice;
- Interaction pattern;
- Leadership support and
- Environmental support.

Individual personality dynamics contain:

- Frustration, aggression and creation scapegoats,
- Economic and status gains
- Personality needs and
- The authoritarian personality.

The cultural factors contain:

- Values and norms;
- Socialization of the child and
- In-group Vs out-group membership.

Effect of Prejudice in Social Behaviour

The effect of prejudice is both positive and negative. The positive effects of prejudice are as follows:

- It helps a person satisfy his suppressed desire;
- It helps a person to get rid of his frustration through being aggressive towards other groups,
- With the help of prejudice the group may develop a feeling of superiority which helps in satisfying the need for prestige.

Negative effect of prejudice is:

- Prejudice result in social disagreement;
- It is the cause of social disorganization and
- It makes troubles for national integration.

Learning

- Learning is that procedure which is the result of directed physical and mental action leading to new or changed responses. The usual antecedent condition for learning is a single trial or it may come after several hours spent in fruitless endeavor. The length of the trial and error period depends on the difficulty of the task, the maturity of the learner and the skill, understanding and experience needed for the task. The trial period ends when the correct or right response occurs. The right response is that which closes the deal, ends the search or solves the troubles. Reinforcement occurs when a response is satisfying. Once the correct sequence act has been recognized as a result of reinforcement, smoothness and skills are gained though repetition or exercise. Repetition gives a chance to reinforce what is learned and helps in better operation It also strengthens the selected responses until they become well recognized habits.

Types

- Multiple response learning is related to human beings and its nature is quite intricate. There are three main types of multiple response human learning i.e.
- Sensory motor learning,
- Verbal learning and
- Concept learning.

We will briefly take up the salient characteristics of each. In the field of human learning, sensory motor learning gives assistance to mirror drawing and pursuit learning. In this special learning, muscular actions are important. These muscular actions are controlled through sense organs. Acquired human skills in dissimilar meadows are incorporated under this type of learning, for instance, bicycling, playing on a piano, working on machines, flying aircrafts etc. A major part of human behaviour comes under verbal learning. Comparatively the amount of verbal learning is much more than sensory motor learning. For the experimental study of verbal learning, meaningful words have been used. There are four main techniques of presentation of verbal material i.e. free-recall, serial learning and recall, paired associate and verbal discrimination procedure.

Concept learning is the mainly intricate aspect of human learning. It is related with such verbal reactions in which things belonging to one category are recognized through one generalized name. Concept learning is very significant for thinking. After concept formation any stimulant or stimulant group is recognized through one name. For instance after concept learning we call a scrupulous species of fruit 'mango' and the other 'banana'. Though each mango or each banana may differ from each other, yet they are recognized through a generalized name because of several common features. Concept is a procedure of differentiation flanked by common features and dealings in the middle of objects, persons, and events. From the beginning of the thinking procedure in a child concept learning begins taking place in his/ her mind. It develops in the mind of the child with his/ her contacts with new things. Concept learning is influenced through the procedure of perception, analysis,

comparison, abstract thinking, and generalization.

Factors Promoting Learning

- Several psychological factors and elements are necessary for learning. These elements are mainly dissimilar types of motivation, reward, punishment, knowledge of result, competition etc. These elements generate the energy of reinforcement throughout learning. Learning and motivation are closely related. All living beings possess physical needs like hunger, thirst, sleep, sex, etc. As separate from animals, human beings possess some strong social motives and that is why they are more influenced through rewards such as honor, fame, and praise than physical motivation. Experiments illustrate that rewards power learning. When a hungry cat gets food as reward, she easily learns to go through the right path. In the field of learning the effect of punishment has also been studied. The electric shock as a punishment has been used in such experiments and it has been establish that faults are corrected after punishment. Knowledge of results also affects the learning procedure. When the learner knows that he/she would get something his/her learning rapidly progresses. Competition also contributes to the speed of learning. When there is competition in the middle of learners the learning procedure accelerates. In this situation the learner thinks that he/she will be honored in the society for his/her quick learning. We can say that competition and a feeling of honor promote learning.
- Physiological factors are quite important in the learning procedure. The physiological circumstances of the learner affect his learning. Fully developed body parts, healthy body, and mental maturity promote the learning procedure.
- Environmental factors also create an important contribution to the learning procedure. The season, the temperature, the light or sound and the air contribute a lot to the learning procedure.

Factors Impeding Learning

Indifference, frustration, depression, social withdrawal, beardlessness, severe punishment, unawareness of result, unhealthy competition, malnutrition, inefficiency and inactivity of glands, aging, fatigue, drug addiction, a broken family, criminal social groups, severe poverty, improper rearing, lack of proper educational and vocational training facilities, unavailability of healthy recreational opportunities and facilities, intolerable temperatures, bad ventilation, loud sounds, drinking water and inadequate or insufficient diet etc. impede multiple response human learning.

Memory

Memory is remembering what has previously been learned. Mental procedures like emotion, perception, thinking, and imagination are recognized to be involved in this procedure as well. After learning or experiencing any subject or event the procedure of memory begins. Just as to our needs we bring this procedure into our conscious, recognize, and express it in our responses. All these mental stages are a part of memory. Some psychologists consider memory as a physiological phenomenon rather a psychological one. These psychologists say that the memory is reproductive. Those who consider memory as a psychological phenomenon state that the memory of sure events is easier than others.

The first requisite element for memory is the assembling of facts and events which are to be taught under the learning procedure initially. The procedure of *learning* is the first necessary element of memory. The second element is the *retention* of those facts and events which have been learned. This is the organization of learned subjects. The third element is to bring those facts and events which are retained in mind after learning under the *recall procedure*. The fourth element is the *recognition* of those facts and events which have been retained in our mind after learning and recall them to recognize them in their true form.

Types

Psychologists have described several types of memory. Given below are two popular categories of memory: I) The first category contains four types of memory i.e.

- Sensory register,
- Short term memory (STM),
- Rehearsal and
- Extensive term memory (LTM).

The storage function of the sensory channels is described sensory register. Mainly of the information briefly held in the sensory register is lost; what has been briefly stored simply decays from the register. We pay attention to and recognize some of the information in the sensory register; and when we do this, the attended to information is passed on to short term memory for further processing. Experiments illustrate that the visual sensory register holds information for up to in relation to the one second, while the auditory register holds information somewhat longer, up to 4 -5 seconds.

Short term memory is the memory that holds information received from sensory register for up to in relation to the 30 seconds. The length of the retention depends on several factors. Since the capability of STM is so small much information stored here is lost as it is re-placed through other incoming items of information. Before it is lost, some of the information can be retrieved and used. We rapidly scan through STM when searching for a thing of information. We look at everything in STM when we try to retrieve a thing from it. Scanning procedure continues until all items of STM have been examined. Some of the information in STM is neither lost nor retrieved but passed beside to the after that memory stage – Extensive Term Memory – through rehearsal. The procedure of rehearsal consists of keeping items of information at the centre of attention, perhaps through repeating them silently or aloud. The more a thing is rehearsed, the more likely it is to be part of extensive term memory. The Sheer amount of rehearsal may be less significant than the methods in which the information is rehearsed. Presently going in excess of and in excess of what is to be remembered does not succeed in

transferring it to extensive term memory. Elaborative rehearsal is more likely to succeed. Elaborative rehearsal involves giving the material, organisation and meaning as it is being rehearsed.

Extensive Term Memory (LTM) may last for days, months, years or even a life time. The storage capability of LTM has no recognized time. Once information is stored in LTM, it is there for good; we seem to forget it is there because we have trouble, retrieving or getting access to what has been stored. We forget because of the confusion and interference produced through new things learned and put into LTM. LTM contains words, sentences, thoughts, concepts, and life experiences. The second category also consists of four types of memory i.e.

- Habit Memory,
- True Memory,
- Immediate Memory and
- Prolonged Memory.

Habit memory depends on noting any subject matter without understanding it. In this memory we do not use the procedure of remembering on the basis of thinking or logic. This type of memory has been measured physical memory instead of mental memory, and has no place for wisdom or reality.

True memory is presently opposite of habit memory. In this memory we bring subject matter into our memory after understanding it well. In true memory the procedure of remembering depends on thinking and logic. This is mental memory with an appropriate place for intellect and reality. Some psychologists do not agree with the division of memory on physical and mental grounds and advocate in favor of their inter-connection. When any subject matter is repeated presently after visualizing or hearing that is described immediate memory. Immediate memory is dissimilar from extensive term memory. Immediate memory is temporary. Studies illustrate that immediate memory develops with age. It develops somewhat quicker in adolescence. The result of immediate memory may be recognized on the basis of words and numbers. Immediate memory designates memory extension and

this memory extension may be related to vision and audition. When words and numbers are shown, the immediate memory is described immediate vision memory extension and when words and numbers are audited the immediate memory is described immediate audition memory extension.

Prolonged memory is the opposite of immediate memory and its nature is sustainable. In prolonged memory we use the learned material again after a definite time-interval for our purpose. Remembering lessons before examination and writing them in the answer book at the time of the examination, after recognizing them, is a form of prolonged memory.

Perception

Perception is that organizing procedure through which we come to know objects in their appropriate identity, as trees, men, structures, machines and so on. Perception does not operate like an adding machine: impressions are not cumulative; rather, the mind interprets and integrates what it receives. We do not see the same thing in a picture, and report the same accident differentially depending on our age, sex, intelligence, experience etc. A distinction is often made flanked by sensation and perception on the ground that sensation is the primary response of the sense organs, whereas perception is the meaningful apprehension of the incentive substance. This distinction is theoretical with very little practical value. The procedures of sensation and perception are not separated in experience. We never have pure sensations of color or form or sound separate from associations with objects and other experiences. If some one mentions the Taj Mahal at Agra, our nod of recognition will almost certainly contain a visual image of the structure complemented through memories of things seen there. Odor of medicine reminds us of a hospital ward and a sweet taste may call to mind experiences of a dinner party. In response to the term cricket several people report feeling as though they are bowling or batting. Perception in these cases differs somewhat from imagination. In fact, imagination is really perception, in which there is a minimum sensory control. Perception is a mediating procedure antecedent to the final response. What we

perceive depends in part on the nature of the incentive and to an even greater degree on ourselves, so that perception becomes the comprehension of a present situation in the light of past experience.

The main features of perception are unity and organisation of feelings and emotions; attention and selection; fixation and persistency; learning and past experiences etc. Attention precedes perception and determines its character. Attention is a procedure of provide and take with the environment. It is an active behaviour. We are said to be attentive when our sense organ action is focused upon some defined incentive: sounds in the street, changes in the weather, a cricket match, a lecture etc. Perception is determined through internal personal circumstances and external social situations. Motives, emotions, familiarity, attitudes, values, and adjustment are the main internal factors which power perception. The attendance of others or a group also powers perception.

Types

There are two main types of perception i.e.

- Depth perception,
- Movement perception.

Depth perception is related to the linear perspective, clearness, interposition, shadows, and gradients of texture and movement of objects, closure or absent from the fixation point. Movement perception is related to the type of motion

- Apparent motion and
- Real motion.

The apparent motion may be auto kinetic or induced.

Social Perception

Social perception is a subject matter of social cognition. Our social

perception of others is initially based on the information we obtain in relation to them and inferences (attributions) we create in relation to the causes of their behaviour. Our social perceptions are grounded in our observation of others: their physical features and their behaviour in scrupulous settings. Our observation gives the information i.e. converted into meaningful inferences through our cognitive framework. At a minimum, this procedure involves placing the information into cognitive categories related to other categories. We can create simple inferences from minimum data or combine rich sets of information into overall impressions. We can also create inferences in relation to the causes of other people's behaviour as well as our own behaviour. Despite the smoothness in the working of the procedure, it has no guarantee of accuracy or the possibility of comparability with the observations of others. Social perception procedures determine how we react to others and how we see ourselves. The cognitive framework simplifies the procedure of forming impressions of others. Several of the factors involved in creation attributions in relation to the others also play a role in the procedure of forming self attribution. Social facilitation occurs mainly readily where the attendance of the other is motivating.

Conventionality pressures can make situations in which the information obtained from personal manners conflicts with the information obtained from social manners. Conventionality can also happen in response to the requests of a power figure and to rules governing behaviour.

Stereotype

A stereotype is a fixed set of greatly simplified beliefs or thought which are held usually through the members of a group or through people. One caste or race may have a set of thoughts in relation to the caste or race. We have stereotyped thoughts in relation to the several religious, ethnic or sex groups. Stereotype refers to sure physical characteristics of some people; for instance tall and high-necked women may be looked upon as a beautiful women or a broad shouldered tall black person may be regarded as a cruel person.

Stereotypes are highly generalized beliefs shared through the members of a group. They may be either based on some objective or on few observed instances. It has been measured as a concept that leads to false classification and feelings of like and dislike, approval or disapproval. Stereotype is a form of deification with three features

- People identify a category of persons just as to sure attributes,
- People agree in attributing sets of traits or features to the category of persons and
- People attribute the features to any person belonging to the category.

The main features of a stereotype are:

- A stereotype is a mental picture or image. A stereotype is a mental picture of a class or a group on the basis of which we assign some features to the members of that group,
- A stereotype comprises a widely agreed belief in relation to the group of people also. For instances mainly people consider that teachers are idealist, politicians are opportunist and so on,
- A stereotype involves gross and exaggerated generalization. It develops on the basis of the experience of a few people of any group,
- Usually no change takes place in a stereotype. It does not change in spite of exposure to new information or contradictory information and
- A stereotype can either be positive or negative. It is related to prejudice.

Stereotypes are not innate but are acquired. The factors responsible for the formation of stereotypes are:

- Partial experience and knowledge,
- Socialization,
- Social and cultural factors,
- Imitation and
- Tradition and folklore.

Stereotypes have a significant role to play in social life as they power our

social interaction. We evaluate and interact with other people on their basis.

The main functions of stereotypes are:

- To create social behaviour meaningful,
- To control social behaviour,
- To predict social behaviour and
- To help us in commercial advertisements.

Stereotypes power our social interaction as well as interfere with our functioning.

Motivation

Motivation refers to the driving and pulling forces which result in persistent behaviour directed towards a scrupulous goal. Motives are inferences from observations of behaviour. They are powerful apparatus for the explanation of behaviour and they allow us to create predictions in relation to the future behaviour. Physical needs like hunger, thirst, rest, sex etc. of human beings are vital needs and they are hereditary. The internal energy generated through the human being in the course of many actions to satisfy his/her physical needs that helps him/her to achieve the goal, is described drive.

Theories of motivation contain drive theories, incentive theories, the opponent procedure theories, and optimal level theories. Drive theories state that behaviour is pushed towards goals through internal states within the person. Incentive theories stress the skill of goals to pull behaviour towards them. The opponent procedure theory is a hedonistic theory as it says that we are motivated to seek goals which create us feel good and avoid goals that make displeasure. This theory also says that several emotional motivating states are followed through opposing or opposite states. Optimal stage theories are hedonistic theories which say that behaviour is directed towards seeking an optimal stage of arousal or a balanced homeostatic state in internal physiological procedures. Biological motives such as hunger, thirst, and sex

have their origin in the physiological state of the body. These motives can be aroused through departures from the balanced or homeostatic stages of bodily procedures, for instance through sex hormones or through sensory stimuli. Hunger motivation may be initiated when the blood sugar or the rate of use of nutrient substances falls below a sure threshold.

Sexual motivation depends to a big degree, on sex hormones. These hormones organize the brain and body throughout the developmental stage so that they have male or female features. The activation of sexual motivation in humans is controlled more through external stimuli and learning than through sex hormones. Sleep adjustment with temperature and environmental /atmospheric circumstances, freedom from discomfort/pain and excretory pressure are other shapes of physical motivation.

Social motives are acquired motives such as the need for attainment, need for power, and human aggression which are learned/acquired motives that involve other people. The need for attainment is a motive to accomplish things and to be successful in performing tasks. People in need of high attainment prefer to work on moderately demanding and risky tasks which promise success and tasks where their performance can be compared with the performance of others. They are persistent in their work, seek more demanding tasks when they are successful and like to work in situations where they have some control in excess of the outcome. Some women in need of high attainment may not display the feature behaviours mentioned above. The stage of attainment motivation in a society can sometimes be related to its economic growth.

Power motivation is a social motive in which the goals are to power, control, persuade, lead, cajole, charm others, and enhance one's reputation. The behavioral expression of power motivation takes several shapes. Popular in the middle of them are impulsive and aggressive action, participation in competitive sports, the joining of organisations, the collection of possessions, and the choice of occupations which have a high impact on others. In the middle of men it also takes the form of drinking and sexual power in excess of women. A special form of power motivation is feature of people who express their power motivation through exploiting others in a deceptive and

unscrupulous fashion. Hostile aggression is the behaviour which has as its goal the harming of another living being who is motivated to avoid such harm. In the middle of the environmental and social causes of hostile aggression are intense and arbitrarily imposed frustration, insults, compliance with social pressures and unpleasant environmental circumstances such as high temperatures, intense noise, crowding etc. Social learning, classical and instrumental conditioning are methods in which the tendency to aggress against others can be learned. Under some circumstances, punishment, catharsis, the attendance of non-aggressive models or the induction of responses incompatible with aggression may serve to lessen aggressive behaviour. The course of motivation does not run smoothly. Things happen that prevent us from reaching the goals towards which we are driven or pulled. The term frustration refers to the blocking of behaviour which is directed towards a goal. There are several methods in which motives can be frustrated. Disagreement in the middle of simultaneously aroused motives is the mainly significant cause why goals are not reached. If motives are blocked, emotional feelings and behaviour are affected. A person who cannot achieve his/her goal feels depressed, fearful, anxious, guilty, or angry. He/she becomes unable to derive pleasure from living. There are several sources of frustration. In the middle of them, environmental forces that block motive fulfillment, personal inadequacies that create it impossible to reach goals and conflicts flanked by and in the middle of motives, are worth mentioning. Environmental frustration is caused through physical obstacles or resistance like lack of money, a locked door or people (parents, teachers, police officers etc.) preventing one from achieving the goal.

Factors that have a power on an individual's physiological and social growth or development, affect his/her motivation. Proper genetic features, a good diet, comfortable environmental circumstances, a harmonious and cooperative social environment etc. help develop healthy motivation. Improper genetic ingredients, malnutrition, communal/criminal or unorganized social groups are obstacles to healthy motivation.

RELEVANCE OF PSYCHOLOGY IN SOCIAL WORK PRACTICE

Introduction to Psychology

Several of the fundamental assumptions, concepts, principles, theories, methods, techniques, and apparatus of social work are based and derived from psychology since human welfare and development are the ultimate aims of social work. Psychology is the science that studies the behavior of man and is the outcome of theories and practical experiments pertaining to dissimilar components and factors having a power on the individual's personality and behaviour patterns. We will take up some of the quite commonly used concepts, apparatus, and techniques in psychology relevant for social work practice.

The word *Psychology* has been derived from Greek literature and is a combination of two words i.e. 'Psyche' and 'Logos' which mean 'soul' and 'the study of'. It shows that initially Psychology was perceived as a study of the soul or spirit. The word *soul* was vaguely used and interpreted in several methods. Later the word mind replaced the term soul. With the passage of time, the nature of psychology has undergone several changes. Its methodology has changed from sheer speculation to a scientific approach and it is today measured a science that studies the mind, consciousness and behaviour of human beings. Behaviour has a comprehensive meaning and comprises all types of behaviour of all living organisms. Psychology has therefore passed through dissimilar stages starting with pure speculation to a discipline with scientific rigor and specific research methods. Psychology is now measured as the science of behaviour.

Definition of Psychology

Definitions of psychology have been changing with its development and development. The focus of psychology has been changing and accordingly new definitions have been formulated. Some of the popular definitions are

given below:-

- Psychology is the science of the behaviors of the individual in relation to the environment — Woodworth
- Psychology may be defined as the science that studies the behaviour of man and other animals. — Hilgard
- J.B. Watson has defined psychology as positive science of behaviour.
- Psychology is the study of human nature. — Boring
- Psychology deals with response to any and every type of situation that life presents. Through responses or behaviour is meant all shapes of procedures, adjustment, behaviors, and expressions of the organism. — Skinner
- Psychology is the positive science of the conduct of living creatures. James Drever has defined psychology as the positive science which studies the behaviour of man and animal.

The above definitions reveal that psychology is a science: it is a positive science of the behaviors of individual and human beings and other animals: it is a science of behaviour in relation to the environment: it is a science of human nature, it deals with responses to any situation that life presents and expressions of organism and psychology studies and explains conscious, subconscious and unconscious responses.

Usefulness of Psychology to Social Work Practice

Psychology deals with human behaviour, emotions, and projections. It also deals with some of the factors responsible in the formation of behaviour patterns. We know in relation to the individual's development through psychology. Cognition, learning, and memory are core subject matters for psychology. Knowledge of socialization procedure is dependent upon psychology. We get to know in relation to the social procedure from psychology.

The individual's reactions and behaviour, to a great extent, are based upon

projections, which is a psychological phenomenon. Psychology studies the interaction pattern flanked by heredity and environment and explains to us the reasons for aware of individual differences in physical and mental traits and abilities. Throughout social work practice we seek the help of psychology to understand and examine human behaviour. When a social worker creates an effort to bring in relation to the change in personality through functioning or behaviour modification he has to look for help from psychology. In resolving troubles related to adjustment, psychology helps social work. The method of social case work of social work profession is dependent on psychology. Group work derives several social, psychological elements to be used in practice for group strengthening and betterment, from psychology. Social psychology studies group morale, leadership qualities and traits, behaviours of crowds and audiences which are useful in group work and to some extent, in community organisation.

Psychology gives considerable help in the field of social work practice, like individual and family case work (for instance, modification in individual's personality); diagnosing and treatment scheduling for problem of children related to schooling; individual's adjustment with primary and secondary groups, physical and mental patients' accommodation with medical necessities and adjustment with others; understanding, diagnosing and modifying group behaviour and developing leadership qualities; ego analysis and strengthening and understanding suspicious reactions (mechanisms) of individuals and counseling and guidance for enhancement in positive adjustment and fulfillment of needs of individual and society.

Social Work and Human Behaviour

An understanding of human behaviour is essential for the profession of social work in order to deal with psychosomatic or socio-economic troubles faced through people. The social worker has to understand the behavioral pattern of the clientele at the individual, group or community stages in order to help them. Client-positive behaviour like cooperation, free dialogue or

conversation, participation, assistance, coordination, and an interest and willingness to resolve troubles help the social worker to create a proper diagnosis of the problem and plan an action for treatment. Negative behaviour like unwillingness, non-cooperation, escapism, separation, hiding facts and biases etc., make trouble and impediments to the successful practice of social work profession.

Throughout case work, a social worker has to handle his client beside with the parents, siblings, other family members, neighbors, friends, school mates, colleagues and others who have some power on the client. The behavioral interaction pattern of all these have to be kept in mind. Though in casework the focus is on the individual, the actions of others play an important role. Need for love and affection in a client can only be fulfilled if his/her parents are affectionate to him/her. A teacher can teach well in class if the students are willing to learn and have patience. A group worker may help a group in its formation and harmonious functioning if its members act in a cooperative and democratic manner.

In community organization, the behaviour of community people, community leaders, existing organizational personnel and others who in some method or the other power the community, play a significant role in helping the organization work in the desired direction. The nature of their behaviour determines the excellence and quantity of the community worker's role and function. Behaviour exposing biases, cultural, social, or religious variation, professional or economic reservations, political rivalries, and unequal resource sharing may make hurdles in the community work. Though it is a hard task to have an in-depth understanding of the behaviour of individuals, the social worker should create an effort to know it in order to be more successful in attaining the goals and objectives pertaining to the client.

General Psychology

The branch of psychology which deals with the psychological characteristics of a normal human being is recognized as general psychology.

In general psychology we focus on concepts, theories and methods related to heredity and environment, growth and maturation, physiological bases of behaviour, sensation, perception and attention, feelings and emotions, learning, remembering and forgetting, thinking and reasoning, intelligence and personality including individual differences, aptitudes and reaction time. Some of the above concepts used in general psychology are explained below. Biological inheritance is derived from genes situated in chromosomes. There are 46 chromosomes. A child gets 23 chromosomes from each parent but the big number of possible arrangements and combinations of the genes causes members of even the same family to differ sharply in hereditary constitution. That is why each person is unique. The wide gaps in skill are to be attributed to heredity. Differences in physique, intelligence, and aptitude are more affected through inheritance than are social behaviour and personality traits. Though, the relative role of heredity and environment in some of the above features is still debated in the middle of psychologists.

The term *maturation* denotes a state of development as well as a procedure. A sure stage of maturation is necessary in the individual before a given behaviour can appear. *Sense organs* receive impressions from stimuli which are energy changes in the environment. Stimuli received through the receptors, i.e. the sense organs, are communicated through the nervous system to the effectors (muscles and glands). Impressions from the receptors are accepted to the effectors through pathways in the connecting mechanism, the central nervous system. The mainly significant part of the nervous system is the brain. Functions like movement, speech, sight, learning, taste, and smell have been situated in specific regions of the brain. Intricate functions like perception, memory, and learning involve the whole brain and are not localized. *Feelings* are complexes of sensation. Feelings vary from person to person and preferences depend on factors such as age, sex, and training. Emotions are feelings which involve force and tension. Emotions have an emergency value and prepare the body for action. The skill to control emotions is desirable. Emotions may be controlled through manipulating the stimuli which initiate them.

Motives are drives. Motives range from inborn organic tensions to intricate

acquired needs. Hunger, thirst, sex, rest, and sleep are mainly significant organic needs. Motives develop disagreement. When conflicts are severe and persistent one may need a counselor's help to resolve the difficulties. *Learning* is the result of focused physical and mental behaviors which leads to new and changed responses. The usual condition for learning is a state of need and high motivation. It proceeds through a trial and error period to a final selection of the appropriate responses. Satisfaction or reduction in need which follows the effective response is described *reinforcement*. In human learning the goal is significant. Efficient learning is added through careful scheduling, instruction and through insight development. *Habits* are sequences of behaviour and automatic. Several habits are maladaptive and they may be eliminated through a diversity of devices. For learning, some motivation or drive is necessary. Curiosity and interest facilitate learning. They may be measured in relation to personal lives have a direct application to everyday life. A good student creates use of outlines, notes, rules, tables etc. and avoids studying when fatigued or bored. Remembering and forgetting refer to the effect which the passing of time has on some thing learned earlier. Characteristics of memory are classified under four heads:

- Fixation or the act of learning itself,
- Retention or the storing of the impression,
- Recall and
- Recognition.

Theories of forgetting have attributed memory loss to:

- Passive decay and
- Interference with the old through the new.

Thinking is behaviour which is often implicit and hidden and in which symbols like images, thoughts, and concepts are ordinarily employed. Thinking is not confined to the head but may involve the whole body. Though the brain is primary in thinking and reasoning, muscular action throughout thought designates that several parts of the brain is involved. These statistics serve to summarize a set of scores in succinct form. The significant aspect of

mental measurement is concerned with the dealings in the middle of traits. Intelligent behaviour may be abstract, mechanical, or social. The abstract is concerned with the skill to deal with symbols: the mechanical, with the manipulation of physical objects such as apparatus, machines etc., and the social with the skills in personal and social affairs.

People differ from one another in physical, mental, and personal features. There is considerable difference in the middle of the traits within an individual. Sex differences illustrate that at maturity, through and big, men are stronger and heavier than women but the variation in respect of mental skill is insignificant. Differences in temperamental and emotional traits are distant greater within either sex than aptitude traits. Aptitude examinations measure present competence as well as estimate potential skill. On the basis of standard aptitude tests, psychological and social work counselors give valid information to their clients for probable success in the working field of the person. Personality comprises attributes like physique, appearance, intelligence aptitudes, and feature of social behaviour. Personality traits are not similar to abilities. Personality is revealed in the typical methods in which the individual reacts to his surroundings. Personality traits become character traits when given a moral or ethical interpretation. From birth to maturity, the personality is shaped through society within the limits imposed through biological factors. Normality is the behaviour which is tolerated through society.

The *reaction time* is the time taken through the organism to respond to the stimuli. There are specific instruments in psychology to measure reaction time. These are useful in identifying persons for specific occupations which require high degree of alertness and attention.

Child Psychology

Child Psychology is the branch of psychology which deals with the childhood of a human being. Psychologists consider a human as a child till the age of 12 years. From 12 to 18 years human beings are measured adolescents. The development of a human being from the moment of conception to the

attainment of the age 18 years is the subject matter of child psychology. The total childhood and adolescence of an individual has been divided into five categories i.e. pre-natal period, infancy, babyhood, childhood and adolescence. The first period is from conception to birth. The second one is from birth to fifteen days, the third one is from fifteen days to two years, the fourth one is from two years to eleven years, and the last one is eleven years to eighteen years. Another categorization is as follows—

- Prenatal (from conception to birth),
- Oral (birth to one year),
- Anal (one year to three year),
- Oedipal (three year to six year,)
- Latency (six year to eleven year),
- Adolescence.

Child psychology deals with stages of growth, development, and maturation, environmental powers on growth and development and psychosocial interactions flanked by the child and other members of primary and secondary social groups and the society. An individual is constantly changing from conception till death. Throughout childhood and adolescent years, a child develops his physical and mental structure. Development is a continuous procedure and changes in the individual may not be always visible. Changes are rapid in childhood. All developmental changes are not of the same nature. They power the procedure of rising up in dissimilar methods. Changes throughout development have been divided into four major groups:

- Changes in size: Changes in size can be observed in physical growth but they can be also observed in mental growth. Throughout normal growth height, weight and circumference of a child augment. Internal organs and structures such as the heart, intestine, and stomach grow superior to meet the rising needs of the body. The child's vocabulary, skill to cause, keep in mind and perceive, and the creative imagination expand throughout growth years,

- The changes in proportion: A child's physical development is not confined to changes in size of the body but also of other organs proportionately. Mental development in childhood is also apparent. The interests of a child change from concentration on himself to other children and in adolescence to the opposite sex,
- Disappearance of old characteristics: The third significant change which takes place in the development of the individual is the disappearance of sure characteristics. As the child grows older his thymus gland situated in the chest disappears, the pineal gland at the base of the brain, baby hair, and baby teeth also disappear. Mental traits like bobbing, dissimilar shapes of speech, impulsive action, creeping and crawling and sensory keenness in regard to taste and smell slowly disappear,
- Acquisition of new characteristics: Several new physical and mental characteristics are acquired through learning but some of them are the result of maturing or unfolding of native traits not fully developed at birth.

The physical characteristics contain, in the middle of others, teething, growth of hair, features related with reproduction etc. Mental traits contain curiosity in relation to the sex matters, sex urge, knowledge, moral standards, religious beliefs, knowledge of language and neurotic tendencies.

Development is not a uniform procedure. It is very rapid throughout the prenatal period. From fertilization to birth, augment in weight is estimated at 11,000,000 times and from birth to maturity the augment is 22 times. From three to six years the growth rate continues to be rapid though not as rapid as in the preceding three years. The development follows a pattern and occurs in orderly fashion. Each stage is the outcome of the one preceding it and a pre-requisite of the one following it. From four to sixteen weeks, the body gains control of his/her twelve loco-motor muscles. From sixteen to twenty eight weeks, the child acquires control in excess of the muscles which support the head and can move the arms. The child then begins to reach out for things. From twenty eight to forty weeks the child gains control of his/her trunk and

hands. This helps in sitting, grasping, transferring, and manipulating objects. From forty to fifty two weeks, he/she extends the skill to control his legs and feet, four fingers and thumb. He can now stand upright, poke, and pluck. Throughout the second year, he walks and runs; articulates words and phrases, acquires bowel and bladder control and develops a rudimentary sense of personal identity and of personal possession.

Throughout the third year he speaks in sentences and uses verbs as apparatus of thought. He displays a propensity to understand his environment and to comply with cultural demands. Throughout the fourth year he asks innumerable questions, perceives analogies, and displays a tendency to generalize and conceptualize. In the routine of home life he is almost self-governing. At the age of five years a child is well matured in motor control. Development follows a pattern of specific stages of development. Development proceeds from general to specific responses. Individual differences in rate of development remain constant. Development occurs at dissimilar rates for dissimilar parts of the body. Mainly traits are co-related in development. Each developmental stage has feature traits. Development may be predicted. Several shapes of problem behaviour are normal behaviour for the age in which they happen. Every individual passes through each major stage of development. Through now, we have familiarized ourselves with dissimilar tasks and features of infancy and childhood (Birth to six years). Now we will consider the tasks of middle childhood that last from six to twelve years. These are as follows:

- Learning physical skills necessary for ordinary games.
- Structure wholesome attitudes towards oneself as a rising organism.
- Learning to get beside with age mates.
- Learning an appropriate sex role.
- Developing fundamental skills in reading, writing, and calculating.
- Developing concepts necessary for everyday living.
- Developing conscience, morality and a scale of values.
- Achieving personal independence.
- Developing attitudes towards social groups and institutions.

Throughout adolescence (11-18 years) the child behaves inconsistently. Sometimes he behaves like a child and sometimes like a grown up person. He suffers from internal disagreement flanked by social values and sexual freedom. Studies illustrate that many features of dissimilar stages appear in this period of life. Adolescents need freedom in several compliments and do not appreciate the interventions of others in their affairs. Adolescents are attracted to the opposite sex but they try to hide this feeling and illustrate that they are not interested in the opposite sex. The important changes in body are rapid development of muscles, augment in weight and height, rapid development in glands, appearance of public hair and enlargement of breasts, menstruation in girls, semen in boys, pubic hair etc. The intelligence reaches an average stage at the end of this stage and acceptability and projection capability of ego develop considerably, but the decision-making skill lags behind. In some adolescents, agitation appears and they look tired. Emotional tension is also a significant characteristic of this period. The vital needs of this stage are a balanced diet, ten hours sleep, recognition, and encouragement.

Developmental Psychology

Developmental psychology studies and describes physical, mental emotional and behavioral changes which happen with changes in age. Physical and behavioral changes happen more rapidly in the early years of life and mental and social traits and abilities develop quicker in later ages of life. Several psychologists use child psychology as a synonym for developmental psychology. Child psychology comprises a study of all those vital elements which are responsible for human personality development throughout childhood while the same approach after childhood may be measured as developmental psychology. Contrary to this view, other psychologists argue that the development of a human being is not in excess of after childhood and in several compliments, the individual's abilities and traits augment, and decrease in later stages of life.

You have gone through the main characteristics of child psychology in the previous sub-unit 'Child Psychology: Here we will take up salient characteristics of the development flanked by childhood and the old age. You have become aware of stages of childhood i.e.

- Prenatal,
- Oral,
- Anal,
- Oedipal (Phallic),
- Latency and
- Adolescence and in relation to the stages of life after adolescence.

The span of life flanked by adolescence and old age has been divided into three main categories i.e.

- Pre maturity (flanked by 18 years to 25 years),
- Maturity (flanked by 25 years to 45 years) and
- Old age (above 45 years).

Throughout prematurity, individuals develop maximum physical strength, vigor, and emotional control. The vital needs of this stage are a balanced diet, regular physical exercise, recognition, and favor of elders etc. Throughout maturity he remains somewhat static in his physical and mental abilities but goes on learning, adapting and developing skills and knowledge requisite to his job, profession or social norms and attains the desired possible status. The vital needs of this stage are for the sustainability of physical strength regular exercise, love, and affection of spouse and family members and care. In old age, a decline of physical and mental abilities takes place. Physical strength and vigor diminishes, organs of body weaken, and slowly dissimilar disabilities develop. Auditory, visual, eating, and digestive excretory organs slowly become weak. Memory loss and incoherence in physical and mental behaviors becomes apparent. Anxieties and worries in relation to the future life augment. Insecurity concerning income and health develop throughout old age. Menopause occurs in females in the initial years of this period. Individuals in

old age need appropriate reading material, visual equipment, clubs and forums for exchanging views, economic and social security, a nutritious diet, medical facilities etc. Hard situations of this last stage are death of own child, death of spouse, severe and prolonged illness of close family members and extreme poverty.

Clinical Psychology

The complexity of contemporary life is affecting members of society. It has become hard for several of us to adjust to the new social setting. We need help for proper adjustment with our social components. Clinical psychology gives assistance to us for better adjustment. Clinical psychology also deals with those characteristics which are related to some type of deviancy. It is also concerned with the enhancement and betterment of community life and prevention of mental disorders. Clinical psychology associates itself with troubles like maladjustment flanked by employee and employer, generational gap and poor individual connection within groups. Several times the scope of clinical psychology overlaps with the scope of counseling psychology, psychiatry, and social work. For scanning the nature of clinical psychology we should consider behaviors of clinical psychologists. Counselors, psychiatrists, and social workers use psychological concepts in helping people to adjust.

They differentiate themselves from clinical psychologists on the basis of the focus of the problem. Vocational counseling is concerned with an individual's adjustment with his job and likewise educational counseling is concerned with the adjustment of the individual with the educational setting. There is much overlapping flanked by clinical psychology and psychiatry. Both deal with broad features of mental illness or personality disturbance. They differ in respect of training of practitioners and the approach to troubles. A clinical psychologist is trained to approach mental disturbance through examining earlier experiences and learning while the psychiatrist approach these disorders through considering them as specific diseases and through applying appropriate treatments. Even then, in several cases psychiatrists and

clinical psychologists use similar approaches to solve the problem. Clinical psychologists usually deal with the individual case. They may extend their concern to the family, secondary group and community which affect the individual's adjustment to the environment.

They observe ongoing behaviour and the living situation of the people to help the individual. Clinical psychology and practice of medicine have a significant connection with each other and that is why clinicians call them patients in a medical setting while in a non-medical setting they are described clients. A big number of clinical psychologists work in a medical setting in co-operation with psychiatrists and other physicians. The role of clinical psychologists is not confined to only mentally ill persons. They also work with people not seriously maladjusted. They take an interest in mental health as well as deviant behaviour. When a clinical psychologist works with a mental patient, he applies abnormal psychology. But they also work for schools, industries, and communities and deal exclusively with human troubles of a normal nature.

Community health programmes aim at prevention as well as cure of mental troubles. Clinical psychologists identify factors which may lead to mental troubles and take steps for their prevention. The knowledge of psychopathology is important for clinical psychologists. Though there is overlapping flanked by clinical psychology and counseling psychology, they have dissimilar approaches. Counseling is basically concerned with decisions and choices of individuals whereas clinical psychology is concerned with the specific and hard troubles of the individual.

Clinical psychology and social work profession have a close connection as they both help the individual to solve his/her troubles related to adjustment, deviance, and psycho-somatic ailments. In social work we deal with the individual's ego strengthening, insight development, perception, and decision creation etc. Clinical psychology also deals with these characteristics but its approach is more in-depth, wide and has a psychoanalytical base. Adjustment troubles flanked by individuals, individual and group and individual and community are handled through both professions. In clinical psychology, greater stress is given to the individual's personality traits and his/her

responses to social factors whereas in social work more emphasis is given to social factors and components. In extreme cases of mental disorders the help of psychiatrists is required and clinical psychologists only assist them. The social worker refers such cases either to a psychiatrist or clinical psychologists with the case history record of the patient

REVIEW QUESTIONS

- Justify, in your words, -the importance of heredity in personality development?
- Explain the role of physical environment in personality development.
- Provide the reasons through which you can say that learning plays a significant role in personality development.
- Talk about the relative importance of heredity and environment in personality development.
- What are the main sources of molding of personality?
- Why is so much significance attached to adolescence stage in Eriksonian scheme?
- What do you understand through the term "Phenomenal Field" as is given through Carl Rogers?
- What is the system of needs in Maslow's scheme?
- What do you understand through an operant as used through B.F. Skinner?
- Explain the concept of sexuality as conceived through Sigmund Freud.
- What do you understand through erogenous zones? Name these zones as conceived in the theory of psychosexual developmental stages?
- What do you understand through Oedipus and Electra complexes? How does the child resolve them?
- Describe the main types of learning.
- Describe in brief the types of memory.
- Describe in brief the concept of perception.
- Describe the nature of motivation in brief.
- Describe briefly biological motives of human beings.

- How is psychology relevant to social work practice?
- Write briefly on the usefulness of psychology to social work practice.