CAN SOCIAL WORK BE TAUGHT?

By—Dr. Clifford Manshardt

(Director, The Sir Dorabji Tata Graduate School of Social Work.)

The other day, while attending a tea, I was introduced to a young lady, who I was told was a social worker in another city. The lady who made the introduction explained that I was connected with a School of Social Work. "School of Social Work?" replied the young lady, "what do social workers need to learn? Any one can do social work."

Now I quite admit that anyone with sympathetic imagination and enthusiasm can do social work of a type, but a thorough understanding of our complex social problems demands much more than enthusiasm.

It was not so many years ago that the young lawyer who desired to study law apprenticed himself to an older lawyer, and read law in the office of that lawyer. A law college was a thing unknown. But today, the law college has become an accepted part of our educational organization.

For years, training for social work has followed the apprentice system. The junior social worker has attached himself to some social work organization and has learned the methods of that organization. If the methods of the organization were sound and progressive, the young candidate received a useful amount of knowledge. If the methods followed were slovenly and wasteful, the candidate learned bad habits of work. He acquired the technique of doing a specific piece of work in the same way that those about him were doing it, but unfortunately he learned nothing about the experience of other organizations, or of the philosophy underlying that work.

The history of social work is a fascinating and useful study, for it is through history that we learn of the successes and failures of others: how to profit by their successes and to be warned by their failures. *A philosophy of social work enables the student to see the immediate task in its wider perspective.* It is amazing to note the financial waste and duplication of

OVER

The Indian Social Reformer, December 14, 1935

CONTENTS

NOTES

Training for Social Service:—Some days ago we received the prospectus of a scheme formulated by the Karnataka Sahitya Parishat of Bangalore for village work by graduates. Recently His Highness the Yuvaraj of Mysore, who is President of the Parishat, commended the Itinerant Lectures Scheme, as it is called, to public support in the State. Eight young men are to be selected, in the first instance, and given a stipend of about Rs. 30 a month to visit villages, and to instruct the people in rural sanitation, personal and domestic hygiene, civic responsibility, history of the State and India, elements of science and economics, social questions such as the position of women, child marriages and the harijans, and also topics of wider interest like the League of Nations' activities. The lectures are to be combined with readings and recitations from the Indian classics and interspersed with musical entertainments. In fact, the old institution of religious bards is to be remodelled to suit present-day conditions. The scheme is well conceived but its success will depend wholly on the selection of the right type of men. A more ambitious scheme for training social workers is represented by the Sir Dorabji Tata School of Social Work, Bombay, the first bulletin of which is before us. Dr. Clifford Manshardt, whose work at Nagpada Neighbourhood House is well-known, is Director and Professor of Social Economy. With him are associated Dr. J. M. Kumarappa and Dr. T. Altman of Munich as Professor and Instructor in Sociology. Professor Arthur E. Holt of Chicago University will be Visiting Professor for the academic year, 1936–37. The course will be for two years and only graduates of recognised universities will be admitted. Intending students are warned that being a graduate in itself is not sufficient qualification; they should have a keen interest in and adaptibility for social work. The School is open to both men and women. Ten scholarships of the annual value of Rs. 250 each will be available for deserving students. The course covers all main and subsidiary subjects likely to be useful to the social worker. We welcome this pioneer institution. Two observations occur to us. Social work of the American type is highly specialised. A reader kindly sent us a few days ago a Report by Dr. Stuart Carter Dodd, entitled "A Controlled Experiment on Rural Hygiene in Syria" published by the University of Beirut. We were struck by the thoroughness and intensity with which every detail was worked out but we also felt that there was too much tendency to standardise. Now, standardising is an excellent thing; it facilitates regularity and the production and supply of "spare parts" but the human touch so essential in social work is apt to fall into the background in the process. We recently quoted from the *New Republic* how trained social workers, when taken on the Relief Administration, failed to make good as executives. The experience of Dr. Manshardt and Dr. Kumarappa will, we are sure, take care that the training in the school gives full scope for the development of sympathy for the objects of social service. The social worker must start with the assumption that the established social institutions fulfil some useful purpose and, as far as possible, his endeavour should be to utilise them in working for improvement. This we think, will be the most difficult part of the training in the School. But if the trained worker starts with the idea that the people's beliefs are all superstitions and the old customs all absurd, he will be able to accomplish much less than he can with an open mind.

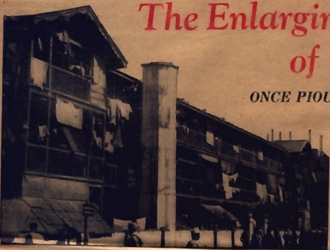
THE SCOPE OF SOCIAL SERVICE—No. I.

The Enlarging Conception of Social Work

ONCE PIOUS ALMS-GIVING, NOW AN ORGANISED PROFESSION

By CLIFFORD MANSHARDT

Director of the Sir Dorabji Tata Graduate School of Social Work, Bombay.



"When people leave the villages and go to distant centres where they are unknown, some agency must come forward to assist those who find themselves in difficulties.

In this, the first of a series of five articles, Dr. Clifford Manshardt shows how far a cry it is from the old conception of mutual aid and charity to the present day idea of social work, the exponents of which may be called "Society's Trouble Specialists". All the modern complexities of social service will be taught to those trained in the Sir Dorabji Tata Graduate School of Social Work which will be officially opened in Bombay, next Tuesday evening.

"SO you are connected with a School of Social Work. What is Social Work, anyhow?" "Do people really need to be trained for it?" Or perhaps the speaker is more confident. "Education for [illegible] ... had social work ... for generations. This new-fangled idea of training is ... a waste of time."

There is an element of truth in these statements. While social work as a profession is largely a product of the 20th Century, its roots extend far back into the past—to the pious giving of alms, to the rich giving of their abundance to the poor, or to that mutual assistance which has always been found among neighbours.

To the rank and file of the population, social work means giving dinners to the poor, coins to the lame or blind, some sort of protection for the widows and orphans, and the supply of free medicine to the needy sick. The fortunate give to the unfortunate, thereby gaining an immediate personal satisfaction, or storing up merit for the future.

* * *

"Helping Outsiders"

SO long as people live in small homogenous groups, where each is known to all, there is no need for formal social work. But when as the result of economic necessity, or because of the introduction of easy methods of transportation, people begin to leave the villages and go to distant centres where they are unknown to others, some agency must come forward to assist those who find themselves in difficulties. Thus it is that neighbourliness gives place to institutionalism and spontaneity to planning.

In Europe, during the Middle Ages, the inhabitants of the villages connected with the feudal estates were so closely bound together that there was no necessity for outside aid. Whenever anyone needed assistance his friends supplied it.

In the early stages of the merchant and craft guilds a similar situation prevailed. The apprentice often lived in the home of the master and shared the life of the family. The [illegible] guild was a closely-knit body, dwelling together in the same part of the town, enjoying a more or less common life, and helping its own as the necessity arose.

As the guild became more specialised and competition increased, a gulf came to separate the skilled artisan from the unskilled and the master craftsman from the skilled worker. The old idea of mutual assistance broke down and it beca[illegible] ... towns themselves to plan for those citizens, who unaided by friends, found themselves in difficulties.

* * *

Poor Laws

Many of the mediaeval towns made ... provision for the ... the ... the aged and the ... ever, that these services were only for actual inhabitants of the towns and not for strangers. A definite attempt was made to discourage migratory labour and to encourage workmen to serve their own masters.

But with the increasing mobility of the population the customary methods of poor relief proved inadequate, and in 1601, with the passing of the Elizabethan Poor Law, definite steps were taken to provide for the parish care of those requiring it, and to establish the responsibility of relatives to look after their own needy kinsmen.

The Act of 1601 was followed by other Poor Laws, which in turn were amended in the light of new experience. The general tendency throughout the years has been for governments to assume increasing responsibility for providing social services—not only for the destitute, but for all the people.

The Industrial Revolution, drawing as it did great crowds of labourers into the new industrial centres, furthered a new alignment. Hitherto, wealth and power had been concentrated in the hands of the landed gentry and clergy. The factory system brought into power a new class—the manufacturing and commercial interests. A great gulf came to separate the wealthy manufacturer from the mass of his workmen. The older industrial democracy was at an end. Mutual assistance gave way to the privileged employer, giving of his abundance to the underprivileged workman, for the sake of keeping the workman contented. The underlying idea was charity, rather than justice.

* * *

Art of Living Together

THE 19th-Century humanitarian movement interested itself in prison reform, in housing, in saving children and in charity organisation work. But the social work of the period was almost entirely a work carried on by charitably-minded people of the "upper classes" for the benefit of the "lower classes."

The pictures illustrating this article do not represent actual persons scenes ... described but are inte...

It dealt with consequences rather than with causes. Correct individual behaviour, charity, relief and rescue were its chief concern. Social work was regarded as a bulwark of law and order. The social worker was far too often one who sought to reform people in accordance with his own pattern.

The distinction between the humanitarian approach of the 19th Century and the professional approach of the 20th, has well been stated by Miriam Van Waters. In referring to present-day social work she says:

"The social worker is not concerned primarily with reform, or with betterment of human beings. That is a confused and belittling definition of social work which has done much to bring about smugness in social workers and suspicion in the public generally. The human race could not bear the burden of an entire group, who unauthorized by divine sanction, conceived it their sole task to mould human lives into models designed by reformers. Social work

(Continued on Page 32.)

"To the rank and file of the population, social work ..."

There's Rich Field For Research In Social Service In India

We Needn't Abandon Our Indigenous Methods Of Mutual Aid To Follow Western Patterns, Says Prof. Holt At Opening Of Tata Graduate School

The public opening ceremony of the Sir Dorabji Tata Graduate School of Social Work was performed at the Hall of the Nagpada Neighbourhood House, Byculla, on Tuesday, with Mr. V. N. Chandavarkar in the Chair.

Prof. Arthur E. Holt, Professor of Social Ethics, in the University of Chicago and visiting professor in the above School spoke on "The Social Worker and His Task."

Dr. Clifford Manshardt, Director and Professor of Social Economy, stated that though the School had begun its work in June last, the public opening was delayed to gain experience.

Social work in other countries had been elevated to the status of a profession and Indian problems should also be attacked in the same professional spirit. For a number of years as a social worker in this City, he had felt the necessity for trained workers and for several years he conducted an annual six-weeks' short courses of training under the auspices of the Nagpada Neighbourhood House. Such courses, he observed, were found wholly inadequate to give the type of training that Indian social problems demanded.

He further stated that the School is an all-India institution with students from different parts of India. Sociology, Economics, Social Pathology, Child Psychology and Social case-work were the subjects taught this year.

FUNCTION OF SOCIAL SERVICE.

Prof. A. E. Holt traced the history of social work in its relation to the American Social Science Association with its aim "to promote the study of social sciences and especially their application to social problems," and "bring together professional social workers for such co-operative effort as may enable the group more effectively to fulfil its functions in service to society."

The speaker next dwelt upon the responsibility of colleges and universities in providing professional training courses and said that during the period 1916-1926 twenty-five institutions were organised to give special work in America.

FAMILY AND VILLAGE LIFE.

He also referred to family and village life, the characteristic features of which as the background of modern society are mutual aid and collective responsibility. "This village and family society inside the limits of its intelligence took care of its dependants. Its old people, its poor, its sick, even its bad people were guarded by a collective responsibility of the whole group. Much of that mutual aid practice still persists in the caste system, the larger family and the village life of modern India, China and other Oriental countries."

Next the speaker referred to the agencies at work in emphasising the need of social work. They are religious, humanitarian educational and patriotic. "So long as defeatism is a major social malady, a religion which brings hope and courage will have a contribution to make to man's power to determine life by bringing something to it. In a similar way I believe those great humanitarian agencies which are concerned with the welfare of children, the home and all that concerns the welfare of the family, are permanent parts of a new culture and represent the coming to the forefront once more of a principle of mutual aid which is older than the commercialism of the last 300 years."

POTENT AGENCY.

The State according to the professor was a more potent agency and live organism for undertaking social work like sanitation and communication; but certain spheres of life were too delicate for the state to encroach upon and in such spheres humanitarian agencies might be left undisturbed to direct the efforts supremely well and towards human welfare.

The speaker said "May I suggest that here is a rich field of research in India. It is not at all certain that India must abandon all its indigenous methods of mutual aid and follow western patterns in these matters. I saw in Kirloskarwadi and other villages in Aundh experiments in an interrelationship between agriculture and industry, which would be good news anywhere in the world."

NEW TYPE OF PUBLIC SERVANT.

Finally addressing the students of the School he added, "You are to be the new type of public servant. In you must be combined the physician's skill to heal, the teacher's passion to educate, the scientist's knowledge of facts, the lawyer's zeal for justice and religious man's willingness to accept poverty as his bride in order that progress may be born."

SOCIAL WORK and the SCHOOLS

Importance of the Visiting Teacher who Smooths the Path of the Problem Child

BY CLIFFORD MANSHARDT

That social work should concern itself with education will come as a surprise to many. Any misconception in this respect leaves out of account the fact that the child's emotional development is as important as its intellectual progress. This fourth article in our series explains how the visiting teacher, who is a trained psychologist, goes to work to correct maladjustments.

"SOCIAL Work and the Schools? It looks to me as though you social workers are laying claim to the whole field of human experience. What has social work to do with education?"

Well, with education in the traditional sense, very little. For when education is regarded simply as the imparting of knowledge, education is really a rather simple task. Given the child, the teacher and the text book, some sort of a product is bound to result. But when education is looked upon as the development of the child, and the individual child and his problems are placed at the centre the matter becomes more complicated.

One has but to study crime records and the case histories of those committed to mental hospitals to realize that the development of intelligence is not enough. If the child is really to take his place in society as a well-rounded, functioning, stable personality, attention must also be paid to his emotional development.

• • •

To Check Juvenile Crime

THE Visiting Teacher movement is a direct outgrowth of the growing concern among social leaders about the increase of juvenile delinquency and crime, and at the ever-increasing number of people who are being admitted to, or who should be admitted to, our mental hospitals. And in looking about for means to check this wastage, it is but natural that attention should be directed to the earliest manifestations of significant symptoms—to childhood, and more specifically to the schools, where child behaviour can be observed and controlled.

In every school room there are children displaying traits, which to the practised eye, represent danger signals. Thus there are children who are irregular in attendance, who are extremely nervous, who are retarded in their work, excessively shy, unduly forward, who lie, steal, have temper tantrums, present sex difficulties and numerous other disturbing problems.

• • •

Danger Signals

SUCH manifestations may be due to numerous reasons. A common difficulty, such as backwardness in scholarships, for example, may have its root in previous irregular school attendance because of sickness or home condition; in lack of parental interest; in the parents assigning the child a status of inferiority, by continually dwelling upon his failures—at the same time generally dwelling upon the brilliance of some other family member; in some mental defect inherent in the child; or in various other causes.

On the other hand, a single cause may manifest itself in various ways. Thus a child who is subject to too severe discipline within the home may find satisfaction without the home in defying authority, in lying, in stealing, in playing truant, or seeking by various acts of misbehaviour to assert his freedom.

The classroom teacher in the ordinary type of school regards children such as these as "mean," "incorrigible," or simply as "problems." She knows that something is wrong, but she seldom knows why the child behaves as it does or what can be done about it.

• • •

A Dual Role

IT is here that the Visiting Teacher makes her contribution. The Visiting Teacher is an expert social worker attached to the staff of the school system. Her role is the dual one of helping the problem child to make a satisfactory adjustment to school life, and preventing the normal child from becoming a problem, through recognizing warning symptoms and attempting to eliminate those factors which make for social maladjustment.

The Visiting Teacher is the connecting link between the school and the home. The regular teacher sees the child in the classroom and there her contact with him ceases. The Visiting Teacher not only observes the child in the classroom, but also follows the case into the home, seeking to discover the causes of the classroom difficulty.

Here is a boy who appears to be of good intelligence, and yet his school work is far from satisfactory. The classroom teacher is nonplussed and refers the case to the Visiting Teacher.

(Continued on Page 34)

Teacher movement is a direct outgrowth of the growing concern among social leaders about the increase of juvenile delinquency."—Photos, Keystone.

THE WOMAN'S PAGE.

BY

FEMINA.

Signs of Public Interest in the needs of the Mentally Deficient—Dr. Manshardt's Lecture—Prevention and Relief—The Visiting Teacher—Connecting Link between Home and School—An interesting case—American Example for Bombay—Equipment of the Visiting Teacher.

Signs of Public Interest in the needs of the Mentally Deficient.

The problem of the mentally deficient child and its treatment is seriously engaging the consideration of the public at present. The Bombay Council of Women has a special sub-committee studying the question, which is reported to be considering ways and means for opening an occupational class for such children. The Byramji Jijibhoy Home has for two years now a class for mentally deficient children which is extending its scope under the supervision of Dr. Lalkaka, Psychiatrist. An official committee considered the question, and its report had plans including a home where cases of idiocy and incurable mental deficiency could be accommodated, since at present such cases can only be sent to the asylums along with adult cases. But all these schemes require considerable endowment, and there seems no hope at present of a generous donor coming forward to endow a really comprehensive scheme.

Dr. Manshardt's Lecture.

Under these circumstances, a mode of work at the problem was pointed out at a recent lecture, which was particularly valuable as it could be undertaken immediately, within the present financial limitations. This was an address given by Dr. Clifford Manshardt, Director of the Sir Dorab Tata Graduate School of Social Work, under the auspices of the Society for the Protection of Children at their Matunga home. Dr. Manshardt spoke on the place of the Visiting Teacher in the Mental Hygiene Movement.

Prevention and Relief.

Dr. Manshardt explained how the Visiting Teacher Movement was part of the modern emphasis on preventive methods. The initial stage in society's methods of dealing with social problems had always been relief rather than prevention the provision of dispensaries rather than building up of healthy conditions, of jails for criminals while ignoring the environment that leads to crime, of hospitals for the insane with the maintenance of conditions that lead to mental breakdown.

The Visiting Teacher.

The Visiting Teacher Movement was, therefore, a part of this modern tendency to deal with a problem in its beginnings, before it had reached an acute stage. The Visiting Teacher, as her work was understood in American schools, was an expert social worker attached to the school system. She was concerned, not with the ordinary child within the schoolroom, but with the special cases referred to her by the class-teacher, of children who were not making a satisfactory adjustment to life, who were 'queer' or difficult or backward. The class-room teacher, watching them in the class-room only and at their lessons, would often be completely at a loss to diagnose the causes of the trouble, and persistent maladjustment might make of the difficult child finally a social misfit or even a social offender. But the Visiting Teacher, concerning herself only with these special cases, would follow the case into the home, make herself familiar with all the environmental conditions, home, family relationships, etc. as well as with the individual's personal qualities, possibilities and deficiencies.

Connecting Link between Home and School.

She would make opportunities to watch the child at home, in the class-room, at play; she would make friends with the child and get him to talk to her freely; she would endeavour to discover his likes and dislikes, his hopes and fears, his ideals and ambitions. She would establish friendly contact with the parents also and seek for possible causes of mal-adjustment due to home conditions. She would thus be a connecting link between home and school, explaining the home situation to the teacher and the school situation to the parent. She would obtain a more intimate knowledge of the child's capacity and temperament than would be possible to the class-room teacher. And on the basis of this knowledge of the child and his environment, she would map out a course of treatment utilising all the favourable factors and minimising the unfavourable. Having a position on the school staff and a would be able to enlist the fullest co-operation of both school and home in the working out of her plans to re-establish the child's confidence and character and lead him to a normal and wholesome life.

The Visiting Teacher Movement, the lecturer said, recognized the principle that education was not only learning but learning how to live. A school was not merely a fact-imparting agency, seeking to mould all into one set examination pattern. Enough attention was never paid to the problem of emotional integration of the individual, and without such integration there might well follow a break-down in behaviour and conduct. Home experience and school experience were completely separate in the child's mind, the visiting teacher could integrate the experience by contacts with both.

An Interesting Case.

Dr. Manshardt gave some informative case-histories of children whose troubles a visiting teacher had been able to diagnose

Vocational Guidance

Psychological Analysis Of Aptitudes

By J. M. KUMARAPPA

The purpose of education should be to fit the pupil for life in the society in which he lives. He must be taught to adapt himself to the conditions of his environment, to enjoy the higher pleasures of life, and to take his rightful place in the world's work. Obviously no school can give its pupil a complete education, but it can give, besides literary education, wise guidance in the choice of his vocation. Since the predominant interests of society vary from time to time, the important elements in education must also vary from time to time to meet the needs of changing society. The present problem of intellectual unemployment has led us now to admit that mere literary education is inadequate to meet the demands of our rapidly changing civilization. It now appears essential not only to train the hand and brain of the pupil but to guide him into the kind of hand and brain work for which he is best fitted. This raises a big problem: How to select students for different occupations and train them on the basis of their special abilities?

SCIENTIFIC METHOD

In a former article in *The Times of India*, it was pointed out that the Hobby Method is being used for the discovery of the pupil's special talents in some of the progressive schools of the West. But a more scientific method is now in use in many of the schools of Europe and America. Mental testing began with the Binet-Simon tests to determine the intelligence level of defectives. These, in turn, led to attempts to formulate other tests and to determine general intelligence. During the World War, because of the urgent need for speed and efficiency to win the war, tests for classification and conservation of talents, known as the Army Alpha Tests, were applied to 1,700,000 men in the United States Army. This was a colossal feat, and it gave this whole movement of psychological testing the stability which it might have attained only with difficulty.

So spectacular was the early progress in the use of intelligence tests, that the possibility of extending its use to the solution of industrial and occupational problems soon began to be considered. Munsterberg's efforts in testing pilots, tram-drivers and others, Seashore's investigations of musical abilities, Stenquist's attempt to test mechanical aptitudes were the beginnings of a study which has become of vital importance today in personnel selection. Similar attempts have been made in Germany and France, and later in Great Britain by the investigators of the National Institute of Industrial Psychology and the Industrial Fatigue Research Board. The aim in all these studies has been to secure a scale of tests which shall adequately measure the more important abilities essential to success in the occupation under consideration.

INCREASING ATTENTION

Concurrently, interest in the measurement of special abilities also arose out of the needs of the work of vocational guidance. Organized attempts to place young people in suitable employment through the co-operation of teachers, employment officers, welfare workers and employers, have been in existence now for over twenty-five years in those progressive countries. Out of them has developed a realization of the need for a scientific exploration of the pupil's aptitudes, attainments and general character as a means towards better selection of a suitable career.

Such action, in fact, has been more marked in the United States of America. Within recent years, more attention has been paid to the problems of this kind in Great Britain, and the National Institute of Industrial Psychology has taken an active part in developing and using psychological tests for this purpose. But we in India have given little, if any, thought to this matter of prime importance to the welfare of our youth and the efficiency of our industries. In consequence our industry is using the "hire and tire" system in the selection of its personnel and our youth, the method of "hit or miss" in the choice of vocation.

MENTAL MEASUREMENTS

Since the methods of the experimental psychologists are now systematic, and are based on principles, which are not only consistent with themselves but also with the results of other methodical enquiries, mental measurements now claim a certain amount of scientific accuracy. Dr. Edward C. Elliott, President of Purdue University, who is one of the pioneers in the movement, declares that he has found the mental tests "almost uncanny in prediction value." Some of the principal working hypotheses in the construction of vocational tests are as follows:—1. Persons differ in their innate abilities as well as in their acquired knowledge and skill; the differences in the latter may be due to a variety of causes, the influence of innate ability being usually the greatest. 2. The abilities needed for different tasks are not identical. 3. The innate abilities of any single person for a number of different tasks are not necessarily equal. Consequently, most people succeed better in some tasks than in others. 4. Success so attained may be measured in various ways:—(a) By the difficulty of the task. Other things being equal, a person who performs very difficult tasks is more able than one who can only succeed in easy ones. (b) By the number of the tasks successfully performed. If all the tasks are of equal difficulty, the most able person is the one who can do the largest number of them. (c) By the rate at which the tasks are successfully performed. Other things being equal, the quick worker is more capable than the slow worker.

AIM OF DIAGNOSIS

The aim in psychological diagnosis, as in all scientific experimentation, is to ascertain and to maintain the conditions under which the innate differences above mentioned will adequately reveal themselves. The science of mental measurement is now being slowly but surely established. The methods, which have now been formulated in the United States and elsewhere, are proving successful in practical application; but there are, no doubt, still differences in interpretaton. Nevertheless, these differences do not seriously affect the general usefulness of the mental measurement methods.

The qualities desirable to investigate in determining the abilities of a given individual are classified by the National Institute of Industrial Psychology thus:—

A. Intellectual Capacity.—1. General intelligence. 2. Specific capacities such as manual dexterity, mechanical ability, etc. 3. Educational attainments. 4. Special attainments.

B. Temperament and Character.—1. Emotional qualities (cheerfulness, assertiveness, timidity and the like). 2. Moral qualities (honesty, industry, etc.). 3. Social qualities (ability to co-operate with others).

Besides the information gathered through tests, the vocational psychologist collects a varying amount of information from a brief study of the pupil's physical appearance, facial expression and general deportment. Having measured the pupil's abilities, and examined his temperament and character, he obtains from the teacher particulars of his scholastic proficiency, and health records if any. In addition to these, he interviews the parents in order to gain some knowledge of the family's past history, present circumstances and vocational interests. He also takes note of the parents' opinion of the boy's character, their wishes in regard to his future, and their special abilities, if any, of placing him in a suitable situation.

Thus the psychologist, in judging the vocational fitness of a given pupil, is first guided by the results of the intelligence tests. When these have been examined, many occupations are at once dismissed from consideration as being clearly above or below the pupil's general mental level. Next, considerations of special aptitudes and manipulative abilities, and of temperamental tendencies result in a gradual narrowing of the ground until, when all the data have been taken into account, only a few occupations, more or less suitable, usually remain for serious consideration. In every case the pupil's own wishes are carefully considered, and the career, which he finds the most attractive, is always preferred to others of an approximately equal suitability.

VOCATIONAL GUIDANCE

Not all debacles can be either foreseen or prevented, but much agony of spirit and loss can be averted if pupils in schools are started toward vocations for which they are adequately fitted. The important question of reorganizing the whole system of education is now receiving serious consideration. In order to provide adequate facilities for vocational education for the majority of students, who would otherwise overcrowd our colleges, a bifurcation of education, we are told, may take place at the high school stage. And this has given rise to a lurking suspicion that such an attempt may mean shutting off poor students from going in for higher learning. But this fear can be eliminated altogether if the selection for different types of training is based, not on the financial status of the pupil but on his natural aptitudes.

Furthermore, providing vocational education in itself is not enough; there must be a vocational guidance clinic to help the pupil in the first place to choose his vocation wisely, and in the second place, to get the right type of training for the chosen vocation. The idea of planning, which has become a prominent aspect of our modern economic organization, is exercising its influence in almost every other field of social and public activity, and it is to be hoped that those who are entrusted with the important task of educational reorganization will give due consideration in their reorganization plan to vocational guidance which is an important feature of vocational education.

THE

Social Service Quarterly

Vol XXI] JANUARY 1936 [No. 3.

THE SIR DORABJI TATA GRADUATE SCHOOL OF SOCIAL WORK

The Editor of the *Social Service Quarterly* has very kindly asked me to make a statement regarding the Sir Dorabji Tata Graduate School of Social Work which is to open in Bombay in June next.

The School, which has the financial support of the Sir Dorabji Tata Trust, is being organized in co-operation with the Nagpada Neighbourhood House, with the fourfold aim of (a) providing those students who desire to work with either private or public social agencies, a sound professional education, including training in practical work; (b) providing men and women now engaged in social work opportunities for advanced study which will enable them to be efficient administrators of social service enterprises; (c) stimulating an interest in social research; and (d) assisting in establishing Indian social work upon a scientific basis.

The organizers of the School believe that there are many young men and women in India who desire to serve the country, and that such people should be given the opportunity for adequate preparation and encouraged to regard social work seriously enough to give two academic years, beyond their B. A. studies, in preparation for this important work.

While research will be encouraged, the chief aim of the School is practical—to train men and women who will go out with a determination to give of their best in service to their fellow-men.

REPORTS

Graduate School of Social Work, Bombay

One of the most satisfactory accompaniments of the Indian national awakening has been the increasing interest in social service. All over India, provincial governments and municipalities are showing new concern for the public welfare, while private agencies are multiplying their programmes and expanding their activities. The situation is such as to call for trained workers—for inefficiency in social work means not only the wastage of public funds, but also less effective service to people in acute need of the services, which agencies effectively administered might render. It is therefore but natural that, with the growing demand for new standards of excellence and efficiency in social work, more and more thoughtful people should recognize the importance of adequate professional training for social workers.

Faced by the fact that there is no graduate school for the training of social workers in the whole of India, the Trustees of the Sir Dorabji Tata Trust have founded the Sir Dorabji Tata Graduate School of Social Work, as a pioneer attempt to deal with this most important problem.

Purpose

The Sir Dorabji Tata Graduate School of Social Work has been established for the following purposes:

1. To provide those students who desire to work with either private or public social agencies, a sound professional education, including practical training in field work.
2. To provide social workers with opportunities for advanced study which will enable them to be efficient administrators of social service enterprises.
3. To stimulate an interest in social research with the end in view of enabling students to carry on independent social investigations and to evaluate and interpret their findings.
4. To assist in establishing Indian social work on a scientific basis.

Principles in the Plan of the School

The development of effective social policies is dependent upon a thorough knowledge of fundamental principles. By bringing together pertinent material drawn from the fields of the social sciences, law and medicine, the school seeks to provide a body of knowledge as basic to social work as biology and chemistry are to medicine, or physics and mathematics to engineering. In pursuing this policy, the school stands for soundness of essential principles of education, for flexibility of method and for a working relationship with the whole professional field that will give both perspective and depth to its educational programme.

While the school, as a graduate institution, seeks to maintain a high academic standard, it also seeks to be eminently practical, applying the best of modern social thought to the solution of our present-day social problems. It believes that scholarly attitudes are not incompatible with simplicity and common sense, and that the test of the professional social worker is his ability to give himself in intelligent, skilful and disinterested service to others.

The school recognizes that the cultural, economic and social conditions of India differ from those of the West and makes every effort to adapt its materials to Indian conditions, and to interpret Indian problems in the light of the national social heritage.

As regards work in the classroom, the school lays emphasis upon reading in close connection with practice, and upon discussion rather than the lecture method of teaching, in its endeavour to train for independent and resourceful thinking on social questions and problems of maladjustment. Further, it stresses the principle of responsible

EDUCATION FOR SOCIAL WORK.*

(By Clifford Manshardt)

This informal opening session of the Sir Dorabji Tata Graduate School of Social Work may well be an important landmark in the educational history of India. India has always had social work. Men have always helped their neighbours in time of trouble. India has had and has today a long list of noteworthy social workers. There have been in various parts of the country spasmodic efforts for the training of social workers—for the most part short courses of a few weeks' duration. But this School, which is opening today, represents the first attempt in India to raise social work to the dignity of a learned profession, standing on the same plane as graduate schools of law, medicine or education.

Our student body is small. We have purposely made it so. You who are here today are a selected fellowship, drawn from all parts of India, chosen from over 100 applicants for admission to this school, and chosen in the belief that you are the kind of men and women who are ready to profit by this training and to take the lead in elevating the social work of India to a new status.

We have limited our numbers because we desire the School to be a fellowship. We desire it to be a centre where students and faculty can join together in a co-operative attempt to evolve a method of attack upon some of our most pressing social problems.

And if you say to yourselves: "What can 20 students do in the face of India's problems?" I would remind you that you twenty are but the beginning. Year by year your number will increase and the time will come when trained social workers will be at work in every important centre in India. I think back to the year 1904, which marks the establishment of the School for Social Workers, maintained by Simmons College and Harvard University in the city of Boston in the United States. This School opened with one class-room, a small office and 26 students. By 1910, there were schools of social work in 5 American cities. Within the decade, 1916 to 1926, twenty-five schools were established. And at the present time there are no less than 85 full-time schools of social work in the United States and Canada.

There have always been those who have contended that social work should be learned by experience and not taught. There is something to be said for this contention. No amount of book learning can ensure that solid common sense which is so essential a part of the equipment of the successful social worker. On the other hand common sense alone will not solve problems which demand specialized knowledge. The professions of law, medicine, teaching and engineering have all passed through the apprenticeship stage. It is not so many years ago that the proper training for a law student was considered to be a period of apprenticeship in the office of some established lawyer. It is only in comparatively recent times that schools, and particularly graduate schools, have been developed for these professions. The difficulty with apprentice training in social work is that the apprentice student is prepared simply for specific tasks within the organization in which he finds himself. He is denied that essential, well-rounded view of the whole field, which enables him to meet his particular problems in a scientific manner. The School of Social Work gives a perspective which cannot be obtained in any practice situation. A study of the history and development of social work in other lands, enables us to escape a long process of trial and to avoid the pitfalls into which others have fallen.

The Sir Dorabji Tata Graduate School of Social Work is, as its name implies, a graduate school. If social work is ever to attain a status comparable to that of law or medicine, it is essential that the training school be of equivalently high academic character. The student of medicine must have a college background of biology and chemistry. The prospective engineer must have a preliminary knowledge of mathematics and physics. Unfortunately, because of the backwardness of social studies in Indian colleges, we are compelled to offer here certain courses which should have been offered in the colleges, but in time that condition will be corrected. We look forward to the day when the prospective social worker can secure such excellent under-graduate courses in sociology, economics, history, political science, psychology and biology as will render it unnecessary for the School of Social Work to present this background material.

The activities of a high-grade School of Social Work fall into three general fields: the academic curriculum; practical work or field work; and social research.

If social work is, as it is so often defined, a process of adjustment, the social worker must have an adequate knowledge of human nature in order that he may understand the mechanisms of human behaviour. He must have an appreciation of the environmental background—a knowledge of the customs, habits, desires, peculiarities and general outlook of the people among whom he expects to work. He must have an adequate philosophy, in order to see the relation of his task to the social process and to view his work in its proper perspective. Since the time of the social worker is largely occupied in dealing with deviations from the normal, he must have an adequate conception of what constitutes normal human relationships. The social worker is the one person who is expected to know all the available sources of relief for those in trouble—economic, medical, legal, or what not. He is society's trouble specialist.

The major part of the curriculum of most schools of social work deals with what is called Social Case Work and its allied subjects. Under this heading comes the great number of problems connected with family welfare—such as broken homes, individuals in need of advice, of medical treatment, of employment, of interpretation to other members of their group. In our study of social Case Work we enter such fields as mental hygiene and psychiatry, medical social work, child guidance, vocational guidance, juvenile delinquency, probation and parole. We survey the various processes by which the individual who has not achieved a satisfactory adjustment to the demands of life is consciously adjusted to his social environment. The field is so vast that some schools give their entire attention to social case work alone.

While much of social work is conducted by private agencies, a great amount of work in every country is carried on by the State. For this reason we consider the general field of public welfare administration,—studying Government efforts to deal with public health, maternity and child welfare, the care of the blind, deaf and mentally deficient, housing, city planning, industrial welfare and the administration of justice. Although social work in most countries has begun under private auspices, the trend of the times is more and more towards the development of public agencies supported by the public funds. Such departments of Government need competent administrators as well as

* An address delivered at the opening session of the Sir Dorabji Tata Graduate School of Social Work, Bombay, by Dr. Manshardt, Director of the School, June 22, 1936.

UNDERSTANDING HUMAN PROBLEMS

(Continued from Page 22)

of them are people who have migrated from rural areas. They are in need of friends who will take a genuine interest in them and share their joys and sorrows. Oftentimes they need medical help and they do not know where to go. Sometimes they need help and advice in handling unruly children and in solving their family problems. Voluntary service offered with delicacy by the Friendly Visitor will bring to them fresh interest, courage and happiness.

I do not wish to increase this list of social activities which any of you can undertake. I should, however, ask you to permit me to make one more suggestion. Your Ladies' Branch is giving some thirty scholarships to deserving women students in colleges and professional schools. Why not two or three of these scholarships be ear-marked for women who wish to go in for training in social work as a profession? Such women could later be employed to work on the social service projects your association may decide to undertake. It may also be worthwhile to spend a little money on a Social Service Library for the use of your members who are interested in social work.

There is social work for all kinds of volunteers, but the point one needs to bear in mind is that modern social work insists that help should be given without pauperizing the recipient.

"Not Charity but a Chance" is the motto of the modern social worker. Social service needs a large army of volunteer workers. In this class of people of leisure who are prepared to give up part of their leisure for service to the needy lies the hope of the future. With good organization and trained guidance, thousands of men and women of all classes, all forms of occupation and all varieties of gifts may be used in the service of suffering humanity. I do hope this powerful and influential association of women will widen its interests, broaden its scope of activities and include within its scheme a well-planned project of social welfare programme.

Times News, April 29, 1931

Group photograph taken at the P. V. M. Gymkhana, Bombay, on Friday evening when Dr. J. M. Kumarappa gave a lecture on "Woman and the Modern Approach to Social Work" before the Ladies' Branch of the National Indian Association.

Students Clean Up Nagpada Road

School And College Boys Display Spendid Spirit Of Social Service At Dr. Manshardt's Call

While arson, looting and murder are rampant in the City, a section of the City displayed a splendid spirit of social service!

The employees of the Health Department are afraid to go out and clear the rubbish accumulated during the riots.

Dr. Manshardt, Director of Neighbourhood House, Nagpada, collected together twenty to thirty College and School lads and swept the New Nagpada Road clean this morning.

It was a sight to see the College and School boys throwing off their coats and rolling up their shirt-sleeves, with brooms in their hands, sweeping away all the rubbish heaped up on the road.

The spirit of service is, indeed, abroad and groups of people collected admiring the social workers, who, donning their sola topis and with bright boots and shoes on, exhibited a sense of service so as to set a noble example in these troublesome days!

Twilight Twitters

YOU CAN HARDLY BELIEVE . . .

That Inspired by the example of the Nagpada students communal leaders will abandon their conferences and offer their services to Dr. Hansardt for a "clean-up" of the City.

Continued from next column.

near the Nagpada Neighbourhood House, have set a splendid example of public service by themselves sweeping and cleaning the streets in their vicinity.

Students imbued with the spirit of social service, under the leadership of Dr. Clifford Manshardt, of the Nagpada Neighbourhood House, came out with brooms to clean the rubbish-ridden streets at Kamatipura and Nagpada on Monday. This is the first time in the history of Bombay that students have taken upon themselves the work of sweepers and thus set an example to the rest of the city in maintaining the the cleanliness of their respective areas even in disturbed times. The party consisted of 15 students, drawn from all communities, and after a good day's labour they were able to clear away the debris strewn about at Kamatipura as the result of two serious disturbances that had occurred there.

(Riot details on page 4 and other Riot references on page 10.)

Times of India
Oct 20, 1926

REMOVAL OF REFUSE

The Municipal Commissioner, Mr. I. H. Taunton, notifies: "Owing to the present disturbances, it has been found difficult to remove all the refuse from the town. Owners and occupiers of houses, especially those having compounds or gardens, are therefore requested to assist the Municipality by asking their Malees etc., until normal conditions are restored, to burn the refuse in their own compounds, as far as possible, and not to dump it on the public road or other places outside the compound."

Meanwhile, residents of Nagpada,

Continued in preceding column.

Evening News
17 November 1936.

Lectures On Public Health

AT TATA SOCIAL SCHOOL

"The Social Services of the Government of Bombay" will be the general topic of a series of public lectures to be delivered in Bombay by representatives of ten departments of the Government of Bombay under the auspices of the Sir Dorabji Tata Graduate School of Social Work.

The series will open on Tuesday, December 1, when Dr. R. V. Shiveshwarkar, Assistant Director of Public Health, Southern R.D., Belgaum, representing the Department of Public Health, will speak on "The Public Health Programme of the Government of Bombay."

Dr. Shiveshwarkar will be followed by Lt. Col. Jelal M. Shah, representing the Department of the Surgeon-General and speak on "The Work of Civil Hospitals and Dispensaries."

Then will follow on successive Tuesdays: "The Work of the Labour Office"; "Factory Law and Its Administration"; "The Work of the Labour Officer in Bombay City and Suburbs"; "Industrial Housing in Bombay City"; "The Work of Co-operative Societies in the Bombay Presidency;" "The Rural Reconstruction Programme of the Government of Bombay"; "The Bombay Children Act 1927-1937."

All the lectures will be delivered in the hall of the Nagpada Neighbourhood House, Byculla, at 6-30 p.m. (S.T.)

Chronicle.
14 November 1936.

BOMBAY GOVT.'S SOCIAL SERVICES

Heads Of Department To Deliver Series Of Lectures

"The Social Services of the Government of Bombay" is the subject of a series of public lectures which are to be delivered in Bombay by representatives of 10 departments of the Government of Bombay, under the auspices of the Sir Dorabji Tata Graduate School of Social Work.

The series will open on Tuesday, December 1st, when Dr. R. V. Shiveshwarkar, Asstt. Director of Public Health, Southern R.D., Belgaum, representing the Department of Public Health, will speak upon "The Public Health Programme of the Government of Bombay."

Dr. Shiveshwarkar will be followed by Lt.-Col. Jalal M. Shah, representing the Department of the Surgeon General, and will speak on "The Work of the Civil Hospitals and Dispensaries."

There will follow on successive Tuesdays: "The Work of the Labour Office"; "Factory Law and Its Administration"; "The Work of the Labour Officer in Bombay City and Suburbs"; "Industrial Housing in Bombay City"; "The Work of Co-operative Societies in the Bombay Presidency"; "The Rural Reconstruction Programme of the Government of Bombay"; "The Bombay Children Act 1927-1937."

All the lectures will be delivered in the hall of the Nagpada Neighbourhood House, Byculla at 6-30 p.m. (S.T.) each day and are open to the public.

Bombay Sentinel
December 19, 1936

SOCIAL SERVICES OF BOMBAY GOVT.

Lectures On Working Of 10 Departments Arranged

"The Social Service of the Government of Bombay" is the general topic of a series of public lectures which are to be delivered in Bombay by representatives of 10 departments of the Government of Bombay, under the auspices of the Sir Dorabji Tata Graduate School of Social Work.

The series will open on Tuesday, December 1st, when Dr. R. V. Shiveshwarkar, Asstt. Director of Public Health Southern R. D. Belgaum, representing the Department of Public Health, will speak upon "The Public Health Programme of the Government of Bombay."

Dr. Shiveshwarkar will be followed by Lt. Col. Jelal M. Shah, representing the Department of the Surgeon General, and speaking upon the topic: "The Work of the Civil Hospitals and Dispensaries."

There will follow on successive Tuesday lectures on "The Work of the Labour Office"; "Factory Law and Its Administration"; "The Work of the Labour Officer in Bombay City and Suburbs"; "Industrial Housing in Bombay City"; "The Work of Co-operative Societies in the Bombay Presidency"; "The Rural Reconstruction Programme of the Government of Bombay"; "The Bombay Children Act 1927-37."

All of these lectures will be delivered in the Hall of the Nagpada Neighbourhood House, Byculla, at 6-30 p.m. (S.T.)

December 19, 1936

New Lecture Series

"THE Social Services of the Government of Bombay" is the general topic of a series of public lectures which are to be delivered in Bombay, under the auspices of the Sir Dorabji Tata Graduate School of Social Work.

The series will open on Tuesday, December 1st, when Dr. R. V. Shiveshwarkar, Assistant Director of Public Health, Belgaum, will speak on "The Public Health Programme of the Government of Bombay."

He will be followed by Lt.-Col. Jelal M. Shah, representing the Department of the Surgeon General, and his topic will be "The Work of the Civil Hospitals and Dispensaries." There will follow on successive Tuesdays:

"The Work of the Labour Office"; "Factory Law and Its Administration"; "The Work of the Labour Officer in Bombay and the Suburbs"; "Industrial Housing in Bombay"; "The Work of Co-operative Societies in the Bombay Presidency"; "The Rural Reconstruction Programme of the Bombay Government"; and "The Bombay Children's Act, 1927-1937."

All these lectures will be delivered in the Hall of the Nagpada Neighbourhood House, Byculla, at 6-30 p.m. The public are invited.

THE SIR DORABJI TATA GRADUATE SCHOOL OF SOCIAL WORK, BYCULLA, BOMBAY

By DR. J. M. KUMARAPPA.

IT was in June, 1936, that the Sir Dorabji Tata Graduate School of Social Work was brought into existence by the Trustees of the Sir Dorabji Tata Trust to meet the ever increasing demand for trained social workers. This being the first and the only institution of its kind in India the faculty was very carefully chosen. Special attention was given therefore not only to their academic qualifications but to their character, special interest and experience in social work. The School was so organised as to offer a two years' course of training to graduates. In the first term such pre-professional and introductory courses as Introduction to Sociology, Social Origins, Introduction to Economics, the Field of Social Work, Child Psychology, Social Case Work, Medical Lectures for Social Workers, Public Health Administration and Sanitary Law are offered. During the rest of the three terms courses in Social Psychology, the History of Social Work, the Family, Indian Social Problems, the Organisation of Social Welfare Activities, Juvenile Delinquency, the Worker in the Industry, Rural-Urban Social Problems, Social Work and the School, Psychiatry for Social Workers, Behaviour Disorders of Children and Social Research are covered.

Staff and Students of the Tata Graduate School of Social Work, Bombay.

टाटा ग्रेजुयेट स्कूल ऑफ सोसियल वर्क बम्बई के अध्यापक तथा विद्यार्थी।

In addition to the regular classroom work, every student is required to undertake practical work for at least two hours a week in some Bombay social service institution. During the first term the various social work agencies in Bombay are visited in order to give the students an idea of the urban social services. Each student is also required before graduation to submit a satisfactory thesis embodying the results of research on some social problem of his choice. But the School being primarily an institution to train practical social workers, the purpose of the research activities is more to help students to acquire a research technique than to develop a group of research scholars.

Apart from class lectures, the School sponsors from time to time important series of public lectures. In the academic year 1936-37 ten lectures were given on some Social Services of the Government of Bombay by designated representatives of Government Departments. These were subsequently published in a book form. Lectures were also arranged on Rural Reconstruction and Industrial Research. During the year 1937-38 a course of nine lectures was arranged on *The Relation of the Sciences to Social Work.* In the year 1938-39 a series of lectures were delivered by the Ministers of the Bombay Government on The Social Programme of the Government of Bombay. In this way the School has been carrying on incidentally a programme of adult education in civic affairs besides giving publicity to what is being done by the Government in the field of social welfare.

"In founding this school of social research," observed the Hon'ble Mr. B. G. Kher in presiding over the first Convocation of the School, "the Trustees of the Sir Dorabji Tata Trust have placed the city under great obligation. At a time when the country needs many trained

social workers, this is probably the only institution of its kind which provides training for professional and practical social education." In this connection it may be pointed out that the School has suffered an irreparable loss in the demise in July, 1938 of Sir Nowroji Saklatvala who was the Chairman of its Board of Trustees. It owes its inception not a little to his vision and sympathy for the poor. Though he is no more with us his ideals of hard work, service and sympathy will remain embodied in the life and work of the School.

The School not only admits men and women but also maintains a non-sectarian and All-India character.

The first batch of students were selected from over 200 applicants. Since the present policy of the School is to keep the supply below

Graduates of the Tata Graduate School of Social Work, Bombay.

टाटा ग्रेजुयेट स्कूल ऑफ सोसियल वर्क के पास-उदा विद्यार्थी।

demand, it admits only 20 students and keeps them for two years before taking in a fresh batch. Among the last group of students 2 were from Mysore, 2 from Baroda, 2 from the Punjab, 1 from the U. P., 1 from Bhavnagar, 1 from Rajputana and 8 from Bombay. Students who were admitted recently are also from different parts of India, 1 being from the Punjab, 3 from the U. P., 4 from Bombay (one of whom has been deputed by the Children's Aid Society of Bombay), 2 from Karachi (one of whom has been sent by the Karachi Municipality), 2 from Mysore, 2 from Madras, 1 from Cochin, 1 from Burma, 1 from Travancore (deputed by the Travancore Government), and 1 from Indore.

It is gratifying to report that practically all of the first graduates of the School are now filling responsible positions in and outside of Bombay. Two of them are working as municipal social workers of the Bombay Municipality. Two are working as Labour Welfare Officers—one at the Khatau Makanji Mills and the other at the Swadeshi Mills in Bombay. Two are engaged as Medical Social Workers. One is working as Probation Officer of the Children's Aid Society, Umarkhadi. The student from Cochin has returned to his homeland and is working among the Depressed Classes as Rural Development Officer. The Government of Bombay has taken over one of the graduates of the School to organise its Social Welfare Department. And another is engaged in the Child Guidance Clinic of our School. The Nagpada Neighbourhood House has appointed one of our graduates as Educational Secretary to organise its educational programme. The present Superintendent of the Byramjee Jeejeebhoy Home for orphans is also a member of the first batch of graduates. The Goan Emigration Fund has employed one of our students as its Secretary to organise social work among the poor Goans of the city. Another one of our graduates is engaged as Research Secretary of the Harijan Seva Sangh and is now carrying out a survey of the social and economic conditions of the Depressed Classes in the C. P. Though the School does not give training in specialised services, it gives its students a social philosophy which combined with expert knowledge would fit them to meet responsibilities in the fields of their choice.

During the brief period the School has been in existence the services of the staff of the School have been frequently requisitioned by the Government and other agencies. The Director of the School was asked to serve as Chairman of a Committee appointed last year by the Government of Bombay to advise them on the question of Adult Education. Five of the ten chapters in the volume "The Child in India" brought out

(*Contd. on bottom of col. 1 on next page*)

Students of the Tata Graduate School of Social Work studying housing conditions in Bombay.

ताता ग्रेजुयेट स्कूल ऑफ सोसियल वर्क के विद्यार्थी बम्बई में मकान सम्बन्धी अवस्था का मुलाहिजा कर रहे हैं।

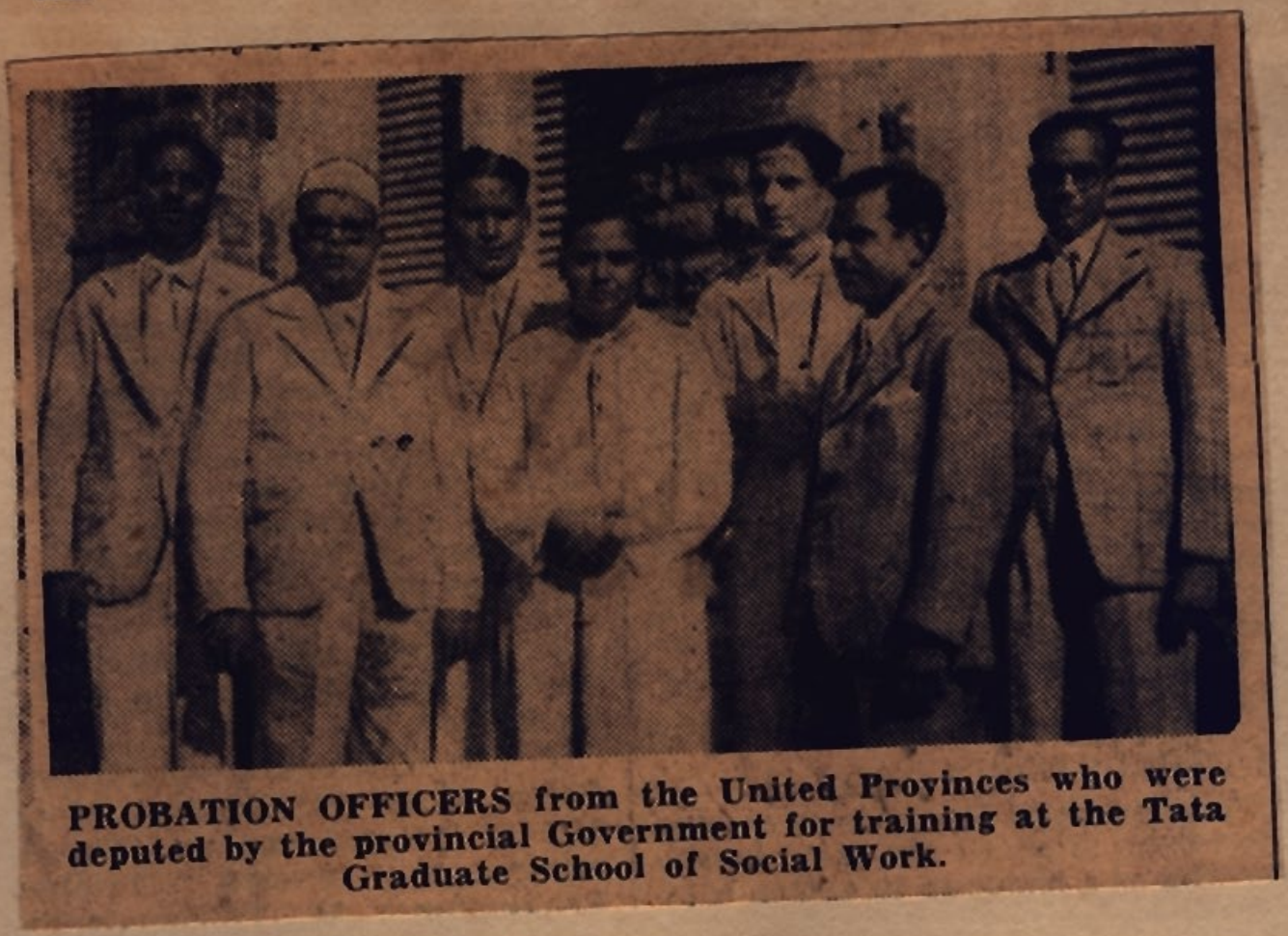
सोशियल वेलफेयर के क्षेत्र में जो कारवाई हो रही है, उस का जनता में प्रचार भी कर रहा है।

प्रथम उपाधि वितरण-उत्सव के अवसर पर माननीय मि० बी० जी० खेर ने सभापति का आसन ग्रहण किया था और अपने भाषण में कहा :—"सोशियल रिसर्च के इस स्कूल को स्थापित कर सर दोराबजी ताता ट्रस्ट के ट्रस्टियों ने इस शहर को बहुत आभारी बनाया है। ऐसे मौके पर अब इस देश को अनेक सुशिक्षित सामाजिक कार्यकर्ताओं की आवश्यकता है, शायद यह स्कूल अपने ढंग का केवल एक ही है, जो पेशावाले तथा व्यवहारिक सामाजिक शिक्षा दे रहा है। यहां पर यह बता देना अनुचित नहीं होगा कि सन १९३८ की जुलाई महीने में सर नौरोजी सकलतवाला, जो इसके बोर्ड आफ ट्रस्टिज़ के प्रधान थे, की मृत्यु से इस स्कूल की बहुत बड़ी हानि हुई है। इन्हीं की दूर दृष्टि तथा गरीबों के प्रति हमदर्दी के कारण इस स्कूल की स्थापना हुई है। यद्यपि वे आज जीवित नहीं हैं, परन्तु उनके विचार कठिन परिश्रम, सेवा तथा सहानुभूति इस स्कूल के जीवन तथा काम में सदा संलग्न रहेंगे। इस स्कूल में औरत मर्द दोनों विद्यार्थी लिए जाते हैं तथा सारे भारतवर्ष के विद्यार्थी बिना किसी भेद-भाव के भर्ती किए जाते हैं।

पहले बार इस स्कूल में २०० से अधिक उम्मेदवारों में से चुनकर ग्रेजुयेट भर्ती किए गए थे। चूंकि इस स्कूल की वर्त्तमान नीति है कि आवश्यकता से अधिक संख्या में ग्रेजुयेट न हों, इसलिये इसमें केवल २० ही विद्यार्थी भर्ती किए जाते हैं तथा अगामी दो सालों तक नये विद्यार्थी भर्ती नहीं किए जाते। अन्तिम बार जो विद्यार्थी भर्ती हुए थे, उनमें भारतवर्ष के विभिन्न प्रदेशों से नीचे लिखी संख्या के विद्यार्थी थे :—

मैसूर	...	...	२
बरोदा	...	...	२
पंजाब	...	...	२
संयुक्त प्रान्त	...	...	१
भावनगर	...	...	१
राजपूताना	...	...	१
बम्बई	...	...	८

Madras Mail, September 30, 1939



PROBATION OFFICERS from the United Provinces who were deputed by the provincial Government for training at the Tata Graduate School of Social Work.

The Chicago Theological Seminary Register, November 1937.

You Have Blazed a Trail, Sir!

An address to Dr. Holt by his students and co-workers in Bombay

---

To:

Dr. Arthur E. Holt, M.A., Ph.D., D.D.

Visiting Professor, The Sir Dorabji Tata Graduate School of Social Work, Bombay

Sir:

It is with heavy hearts that we, the students and the staff of the Sir Dorabji Tata Graduate School of Social Work, have assembled here this evening, to say goodbye to you and Mrs. Holt. You came to us only a few months ago and we cannot help feeling that you are going away too soon.

We are proud to own you, Sir, as a Visiting Professor of our Institution. Your teaching has brought you into touch with the whole of the School. We all appreciate the fact that your knowledge of social work and your lectures are inspired, not by a sense of duty, but from a genuine impulse of humanity and a gift for social teaching. You have placed before us a high ethical standard which it shall be our pleasant duty to strive to attain in the future.

We were deeply impressed by your lectures dealing with the awakening of social consciousness in the United States, and the way you brought to bear your knowledge and experience on the treatment of Indian Social problems. In India too, there is need for the kind of work that is done on so extensive a scale in America. We hope that your visit to this country will be the first of many by other pioneers in social work. You have blazed a trail, Sir, that must in the future be followed by other leaders in your country and in ours. The cultural exchange between India and America cannot but benefit both these great countries.

Your visit to Bombay is an instance of goodwill and self-sacrifice, and, may we add, of your remarkable devotion to the social science to which you have dedicated your life.

We also wish to thank you for the interest you have taken in elocution and for having placed your experience of public speaking at the disposal of our Association. You were kind enough to preside over our debates; and in your concluding remarks at these functions, we had a taste of the excellence of your public speaking.

In conclusion, we request you to accept this address as a token of our reverence and regard for you. We wish you and Mrs. Holt a safe voyage and hope that you will long remember us and look back on the days you have spent with us as a pleasant episode in your well-spent life.

We remain, Sir,

Your Students and Co-workers

Bombay
11th March, 1937

The Chicago Theological Seminary Register

Published Four Times a Year, January, March, May, and November, by The Chicago Theological Seminary, 5757 University Avenue, Chicago, Illinois. Entered as second-class matter, April 24, 1919, at the Post Office at Chicago, Illinois, under the Act of Congress, August 24, 1912. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, Authorized April 17, 1922.

A NEW DEAL FOR GIRLS

Training In Homecroft Is As Necesary As Teaching The Three R.s To Would Be Wives And Mothers

(By Dr. J. M. Kumarappa,
Professor of Social Economy Sir Dorabji Tata
Graduate School of Social Work)

The Bombay Government have appointed a committee to advise them on the question of vocational training for boys and girls in primary and secondary schools. The question naturally arises whether such training should be the same for boys and girls. Our present system of education with its literary bias is, of course, the same for the boy as well as the girl. And it has, therefore, made little appeal to parents. There is a widespread fear that the present system, which is so unsuited even for the boy, must be much more so to meet the educational requirements of the girl. Even if a system were developed on more suitable lines, then, too, it must be maintained that the girl's education cannot and ought not to be the same as that of the boy, for the simple reason that Nature has endowed both the sexes with special faculties, and ordained distinctive functions for each to discharge toward society and the race.

That our education is foreign in its character is not the only fault of our system. Another one of its main defects is that it has been developed more with a view to meet the urban needs rather than the rural. In other words, this system tries to spread education from top downwards instead of building from bottom upwards. Unfortunately, those educational experts, who were responsible for the organisation of education in India, ignored the most essential feature of Indian civilisation, in formulating their scheme. They missed the fact that our civilisation is a product of the village and not of the town, of the forest and not of the city. If education is to be made truly Indian, if it is to serve the needs of our masses, we can ill-afford to [illegible] The future education of India must so develop as really to meet the needs of rural India, since India's civilisation itself is rural, and her population also is chiefly rural. Perhaps, it is this idea that is really back of the Wardha scheme.

Girls' Education

Being at present rural-centered in our thinking, we may now ask the question: If the boy's education is to have a vocational bias, what is to be the nature of that bias in the training of the girl? We cannot ignore the fact that training in the functions, which a group is expected to discharge, must really be the objective of education in respect to that group. Hence the function of the girl in society is not identical with that of the boy, her vocational education cannot be the same as that provided for him. The girl of to-day is the potential mother of to-morrow. Upon her depends, therefore, not only the happiness or unhappiness of some home but also the prosperity of the nation in the future.

The hand that rocks the cradle, we believe, rules the world. If that is so, what should be the objective in her education? Should we educate her for home-life, or for a career outside the home or for both? Is it sufficient to give her a general education, or some useful training that will help her to live in her surroundings with some prospect of success? If it is true that, for more than ninety-nine per cent. of our girls, their real vocation or life-work is home-making as daughter, or wife or mother, should they not be trained for the discharge of that duty faithfully and yet intelligently? Should not then our objective of the vocational training of the girl be to make them efficient, honest and industrious home-makers? Should not our ideal be to train them for life,—that life which falls to the lot of a very large majority of our girls in India?

Any system of education intended for the girl must, if it is to rebuild the nation, provide the girl, in addition to some general knowledge, a sound working knowledge of how to run a home or manage a household. Upto now the teaching of housecraft and mothercraft have been woefully neglected in the education of our girls. Most of them have been left to pick up what knowledge they can from their ignorant and poverty-stricken mothers. In view of the appalling condition of our villages and homes, I am strongly of the opinion that instruction and training in home-making should really mean vocational training in the education of the girl. Such a training is both essential and indispensable in the interest of the future health and efficiency of the Indian nation. It is a wonder to me that our people have not yet ceased to think that women can do all things necessary in the home by a sort of an intuition,—a special gift of the benevolent Providence to women! Outside of flattering the woman's sense of vanity, this superstition can serve no useful purpose.

In the early days of milk and honey, there was, perhaps, no need for scientific training in home-making. But now with the advance of the so-called civilisation, the whole life of our villages is infected with disease, want and ignorance. Do not the terrible toll of infant and maternal mortality till the tale of how they could have been prevented had the mothers been provided with adequate knowledge? Since a nation has no greater asset than her patriotic, energetic and healthy citizens, the vocational training of girls should mean training the future mothers to conserve their lives and the lives of the little ones,—a function which has been entrusted to their care by Nature?

Duty Of The State

Now that we are giving so much time and thought to the problem of educational reorganisation, we should not fail to concentrate our energies on devises meant to train our girls to play their part efficiently in the life of the nation. No doubt, they must be given some general education to draw out their latent powers,—physical, moral and mental. With this as foundation, they should be given their vocational training. Home-making is both an art and a science: all the love in the world cannot make a home the centre of wholesome family life unless the house-mother knows soething of home-management,—how to cook, to economise, to mend; how to plan her work, care for the family, prevent avoidable diseases and keep the home, however humble it may be, clean and attractive within the limits of a small income. So long as the State neglects to train the girl in this respect that long will it be guilty of failing in one of its most important functions in nation-building.

Study Of Home-Craft

Some may raise objections,—and there are always a few who are ever ready to oppose every deviation from the beaten track,—to my advocacy of homecraft—in the vocational training of girls, maintaining that the kind of education advocated herein should be undertaken by the home; others may say that it would hamper general education. Indian homes, as they are today, are absolutely unfit to undertake any such responsibility. As for the second objection, it might be pointed out that in the West, where attempts in this direction have already been made, it is reported that the introduction of homecraft, instead of hampering general subjects, has had the effect of stimulating greater interest in them. It is pointed out, further, that it has even contributed much toward bringing teachers, parents and pupils into more intimate and sympathetic relations, as well as toward stimulating mental effort by fostering certain qualities of the mind which are impossible to cultivate to the same extent by the traditional school subjects.

Most of the educated girls of to-day, girls trained in the educational system devised for the boy, think that home-keeping is beneath them. The present system has failed to teach them the dignity of labour. It has not taught them to realise that nothing is really beneath one so long as it is within the scheme of life. Home-making, being an important part of a woman's life and work, must be given the highest place in the vocational training of the girl. No [illegible] for anything [illegible] to increase happiness of the home and decrease humanity's sorrow and suffering. To this end, a struggle simple syllabus like the following, which has been tried out in some schools, may be adopted throughout India with the necessary changes and additions to meet local requirements:—

I. COOKERY: Buying and storing of foods; the simple methods of cookery, such as boiling, baking, frying, and some knowledge of foods best suited for each method; classification of food-stuffs and their function in the body; some knowledge of food values.

Advanced instruction may be given to older girls in book-keeping, buying, storing of agricultural products, and in food values. Those desiring to take to professions, may be trained as matrons, for hospitals hostels and the like.

II. LAUNDRY WORK: Instructions in how to wash, preserve colours, remove stains etc., with some knowledge of the materials with which to wash and stiffen.

III. CLEANING: The care and method of cleaning everything in a home,—fittings, kitchen utensils, rooms, carpets, furniture etc.; methods of cleaning in order to save labour and costs, and to economise time.

IV. NEEDLECRAFT: Renovating and mending garments and household linen; simple cutting of garments; adaptation of simple patterns, and the management of the machine.

V. PERSONAL AND HOME HYGIENE: Ventilation drainage and stabling of domestic animals; disposal of waste, refuse etc; some knowledge of infectious diseases and the use of disinfectants; first aid and simple house-hold remedies; care of teeth, skin, hair, nails etc.

Throughout the teaching of hygiene the aim should be threefold:—to awaken a health conscience; to teach self-control, self-respect and respect for others; and to prepare girls, as far as possible, fo the responsibilities of home-life and citizenship.

VI. INFANT AND CHILD CARE: Natural and artificial feeding; clothing; ailments and habits; dangers of the use of drugs; the general management of infants and children.

VII. SIMPLE ODD JOBBING: Some knowledge of how to repair locks, taps, hinges; how to use nails, screws, saw. In short, they should be taught how to handle the necessary and simple tools found in every home.

VIII. HOME PLANNING AND KITCHEN GARDENING: Kitchen garden is a useful adjunct to every home and some knowledge of how to grow ordinary vegetables and how to take care of a garden must be given.

Owing to such practices and ob-

(Continued On Page 42)

Dr. Radhakamal Mukerjee, Professor of Economics and Sociology Lucknow University, delivering the Convocation Address at the first Convocation of the Sir Dorabji Tata Graduate School of Social Studies, Bombay, on Thursday. The Hon. Mr. B. G. Kher presided over the Convocation.

GROUP OF GRADUATES WHO RECEIVED THEIR DEGREES AT THE FIRST CONVOCATION OF THE SIR DORABJI TATA GRADUATE SCHOOL OF SOCIAL WORK YESTERDAY EVENING.

SCOPE OF SOCIAL SERVICE

Mrs. Naidu's Address To Tata School

"Like the artist and the sculptor who produce beautiful forms out of colour and clay, you must use the raw material of humanity to create a better and happier world", said Mrs. Sarojini Naidu addressing the students of the Sir Dorab Tata Graduate School of Social Work, Bombay, on the occasion of its second convocation on Friday.

True social service, she said, was a labour of love. It needed courage, tolerance, understanding, sympathy, vision and a full grasp of the needs of those whom they wished to serve. There was no room for sectarian or personal prejudices.

However, enthusiastic or selfless social workers might be in their work, all their efforts would be wasted if they were not organised and scientifically guided. The Graduate School of Social Work provided facilities for that important and essential service. She hoped that the students who went out into the country after training for service would prove themselves worthy of it.

The convocation which was attended by a distinguished gathering, including Mr. J. R. D. Tata, Sir Ardeshir Dalal and the Archbishop of Bombay, was presided over by Mr. S. D. Saklatvala. Requesting Mrs. Naidu to deliver the address he said that the School gave an excellent opportunity for training educated men and women in social service.

Dr. Clifford Manshardt, the Director of the School, said that the School was founded in 1936 with the object of "capturing the social idealism of Indian university students, generating power through a two-year course of post-graduate study, and transmitting that power into channels of significant national service".

MRS. NAIDU ON—

IMPORTANCE OF SOCIAL WELFARE WORK

BOMBAY, Friday.—Sixteen students of the Sir Dorabji Tata Graduate School of social work received their diplomas to-day after finishing their training.

The convocation, second of its kind, was held at the Nagpada Neighbourhood House under the presidency of Mr. S. D. Saklatwala, M.L.A.

Dr. Clifford Manshardt, Director of the Institute, made a statement explaining its aims and achievements.

Mrs. Sarojini Naidu spoke a few inspiring words to the new graduates.

Mrs. Sarojini Naidu, in a stirring speech, addressed the Graduates who were going to receive their Diploma and said: "You who are going out into the world, moulded into the spirit and ideals of the great pioneers of Social Service and Reform, carrying the torch of wisdom, justice and peace, will be faced with difficult and different problems which will sometimes plunge you all into distress and suffering. But remember said Mrs. Naidu, I have learnt from my own personal experience, that from such sufferings, from the depths of misery and distress, the valuable lessons of life can be learnt more easily than in any other school or from any other tutor. Social Work was a labour of love where the spirit was harnessed to the altar of human service."

There were millions in India, said Mrs. Naidu, who were awaiting to receive this message of love. They were waiting that some of their educated brothers and sisters would bring to them the knowledge of the world, the knowledge of humanity. The vineyard of Social Service needed more workers, said Mrs. Naidu, and in these days when India was in the throes of transition, it was necessary that voluntary workers would come forward and carry this message to the millions who were awaiting them.

In these modern days it is only systematic and organized effort that can achieve anything, said Mrs. Naidu. The days of individual efforts have now passed and there should be organization in every walk of life. Proceeding further, Mrs. Naidu said, that the social workers' first aim was to examine the living conditions of men and women, their past and present environment. In this way only, could the social worker deal with the problem.

Concluding Mrs. Naidu said, "You who have had the privilege of receiving your training in a school which has specialised in Social Work, will carry its traditions into every centre of India, and inspire into the hearts of those with whom you come into contact the real meaning of brotherhood. As ambassadors of the nation, you will spread by your zeal and self-sacrifice the message which you have been given into the hearts of millions of your unfortunate brothers and sisters, who are awaiting to receive your good tidings."

The Chairman then presented the Diplomas.

Evening News, March 9, 1940

CONVOCATION DAY OF TATA SCHOOL OF SOCIAL WORK

LEFT: Mrs. Sarojini Naidu addressing the students of the Sir Dorab Tata Graduate School of Social Work, Bombay, on the occasion of the School's second convocation on Friday evening. RIGHT: A view of the gathering.

March 10, 1940

THE KAISER-I-HIND ILLUSTRATED WEEKLY

SIR DORAB TATA SCHOOL OF SOCIAL WORK'S CONVOCATION

The annual convocation of the Sir Dorab Tata Graduate School of Social Work was held at Nagpada Neighbourhood House last Friday. Mrs. Sarojini Naidu delivered the Convocation Address. Mr. S. D. Saklatvala, who presided, is seen awarding diplomas to successful students of the School.

The Calcutta Hindusthan Standard, 12 March 1940.

Annual Convocation of Sir Dorabji Tata School of Social Work was held at Bombay. Mrs. Naidu delivering Convocation address.—H. S.

satisfaction.

HOSPITAL SCHOOLS AS AID TO CURE

Hence Governments of various countries of the world, including India, are trying their best to create greater facilities for the care and education of their little ones. But these facilities are available only to the normal and the ablebodied. A large number of the handicapped to whom school life or play life is denied, is not receiving enough attention.

These include the hospitalised children who are well enough to learn mental tasks as well as some manual skills, but whose illness requires them to spend several months or years in a hospital. They lie in bed, with little or nothing to occupy them, being cut off from the joys and adventures of their school and social life. They are deprived of the stimulating opportunities of learning, which affects their emotional and intellectual growth.

Our hospitals have achieved a fairly high degree of medical and surgical efficiency. While they attempt to cure the child physically its mental and emotional well-being is ignored. This overlooks a very significant principle. An individual functions or grows as a whole. There is evidence to show that if a patient can be kept cheerful and occupied with some creative work, his recovery is greatly facilitated.

Learning activity has a great therapeutic value. Therefore, like others, those sick children who are able to undergo educational discipline should also be given opportunities to grow mentally. Hence the great need for an educational programme in every hospital for children.

The first attempt to meet that

Bhoot - Jyoti 21st Oct. 1951

ed for bone T. B., and the other cases of deformity. The patients in each ward, boys and girls, range from two to fifteen years. The T. B. patients stay in the hospital for about one to four years, while those with bone deformities remain for lesser periods. Each ward has about 16 patients.

The teaching programme is conducted every working day from 10 a.m. to 4 p.m.

The children are taught reading, writing, and arithmetic and are also given some general information about current events and the outside world. In the afternoon, they learn handicrafts, such as crocheting, knitting, making articles from paper, cloth and the like.

Other types of creative work include making picture albums by cutting pictures from old magazines, moulding clay to any shape they like, painting and drawing pictures from crayons and playing with picture books.

MUSIC

In addition to education and art work, the child patients are taught music and songs. Provision is also made for games, such as, dominoes, snakes and ladders and the like. The very young ones are given such playthings

self-confidence and responsibility in them.

A RAY OF HOPE

Before this scheme was put into operation here early in 1949, the child patients used to lie listlessly in their beds. They had nothing to look forward to but the hospital routine.

Now all that has changed. These young patients have today a gleam in their eyes. Each morning they start with happy anticipation of new creative experience.

Paying a visit to the hospital in March 1950, Mr. B. G. Kher, Chief Minister of Bombay, said: "When I last visited this hospital I was overcome by the misery which each bed represented. The work done during the brief period of one year is marvellous and the programme has not only contributed to the educational well-being of the children, but also has infused in them joy and a new interest in life."

THE EMPHASIS

Any educational programme for handicapped children should not emphasise scholastic achievement alone. It should rather be designed to encourage self-expres-

Child patients enjoy reading during leisure hour

as dolls, blocks and other toys. Although this educational project is at present under the direct supervision of the Tata Institute, the Bombay Government are financing it and the Inspector of Schools pays periodical visits of inspection to the hospital school.

The equipment consists of school books, specially suited to the needs of each child patient, story books in different languages, toys, play blocks, school supplies like paper for writing, drawing pictures and making al- ngs, wool, assorted colour paper ils, chalks and the like. Spe- l decks are also needed as he patients are required n their backs.

of teachers suited schools has to be

sion and joyful participation. The project should also include entertainment for the child patients. For instance, in the present experiment, a cinema show is arranged every month. Also some child dancers are invited to give a performance now and then.

There are many hospitals in the country which have a section for children. Many of these child patients, such as, T. B. and orthopaedic patients, are required to spend months and years in bed.

It is essential that some kind of educational and activity programme be organised in all children's hospitals, so that the child patients, while under treatment for their physical ailments, are not cut off from the normal stream of life.

CO-ORDINATION OF SOCIAL SERVICE

MRS. NAIDU'S ADVICE TO WORKERS

CONVOCATION ADDRESS OF BOMBAY INSTITUTE

(ASSOCIATED SPECIAL SERVICE.)

BOMBAY, March 8.

The need for the co-ordination of all efforts towards soial service was emphasised by Mrs. Sarojini Naidu, who delivered this evening the second Convocation Address of the Sir Dorabji Tata Graduate School of Social Work.

Advising the graduates of the School to cultivate a spirit of oneness with humanity, Mrs. Naidu said that she had very often heard the advice of "tolerance" being given. But the word "tolerance" was tinged with the consciousness of superiority. Social workers should have real tolerance.

Proceeding, Mrs. Naidu said that all efforts towards social service should be co-ordinated. Without a focus, individualistic efforts would be wasteful. It had indeed its good results, but not its full results. The age had gone when mere individual effort could be of much avail. In their career of doing social work, she appealed to the outgoing graduates to leave behind their sectarian, personal, racial and national limitations and prejudices and preferential treatments. They should enter the field of service in a spirit of dedication and service to the humanity that cried for succour and understanding. Their mission was manifold—working for the removal of social injustice which was a comprehensive term.

It was the fashion to-day, Mrs. Naidu observed, for young men and women to talk of social service and social reformers as work for old people. They had a glamour for politics. Unless there was brought into existence a true foundation of social life, our efforts to reconstruct society based on a sure and true foundation on individual and racial equality, which was the meaning of politics would be of no avail. Patriotism was not enough. The only thing that was enough was humanity. She paid a tribute to the house of Tatas who started and conducted the institution.

Seventeen graduates from all parts of India including a Burman were given diplomas.

The Hindu, Madras
March 10, 1940

HOSPITAL IS NOT A MERE REPAIR SHOP

SOCIAL WORKER HELPS IN PHYSICAL RECOVERY

Hospital social service is a branch of professional social work and is oriented to medicine. It has arisen to fill gaps in the application of medical treatment to the patient.

With our growing knowledge of man in his social aspects, it has become increasingly evident that various professions should co-operate with medicine to make medical care adequate.

It has now become obvious that although scientific discoveries may continuously advance medical treatment, the most expert care may be of little use if the social and emotional components involved in an illness are ignored.

Thus the need arises for studying the patient, not as a specimen presenting a pathological heart or lung condition, but as a human being, who is a distinct personality reacting in its social, emotional and somatic aspects.

With specialisation coming into the medical field there is a drift away from the family physician who was generally familiar with the patient as a person. He knew the personality and the background of his patient and, therefore, could see how these affected his diseased condition.

NO PERSONAL TOUCH

Today, however, since more and more hospitals are being established to give better medical aid to the sick, the medical profession has to deal with patients away from their home environment and relatives. This in itself may accentuate the emotional problems of the patient, while it also prevents the physician from knowing him as a total person.

By
Dr. (Miss) G. R. Banerjee
Press Club, Tata Institute of Social Sciences.

As the specialist has a vast amount of work in the field of his specialisation, he is obliged to hand over certain aspects of his patient's problems to some other individual who is specially trained to handle them. This means a division of responsibility between the doctor and the medical social worker with their respective concentration upon the medical and psycho-social aspects of illness.

Medico social plan requires joint consultation between the doctor and the medical social worker.

Thus the need arises for creating a department of social service in the hospital, like the X-ray department, surgical department or gynaecology department, to enhance the value of medical care.

SOCIAL WORKER

The functions of the social worker in a hospital are multifarious. Generally the value of the social worker is recognised for her ability to acquire financial aid for the patients because she keeps in close touch with such community resources as trust and charities of which neither doctors nor patients may be aware.

Apart from securing financial aid for the patient and his family when necessary, the social worker renders other services to them. She helps the patient to accept the diagnosis and medical recommendations. It may be mentioned here that physicians and surgeons are often baffled by the reaction of patients to their diagnosis and plan of treatment. They may come across a mother who refuses to agree to a surgical operation for her child even when it may be the best and the only method of cure; or a T.B. patient may refuse to undergo sanatorium treatment in spite of a warning as to the serious consequences of neglecting the disease in its early stages.

The trained medical social worker understands the dynamics of human behaviour, and she knows also the technique of interviewing.

When through case work technique, as it is called, she helps the patient to realise and express the reasons why he feels the way he does, an attitude of objectivity and reasonableness usually results. When the patient is released from his emotional tension by providing an opportunity to express his partially repressed feelings to somebody who understands and accepts him non-judgmentally, he may be helped to relieve his anxieties and get a sense of support which increases his ability to act upon his problem.

INTERVIEW

A carefully planned interview in most instances helps the patient to give up his irrational attitude so commonly found in those who are in distress, accept the reality of his situation, and act accordingly. The reaction of the patient, however psychoneurotic it may seem to us, is in essence a reaction to some conflict or fear motivated largely by subsconscious psychological processes of which the patient is totally unaware. Planning an interview in such a way as to bring to light significant factors is a service which can only be rendered by a trained medical social worker.

After the patient has accepted the diagnosis, it is the duty of the social worker to see that there are no obstacles in carrying out the treatment. If there are complications in the domestic relations that come in the way of his treatment, the social worker deals with them. As the needs of the patient cannot be separated from those of his family, it is essential to remember that he cannot be put in a hospital with any expectation of recovery if there are others dependent upon him whose needs

So, apart from helping the patient to adjust himself to his illness, the social worker also helps the family to adapt itself to the new situation caused by the illness. By working with the patient and his family, the social worker lessens his anxieties and enables him to complete his medical treatment.

She sees that he does not sign out against medical advice. During the period of hospitalisation, she tries to engender a spirit of cheerfulness in the patient and to assist him in overcoming his homesickness and boredom of long treatment. All this helps him in recovery.

AFTER DISCHARGE

The medical social worker works with the patient not only at the point of diagnosis and during the period of hospitalisation, but also long after his discharge. So long as he is in the hospital, it is comparatively easy to follow the prescribed regimen. When he is discharged, he may find himself to be a man apart if he continues to live as he lived in an institution. He has to adapt himself to the family and the latter to him.

If lasting advantage is to be gained from the treatment given in a hospital, we must have a proper plan for the care of the patient after discharge. He may need re-adjustment to his home or to some new kind of employment.

A social worker can assist him in securing a job better suited to his physical condition, and help him in getting reconciled to this change and work towards his rehabilitation so that the hospital

100

DR. JAYAKAR STRESSES IDEAL OF SERVICE

War Against Want

TATA TRUST TO TAKE UP VILLAGE UPLIFT WORK

BOMBAY, Sunday: Dr. M. R. Jayakar, Vice-Chancellor of the Poona University told Social Science students today that their work was a projection of "the very conception of a personal God" into modern times.

"You have been working on the background of the ancient forces of social welfare," he said, addressing the convocation of the Tata Institute of Social Sciences here.

"This cause of social welfare is not new to India. Centuries ago, a great leader of thought defined social service as "let us do on earth what the gods do in heaven."

This ideal at a later age inspired the work of social reformers of India who were all "men of god." "One can almost compare this with the four freedoms which assumed importance during recent times."

Dr. John Matthai, former Finance Minister, presided over the convocation.

VILLAGE RECONSTRUCTION

Dr. John Matthai, who is also Chairman of the Sir Dorabji Tata Trust, said that the activities of the Trust now confined to urban centres were shortly being turned to village reconstruction "which provided a new field for valuable pioneering service."

The trust, for this purpose, was considering a proposal for starting work among a group of villages, not far from Bombay where a multi-purpose scheme of village development comprising agricultural production, public health, education and rural co-operation, could be put into operation.

The agricultural economist Professor D. R. Gadgil's Institute of Politics and Economics at Poona would co-operate in this work, Dr. Matthai said, and their efforts in this field "would lead to a movement of rural reconstruction based on organised self help and capable of expansion in due course by its own momentum."

Dr. Jayakar in his address referred to the work of the institute and also to the question of what was there to be taught scientifically in social work. He said:

"We cannot forget except at our peril that modern social welfare work deals mostly with human beings and these have a personality of their own and often an irrepressible individuality whose strength often varies in inverse proportion to their worth and fitness."

The task, Dr. Jayakar said,

Continued on page 3)

DR. JAYAKAR'S ADDRESS TO SOCIAL SCIENCE STUDENTS

Men Are No Machines

(Continued from Page 1)

was therefore different from handling the parts of a dead machine which presented no such difficulty. "Thus viewed, social service must be most carefully planned and organised on a scientific basis."

Our social needs could be classified under want, disease, ignorance, squalor and idleness and these were the major heads on which our social welfare work had to be concentrated. The worth of the students of the Institute in this sphere had been recognised by Government and local bodies and Dr. Jayakar congratulated them on their proud record.

It was gratifying, he added, to note that the institute continued to take part in the work of the major Indian Universities in an advisory capacity and in the matter of advanced study several of its alumni had received fellowships of the United Nations and American education foundations.

The villages in India were urgently in need of social service workers and the great army of workers that the institute was sending out yearly "will perhaps find their ultimate satisfaction when they live as radiant forces amongst the poor, the diseased, the crippled, the mentally defective and others who often have to live on the border land of vice and crime."

Dr. Matthai who later addressed the gathering pointed out that the private enterprise of the House of Tata differed in a measure from "the bogey that capitalism was pictured to be." The Tata capital that sponsored and provided the management for many concerns in the Tata group of industries, he said, was owned for the most part, "in fact to the extent of 80 per cent" by the various Tata charitable trusts.

This resulted in by far the greater part of the profits earned by the firm in "automatically passing into the hands of the trusts and expended by them on public objects of a philanthropic character."

NO PROFIT MOTIVE

Most of the industrial projects promoted by Tatas, Dr. Matthai said, were concerned with untried lines of industrial development and were free of the individual profit motive. "They worked through a system by which profits were automatically diverted into channels of beneficent national service."

Private enterprise of this character, he added, was a better alternative to nationalisation because it combined the spirit of personal initiative with the motive of national service. It also provided the widest scope, in his opinion, for private enterprise and for social justice and welfare.

"If the day ever came when the vast industrial concerns which they (Tatas) had built up were to be nationalised," he said, "the House of Tata could still look with pride and satisfaction on the part played by them and survey with a clear conscience their contribution to the creation of these valuable national assets."

Dr. Matthai also made a passing reference to certain discussions now in progress with the Government of India for the

awarded diplomas in the social science administration.

ACTIVITIES

Dr. J. M. Kumarappa, Director of the Institute, observed in his annual report that the Institute in addition to the usual activities was also been mainly concerned with organising training in Criminology and Correctional Administration, and with preparation for putting up the Institute building at Chembur.

The Institute received a special mention in the United Nations' Survey of Social Work in the world and had the distinction of being one of the 11 schools to illustrate the system of social work.

He referred to the research done at the Institute on Socio-Economic Aspects of Drinking, and training of four students in Tuberculosis Social Work.

PRESS CLUB

Another "noteworthy item" he said was the Institute's Press Club which functioned in co-operation with the "Bharat Jyoti."

Of the 91 students, 26 were awarded Diplomas by Dr. John Matthai, Chairman of the Governing Board of the Trust and second Annual Guinea Pig Trophy was awarded to the best speaker of the year of the Institute Miss Zakia Khan.

Mr. N. F. Kaikobad, a member of the Faculty proposed a vote of thanks.

115

PHENOMENAL GROWTH OF LABOURLAWS

LAWYERS' IMPORTANCE IN TRADE UNIONS

By S. SESHADRI

Press Club, Tata Institute of Social Sciences.

IN recent years, there has come into being in India a small group of lawyers who specialise in one field of law and identify themselves with one class of litigants. These lawyers do legal work for labour unions. Their emergence is partly due to the growth of trade unions in membership and strength and partly to the spate of legislation in the field of labour relations, especially since 1947, which has created manifold legal problems for labour unions and their members.

In the decade between 1939 and 1949, trade unions increased in India by nearly four times and their membership by more than three times. In 1939, there were about 511,138 workers organised in nearly 667 unions; and there was only one national labour organisation, the All-India Trade Union Congress, barring the All-India Railwaymen's Federation which had maintained an independent existence since its inception.

By 1949, the unions had increased to 2,594 and their total membership rose to more than 1,600,000; and in the place of one, there came into being three main national federations of labour, the All-India Trade Union Congress, the Indian National Trade Union Congress and the Hind Mazdoor Sabha. This growth in the number of trade unions and their membership as well as in national federations has not only created political and legal complications, but also greatly changed the character of their activities.

Legal Problems

Legal problems have increased relative to the internal affairs of unions, bargaining with employers, and statutes and regulations affecting labour relations and employment conditions. Consequently, there arose an increasing need for legal counsel and attracted a larger number of advocates, especially of the younger generation, for work in trade unions.

Labour legislation has grown phenomenally in the past three decades. The passing of the Indian Trade Unions Act in 1926 was a landmark in the field of labour relations. The Act recognised the right of workers to organize and prevented criminal prosecutions against union leaders.

Since then various acts—like the Payment of Wages Act 1936, Mines Maternity Benefit Act 1941, Weekly Holidays Act 1942, Mica Mines Labour Welfare Fund Act 1946—to name only a few were enacted by the Government of India; besides these, the various provincial governments periodically made their own laws, governing the relations between industrial workers and employers.

New Conditions

Since the attainment of independence in 1947, the new Government of India, headed by the Congress Party, have not only remodelled and re-enacted the old labour laws to suit the changed and changing conditions, but have also made new legislation in the field of labour relations and labour welfare.

The Industrial Disputes Act and Coal Mines Labour Welfare Fund Act were passed in 1947. These were followed in 1948 by the new Factories Act, Minimum Wages Act, Employees' State Insurance Act and Coal Mines Provident Fund and Bonus Schemes Act. The State Governments too enacted new labour laws.

Bombay took the lead by passing the Industrial Relations Act in 1946 and was followed by Bihar, West Bengal, Madhya Pradesh, Madhya Bharat, Madras and Uttar Pradesh, who enacted similar laws to govern industrial relations in their respective territories. So that, we have today, a vast mass of labour legislation, regulating the worker's wages, working and living conditions, his health and hygiene as well as his relations with his employers. These laws recognise the workers' right to organize and provide facilities for building up trade unions.

Arbitration

The new labour relations laws are based on the principle of compulsory arbitration. Though the worker's right to strike is legally recognised, he is not encouraged to use the strike weapon. Instead, an elaborate machinery of conciliation, arbitration and adjudication is created in every State for peaceful settlement of industrial disputes.

Compulsory arbitration has no doubt progressively reduced the number of labour strikes in recent years; but whether it has secured industrial peace in India is another question and beside the point here.

The insistence on compulsory arbitration has not only multiplied, but to a large extent, altered the character of trade union activities. In addition to his organizational work, the union organizer has now to prepare legal statements for submission to labour courts and tribunals and more often, has also to appear before them. This new development has increased the dependence of trade unions on legal advisers.

Rise Of Lawyers

Thus the lawyers rise in importance in our labour organizations. There are lawyers who only take up labour cases and represent them in labour courts; and there are also those who become part of the unions and hold office in them as Presidents, General Secretaries or Treasurers. In either case, they mostly do legal work only for their unions. By and large, the union lawyers are found to identify their interests with those of their clientele.

In the Indian context of an illiterate working class and union organizers, ignorant of legal practices and intricacies, the labour lawyer has great opportunities of doing immense good to labour. He can help labour representatives in bargaining with employers. He can prepare statements for submission to courts and tribunals. He can help the workers to recover their rightful dues, if any, under, say, the Workmen's Compensation or any other Act.

In several instances, these are not recovered, because workers and their leaders are ignorant of the law. The labour lawyer can also save the union members from malicious prosecutions. More than all, a labour lawyer can educate the workers in their rights and duties and, thereby arm them against infringements thereof.

Outsiders

Trade unionism has become a career for many in India. As workers themselves are not able to lead their organizations, a large number of outsiders have today entrenched themselves in labour unions. These will go when labour becomes literate and is able to look after its interests and institutions.

But it is difficult to envisage a time when trade unions can dispense with the services of lawyers, unless the legal basis of our present social and economic set-up is radically altered and a new social system is created.

But in their own as well as in the interests of the working class, lawyers should not hold offices in trade unions. They should remain only legal advisers of unions.

CRIME AND THE MAN

Current Trends In Penal Reform

By Dr. CLIFFORD MANSHARDT

In man's war against crime theories have been tested against experience, and it is realised that punishment alone does not reform the criminal. Study of juvenile delinquency, better prison conditions and better after-care are suggested by Dr. Manshardt and he concludes, "India is moving in the right direction."

A FEW months ago American newspapers devoted considerable space to the brief, but spectacular, criminal career of a modern Tarzan. This young man, a native of one of the Western States of America, was a great lover of the out-of-doors. He spent much of his time in the open, hunting and fishing, and wandering about in the hills. It was a matter of pride to him that, in these days when men are so dependent on material comforts, he could walk away into the mountains, with no equipment whatsoever, and maintain himself for days and weeks at a time.

On one of his expeditions this child of Nature ran foul of the law by killing a deer during the season when " was legally forbidden to hunt deer. He was arrested and placed in jail, in a small cell, behind bars of iron. He had broken a law, but to him the law seemed so foolish. If a man were in the hills and hungry, why should he not eat? Why should a man be deprived of his liberty simply because he had satisfied the natural desire of hunger? It seemed so wrong.

Becomes Crazy

AND brooding upon his lot, the man became temporarily crazed. Hitherto, easy-going and good-natured, he suddenly became violent. Attacking his keeper, he escaped from jail and fled to the hills. A group of armed men were sent out to re-capture him. He in turn secured arms, and before the story was ended five men—including the prisoner himself—were dead, victims of gun fire, but in reality victims of stupidity. In imprisoning this young man the letter of the law was satisfied, but at a frightful cost. A harmless youth was by confinement transformed into a dangerous killer.

In spite of the results of his 34 years of prison experience, Mr. Lewis E. Lawes, Warden of the famous Sing Sing Prison in New York, confesses a sense of frustration. In entering prison service, he says, "I hoped that to me might be given the opportunity of enabling men to live in prison without the consciousness of walls and cells and steel bars. It is still my dream, but unfortunately, there is no cessation in the march to Sing Sing. Crime still persists. The criminal swaggers on, practically unimpeded."

Warden Lawes says he is convinced that a warder is not worthy of his hire who is not concerned with the post-institutional prospects of his ward. "More fundamental, however, is the realization that there is more to crime than the convicted criminal. The source of his criminality, the processes through which he evolves are vastly more important.... the roots of the crime-weed reach away from the prison into every phase of human life."

Crime And Religion

AT an early stage in the history of civilization, crime and criminals were associated with magic and religion. A crime was an act which was opposed to the interests of the group. The man who offended the gods was a criminal, because it was dangerous to the interests of the group to risk the displeasure of the gods.

Similarly, the man who committed treason was a criminal, because he was allying himself with the enemies of the group. As religion developed, law and order came to be associated with the will of God, and the man who offended against law and order was regarded as trangressing the laws of God.

The ideas of crime and the criminal which influence modern criminal law date back to the 18th century. Under the influence of Beccaria and his school, conduct came to be regarded as an act of free will.

A man would do the things which gave him pleasure and seek to avoid the things which gave him pain. It followed, therefore, that if a proper system of punishments was worked out, a man would be dissuaded from evil conduct by fear of the consequences. If he still chose to do the wrong, he would have to pay according to the code which prescribed the penalty for unlawful acts.

Lombroso's Theory

BUT it soon became apparent that all people were not equally responsible. Children and insane persons, for example, could hardly be called responsible for their acts. This being true, it was necessary to seek to determine the measure of responsibility—a shift in emphasis which led from the crime to the criminal himself.

An eminent Italian surgeon, by the name of Lombroso, is generally regarded as the founder of modern criminal science. He was the first of a long line of criminologists who sought to find the cause of crime within the offender. As a result of his studies, Lombroso c...e to the conclusion that the criminal - as a distinct type, who could be recognized by certain physical peculiarities such as a deformed skull, a long lower jaw, a scanty beard, or pig-like eyes.

But when this theory was tested by the careful study of more than 3,000 consecutive entrants to English convict prisons, it was proved that the relationship between physical characteristics and crime was so slight as to be practically non-existent.

Feeble-Mindedness

THE next attempt to explain the criminal hit upon feeble-mindedness as the cause of crime. It was believed that a much higher rate of mental deficiency prevailed among the criminal population than among the civil population. This belief was not put to the proof, however, until psychology advanced to the stage where it was able to study mental abilities by a series of standardized tests. The result was a conclusive demonstration that the mental performance of criminals and non-criminals was practically the same. Either then, the majority of both criminals and non-criminals were feeble-minded, or else the hypothesis was wrong. The experts preferred to rule out the hypothesis, and with it feeble-mindedness as the specific cause of crime.

Other students have endeavoured to find the roots of crime in natural phenomena such as climate or weather conditions; or—as the various economic determinists do—in poverty, bad environment, or unfavourable social conditions. Students of heredity have talked about "born criminals."

No Born Criminals

TODAY we know that no one is born a criminal. The babe comes into the world with a certain mental and physical equipment which is acted upon by his environment and in turn influences the environment. What the result will be in terms of conduct depends upon a whole complex of factors.

The roots of crime go back into heredity. They extend into the home and are nourished by parental quarrelling, immorality, cruelty, defective discipline, and neglect. They find their way into the school, the workshop, in the use or misuse of leisure time.

A man stands before the bar of justice accused of a specific crime. The law is satisfied to designate him as a murderer or a thief. But to name him thus does not explain the man. What influences have caused the stream of normal social behaviour to deviate from its course? What thwartings of emotional needs and fundamental urges are finding satisfaction in substitutive anti-social behaviour?

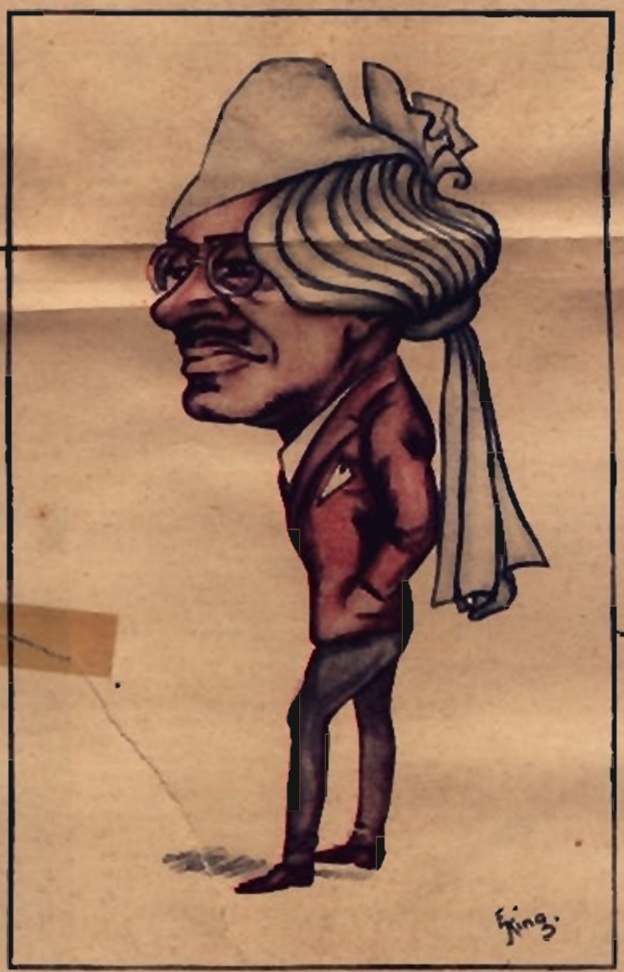
A man does not as a rule suddenly fall into crime. The adult offender of today is far too often the juvenile offender of yesterday. During the 12 months ending June 30, 1937, the courts of New York City and adjoining jurisdictions sentenced 1,412 men to Sing Sing Prison. Of these 1,412 men, 1,082 had previous jail or prison experience, and 579 had graduated from institutions for juvenile delinquents.

Tackling The Problem

CLEARLY, detention is not enough. Our prisons are meaningless unless they can discover those inner forces which cause normal human impulses to deviate into the by-ways of error. It is a futile process to lock men up, and then release them only to prey upon society again.

Punishment as retribution has proved that it does not reform. Improvement must come on three fronts. The first approach is preventive: a more careful study of the causes of juvenile delinquency. The second approach is the improvement of conditions within prisons. The third approach is the wider use of parole and a more sympathetic system of after-care.

India is moving in the right direction. The Children's Acts of Bombay, Madras, Bengal and the Central Provinces are definite forward steps. The United Provinces experiments in prison reform and the more intelligent use of parole are significant. The recent All-India Penal Reform Conference set machinery in motion for an intelligent attack upon the problem. We still have a long way to go, but the first step towards progress is an awareness of our problem. We are on the march.



EDUCATION AND THE LAW

RAO BAHADUR THAKUR CHAIN SINGH of Pokharan, Premier Thakur of Marwar where he has a jagir of over 1,000 square miles, and Talukdar of Raipur, Oudh, as our cartoonist, Mrs. E. King, sees him. Well-known as an administrator and educationist, the Thakur was elected President of the All-India Education Conference in 1934 and was the leader of the Indian Delegation to the World Conference of Education at Oxford in 1935. He is also senior advocate of the Federal Court of India.

Social Science School Is Expanding

By HITINDRA MALIK

BOMBAY Sunday.

TUCKED away amid near-rural surroundings at Chembur, the new Tata Institute of Social Sciences is rising on a 13-acre site, far from the city's bustle. Estimated cost of the work is Rs. 20 lakhs.

Conscious of the need for trained social workers to fight against poverty, disease and deliquency, and to help towards better relations between employer and worker, the trustees of the Sir Dorabji Tata Trust decided to expand the present premises at Andheri.

The Institute—the first of its kind in Asia—came into existence in 1936 and began operating on a modest annual budget of Rs. 40,000.

Today, Rs. 250,000 is spent yearly in training Indian youth for social work.

WORLD RECOGNITION

And today, the Tata Institute has gained international recognition. It was chosen out of 373 similar institutions all over the world for special commendation by the U. N. Department of Social Affairs.

The Institute was one of the 41 schools of social work chosen by the United Nations as examples of organisation and study programmes.

Normally, only graduates are admitted, though an exception is sometimes made where a candidate has already done some social work.

The two-year course which students take at the Institute is a thorough one. There are lectures on family and child welfare, juvenile delinquency, psychiatric social work, medical social work, personnel management and labour welfare, community organisation and allied subjects—all delivered by experts.

PRACTICAL WORK

In addition, students must carry out practical work in various fields, before they can qualify for a diploma.

Students are wanted from every strata of society, and so tuition fees are kept low. The two-year course only costs Rs. 500.

The response has been overwhelming. Applications keep pouring in from would-be social workers and tall, greying Professor Ardeshir Wadia, who presides over the Institute, has to exercise great restraint.

Young "society" men and women are showing eagerness to take part in the vast programme of social welfare which lies ahead. A great many of them offer themselves for enrolment. But care is taken to see that social service does not become a preserve of the rich. The limited number of vacancies is evenly divided between different classes of society.

Efforts are made, too, to ensure that candidates from every State of the Indian Union are given an equal chance.

And there is the all-important question of picking the right type. The dilettante must be weeded out, and only those with a real zeal for social work selected. **Literally hundreds apply** every year, but only about 50 to 60 men and women are chosen.

This careful selection has been amply justified. Those who have passed the course are now scattered all over India. Some of them are advising big industrial concerns on labour problems, and acting as the vital link between employer and employed, smoothing out differences which could lead to strikes.

Others are advising governments and international organisations. The present Secretary of Burma's Planning Commission is a product of the Tata Institute. At least two are doing useful service with the United Nations.

But only a minority leave the Institute for spectacular and remunerative posts. Many, in humbler circumstances, perform unselfish tasks in a spirit of sacrifice.

Some have dedicated their lives to relieving suffering in hospitals, by helping to rehabilitate the crippled, and to make useful citizens out of them.

Then there is the Bai Jerbai Wadia Hospital at Parel, where children stricken with spinal tuberculosis, polio and other diseases lie abed for months, and even years.

Life would be drab for them but for the medical social worker who provides simple entertainment, encourages useful hobbies, and gives them a chance to develop as normally as possible.

Other workers find their field of service in the slums, where literacy and handicraft classes are conducted, and information given on family problems, care of children, maternity, sanitation, and health.

Impressed with the missionary zeal of the Tata workers—and by their solid achievements—the Government of India contributes Rs. 100,000 every year towards running expenses and are giving Rs. 500,000 towards the cost of the new site at Chembur. Gifts from the Hyderabad and Bihar Governments, have also been received.

So far, the Institute has sent out about 300 trained workers since its inception. A small number perhaps: but the difficulty lies in placement. Social workers cannot function on their own. There must be organisations to make use of their services. These have been, and still are, sadly lacking.

Labour welfare in India's industrial organisations is of comparatively recent origin, but when this assumes its proper place in industry, more and more welfare workers will be needed, it is hoped.

With the change-over to Chembur, the Institute plans to add rural and tribal welfare to its list of activities.

India's tribal areas, with a population of about 30,000,000 people, present a specialised field of welfare. Hidden in malarial swamps, or tucked away in the mountainous Naga territory, tribal communities have received little attention.

Yet they are greatly in need of attention. Riddled with venereal disease, some of these polyandrous communities are dying out. Others will have to be taught—a challenging task—that head-hunting is not exactly a sign of neighbourliness.

Here is a challenge indeed for the social worker. Volunteers are not lacking, neither are the facilities to train them. But will society as a whole back up and support their efforts—NAFEN.

The Hindu, Madras
May 26/40

THE SOCIAL WORKER AND HIS EDUCATION

II.—SOCIAL WORK AS A PROFESSION

By J. M. KUMARAPPA, M.A., S.T.B., Ph.D. (Professor of Social Economy in the Tata Graduate School of Social Work, Bombay).

The complexity of modern civilisation has produced out of the old time social service a new type of social service, which has now come to be known as social work, which is based upon the contributions of sociology, social science, psychology, economics and political science. And the modern approach to social work is therefore scientific, and the techniques employed are based upon the fundamental principles of social sciences tested by the experience of years in solving individual and social problems. Since the aim of social work is the better adjustment of social relations, the modern social worker seeks to find out the physical, social and mental causes of maladjustment and to utilise to the full the resources of the community and expert knowledge for the purpose. Consequently, social work has become a field of human activity in which professional standards of action are essential and in which there is a rapidly growing demand for the services of persons who have professional qualifications.

Accepting the claim that social work is most important to social betterment, we may turn our attention to the question: Is social work a profession? In answer to this question, some may maintain that social work has not yet arrived at full professional status. While it is true that in India social work as a profession is still in the making, it has, in some of the progressive countries of the West, attained a fairly definite professional standard. No profession ever appears on the scene ready made; it is a matter of slow growth and development. Social work is no exception to the rule. Some twenty-five years ago, social work was not recognised by many even in America as a profession. To test whether social work could lay claim to professional status, Abraham Flexner presented at the meeting of the National Conference of Charities and Correction in the year 19[illegible] seven criteria by which a profession may be distinguished from amateur activities on the one hand, and from business and trades on the other.

MARKS OF A PROFESSION

According to Flexner, the first mark of a profession is that the activities involved are essentially intellectual in character. This calls for individual responsibility for making important decisions rather than the routine application of thought out techniques. In the second place, the raw materials of a profession are drawn from the sciences and arts. This distinguishes it from a trade which may be developed by trial and error, and passed on through apprenticeship. Thirdly, however much the various professions may overlap, each has a well-defined nucleus of functions for which it is clearly responsible. Moreover, those functions involve the achievement of certain concrete practical results which differentiate a profession from a science or a philosophy.

As a fourth criterion, Flexner states that a profession should possess "a technique capable of communication through an orderly and highly specialized educational discipline." In other words, a profession analyses and formulates the methods used by its members in order to pass them on systematically to competent persons desirous of entering the field. In the fifth place, a profession tends towards self-organisation. Flexner speaks of it as a brotherhood whose members are watchful of ethical standards, critical of methods and devoted to the advancement of professional interests. In the sixth place, in a profession, he says, the interests of the public take precedence over those of the vocational group and of the individual practitioner. By implication he adds a seventh criterion, that of having a literature recording the development, achievement, methods and underlying philosophy of the vocation.

IS SOCIAL WORK A PROFESSION?

Judging by these criteria, Flexner found that social work of that time met some but not all of the requirements for claiming professional status. He pointed out that social work had not developed far enough to bear the sole or major responsibility for making needed adjustments, that it lacked a definite and concrete aim, that it had not formulated an organised educational discipline and that it had not produced an adequate professional literature to lay claim to the status of a profession. Some disagreed with Flexner's conclusion, but the majority of social workers, regarding his statement as a challenge, have directed their energies during the last quarter of a century toward the achievement of professional status. The demands of the modern age which lay greater emphasis upon the utilization of scientific knowledge, a more extensive educational and vocational training and a higher motive in serving the needy, have also helped them indirectly to achieve their goal.

As a consequence, though social work has not yet become a fully developed or established profession, it is passing through stages of development very much like those already traversed by other professions and is well on the way to attaining professional status. Its recent history reveals a growth in varying degrees in trends necessary to professional evolution. Certain of its operations have become essentially intellectual and involve the assumption of large individual responsibility. In 1915, Flexner was in doubt regarding the individual responsibility of the social worker. Social work then appeared to him as a mediating agency which investigated and analysed a problem and then referred it to the specialised agency to deal with the case. But now the situation has changed. In case of a work, for instance, the social worker is a diagnostician who renders expert service in his own line, and also summons other experts, such as the physician, the psychologist and the psychiatrist, to supplement his plan in working out a satisfactory solution for his case.

FUNCTION OF SOCIAL WORKER

The most important function of the social worker, and certainly the function which seems most exclusively his, is to see that his client gets the benefit of everything offered by the community after the case has been satisfactorily diagnosed. To know what remedies should be applied, and how and where these remedies are obtainable, is a task of no small responsibility; it calls for a thorough knowledge of the client and the community, combined with skill in adaptation. In this sort of week initial responsibility rests extensively on the social worker, and also final responsibility to the extent, at least, of seeing that the problem is carried through to its solution.

A profession, says Flexner, is not merely academic or theoretic but definitely practical in its aim. Social work has no difficulty in meeting this test since it is intensely practical in its aim. In several fields of his practice, it has already incorporated knowledge derived from economics, sociology, biology, psychology, psychiatry, law, religion and medicine. Progress has also been made in certain fields in the definition of practical purposes. The extent to which social work has, in the last two or three decades, developed a literature and a technique capable of being transmitted by an educational system is really surprising. Probably no single factor is so important to the complete achievement of professional status and efficiency as that of adequate academic and vocational preparation. The last two decades have seen the rise of several outstanding institutions in the United States for training professional social workers and a professional organisation, the American Association of Social Workers, has also been formed to develop professional standards, responsibility and self-direction.

DIFFICULTIES

In struggling for professional status, social work has to contend with some special difficulties, one among them is its complex nature. Social work takes account of the multiple needs of the individual and treats them as a unit. The removal of the causes of misfortune and even the setting up of a wholesome environment, good as they are, are not in themselves a sufficient goal of the social worker if the highest objects of social work are to be attained. The range of human nature is infinite and no two individuals react the same way to an environment. The person must be reached individually if he is to be reclaimed or revitalized so that he can grow into a self-respecting and self-directing member of society. The social worker, therefore, accepts a wider responsibility than other professionals, since he enlists all the necessary aid and provides for the treatment prescribed. And this makes the definition and limitation of function a difficult problem.

Nevertheless, it is important to determine the status of social work. While it may be argued that it is unimportant whether or not social work is termed a profession, provided its activities are carried on efficiently, yet the conditions which must be met to establish social work as a profession are indispensable for insuring that its activities are efficiently carried on. The raising of social work to a professional status will bring about a distinction between adequately and inadequately equipped practitioners and help to formulate more clearly standards determining the general and special educational qualifications for performing efficiently their duties. The efforts of American leaders to raise social work to a professional status have already resulted in not only making social work more scientific but also in establishing higher standards of efficiency. Few in the United States now regard commonsense and a desire to do good to one's fellows as sufficient equipment for social work, and the tendency now is to restrict the application of the term "social workers" only to those who are employed as professionals, that is, to those giving their entire time to the work and usually working at it for pay. And the present tendency is not to recognise those labouring incidentally in social work as social workers, just as those dabbling in medical or legal practice are not recognised as physicians or lawyers.

EFFICIENCY IN SOCIAL WORK

Similarly, we in India must move in the direction of making social work a profession in order to raise its standard and efficiency. Social work carried on by ill-equipped men and women does more harm than good. Our philanthropy confirms dependence instead of relieving it; most of our reformatories turn offenders into criminals instead of reforming them. Why recognise this sort of a thing as social work? If it is anti-social, as it really is, why not designate it as such, just as it would be in any other field of knowledge or activity? Our social workers are untrained, and our social work is unscientific, poorly organised and inefficiently managed. Is it then a matter for surprise if the most grievous waste of human effort in India is in the realm of charity? This unfortunate situation is the result of the popular attitude regarding almsgiving or charitable work as doing good to oneself, irrespective of its effect upon the one who receives.

In spite of all these shortcomings, we must admit that the attitude of the intellectuals towards social work and social workers is changing, and men and women responsible for programmes dealing with health, poverty, social behaviour and social life in its many intimate aspects are becoming increasingly aware of the resourcefulness needed for the tasks undertaken, and of the importance of placing these tasks in the hands of disinterested, intelligent and professionally trained persons. While the real services of social work are gradually becoming more widely understood, there is nothing to prevent Indian social workers from setting up for themselves the rigorous standards, exacting discipline, unwavering faith in the task and humility in its performance which characterise a true profession. In other words, the making of a profession depends not merely in technical achievements but also on the spirit or attitude of the practitioners. As a profession, social work must interpret human trouble not in terms of benevolence or uplift but of natural processes, that is, "laws" of cause and effect. It must view it as resting on relative rather than on absolute standards of conduct. As a means of control, it must depend upon "insight" and manipulation of natural processes rather than on mere authority and enforcement.

A professional social worker should approach the problems of persons out of adjustment with their social environment in much the same spirit in which a physician approaches his patient, or a lawyer his client. His business is not to "love mankind" but to place his specialised knowledge and skill at the disposal of persons who want to take advantage of them in overcoming difficulties which they cannot handle themselves. Though many social workers still find motives for service either in the religious merit of almsgiving or in humanitarianism, yet the new professional attitude is slowly gaining ground among the more modern type of social workers. Albeit, the army of untrained and part-time workers will continue for some years yet to come to hamper the development of social work as a profession in India. Such workers form at present no negligible element in our social welfare organisations; their usefulness however can be greately enhanced if they are made to perform their work in conjunction with and under the supervision of professionally trained social workers. The field of social work is ever-enlarging, ever-changing in response to new concepts of possible usefulness. Where the sphere of activity is of such elasticity, the type of personnel is of prime importance in determining what is done and how it is done. It is, therefore, necessary to place our social work on a more dignified plane and to demand professional standards of action on the part of those who choose to enter this new profession in the making.

31

Evening News, June 18, 1940

TATA SCHOOL OF SOCIAL WORK

Third Session Opens

With a full complement of students, the Tata Graduate School of Social Work, Bombay, opened its third session on Tuesday. Out of the numerous applications received, 22 were selected and they represent the following provinces and Indian States:—Bombay (8), Bengal (3), Central Provinces (2), Madras (3), Punjab (1), United Provinces (2), Hyderabad (1), Kolhapur (1), and Mysore (1). The Universities represented by the present student body are:—Agra, Bombay, Calcutta, Lucknow, London, Madras, Mysore, Nagpur, Oxford and the Punjab.

Being a post-graduate institution, the School admits only graduates of universities to its diploma. A very small number, however, of non-graduates are taken on special merits who undergo exactly the same training as the diploma students but receive a certificate from the Faculty on the successful completion of the two years' course. Three non-diploma students have been admitted this year, two of whom were studying in England but could not complete their course owing to the war.

The School's policy of restricting admissions is to keep the supply below demand, since in India social work as a profession is still in the making. Though the School does not guarantee jobs, this policy makes it possible for practically every one of its students to find employment immediately after graduation.

(3), Punjab (1), United Provinces (2), Hyderabad (1), Kolhapur (1), and Mysore (1). And the Universities represented by the present body are: Agra, Bombay, Calcutta, Lucknow, London, Madras, Mysore, Nagpur, Oxford and the Punjab.

Being a postgraduate institution, the School admits only graduates of universities to its Diploma. A very small number, however, of non-graduates are taken on special merits who undergo exactly the same training as the Diploma students but receive a Certificate from the Faculty on the successful completion of the two years' course. The three non-diploma students admitted this year are the hon. Miss Beena Sinha (daughter of Lord Sinha), of Oxford University, Miss G. Thadani of the Royal Holloway College, London, and Mr. K. G. Dighe of the Bombay Children's Aid Society. The former two students could not complete their studies abroad owing to war conditions.

The School's policy of restricting admissions is to keep the supply below demand since in India social work as a profession is still in the making. Though the School does not guarantee jobs, this policy makes it possible for practically every one of its students to find employment immediately after graduation.

Evening News, June 21, 1940.

Education And Social Change

Relationship Explained

SPEAKING at the opening session of the Sir Dorabji Tata Graduate School of Social Work, Bombay, Dr. Clifford Manshardt, Director of the School, discussed the relationship between education and social change. "If there is any one thing we can be certain about in the modern world," said Dr. Manshardt, "it is the certainty of change".

The Industrial Revolution introduced, he said, profound technological changes, but our social and political ideas have failed to keep pace with our industrial development. Though we have adopted the scientific method in matters relating to production, we have failed signally in introducing the same method into the social sphere. Industrially we live in the 20th Century, but we endeavour to control our industrial society by ideas dating back to the 18th or 19th Century at best.

AIM OF EDUCATION

In taking the position that education should take an active part in directing social change, one is not saying that the schools should ally themselves with any particular party. In the totalitarian states the whole force of the educational system is enlisted behind party or nationalistic propaganda. In the democracies special interest groups attempt to organize public opinion to serve their own ends. Education has the task of disentangling these conflicting claims and helping people to make discriminatory judgments. Unfortunately, education historically has given men certain tools with which to live in society, without any proper understanding of the society in which they are placed. But a vital education cannot evade the issues of current society.

In India at the present time there is a very vocal minority which would accelerate social change by the introduction of Communism. The Communist divides society into air-tight classes and believes that since the capitalist class will not surrender its privileges voluntarily it will have to be unseated by force.

The liberal educator believes that the motives of men are varied and that it is impossible to draw absolute class lines. His concern for humanity is no less genuine than that of the Marxist, but he believes the end can be achieved in other ways. He believes that the task of changing men and institutions is a long time process and that though revolution may bring outward change, this change must be made real by education. He regards class conflict as both wasteful and futile.

In conclusion Dr. Manshardt charged his students to be social servants in deed, but over and above this to be social engineers.

33

The Social Welfare Vol. I
19 September 1940 No. 1

SOCIAL WORK AND SOCIAL CHANGE

(*By* CLIFFORD MANSHARDT)

AS the head of a School of Social Work I am often informed by my younger friends that I am actually doing India more harm than good. "By your schemes of welfare work," so they say, "you encourage the workers to be content with their lot and to remain quiescent. What India needs is revolution. We want a state of society where the workers are in control. And you, sir," they conclude, "are delaying that day".

There is enough truth in this assertion to make it seem plausible, and yet it is not the whole story. Most intelligent men will admit that all is not well with society. All men will not agree, however, on revolution as the remedy. And I myself, would be slow to acknowledge that social work is delaying social change.

Our modern industrial civilization is a product of the 19th century. The 19th century was epoch making in that there were more discoveries of the secrets of nature and more inventions of practical importance than in all of the preceding centuries. There was more material wealth created and more comforts introduced into living. Under the transforming influence of steam and electricity a veritably new world came into being.

But the outlook of the builders of this world was too restricted. It was a business man's creation. Art, literature, and culture were of secondary importance. The idealist was scorned. The accepted philosophy of 19th century industrialism was frankly selfish. The scientist might work for the love of truth. The artist might be inspired by the love of beauty. But the motive of industry was profits.

The 19th century industrialist desired no governmental interference in business. Competition was the life of trade. The keynote of the Manchester School of Economics was *laissez faire*—let things alone. Social work had a part in the total picture, but its function was to concern itself with charity, almsgiving and relief. Its task was to deal with consequences and not with causes.

When Lord Shaftesbury introduced his legislation for regulating factories and mines, particularly with a view to preventing exploitation of women and children, he met the opposition of the most enlightened economists and statesmen of the day. "Keep hands off. The operation of the law of supply and demand will in some mysterious way bring about social justice. Enlightened self-interest will act as an adequate control".

That cry has continued down to the present, but the experiences of the last few years have caused men to question. The economists are not as dogmatic as they once were. "Fascism", "Nazism", "Communism", "The New Deal", are attempts to cope with the modern problem.

Any student of society must realize that we are living in one of those great periods of social change which now and then deflect the whole course of human history. With the rise of industrialism, the feudal rule of kings and nobles gave way before the power of the merchants and industrialists. Today the great mass of world workers are demanding their place in the sun. To cry "radical" and "communist" takes us nowhere. Policies of repression and suppression encourage revolution rather than evolution.

(Continued on page 12)

Underleaf

SOCIAL WORK & SOCIAL CHANGE

(*Continued from page 9*)

Three apparent courses are at hand:

(1) to say, "The situation is hopeless. Nothing can be done".

(2) to seek to overthrow the existing government and to establish a dictatorship of the proletariat in its stead.

(3) to accept the difficult task of seeking to re-build the existing system, in the interests of justice for all.

I myself, am a believer in the educational method. Even though fundamental social change may be brought about by means of violent revolution, that which is achieved by force "must ultimately be done over and made secure by educative means." Real social change can onyl take place as men's opinions, attitudes and habits are changed.

Our fundamental difficulty today arises from the attempt to manage 20th century *interdependent* economic enterprise with incentives and ideology taken over from 19th century *individualism*. It cannot be done. The changed conditions of the 20th century call for a planned economy as a substitute for rampant individualism. At the same time a way must be discovered to allow the individual full cultural freedom. This is a real educational problem. And difficult, because of the difficulty of getting people to act in accordance with their intellectual beliefs.

Social work, in its attempt to discover causes of social unrest, is supplying that fundamental information which must underlie any attempt at social reconstruction.

Our way is the slower way, but I believe it to be the enduring way. Social work can and does, motivate social change.

Mahratta Weekly, 14-7-40.

THE INDIAN JOURNAL OF SOCIAL WORK: Edited by the Faculty of the Sir Dorabji Tata Graduate School of Social Work, Bombay. (Annual Subscription Rs. 10; Single Copy Rs. 2-8.)

In spite of the impetus which organised social work has received in recent years in this country, scientific study of the problems confronting the social worker is still in its infancy. The Sir Dorabji Tata Graduate School of Social Work is a pioneer institution which seeks to supply to the field of social work, which has all along been dominated by the well-intentioned amateur, men and women equipped and trained for their difficult work. Its new quarterly journal will be welcomed as another necessary effort in the elimination of the dilettante from the field of social reconstruction.

The journal aims, in its own words, to serve as a medium of expression for the students, *alumni* and Faculty of the S. D. T. Graduate School of Social Work, to encourage original research on the part of Indian social workers, to report significant advances in the social field, both in India and abroad, to serve as a bond of unity for social workers scattered throughout the various parts of India, and to assist in raising the standards of professional social work in India.

The first number is devoted mainly to articles on two aspects of child welfare, children in industry and juvenile delinquency. Mr. J. M. Kumarappa opens with an article on the present position of the law in regard to child labour in India. Mr. G. A. Limaye sums up the results of a study of 250 hotel boys in Bombay. Mr. Wilfrid Singh writes on the lot of children working in Bombay's beedi factories. Dr. Manshardt, Director of the Tata School, explains the provisions and working of the Bombay Children Act. Other articles of note include Miss Kokila Doraiswami's study of cases of juvenile delinquency in this Presidency, Mr. K. L. Thozhuth's discussion of some problems in probation work and Dr. K. R. Masani's exposition of "Attitude Therapy in Child Psychiatry".

We wish *The Indian Journal of Social Work* every success.

Allahabad Leader, July 2, 1940.

MAGAZINES AND PERIODICALS

'THE INDIAN JOURNAL OF SOCIAL WORK'

'The Indian Journal of Social Work' is a welcome addition to the field of Indian periodicals. It has been started by the Sir Dorabji Tata Graduate School of Social Work, Bombay, and has among its objects the encouragement of original research on the part of Indian social workers, the reporting of significant advances in the social field, both in India and abroad, and assistance in raising the standard of professional social work in this country. Contributions in the first issue are mainly devoted to two aspects of child welfare—children in industry and juvenile delinquency. Among the articles in this number are: 'Legal Protection for the Working Child' by J. M. Kumarappa; 'A Study of Two Hundred and Fifty Boys Employed in Hotels in Bombay' by G. A. Limaye; 'Child Labour in Bombay *Bidi* Factories' by Wilfred Singh; 'The Bombay Children Act' by Clifford Manshardt; 'A Study of One Hundred Cases of Juvenile Delinquency in the City of Madras' by Kokila Doraiswami and 'Attitude Therapy in Child Psychiatry' by K. R. Masani. The journal is neatly printed and nicely got-up.

(FOUR LINES)
Cables: TIMES COLOMBO
P. O. BOX 159 Codes: A. B. C. 5TH & 6T
London Office: BLACKFRIARS HOUSE, NEW BRIDGE ST. E.C.

The Times of Ceylon

THE LEADING DAILY NEWSPAPER: ESTABLISHED 1846

COLOMBO

From "The Times of Ceylon" of September 10th.

SOCIAL WORK

["The Indian Journal of Social Work." June 1940 Vol. 1. No. 1. (The Sir Dorabji Tata Graduate School of Social Work. Byculla, Bombay). (Rs. 10 per year or Rs. 2.08 for single copy).]

For many months, the Sir Dorabji Tata Graduate School of Social Work, has felt the need of a Journal devoted to Indian social problems. The serious literature on social work in India is so small that it may almost be said to be non-existent. At the same time, however, individual social workers and and various organizations are carrying on pieces of work which should be brought before the larger public. Records of Government work and reports of special investigating committees are far too often buried in the official archives. Young men and women leave the Indian Universities, or return from advanced study in Europe and America, fully determined to do original research, but for lack of encouragement or for lack of publication facilities, their resolve fades away and they soon abandon their ideals in this direction.

This Journal is published with the following ends in view:

To serve as a medium of expression for the Students, Alumni and Faculty of The Sir Dorabji Tata Graduate School of Social Work; To encourage original research on the part of Indian Social Workers; To report significant advances in the social field, both in India and abroad; To serve as a bond of unity for social workers scattered throughout the various parts of India; and to assist in raising the standards of professional social work in India.

The major emphasis of the first issue is on two aspects of Child Welfare—Children in Industry and Juvenile Delinquency.

Bush Teachers' Journal
March 1940.

CRIME AND THE SCHOOLS

by CLIFFORD MANSHARDT, A.M., D.B., Ph.D., D.D.

It seems rather absurd, at first glance, to attempt to point out a connection between crime and the schools, for certainly the school has always been heralded as one of the foundation pillars of society and our first line of defence against crime. It is showing scant respect, then, to bring such serious charges against so revered an institution. But unfortunately, there are times when we must turn even against our friends, and so in this article, I, an educator, am bringing an indictment against a friend of long standing: our formal system of education.

The famous Mr. Dooley once said: "It makes no difference what you teach a boy so long as he doesn't like it." And there are a good many other Mr. Dooleys. They actually believe that if education is put up in an attractive form, so that the children really do like it, there must be something wrong with the school.

The fundamental difficulty with mass education is that it attempts to put every child through the same mould. Society, during the course of its history, has accumulated a certain body of knowledge, the transmission of which is regarded as essential to the well-being of the race. The task of the schools, as generally conceived, is to hand down this knowledge. If a child has independence enough to resist the system, there is at once a clash of wills. The school, as the representative of society, will not yield partly because it sees no issue — the child is just plain "bad"; and partly because it honestly feels that conformity is essential to the security of society. The child has two alternatives: either he can run away from the situation by actual physical escape — truancy; or he can indulge in emotional escape by anger, temper-tantrums or even physical violence. The fact that far too often the fault lies within the institution rather than the child is entirely lost sight of.

Case after case could be cited of children temperamentally unable to fit themselves into the school mould, and temperamentally unable to acquire the habits which the school seeks to impose upon them, and out of the conflict acquiring a substitute set of anti-social habits, equally as effective in motivating conduct as the habits sought to be imposed by the school would have been, had they ever been acquired.

Warden Lawes, of Sing Sing Prison in America, makes the statement that fully ninety-three per cent of his prisoners have at one time or another been pupils in the public schools. "Literacy may have helped to mould their thoughts," he says, "but certainly it had little, if any, influence on their characters. In the light of the continuing tide of juvenile delinquency, the constancy of youthful criminality, and the increasing necessity for additional

OVER

The Pearl Reformer, November, 1940.

The Indian Journal of Social Work

A quarterly devoted to the interests of Social work

Edited by

THE FACULTY OF SIR DORABJI TATA GRADUATE SCHOOL OF SOCIAL WORK, BOMBAY. INDIA

Editorial Board

Clifford Manshardt

Editor

J. M. Kumarappa Behram Mehta K. R. Masani P. M. Titus

The Indian Journal of Social Work is published quarterly by Sir Dorabji Tata Graduate School of Social Work, Bombay, India. The tentative subscription price is Rs. 10 per year, or Rs. 2/8 per single copy. Postage is pre-paid by the publishers on all orders from India, Burma and Ceylon. Postage is charged extra as follows: Within the British Empire (other than India, Burma and Ceylon) eight annas on annual subscription (total Rs. 10-8), on single copies four annas (total Rs. 2-12); for all other countries, one rupee on annual subscription (total Rs. 11/-), on single copies eight annas (total Rs. 3/-). Patrons are requested to make all remittances payable to Sir Dorabji Tata Graduate School of Social Work in Postal or Express Money Orders or Bank Drafts.

All communications to be addressed to the Editor, THE INDIAN JOURNAL OF SOCIAL WORK, The Sir Dorabji Tata Graduate School of Social Work, Bombay 8, India.

Raising the Good Citizen

Need for Education in Marriage and Family Life

By J. M. KUMARAPPA, M. A., S. T. B., Ph. D.
(Professor of Social Economy in the Tata Graduate School of Social Work, Bombay)

In recent years we have heard much about training for citizenship as a major objective in education. Is not training for family life even more important? Can we have the one without the other? Has not the time come to train leaders and teachers to give instruction on marriage and family life?

THE family functions both as society's approved agency for the propagation of the race and as its most important vehicle for the transference of cultural heritage from one generation to another. It serves also as the best training ground for the business of responsible living because of the close emotional and social relationships which exist between the child and its parents. Its biological, social and educational functions are so significant to human welfare that, though some foretell its extinction in view of its present instability, no substitute has yet been found for this basic social institution. To be sure, the family is passing through a period of transition; but much of its disorganization, as it finds expression in divorce, in escape from responsibility and in the revolt of youth, is inherent in the present day conception of marriage and the family. The modern manifestations of social organization are all but aspects of our changing civilization. And the family, being a part and parcel of an organic evolution, is also undergoing change in keeping with the transition of society as a whole.

While sweeping cultural changes are shaking the very foundations of our family life, it is imperative to take steps to improve the family by checking its disorganization at its source. This can best be done not by legislation but through education. In the past when the family conformed to a fixed pattern, consistent with the social conditions and governing ideas of a relatively unchanging society, the need of educational aid from organizations outside the home was not felt. But we are now living in an age when social changes are rapid and radical; therefore the family must needs seek aid for its effective functioning from outside sources.

Educational aid for marriage and family life must begin with the child. Since he spends the most impressionable years of his life in the home under the protection and guidance of his parents, it is they who first shape his ruling ideas, habits and attitudes with regard to others and towards current social problems. In the home his first conceptions of marriage and the relationship of family members to each other and to social groups are also formed. It is clear therefore that the first line of defence against destructive attitudes is the home. Inasmuch as an ideal home life is contagious in its influence, boys and girls tend later to follow the example set up by their parents. Hence it is the duty of parents not only to make home life intensely interesting and full of educative experiences to their children but also face frankly and honestly all facts relating to their sex life. Furthermore, the home should provide recreational contacts between parents and children, and then extend such contacts by making them mix with other children of both sexes. Activities such as picnics, excursions, indoor games and so on should be utilised for shaping their social attitudes. Through such and other means, parents should lead them to accept sex differences as basic to the enrichment of life, and reject the double standard of morality and the principle of sex inequality.

PARENT EDUCATION IN AMERICA

If the home is to cultivate in the child a correct conception of marriage and an appreciation of family life, parents must necessarily be enlightened on the problems of family life and child guidance. Though parent education is not an easy matter, America, more than any other country, has made the greatest headway in this direction. Extensive schemes of education for family living have already become an integral part of American culture. Talks to home-makers and parents over the radio are commonplace to-day, and they reach millions of listeners. Syndicated columns of advice to parents are a regular feature of most daily and weekly papers. Articles on family and parental problems are scattered through the pages of the best periodicals, and they also form a regular feature of magazines addressed to rural readers. The women's journals give much space to problems of child training and family life. In addition to these, there are more than ten periodicals, with nation-wide circulation, specially devoted to child-parents relationship, home-making and family life. Leaflets and pamphlets containing information and advice on marriage and family life are widely distributed throughout the country.

Moreover, the Parent Education Movement, which is a leading avenue of mass education for the family, operates through nursery schools and Parent-Teacher Associations. The National Congress of Parents and Teachers promotes child study groups all over the country. Fathers and mothers who are its members number over a million and a half. Child study groups are also promoted by women's clubs, the American Association of University women and a few other agencies. Thus America, with the growing appreciation of the need for specific preparation for marriage and family life, has already begun to put through an extensive programme of parent education to help parents not only to solve their own personal problems in family relations but also to provide a wholesome home environment for the child.

When the child becomes a youth, the school should take over the responsibility of providing formal education regarding marriage and family life. In the field of family relations, young people need to understand the psychological and physiological facts of sex difference and be wisely guided to meet problems of sex relations. The manner in which such information is given will strongly influence attitudes towards marriage and family life. Our young people have little or no information regarding these matters. If they secure any information at all, it is mostly from cheap newspapers, magazines, novels, cinemas and street companions. While they need to learn that in a wholesome relationship passion must be blended with respect, with unselfish devotion and with the sharing of responsibilities, these agencies unfortunately over-emphasize the physical pleasures of sex and treat family maladjustments with cynicism and contempt. To counteract the effects of such unwholesome influences, an appreciation of what marriage and the family may be at their best is needed.

For more—

SOCIALIZING YOUTHS' ATTITUDES AND ASPIRATIONS

Hence, the school should assume the responsibility of not only giving instruction in factual knowledge but socializing the attitudes and aspirations of youth. In order to meet this situation, hundreds of American schools have, during the last few years, added to their traditional curricula some courses on marriage, family and child care. The content of pre-parental education includes appropriate aspects of the following: The development of a well-adjusted personality; physiology, psychology and social hygiene, family relationships and attitudes; home management in family life; emotional and social standards of conduct, choice of mate, love and its expression; the desirability of permanence and [illegible] in marriage; adjustments of personality in marriage with emphasis on those factors leading to marital success and suggestions as to how to avoid failure; possibilities of companionship in marriage; the [illegible] relationship between parents and children and so forth.

Similarly, our schools must assume this important function of helping pupils to understand their own physical and emotional development as well as the fundamental factors which influence family well-being such as health, religion, finance, aesthetic appreciation and so on. It must also provide opportunities for pupils of both sexes to mix freely with each other. Co-education is becoming increasingly popular but little advance has been made in providing facilities for boys and girls to work together on common projects. The school should encourage mixed social life and develop in the pupil good taste, sound standards of sex conduct and proper attitude in respect of married life. In view of the social changes which are affecting the stability of the family, it is necessary to set up a scheme of constructive and positive training in this direction with special emphasis upon ethics and family ideals.

EDUCATING TO SERVE OTHERS

At the college stage, the student should be instructed on family life as a preparation not only for his own marriage but also to be of service to those in trouble. In the United States, students themselves are asking for such instruction. In response to this demand, some colleges have organized an inter-departmental course on family in which several instructors participate. Such a course, it is hoped, would give the student the point of view and knowledge of professors in several fields such as sociology, psychology, economics, hygiene, biology and ethics. In other colleges, where there is no inter-departmental course, topics relating to the family are emphasized in jects taught by the different departments.

A few years ago, Cecil E. Haworth undertook a study of education for marriage and family life provided by American colleges. He examined the catalogues of 402 of the 445 member institutions in the Association of American Colleges, and found that 225 colleges offered 234 courses which, in part or in whole, dealt with preparation for marriage and family life. By departments the courses offered were as follows: Sociology, 188; home economics, 33; religion, 4; psychology, 1; zoology, 1; general, 2. Later Mr. Haworth sent questionnaires to the instructors of the 234 courses, of which 105 answered. In the 105 courses reported, he found that the number of those with at least one class hour devoted to a special topic was as follows: divorce, 97; personal adjustments in marriage, 96; history of marriage, 96; eugenics, 90; legal aspects, 88; career for married women, 82; courtship, 74; child care, 68; recreation in the home, 68; religion in the home, 60. From ten to thirty per cent of the courses devoted one or more hours to such topics as engagements, weddings, honeymoon, pregnancy, deviation of sex life, sex physiology and other problems drawn from the general field of social hygiene.

—and more Spitfires

To prepare teachers and leaders in this field, professional training is offered in the graduate schools of California, Cincinnati, Columbia, Cornell, Iowa, Minnesota and Toronto Universities as well as in the Merrill-Palmer School in Detroit. These institutions built up their courses during the period 1926-1934 with the assistance of 122 national fellowships in parent education. Many teachers colleges have also added special courses on marriage and the family to their training programme. Significant work is being done in the State Teachers Colleges of Arizona, Pennsylvania, Kansas and some others.

INDIFFERENCE OF INDIAN AUTHORITIES

Why should not the University in India appoint a correlation committee representing those departments which have a bearing on the family, to draw up a course or courses on marriage and the family? We have been altogether unmindful of the pressing need for a sort of professional course for family life. In recent years we have heard much about training for citizenship as a major objective in education. Is not training for family life even more important? Can we have the one without the other? Has not the time come to train leaders and teachers to give instruction on marriage [illegible] pressing, our educational institutions are indifferent and unresponsive. Even the training of teachers in our country is too narrow, too specialised and too academic. If our teachers are to be entrusted with the responsibility of giving instruction on family life and marriage, the teachers college should provide them with special training. Candidates should be men who command a wide range of biological, psychological and sociological facts regarding family life. They should have broad understanding of human nature, wide sympathies and ability to work and live with others. Some attempt must be made by the University and the Teachers College to prepare leaders for this important task of promoting family welfare.

Education for marriage and family life must also be made a part of the mass adult education movement. Those who cannot be reached through educational institutions must be reached through the sources which commonly serve this group as media of its knowledge, namely, the press, the cinema and the radio. In the United States some of the best newspapers and periodicals invite articles from competent writers on topics bearing on the family and feature them. In India some of the leading papers and weeklies have Women's Page and Home Section; greater use must be made of these as media of education for marriage and family life.

THE CINEMA AND RADIO AS MEDIA

Another means of mass education is the cinema, and it should be fully employed for this purpose. If the motion picture screen really sets about showing young people normal and wholesome marriage and family life with the same efficiency with which the seamy side of these relations has in the past been often exploited, much progress can be achieved in mass education on better family relations. Recent Indian films on social topics have already shown great promise of usefulness; we hope for further encouraging development in picturing better marital relationships and modernized family ideals.

Likewise, the radio offers great opportunity for family education. But this medium has not been used so far for this purpose. To achieve satisfactory results, it is not enough to give single talks or a short series of talks on family problems. A regular day-to-day programme must be built up to educate young people in this important vocation. In addition, libraries, both private and public, must have on open shelves a well selected set of books on marriage and family life. Very valuable and useful books on these subjects, written by expert social scientists, are now on the market, and libraries must make them available to their readers.

In a changing society, the causes of matrimonial failure and family maladjustment are legion. It is not only sexual incompatibility that destroys marriage but also differences in upbringing, in beliefs, ideals and habits. Personality differences of various sorts, differences over money matters, differing points of view regarding the rights and obligations of marriage, regarding birth control or the rearing of children are often the beginnings of disputes which culminate in the disorganization of the family. Society cannot exist half free and half slave. A rational consideration of sex and its equality by both men and women, and a clearing away of the debris which supernatural taboos, antiquated religious ideas and worn out customs have accumulated, will contribute much to the stability of the family. If the future is to be assured, young people should be given adequate knowledge not only of sex matters but also of the hazards of family life and [illegible]

SOME SOCIAL SERVICES OF THE GOVERNMENT OF BOMBAY

A TIMELY publication, because it deals with a subject over which the public conscience is much exercised, is "Some Social Services of the Government of Bombay", Edited by Dr. Clifford Manshardt (Price, Rs. 3-4.)

The book is a symposium of ten lectures delivered by Government Officials of various departments at the Nagpada Neighbourhood House under the auspices of the Sir Dorabjee Tata Graduate School of Social Work. Each lecturer being an authority with practical experience of his or her subject, the views expressed are valuable and the whole forms an excellent bird's-eye view of official effort. Critics who consider that the State is not sufficiently alive to its duty of raising the standard of living of the people, and others who assert that Government has been backward in promoting social reform, may find their views modified by a perusal of this little book. Two of its articles disclose how far-reaching, both in the geographical sense and in objective, is our system of medical relief; Industrial welfare work is dealt with in five chapters covering the work of the Labour Office, factory law and its administration, workmen's compensation, the task of the Labour Officer, and a surbey of industrial housing in Bombay City. Next comes a description of what the village improvement movement has done in the Nasik District, while a more general picture of rural life is contained in the chapter on the work of co-operative societies. Finally we have a most instructive survey of ten years' work under the Bombay Children Act.

The book confirms the impression generally held that Bombay is at least as advanced as any other province of India in the maintenance of social services, and is striving to keep abreast of modern ideals. Admittedly conditions are in many respects deplorable, and those engaged in the task have to fight an uphill battle in order to eradicate the entrenched forces of ignorance, superstition and abuse. But no one can read these chapters without being made aware that the war is strenuously waged and is producing satisfactory results on several fronts. With the stimulus provided by the advent of popular government and its emphasis on social regeneration, there is every hope that the near future will see considerable advance upon the present position.—*The Times of India.*

OTHER OPINIONS ON "SOME SOCIAL SERVICES OF THE GOVERNMENT OF BOMBAY"

"It is an attempt to present in a concise fashion for the general reader some of the social services performed by the Government of Bombay....It is an endeavour to point out some of the resources available to those who are interested in social improvement."—*Asiatic Review.*

"Altogether a very useful study." *The Hindusthan Review.*

"The book speaks of the noble and untiring efforts of the Government towards the social and rural developments in the Presidency. The lectures included in the book, are from the pen of experts and of immense benefit to all interested in the work."—*United India and Indian States.*

"These lectures are certain to prove useful to those who are interested in social service....the information contained in them is undoubtedly of great value and will go a great way in enabling organisations and individuals to direct their efforts fruitfully."—*The Hindu.*

"It is an admirable collection and is well-worth the attentive study of those interested in social service activities all over India. The value of the work lies in the fact that the authors have pointed out some of the resources which are available even in poverty-stricken India for the social improvement of the masses."—*The Calcutta Review.*

"This compilation rescuing valuable material from official setting and presenting it through the medium of a human agency invites admiration and sympathy for the best organised social work in the province. Dr. Manshardt deserves public gratitude for his enterprise in organising the lectures and compiling the symposium."—*The Guardian.*

BANKING FRAUDS IN INDIA

(continued from page 17)

therefore reconstructed some of the frauds as best as I could and sometimes to embellish the story and to make it more interesting I have shown the management more lax than they probably were. The particulars given are, in many cases, far from the facts. The readers, if they see resemblance to reported cases, should not be carried away by the idea that such conditions did in reality exist in the banks concerned. In fact the narratives have been based only on the important points that have come to notice in the several frauds.....

The book has been written with a view only to impress the bank officers as to the great circumspection required of them even in ordinary matters of everyday routine.

SOCIAL INSURANCE FOR LABOUR

DR. J. M. KUMARAPPA DESCRIBES HOW INJURED LABOURERS ARE ASSISTED IN THE UNITED STATES

MECHANIZED industry has meant an increase not only in production but also in accidents. The United States Bureau of Labour Statistics estimates that in a year of normal employment, 3,000,000 "lost time" injuries, including 25,000 fatalities, occur in American industry. If to this figure minor injuries are also added, the total mounts up to 87,000,000 annually. As accidents increased with the growing complexity of the power age, the delays and inequities of the damage-suit system became shockingly apparent. Believing that the establishment of standards of safe and healthful employment is a primary protection for wage earners, the country adopted, though belatedly, workmen's compensation. Today, there are 55 state and federal workmen's compensation laws in operation. The state of Mississippi is the only one which is still lagging behind.

The principle of compensation is universally recognized as beneficial to the injured workman and his dependents, to his employer and to his community. This is a form of social insurance by which a worker injured in the course of his employment receives benefits without having to prove in court that his employer was at fault in causing the accident. This policy of compensating workers injured by accident or disease arising out of the circumstances of their employment, instead of subjecting them to the expense, delays and uncertainties of a law-suit against their employers for damages, rests upon the conviction that compensation for shortened lives, maiming, or industrial poisoning is an expense of production, comparable to the expense of used raw materials or worn-out tools and machinery. For the resulting wage losses and expenses of medical care, provision can best be made by insurance. Like other costs of production, the cost of insurance is rightly included in the price of the product to the consumer.

True, the employer does not bear the cost of insurance as it is indirectly shifted to the consumer. However, increased accidents will mean a higher rate of insurance premium, which in turn will increase further the cost price of a product. But the employer cannot afford to increase the price of his goods too much, as he has to fight his way in a competitive market. No doubt, compensation is paid out by insurance companies but it is bad business to pay more than it receives. In one year the amount of compensation paid out to the injured workers and their families, and also for medical care and hospital treatment amounted to $ 312,000,000. This total constitutes, in other words, the amount of expenditure incurred by insurance companies because of 2,107,000 injuries to 19,683,500 workers under compensation laws. Now and again an insurance company is obliged to pay more in the way of compensation than what it received from an industry in the way of premium.

With the advent, therefore, of workmen's compensation and its continuous financial pressure, business managers and insurance companies began to realize that, purely from the point of view of economic advantage, it was necessary to prevent accidents. It is no mere coincidence that the organized safety

American Therapy Institutions have various sections for patients. This is a view of a "shop" where patients are taught how to train the use of limbs by working at carpentry.

movement developed in the United States with the growth of workmen's compensation laws. When the employer pays compensation direct, it is obvious that every accident prevented is clear gain. If he carries compensation insurance, he receives credit for guarding danger zones, and in most states in America he receives additional credit for favourable accident record. Further, some compensation laws require the employer to pay higher compensation if the accident was caused by his failure to comply with any safety statute or lawful safety order. Likewise, the injured workman has his compensation reduced if he wilfully failed to use a required safety device or to obey any lawful safety regulation. Thus compensation laws have had a wholesome effect in making all the three parties concerned co-operate in promoting industrial safety.

Insurance companies have not let matters stand at that. During my recent visit to the United States, I was much surprised by the attempt they are now making, again from the point of view of economic value, to save on compensation payments by finding ways and means of lessening the period of compensation payment and of returning the injured worker back to his employment in as normal a working condition as possible. I had the pleasure of visiting a few of the rehabilitation centres maintained by insurance companies, and the pictures used in this article to illustrate the nature of the work, represent the rehabilitation centre at Boston, Mass., founded by the Liberty Mutual Insurance Company.

Physical therapy came into use in the United States during World War I, but its growth has been more rapid during the last war. Good use is now being made of it not only by state agencies but also by private agencies, insurance companies being one among the latter. To treat injury cases no physician or surgeon today is considered adequately equipped and trained unless he is familiar with the physical therapy methods that

TRAINING FOR SOCIAL WORK

NEED FOR SPECIAL COURSES

ESSENTIALS OF A SOUND CURRICULUM

By Dr. J. M. KUMARAPPA

(Director, Tata Institute of Social Sciences, Bombay)

Everyone recognises the soundness of the well-established business procedure to take inventory periodically to obtain a clear picture of the progress of an enterprise and, with all the facts in hand, to set a realistic course for future operations. The annual sessions of the Indian Conference of Social Work gave us an opportunity to take strict account of our gains and losses in the field of social work.

An important aspect of social work is the professional training of those who will man social services. Professional training is indispensable if one is to practise social work which is the art and science of helping people to make total adjustments to their life situations. No social worker can afford to be ignorant of the technique needed in the field. While dealing with an individual, the social worker must understand the total life situation and, while dealing with a group of community, he must apply knowledge relevant to the group or inter-group situation. To render service and help, technical skill is very necessary. This can be acquired only through special professional preparation.

In discussing the present and future problems connected with the organisation of professional education, I want to emphasise that social work is a growing profession. Throughout the country, there is a severe shortage of workers with training adequate for positions in the field. As a result of the growing demand for social workers, both in social service agencies as well as in industry, this shortage is increasing. Thus social work offers excellent opportunities to young men and women with abilities for working constructively with people.

In the growth of the profession of social work, practice preceded theory as was the case with the other professions. However, with the establishment of schools of social work, the apprentice focus of training has given place to elaborate preparation based on scientific knowledge.

FACILITIES FOR TRAINING

Through the efforts of public as well as private agencies, we have made significant progress towards the setting up of training institutions in this country. To understand how much has been accomplished, one has only to consider the situation no farther back than 1936 when the first post-graduate centre for training and research in the field of social work was established in Bombay. At that time, very little was being done in other parts of the country to impart scientific instruction in social work, and in fact none appreciated the need for making provision for the purpose. But to-day, besides the Tata Institute of Social Sciences in Bombay, we see attempts being made in different parts of the country to provide educational facilities in this field and nascent institutions struggling to cope up with the demands made on them.

When one advocates the need for offering professional education at the post-graduate level, one is always confronted with the question as to what constitute the best foundation for social work education. "Since social work is concerned with the whole range and complex of social, economic and psychological factors which affect the welfare and happiness of individuals, groups and communities, whatever contributes to the growth of understanding and the broadening and deepening of sympathies is pertinent."

But it is imperative that the student desiring to undergo training in social work should be acquainted with social sciences such as sociology and psychology. Unfortunately in India, a student seeking admission to a school of social work is not in a position to satisfy this requirement as most of our universities do not offer courses in these subjects at the undergraduate level. As a result, the school of social work itself has to make provision for these courses in its curriculum, and provide the student the necessary orientation.

Any school of social work should try to maintain high standards. The professional curriculum must be based at least on a two-year programme of study. The faculty must be well qualified, both academically and professionally. Only then can we expect any distinct contribution to the existing body of knowledge on social work through careful study and research.

COURSES OF STUDY

The courses of instruction should be of three types—preprofessional, basic and specialisation courses. The pre-professional part should consist of general sociology, social origins, social psychology, social economics, social ethics and child psychology. The basic courses should include social pathology, Indian social problems, field and scope of social work, medical information, psychiatric information, mental hygiene, rural and urban social problems, public welfare, social case work, group work, community organisation, social statistics and methods of social research. The specialisation courses should lead to a comprehensive understanding of well-defined fields of social work such as medical and psychiatric social work, labour welfare, family and child welfare, etc. Field work under supervision should be treated as a very important part of professional education. In fact, it should form an integral part of the curriculum and should receive academic credit.

"The social services build, but they cannot do the kind of building for which society cries unless those who take up the task are vigorous, far-seeing and armed with all the special knowledge and skills of their high calling. In peace and war, social work serves the larger interests of humanity. No dedication is more important. No calling more deserves the best in natural talent and sound training."

The Times of India
April 11, 1944

Provincial Congress Committee

Times — April 11. 1944

SOCIAL SECURITY AND FREEDOM

Dr. Radhakrishnan's Plea

"A planned life in which our employment is compulsorily provided for us, in which we are deprived of our responsibility not only for our own lives but also for the care and welfare of our families, and which involves the maximum of social security is no compensation for the loss of individual responsibility and freedom," observed Sir S. Radhakrishnan, Vice-Chancellor of the Benares Hindu University, delivering the convocation address of the Sir Dorabji Tata Graduate School of Social Work, at Nagpada Neighbourhood House, Bombay, on Monday evening. Sir Sorab Saklatvala, Chairman of the Board of Trustees presided.

At the conclusion of the address, it was announced that the name of the school had been changed to the Tata Institute of Social Sciences. Twelve students of the school were awarded the diploma in social service administration.

Paying a tribute to the Tatas for their great enterprise in the industrial life of the country and for their wisdom in setting apart large sums of money for social service, Sir S. Radhakrishnan said that he proposed to speak on Religion and Social Service."

Though man by nature was social, he often preferred his individual advantage to the interests of the social order. The question before them was how this conflict with nature and society could be overcome. For a civilised society both security and freedom were essential, and every human being should be guaranteed sufficient food, clothing and shelter. But they should recognise that the needs of a man were not merely material. If they scorned the spirit, their activities would have no joy, and their lives no serenity.

They were at present filled with the hope of final victory in the war and were anxious about the peace settlement. They wanted a new world where freedom did not mean freedom to exploit their fellowmen, and culture did not mean intellectual dope. This could be brought about only by a revolutionary change in outlook and the rebirth of spiritual life.

EXPANSION OF SCHOOL

Presenting his report for the years 1942-44, Dr. J. M. Kumarappa, Director, referred to the expansion and reorganisation of the school and said that the present war had brought about great social changes. In the post-war period, they would be called upon to play in the field of social reconstruction a role even more important than in the past, and it was therefore necessary to prepare themselves for even more progressive leadership by planning ahead.

The inquiries the school had received for information and guidance during the past two years clearly indicated that the school had been recognised as a premier institution of its kind. Considering their activities, Dr. Kumarappa said they could look back on their past achievements with pride, and look at the tasks ahead with faith and hope. Dr. B. H. Mehta proposed a vote of thanks to Sir S. Radhakrishnan.

TATA SONS LIMITED
(PUBLIC RELATIONS DEPARTMENT)

Cutting from
National Standard

Dated
28-11-47

SOCIAL WELFARE WORK IN INDIA

Tata Institute's Record

The provision of safe transport to the students of the Tata Institute of Social Sciences reduced to a considerable degree the effect of the dislocation caused by the then prevalent communal disturbances in the city says the Director's report for the year 1946-47.

The report inter-alia adds that the year's work began with a faculty strengthened by the addition of a few new members and in spite of the limited accommodation the Institute admitted more students this year than in previou years.

That the Institute is progressing by itself as well as contributing to the progress of the country as a whole is shown by the fact that during 1946 three graduates of the Institute sailed to America for advanced study in applied social sciences.

During the year 1946-47. 24 reseach problems have been tackled as field work projects and the Child Guidance Clinic of the Institute was established in recognition of the fact that childhood as the most formative and precious period of life. It goes to the credit of the Institute that although disturbances in the city hampered the work its Child Guidance Clinic strove to serve children.

The Institute considers field work as an integral part of training for social work. As such they have extended the period of training from 2 years to 2½ years.

Many of the trained workers of this Institute have filled important posts as welfare work organisers in various Provinces. As India is awakening to the need for organised welfare work on a scientific ba's it is a happy thing to note that there is a growing demand for employment of students trained at the Institute as professional social workers.

TATA SONS LIMITED
(PUBLIC RELATIONS DEPARTMENT)

Cutting from
mysindia

Dated
28-12-47

TATA INSTITUTE OF SOCIAL SCIENCE

WE have received with pleasure a copy of the Report for the year 1946-47 of the Tata Institute of Social Sciences. For some years now, the Institute has done pioneer work, training our young men and women in social welfare activities and in dealing with the problems of rural and urban social life. It is fortunate in having the full cooperation of the Cultural Department of the United States—a land where work of this kind has made considerable progress.

Now that India is free, it is absolutely necessary that our youth should devote their attention to the study of our numberless social problems and find out acceptable remedies for them. The fine precedents set up by countries like Russia remain an inspiration for us; we must seek their cooperation, and make every use of their experience. We are confident that the Tata Institute of Social Sciences will exert itself increasingly in this direction. It is a happy augury for the future that the students of the Institute are annually increasing in number, and that it is extending its courses of study and the field of its activities. If now offers to its students scope for specialisation in Labour Welfare and Personnel Management, Medical and Psychiatric Social Work, and Family and Child Welfare. Its Child Guidance Clinic in Bombay is doing useful work. We commend this institution to our young men and women, and wish it all success.

Mysindia, Bangalore
28-12-47

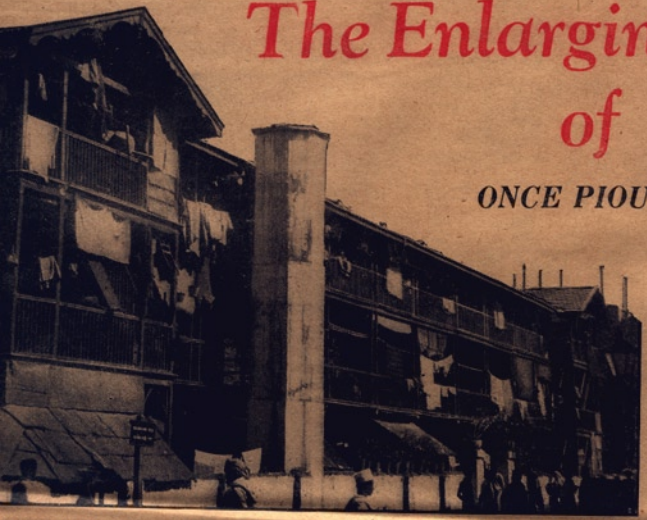
THE SCOPE OF SOCIAL SERVICE—No. I.

The Enlarging Conception of Social Work

ONCE PIOUS ALMS-GIVING, NOW AN ORGANISED PROFESSION

By CLIFFORD MANSHARDT

Director of the Sir Dorabji Tata Graduate School of Social Work, Bombay.



people leave the villages and go to distant centres where they are unknown, some agency must come forward to assist those who find themselves in difficulties.

In this, the first of a series of five articles, Dr. Clifford Manshardt shows how far a cry it is from the old conception of mutual aid and charity to the present day idea of social work, the exponents of which may be called "Society's Trouble Specialists". All the modern complexities of social service will be taught to those trained in the Sir Dorabji Tata Graduate School of Social Work, which will be officially opened in Bombay, next Tuesday evening.

SO you are connected with a School of Social Work. What is Social Work, anyhow?" "Do people really need to be trained for it?" Or perhaps the ...er is more confident. "Education for ... social workers for ... generations. ...new-fangled idea of training is a waste of time!"

towns themselves to plan for those citizens, who unaided by friends, found themselves in difficulties.

Poor Laws

MOST of the mediaeval towns made some sort of provision for the sick, the infirm and the aged, and the

and the other social legislation now administered in great numbers by social workers. Secondly, I cannot believe that a training fit to discipline people who shall guide and deal with the social forces of the day, can be done in less time than the time found necessary for the training of lawyers. Thirdly, I can not believe that the experience of medicine and law as to the quality of teachers to train men in those professions, applies less in regard to teachers of social work. I believe social workers, to reach the professional level, must be guided by teachers who give their whole time and thought to it. The time has gone by when the teaching of any profession can be entrusted to persons who from their exacting outside work of practice or administration, give to teaching their tired leavings."

At the time this statement was made, only a few American Universities seemed to be aware of the service which they might render in training for social work, but the World War seemed to turn the minds of the Universities to the practical as well as the theoretical, with the resulting increase of interest in social work and the organization of new schools for training, noted above.

But although schools for social work have come to be recognized as essential elements in our modern society, there is still a difference of opinion regarding the respective merits of apprentice and school training. Many of the older social workers feel that inasmuch as they themselves were trained in the school of experience alone, and seem to have done good work in spite of or because of it, such training is still good enough for the present day. Most of the training schools are ready to admit the value of apprentice training and to appreciate the services rendered by the older social workers, but at the same time they feel that there is certain essential background material which can be acquired better, or at least with less waste of time and effort, in the training schools. They also set aside definite periods for field or practical work, periods in which the student must actually engage in supervised work with recognized social agencies.

OVER

Applications for admission have been received from every part of India, but in its initial period, the enrolment will be limited to twenty students. The School will combine theory and practice and will emphasize the importance of an underlying philosophy which will guide the worker in his social activities.

The pioneer school of social work in America opened with one class-room, a small office, and an enrolment of 26 students. The Sir Dorabji Tata Graduate School of Social Work is starting in a somewhat similar fashion. 25 years of social work training has revolutionized American social work. Who can say what the next 25 years may mean for India?

CLIFFORD MANSHARDT

"Education," March, 1940.

Social Work : A Profession in the Making

By Dr. J. M. KUMARAPPA, M. A., S. T. B., Ph.D.

(Professor of Social Economy, The Tata Graduate School of Social Work, Bombay)

The complexity of modern civilization has produced out of the old time philanthropy a new type of social service which has now come to be known as Social Work. It is based upon the contributions of sociology, social sciences, psychology, economics and political science. And the modern approach to social work is, therefore, scientific, and the techniques employed are based upon the fundamental principles of the social sciences tested by the experience of years in solving problems of individual and social maladaptation. Since the aim of social work is the better adjustment of social relations, the modern social worker seeks to find out the physical, social and mental causes of maladjustment, and to utilize to the full the resources of the community and expert knowledge for the purpose. Consequently, social work has become a field of human activity in which professional standards of action are essential and in which there is a rapidly growing demand for the services of persons who have professional qualifications.

Dr. J. M. Kumarappa

Admitting the claim that social work is most important to human welfare, we may turn our attention to the question: Is social work a profession? In answer to this question, some may maintain that it has not yet arrived at full professional status. While it is true that in India social work as a profession is still in the making, it has in some of the progressive countries of the West attained a fairly definite professional standard. No profession ever appears on the scene ready-made; it is a matter of slow growth and development. Social work is no exception to this rule. Some twenty-five years ago, it was not recognized as a profession even in America; but during the last two decades, leading American social workers have done much to raise its standards to meet professional requirements. The demands of the modern age which lays greater emphasis upon the utilization of scientific knowledge upon a more extensive educational and vocational training and a higher motive in serving the needy, have also helped them indirectly in achieving their goal.

In struggling for professional status, social work has to contend with some special difficulties, one among them is its complex nature. It has to take into account the multiple needs of the individual and treat them as a unit. The removal of the causes of misfortune, and even of setting up a wholesome environment, good as they are, are not in themselves a sufficient goal

Bombay Sentinel, Febry 3, 1937.

There's Rich Field For Research In Social Service In India

We Needn't Abandon Our Indigenous Methods Of Mutual Aid To Follow Western Patterns, Says Prof. Holt At Opening Of Tata Graduate School

The public opening ceremony of the Sir Dorabji Tata Graduate School of Social Work was performed at the Hall of the Nagpada Neighbourhood House, Byculla, on Tuesday, with Mr. V. N. Chandavarkar in the Chair.

Prof. Arthur E. Holt, Professor of Social Ethics, in the University of Chicago and visiting professor in the above School spoke on "The Social Worker and His Task."

Dr. Clifford Manshardt, Director and Professor of Social Economy, stated that though the School had begun its work in June last, the public opening was delayed to gain experience.

Social work in other countries had been elevated to the status of a profession and Indian problems should also be attacked in the same professional spirit. For a number of years as a social worker in this City, he had felt the necessity for trained workers and for several years he conducted an annual six-weeks' short courses of training under the auspices of the Nagpada Neighbourhood House. Such courses, he observed, were found wholly inadequate to give the type of training that Indian social problems demanded.

He further stated that the School is an all-India institution with students from different parts of India. Sociology, Economics, Social Pathology, Child Psychology and Social case-work were the subjects taught this year.

FUNCTION OF SOCIAL SERVICE.

Prof. A. E. Holt traced the history of social work in its relation to the American Social Science Association with its aim "to promote the study of social sciences and especially their application to social problems," and "bring together professional social workers for such co-operative effort as may enable the group more effectively to fulfil its functions in service to society."

The speaker next dwelt upon the responsibility of colleges and universities in providing professional training courses and said that during the period 1916-1926 twenty-five institutions were organised to give special work in America.

FAMILY AND VILLAGE LIFE.

He also referred to family and village life, the characteristic features of which as the background of modern society are mutual aid and collective responsibility. "This village and family society inside the limits of its intelligence took care of its dependants. Its old people, its poor, its sick, even its bad people were guarded by a collective responsibility of the whole group. Much of that mutual aid practice still persists in the caste system, the larger family and the village life of modern India, China and other Oriental countries."

Next the speaker referred to the agencies at work in emphasising the need of social work. They are religious, humanitarian educational and patriotic. "So long as defeatism is a major social malady, a religion which brings hope and courage will have a contribution to make to man's power to determine life by bringing something to it. In a similar way I believe those great humanitarian agencies which are concerned with the welfare of children, the home and all that concerns the welfare of the family, are permanent parts of a new culture and represent the coming to the forefront once more of a principle of mutual aid which is older than the commercialism of the last 300 years."

POTENT AGENCY.

The State according to the professor was a more potent agency and live organism for undertaking social work like sanitation and communication; but certain spheres of life were too delicate for the state to encroach upon and in such spheres humanitarian agencies might be left undisturbed to direct the efforts supremely well and towards human welfare.

The speaker said "May I suggest that here is a rich field of research in India. It is not at all certain that India must abandon all its indigenous methods of mutual aid and follow western patterns in these matters. I saw in Kirloskarwadi and other villages in Aundh experiments in an interrelationship between agriculture and industry, which would be good news anywhere in the world."

NEW TYPE OF PUBLIC SERVANT.

Finally addressing the students of the School he added, "You are to be the new type of public servant. In you must be combined the physician's skill to heal, the teacher's passion to educate, the scientist's knowledge of facts, the lawyer's zeal for justice and religious man's willingness to accept poverty as his bride in order that progress may be born."

The Hindu, Madras
May 26/40

THE SOCIAL WORKER AND HIS EDUCATION

II.—SOCIAL WORK AS A PROFESSION

By J. M. KUMARAPPA, M.A., S.T.B., Ph.D. (Professor of Social Economy in the Tata Graduate School of Social Work, Bombay).

The complexity of modern civilisation has produced out of the old time social service a new type of social service, which has now come to be known as social work, which is based upon the contributions of sociology, social science, psychology, economics and political science. And the modern approach to social work is therefore scientific, and the techniques employed are based upon the fundamental principles of social sciences tested by the experience of years in solving individual and social problems. Since the aim of social work is the better adjustment of social relations, the modern social worker seeks to find out the physical, social and mental causes of maladjustment and to utilise to the full the resources of the community and expert knowledge for the purpose. Consequently, social work has become a field of human activity in which professional standards of action are essential and in which there is a rapidly growing demand for the services of persons who have professional qualifications.

Accepting the claim that social work is most important to social betterment, we may turn our attention to the question: Is social work a profession? In answer to this question, some may maintain that social work has not yet arrived at full professional status. While it is true that in India social work as a profession is still in the making, it has, in some of the progressive countries of the West, attained a fairly definite professional standard. No profession ever appears on the scene ready made; it is a matter of slow growth and development. Social work is no exception to the rule. Some twenty-five years ago, social work was not recognised by many even in America as a profession. To test whether social work could lay claim to professional status, Abraham Flexner presented at the meeting of the National Conference of Charities and Correction in the year 1915 seven criteria by which a profession may be distinguished from amateur activities on the one hand, and from business and trades on the other.

MARKS OF A PROFESSION

According to Flexner, the first mark of a profession is that the activities involved are essentially intellectual in character. This calls for individual responsibility for making important decisions rather than the routine application of thought out techniques. In the second place, the raw materials of a profession are drawn from the sciences and arts. This distinguishes it from a trade which may be developed by trial and error, and passed on through apprenticeship. Thirdly, however much the various professions may overlap, each has a well-defined nucleus of functions for which it is clearly responsible. Moreover, these functions involve the achievement of certain concrete practical results which differentiate a profession from a science or a philosophy.

As a fourth criterion, Flexner states that a profession should possess "a technique [illegible] through an orderly and highly specialized educational discipline." In other words, a profession analyses and formulates the methods used by its members in order to pass them on systematically to competent persons desirous of entering the field. In the fifth place, a profession tends towards self-organisation. Flexner speaks of it as a brotherhood whose members are watchful of ethical standards, critical of methods and devoted to the advancement of professional interests. In the sixth place, in a profession, he says, the interests of the public take precedence over those of the vocational group and of the individual practitioner. By implication he adds a seventh criterion, that of having a literature recording the development, achievement, methods and underlying philosophy of the vocation.

IS SOCIAL WORK A PROFESSION?

Judging by these criteria, Flexner found that social work of that time met some but not all of the requirements for claiming professional status. He pointed out that social work had not developed far enough to bear the sole or major responsibility for making needed adjustments, that it lacked a definite and concrete aim, that it had not formulated an organised educational discipline and that it had not produced an adequate professional literature to lay claim to the status of other professions and is well on the way to attaining professional status. Its recent history reveals a growth in varying degrees in trends necessary to professional evolution. Certain of its operations have become essentially intellectual and involve the assumption of large individual responsibility. In 1915, Flexner was in doubt regarding the individual responsibility of the social worker. Social work then appeared to him as a mediating agency which investigated and analysed a problem and then referred it to the specialised agency to deal with the case. But now the situation has changed. In case of a work, for instance, the social worker is a diagnostician who renders expert service in his own line, and also summons other experts, such as the physician, the psychologist and the psychiatrist, to supplement his plan in working out a satisfactory solution for his case.

FUNCTION OF SOCIAL WORKER

The most important function of the social worker, and certainly the function which seems most exclusively his, is to see that his client gets the benefit of everything offered by the community after the case has been satisfactorily diagnosed. To know what remedies should be applied, and how and where these remedies are obtainable, is a task of no small responsibility; it calls for a thorough knowledge of the client and the community, combined with skill in adaptation. In this sort of work initial responsibility rests extensively on the social worker, and also final responsibility to the extent, at least, of seeing that the problem is carried through to its solution.

A profession, says Flexner, is not merely academic or theoretic but definitely practical in its aim. Social work has no difficulty in meeting this test since it is intensely practical in its aim. In several fields of his practice, it has already incorporated knowledge derived from economics, sociology, biology, psychology, psychiatry, law, religion and medicine. Progress has also been made in certain fields in the definition of practical purposes. The extent to which social work has, in the last two or three decades, developed a literature and a technique capable of being transmitted by an educational system is really surprising. Probably no single factor is so important to the complete achievement of professional status and efficiency as that of adequate academic and vocational preparation. The last two decades have seen the rise of several outstanding institutions in the United States for training professional social workers and a professional organisation, the American Association of Social Workers, has also been formed to develop professional standards, responsibility and self-direction.

DIFFICULTIES

In struggling for professional status, social work has to contend with some special difficulties, one among them is its complex nature. Social work takes account of the multiple needs of the individual and treats them as a unit. The removal of the causes of maladjustment and even the setting up of a wholesome environment, good as they are, are not in themselves a sufficient goal of the social worker if the highest objects of social work are to be attained. The range of human nature is infinite and no two individuals react the same way to an environment. The person must be reached individually if he is to be reclaimed or revitalized so that he can grow into a self-respecting and self-directing member of society. The social worker, therefore, accepts a wider responsibility than other professionals, since he enlists all the necessary aid and provides for the treatment prescribed. And this makes the definition and limitation of function a difficult problem.

Nevertheless, it is important to determine the status of social work. While it may be argued that it is unimportant whether or not social work is termed a profession, provided its activities are carried on efficiently, yet the conditions which must be met to establish social work as a profession are indispensable for insuring that its activities are efficiently carried on. The raising of social work to a professional status will bring about a distinction between adequately and inadequately equipped practitioners and help to formulate more clearly standards determining the general and special educational qualifications for performing efficiently their duties. The efforts of American leaders to raise social work to a professional status have already resulted in not only making social work

31

and women responsible for programmes dealing with health, poverty, social behaviour and social life in its many intimate aspects are becoming increasingly aware of the resourcefulness needed for the tasks undertaken, and of the importance of placing these tasks in the hands of disinterested, intelligent and professionally trained persons. While the real services of social work are gradually becoming more widely understood, there is nothing to prevent Indian social workers from setting up for themselves the rigorous standards, exacting discipline, unwavering faith in the task and humility in its performance which characterise a true profession. In other words, the making of a profession depends not merely in technical achievements but also on the spirit or attitude of the practitioners. As a profession, social work must interpret human trouble not in terms of benevolence or uplift but of natural processes, that is, "laws" of cause and