

# Journey of Social Work to Professional Social Work: Indian Perspectives

Pradeep Kumar

*Editor in Chief, Journal of Psychosocial Wellbeing & Consultant, Psychiatric Social Work, State Institute of Mental Health, Pt.BDS, UHS, Rohtak, Haryana, India.*

ISSN: 2582-6891

History of Social Work in India is an age old phenomenon. Social work in India has a rich and enduring history, deeply intertwined with the countries cultural, social, and political fabric. Through this article, Author embarks on a journey over time to explore the historical milestones that have shaped the social work profession in India. It has believed that as a professional concept of social work got recognition only in the 19th century and social work practice in India was introduced by the Americans in 1930s, and started adopting the American model of social work education. Social Work as a profession in India was recognized and developed by western countries (mainly UK and USA) yet the bases on which the profession rests upon very well exist in the foundation of Indian history as well as Indian civilization. Ancient India had a rich tradition of philanthropy and altruism deeply rooted in its religious and cultural practices. The concept of “daana” (charity) played a significant role and deeply ingrained in the ethos of Hinduism, Buddhism, and Jainism, where individuals were encouraged to give to the needy as a moral duty.

The seed of social work profession has hidden in Hindu philosophy from very ancient time. Hinduism (Sanatana Dharma) is more of a "way of life" than a philosophy of belief. This concept emphasizes the idea that true moral conduct is not merely a set of prescribed rules but an inherent aspect of human

**Corresponding Author-** Dr.PradeepKumar, Editor in Chief, Journal of Psychosocial Wellbeing & Consultant, Psychiatric Social Work, State Institute of Mental Health, Pt.BDS, UHS, Rohtak, Haryana, India.

**Email id-** [pradeep.meghu@gmail.com](mailto:pradeep.meghu@gmail.com),  
[pradeep.pgims@uhsr.ac.in](mailto:pradeep.pgims@uhsr.ac.in)

**How to cite:** Kumar,P.,(2024). History of Social Work to Professional Social Work: Indian Perspectives. Journal of Psychosocial Wellbeing 5(2):01-11

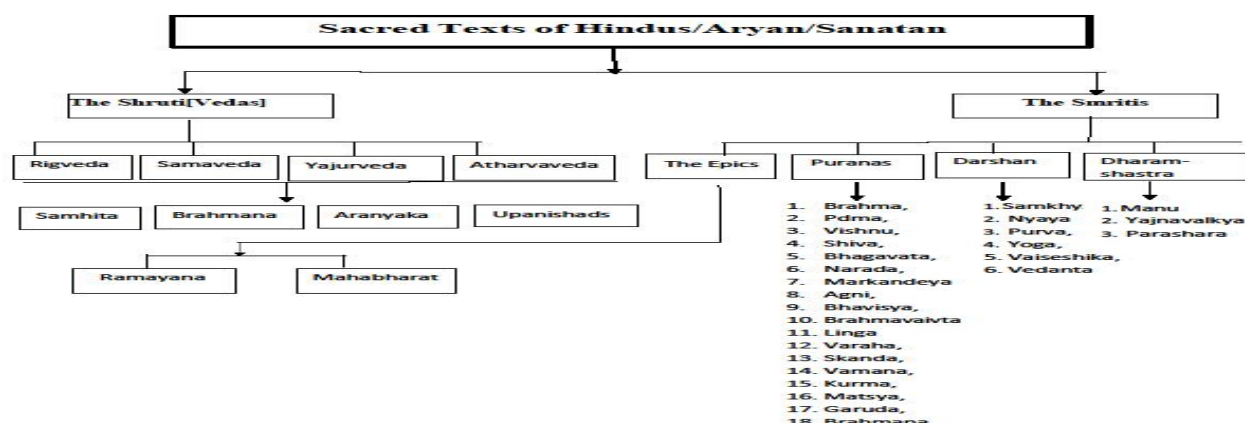
**DOI:** <https://doi.org/10.55242/JPSW.2024.5201>

**Received:** 14.07.2024 **Revised:** 08.08.2024

**Accepted:** 03.10. 2024 **Published:** 11.11. 2024

existence, aimed at nurturing the soul and promoting societal harmony. It gives teachings of Dheraj (tolerance), Ahinsa (nonviolence), Aadar (respect), Daan (charity), Praem (love), Sewa (services), unity, brotherhood, purity, austerity, self-control, forbearance, hospitality, generosity, etc. (Malik, 2005).The notion of welfare stemmed up in India in the roots of Dharma.

Hindu religious literature is divided into two main categories: ‘Shruti’ and ‘Smriti’; Shruti – that which has been heard (revealed truth); and Smriti that which has been remembered (realized truth).



## Social work in The Vedic Era:

Social welfare activities were performed by means of Yagnas, which are most popular mass-rituals known since Vedic times. The masses of people assembled together in the river banks with a spirit of dedication, shedding the personal desires, praying for the common welfare of all. The concept of 'yajna' as ritualistic offering of food in sacrificial fire or even animal sacrifice is based on sharing with others what one has. Wealthy people had the duty to serve the poor, not to show superiority but in order to get Moksha. The duties were only defined as per religion in the Vedic times; there was no provision of adjudication. (Altekar, 1955). A reference in the Rig Veda states that, "May the one who gives shine the most". The philosophy is that we have received everything that sustains us from god, and we repay our debt to god through yajna, by sharing with others what we have with us - be it food, wealth, knowledge, or simply labour or work. The idea of 'Yajnashtalas' which meant having classrooms where the disciples (men and women) were taught about the advantages of working together without any self-centric desires hinduism and social work (Tharini, I, 2021).

The Vedic period provides life's highest orders, which is found in the Aryan's scriptures entitled 'Veda' i.e. Rigveda, Samveda, Yajurveda, Atharvaveda. The four main Varn (classes) Brahman, Kshatri, Vaish and Sudra provides social life guidance and suggest an ethics for all the main social activities in society. The Dharm never lets anybody down based on Varn, caste, creed, blood

or profession. (Naz et al 2021). Swami Shivananda speaks out that the fourfold social classification is for securing a happy, peaceful, and loving union and fellowship in the society. "The members of society are interdependent, and their welfare is sought through their social classification relative to the qualities and the actions corresponding to them (Guna-karmavibhaga)" (Shivananda, 1999).

Ayurveda mentioned about Trigunas—(i) Sattva (ii) Rajas and (iii) Tamas. (i) Sattva, when dominant, supports clarity, harmony, and resilience. (ii) Rajas leads to hyperactivity, impulsivity, restlessness, and aggression. (iii) Tamas manifests as dullness, depression, confusion, and dissociation. These gunas influence mental tendencies, emotional stability, and behavioral patterns (Kulkarni, 2022). This provides an intricate framework for understanding human consciousness and health and also help in alleviating anxiety, depression, stresses, post-traumatic stress disorder (PTSD) and somatoform disorder. That serves as an effective complementary intervention for fostering emotional resilience and strengthening interpersonal relationship (Sharma et al., 2022, Bhardwaj and Kumar, 2024).

Philanthropists, kings, rulers and wealthy individuals dedicated resources to provide for the less fortunate, fostering a spirit of giving and altruism within the society and engaged in acts of charity, building temples, educational institutions, and public facilities to serve the community. The history of social work in India, focusing on

empowering communities and individuals for positive change, has paved the way for a more just and inclusive society. These texts delineate various principles and philosophies that have significantly shaped the understanding of spirituality among practitioners. They not only focus on rituals and devotional practices but also provide profound insights into metaphysics, ethics, and cosmology.

Each of the four Vedas may be divided into four sections:[i] **Samhita** [Mantra portion and a collection of hymns] .[ii] **Brahmanas** [specific rules and regulations and explaining the meaning of the mantras and rituals].[iii] **Upanishads**: referred to collectively as Vedanta and appear physically in the concluding pages of each Veda]. तत् त्वम् असि - "That Thou Art" (Chandogya Upanishad), अहं ब्रह्मास्मि - "I am Brahman", or "I am Divine" (Brihadaranyaka Upanishad), अयम् आत्मा ब्रह्म - "This Self (Atman) is Brahman" (Mandukya Upanishad), सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत - "All this, in truth, is the Brahman" (Chandogya Upanishad). There are numerous references in Upanishads to the merits of giving daan and the correct manner of doing so, e.g. giving with humility and with due respect to the recipient. Upanishads held that life is a succession of Yagna or service for others. Charity was not merely a social service but it was like a prayer. One did it for one's own sake, because one felt it was a privilege as he/she was serving Lord through it. The habit of giving Alms was common and no household should turn away a beggar empty handed as it was considered a sin. The Panchakosha model from the **Taittiriya Upanishad** outlines five covers of existence—Annamaya (physical), Pranamaya (vital energy), Manomaya (mind-emotion), Vijnanamaya (wisdom), and Anandamaya (pleasure), each influencing human experience. This sophisticated framework helps to understand the human being not merely as a biological entity but as a layered Composition of physical, energetic, psychological, intellectual, and spiritual dimensions. These five sheaths function interactively, influencing health, cognition, behavior, and consciousness (Rao, 2011).

[iv] **Aranyaka** [wilderness," "forest," and "woods]-retreating in the isolation of the forest to practice meditation and contemplation.

Present social work technics and approaches inherited from the traditional Indian Vedic culture. The learning of Veda was called Shruti, which was memorizing through listening. One of the finest skills of case work counseling is 'Listening' which was practiced in the 'Pathashala' mode of education where the 'Guru', the teacher used to recite and the disciples practiced the listening and oratory skills and learnt the lessons. It is during Vedic period we locate state authority in the form of family and tribe. Even today we find that assessment of needs and understanding and prioritizing these needs becomes the most important steps towards problem solving. The essential institutions invariably constitute the core of social living even today were marriage, education, religion, laws etc. which emerged during the Vedic period. The assemblies called as 'sabhas' and 'samitis' were constituted for decision making and ensured people's participation. There were forty Sanskaras associated with human life, individual's age, growth and development. Out of eight types of marriages the Paisacha, Rakshasa and Asura marriages were considered as unlawful. We find similar contemporary challenge before social work in addressing the situations of increasing crimes against women. The ashrama system of ancient times delegated duties associated with relationships to provide discipline in human lives. Compassion and help to others in need is a highly cherished value in Hinduism right from the Vedic phase. 'Daan' (charity) was recognised as the most potent way of earning punya (merit qualifying entry to heaven). The call to help others and not be selfish comes out clearly in Rigveda (X 117.6). Charity in Vedic era was considered as morality. Helping the needy and beggar were praised as moral behaviour. There are many stories in Indian literature on 'Dana' (charity). We have examples of 'Karna' a character from Mahabharata considered as 'Danveer' (a giver), Raja Harishchandra as 'Satyawadi' (truthful) and Raja Bhoj as an advocate whose justice mechanism was based on human values (Pandey et al 2010).

Between 2002 and 2012, even North America and European scholars produced literature incorporating environmental awareness in social work theoretical and practical aspects (Ungar, 2002; Coates, 2005; Peeters, 2012). The nature (rivers, tree, mountain etc.) and the environment were considered part of Indian religion (Hindu/Sanatan) to be respected and protected. The belief that women's literacy is the key to development has informed government and international aid agency policy and programmes around the world. Researchers have been concerned to find statistical evidence that there are the positive connections between female literacy rates and health indicators such as decreased child mortality and fertility rates.(Robinson,2008).It was during the Vedic era, women were enjoying equal positions and accomplished high status as educators, rishis and brahamcharinis. There is a reference of women 'rishis' Apala, Maitreyi, Ghosha, Lopamudra, Romasha, Vagambhrini, Paulomi.

### *The Smriti (Post-Vedic Hindu scriptures), The Epics and Social Work:*

The Mahabharata and Ramayana are the national epics of India. The epics show that recipients of help were not necessarily poor or the sick. Ram and Arjun received counsel to overcome their dilemmas. Rishi Vashishtha and Lord Krishna respectively acted as counselors to help Ram and Arjun make decisions within their dharma. In fact, brahmins Hinduism and Social often acted as kulgurus (counselors of the family) – as an anchor in stress for kshatriya and vaishya families; conducted yajna for their prosperity and welfare; helped in conflict resolution within the family; acted as educators for the client families (yajman) and received dakshina in return for their services. These brahmins / priests were scholarly; skilled in rituals; maintained humility; led pure and austere life, and were highly respected.

### *The Puranas and Social Work:*

**Padmapuranam** declares, “those who always feed the crippled, the blind, children, the old, the ill, those helpless and pinched by penury, will enjoy bliss in heaven; there is no end to the punya accumulated by constructing wells and tanks, where aquatic animals and those moving on land drink water when they desire, for life is centred on water”. **Nandi Purana** mentions construction of hospitals wherein sick person were given medicines free of cost.

*Darshanas and social work:* Each of these six schools demonstrates completely the whole of the world-process from one particular angle of vision.

*The Dharmashastras*(e.g. Manu, Yajnavalkya and Parashara) and *Social Work* : Though Manu Smriti is generally condemned as anti-women, destitute women were to be given special attention by the king and were to be helped with raw material for handicrafts or given other help. Such of those women who were disabled from going out, had to be provided with help at their doorstep. The wife had an absolute right of maintenance against the husband.

*The Bhagavad Gita and social work:* The Gita discusses selflessness, duty, devotion, and meditation, integrating many different threads of Hindu philosophy; it is a microcosm of Vedic, Yogic, Vedantic and even Tantric thought of the Hindu fold. The Gita not only values generosity and charity, but also adds that it has to be without any contempt towards the beneficiary. A gift, given with contempt to the receiver, is ‘taamasik’. It is much lower in status than the selfless gift given with humility, considered as ‘saatvik’. The poor are to be regarded in Hinduism as ‘Daridra Naraayana’ (those among whom god is present), who should be served with respect and love (Nadkarni, 2007).

### *Important Hindu Virtues and Social Work:*

Following are some of the important qualities listed in the scriptures: 1) Ahimsa (non-violence) – based on the concepts of a/man and reincarnation 2) Sam yam (control of mind and the senses) – considered essential for any form of morality 3) Tolerance – of different beliefs, opinions, religious traditions and persons. 4) Hospitality – demonstrating magnanimity, and the value of service 5) Compassion – based on notions of atman; an ability to feel for others as we feel for ourselves 6) Protection – giving shelter to others, especially those less fortunate 7) Respect – for all living beings; for sanctity of life 8) Wisdom – knowledge is contrasted with ignorance; ability to sift out right and wrong 9) Austerity – Practical wisdom and discipline in addition to theoretical knowledge 10) Celibacy – important for spiritual life; only one of the four ashramas – grihasthya-permitted sexual gratification 11) Honesty – to avoid self-deception; essential to build trust within relationships. 12) Cleanliness – includes external hygiene and inner purity 13) Charity – “Charity given out of duty, without expectation of return, at the proper time



and place, and to a worthy person is considered to be in the quality of goodness.” (Bhagwad Gita, 17.20) A Tenfold system of virtuous duties was prescribed by Manu Smriti: (1) “Contentment; (2) Abstention from injury to others, active benevolence, and returning good for evil; (3) Resistance to sensual appetites; (4) Abstinence from theft and illicit gain; (5) Purity, chastity, and cleanliness; (6) Coercion of passions; (7) Acquisition of knowledge; (8) Acquisition of Divine Wisdom; (9) Veracity, honesty and fidelity; and (10) Freedom from wrath and hatred;” – Manu, vi, 92.

**Kautilya/Chanakya** (counselor of King Chandragupta Maurya) and **Social Work**: His expositions in Arthashastra [AS] lay down the guiding principle for kings – “In the happiness of people lies the king’s own happiness, in their welfare his welfare; he should follow what promotes peoples’ welfare, and not just what pleases him”; provide public services and infrastructure; and ensure the rights of women, consumers, borrowers, wage earners, patients and even prisoners (AS - I 19.34). He mentioned about the veterinary surgeons, which were the in-charge of cattle, horses and elephants. He also mentioned about the accounted state’s role which played an effective part over a man’s social, economic, cultural, moral and even spiritual life. There was hardly any limit to the state’s sphere of activities. It includes within the functions of the state not merely the security of life and property, administration of justice. Such economic control, including nationalization of trade and industry, as is now being practiced and advocated by most advanced socialistic state, but also maintenance of proper relation between members of a family, the strict observance of rules prescribed by religion or social customs and etiquettes. He mentioned about the state management system had control over various occupations and professions, i.e. physician, prostitutes, public amusements and gambling and prescribes it to be the duty of state to protect the helpless, the aged, and the orphan, and save people from social evils and natural calamities. The state lays down the principles of family system, the duties of each in relation to their family members such as, duties of father towards son and daughter, towards his mother and wife, towards brother and sister. In nutshell state played an important role in social economic, political and cultural life of an individual.

**Samrat Ashok** (King of the Mauryan dynasty) was known for his philanthropic endeavours and devoted his life to humanistic values. The welfare initiatives

by his propounded the virtue of care and upliftment of his people by providing public business and facilities. He established hospitals, veterinary clinics, and wells for both humans and animals across his empire. **Kharavelas** (Kalinga) hosted various public gatherings and initiated number of work of public utility like irrigation, construction of buildings, gardens, canals and recreational places. **Charaka** [court physician of Kanishka an ancient Indian king] occupies the highest place of honour for owning indigenous system of medical treatment and also mention of bhaisajyagrha, a medical store in the city or town. **Gupta period** the workshops for amelioration and training of handicapped persons were established for the first time in India. The Gupta period witnessed further philanthropic activities, with wealthy merchants and individuals contributing to the construction of temples, stupas, and other public structures. Educational institutions like Nalanda and Taxila[500BCE-500CE] flourished during this era. **King Harsha Vardhan** established hospital, dispensaries ,orphanages and home for the destitute.

***Social work in Ancient India :*** In entire Ancient period of India, the kshatriyas (warrior class) along with the vaishyas (the trading class) offered charity not only to the brahmins but also to the community at large. Construction of wells, tanks, canal etc., plantation of trees in forest, garden, construction of temples, dharamshalas (inns), schools, hospitals and the like were intended for service of the people and dedicated as prayer of God. It was believed that working for the welfare of others lead to accumulating of punya. Daan constituted of charity for alleviating the suffering of materially poor as also giving of gifts to social service institutions. Families were enjoined upon to look after their sick and the handicapped. The workers’ guilds (shrenis) looked after the interests of their worker members. Respective caste punchayats addressed to the welfare needs of their members.

***Medieval period and social work:*** During the medieval period, philanthropy continued to be an integral part of Indian society, with charitable acts supported by religious institutions and leaders. Sufi saints and Hindu gurus established “khanqahs” and “maths,” respectively, where they provided food, shelter, and spiritual guidance to those in needs. Temples and religious centers served as hubs of philanthropic activities, offering services like free food (“langar”) to pilgrims and the poor. In British colonial period Christian missionaries and philanthropic organizations began establishing

schools, hospitals, and orphanages, often with a focus on converting people to Christianity. There are several Indian social reformers, promoted philanthropic efforts, advocating for education and challenging social evils.

*Individual Initiative by Indian social reformers and role of social movement in the development of social work:* Pioneers Indian social reformer took initiative and helped in

the development of modern social work. Gopal Krishna Gokhale founded the Servants of India Society in 1905 and led the way in using reason and scientific approach in finding solutions to problems. In 1924, the Social Service League started a training class to train a cadre of volunteers for social development. They offered a series of lectures on social subjects. The students had to carry out various social work activities in the city as voluntary unpaid services (Dash.B.N.2010).

Raja Ram Mohan Roy(1774-1883)& Brama Samaj(1824)	Denounced the abuse of caste, Sati, idolatry worship, untouchability, uplift of women and emphasis on human dignity. Propagator of modern education and a pioneer of Indian journalism.
Jyoyiba Phule(1827-90) )& Satya Shothak Samaj(1873),Maharastra	Anti-Brahmins movements, positive action for women liberation, propagating education and economic betterment, basically focussed on empowerment of weaker section(schedule caste)
Swami Dayanad Saraswati(1825-83) )& Arya Samaj(1875),Bombay	Idealize the glory of ancient India (Vedic era) and back to the Vedas. Stood for equal right for men and women, opposed untouchability, caste discrimination, child marriage and support widow marriage, inspired large number of nationalist Indian and inculcated among them a spirit of social equality, self-respect and self-reliance. The Dayanand Anglo Vedic college (1886)
Ishwarchandra Vidhayasagar (1820-91)	Condemn ban on widow marriage, open widow ashram, supported the causes of widow marriage, started plan for adult literacy
Swami Vivekanad (1863-1902) )& Ramkrishna Mission(1897),Belur,Kolkata	This mission is an important social reform institution and run a number of schools, colleges and universities, hospital dispensaries, orphan and welfare centres and helping the poor.
Madadev Govind Ranade(1863-1924) )& Prarthana Samaj (1867)	Worked for upliftment of women and oppressed classes, inter caste marriage, women education, discouragement of polygamy and raising the marriageable age , abolition of caste.
Sri Narayan Guru(1845-1928) & SNDP movement(Kerla)	Sri Narayan Dharam Paripalna Movement pertains to the Ezahvas of Kerla who were untouchable emphasized on the right of admission on public schools, recruitment to the government employment, entry into the temple, roads and political representation.
Chattrapati Sahu Maharaj (1874-1922),Kolhapur,Maharastra	Followers of arya samaj, Closed the separate schools for the untouchable, abolishing the system of force labour, gave direction the education, started a number of free schools in Kolhapur and build number of hostels, restrict child marriage and encourage widow marriage.
BR Ambedkar(1891-1956)	Known as liberator of the schedule caste, fouded depressed classes (1924) & samaj samta sangh(1924) to propagate the gospel of social equality among the untouchables and caste Hindu.
Mahatma Gandh(1869-1948)	Use peaceful weapon of non-violence, non-cooperation movement, satyagrah, boycotts of foreign goods and embracing swadesi. Leads several movements, worked a lot for the empowerment of harijans and peasants.
Sardar Ballbhavbhai Patel(1875-1950) & Kheda Andolan	To secure exemption for the cultivators from the payment of land tax for the crops that land failed and worked throughout his life for the empowerment of the poor particularly the peasants.
Thakker Baba(1861-1941)	Set up cooperative societies for sweepers and scavengers in Pune and school for the children of labour in Gujrat, worked relentlessly for tribal welfare. founded Gond Sewa Sangh now Vanvasi Sewa Manadal(MP)
Binoba Bhave(1895-1982),Sarvodaya & Bhoodan Andolan	Great spiritual leader and reformer of modern India, Persuading land owners and land loads to give land to their poor and downtrodden neighbours.

Rvindranath Tagore((1841-1941)	Experiments in rural reconstruction, focussed on strength of the individuals, groups and community, basic literacy, training and vocational education. His institute of rural reconstruction(Vishva Bharti university) offers course in agriculture, Handicraft,socialwork and the training of teachers
Swami Sahajanand Saraswari(1889-1950)	Kisan leader from Bihar, protecting the poor peasant from the exploitation of Zamindars.
Medha Patkar(1954-) & Narmada Bachho Andolan, Gujrat(1985)	Early 1970 to 1980 based on issue of human rights, associated with Narmada Valley project ,complete stopping the dam, Rehabilitation and resettlement etc.
Sunderlal Bahuguna(1927-2021)& Chipka Movement(began 1971)	Generating pressure for a national forest policy, stopping clear felling in the western Ghat and the vidhayas, forcing a fifteen years ban on commercial green felling in the hills of UP and uttarakhand.
Sandeep Pandey(1965-)	Works towards upliftment of the poor and under privileges in India.
Young Bengal Movement(Culcutta,Bangal )	Revolt against the superstitions and malpractice prevalent in Hindu society.
Dravidian movement(Madras)	The self-respect movement aimed at removing the control of Brahmins from the social and political level.
Mahar movement(early 20 century)	Mahar started organizing themselves to fight against discrimination, helped by V R Shindey (Depressed class mission.1906)
Nandigram Movement ,west Bengal(1940),	First time that a peasant movement has successfully settled, based on successful use of community organisation methods of social work.
Indigo Movement,Bihar & Bangal(1860)	Protest against the policy of repression followed by Europeans against the Indigo cultivators, the first steps in the direction of struggle against the British in the Bihar.
Telengana movement,Andhra Pradesh (1946-48)	Against autocratic feudal regime dominated by the Nizam, Hyderabad, mobilized public for abolition of forced labour and demand for equal economic opportunity.
Kheda Movement ,Gujrat (1918)	Ballabbhai Patel and Mahadev Desai, against the government, no revenue campaign to press the remission of the state demand in the case of poor harvest.
Eka Movement (1921)	Peasant movement in Awadh UP,against extraction of rents much higher by thekedar.
Tehri Dam Movement,	Anti-big dam project was the opposition to Tehri dam,Chokhala, utterakhand.
Salient-valley movement, Kerla	Neither local people's involvement nor displacement of people, concern primary on environment grounds and mostly at the intellectual level.

### *Growth and development of social work educational institutional and professional organisation in India:*

Professionalization of social work education was started under the leadership of Sir Clifford Manshardt at the Nagpada Neighbourhood House in the Bombay. He was the founder-director of Sir Dorabjee Tata Graduate School of Social work. The first course it offered was Diploma in Social Service Administration. TISS was the first school to offer specialisation in social work education, in 1948. In 1964, the school was transformed into a deemed university as Tata Institute of Social Sciences (TISS), Mumbai. The social work course, Master of Arts degree, was offered by the university.

The Factories Act,1948 made it compulsory for factories employing more than 500 workers to appoint Labor Welfare Officers. They are required to have specialisation in Personnel Management and Industrial Relations. Since 1969, Personnel Management and Industrial Relations became an independent Master's programme. (Nadkarni.V, 2014). Later, there were several schools /departments/ associations/ organisation of social work has been established across the country. Bombay Association of Trained Social Worker, Maharashtra Association of Social Work Educators, Karnataka Association of Professional Social Worker, Professional Social Worker Forum Chennai are the name of regional associations.

1893	Mary Clubwala Jadhav established the first women's welfare center in Bombay (now Mumbai), marking the early initiatives in social work education
1920	The first training course for social work as claimed by UGC
1925	American Marathi Association decided to undertake work in slums
1926	Nagapada Neighbourhood house (like settlement house): Located in problematic area: poverty, prostitution, gambling etc.
1936	Sir Dorabji Graduate School of Social Work (SDGSSW),Bombay
1944	SDGSSW renamed as Tata Institute of Social Work, ,Bombay
1946	Founded as the National YWCA school of social work at Isabella Thouborn college (ITC ,A Women College),Lucknow
1947	[i]Gujrat Vidyapith, Ahmdabad and Kashi Vdyapith established.[ii] the National YWCA school of social work (ITC ,A Women College),Lucknow shifted to Delhi School of social work
1948	The National YWCA school of social work was affiliated to the university of Delhi as a Delhi School of social work, medical and psychiatric social work at TISS,Mumbai.
1949	Diploma in social service by Radha Kamal Mukherji in Lucknow
1950-51	The Maharaja Sayajirao University of Baroda was the first institute to have the gained the faculty status
1952	[I]The Madras School of social work founded by Mary Clubwala Jadav. [II]The Central Social Welfare Board (CSWB) was established to support voluntary social work organizations
1954	Master degree of social techniques (MST)
1955	Nomenclature of MST was changed to master of social work (MSW). The Nirmala Niketan College of Social Work was established in Mumbai, becoming one of the first formal social work education institutes in India
1956	Composite department of sociology and social work was constituted
1959	Association of school of social work in India
1963	Under graduate programme in social work introduced at the department of social work,Vishwa Bharti Srineketan.
1970	Indian society of professional social work(ISPSW)
1972	The Composite department was again bifurcated to create independent department of social work
1975	The second review committee of the UGC on social work education reported that there were 34 schools/department of social work in India.
1970-80	Social work education started to diversify, with the establishment of more colleges and institutes offering social work programs across India.
1980-90	Social work in India began to emphasize community development, empowerment, and a rights-based approach. Social workers started collaborating with local communities, working together to identify needs and design sustainable solutions.
2004	There were around 200 school of social work, most of them in the states of Maharastra and the four south Indian states (Andhra Pradesh,Tamil nadu,Kerla and Kernataka)
2005	The National Association of Professional Social Workers in India (NAPSWI) was founded to promote professional standards and ethics



### *In the late 20th and early 21st century:*

Mushrooms growth of schools and departments of social work. Social work education witnessed further expansion, with more universities and colleges incorporating social work programs into their curricula. Social work education continues to grow, with increased emphasis on specialized fields such as medical social work, mental health, child protection, and community development. Integration of technology in social work education, facilitating online courses and virtual learning. The process mooted by the University Grants Commission (UGC) through the late 1980s and 1990s culminated in the UGC Model Curriculum of 2001 which was to be followed by the social work education programs in the country (Nadkarni, 2014). Presently, India is the second-largest country in the world having 526+ social work educational institutions offering social work education programmes in the central, state, private & deemed universities and colleges in most of the states and union territories. (Bhatt, S, 2021)

***New Frontiers: Mental Health and Human Rights:*** Two essential fronts have emerged in Indian social work: mental health and human rights.

Social workers are actively engaging in human rights advocacy, striving to address systemic inequalities and promote social justice. The growing recognition of mental health as a crucial aspect of well-being has led to an increased focus on providing mental health support and counselling services to individuals and families. Gauri Rani Benerjee Trained from US started the training Programme in medical and psychiatric social work at TISS, Mumbai. Her contributions enhance the status of the profession of psychiatric social work (PSW) in mental hospital as well as in general hospital medical settings. She laid the ground work for indigenizing social work education by modifying and linking concepts from Indian traditional literature, religious texts and Indian social reformers into her teaching and practice (GS.Benerjee, 1973). Few of the government institute like NIMHANS, Bengaluru and RINPAS, Ranchi are proving Ph.D course in PSW while there are so many institute /hospital running MPhil course in psychiatric social work (PSW). These are the important govt. institute providing M.Phil. course in PSW:-

<b>Name of the Institute</b>	<b>No of seats (M.Phil. in PSW)</b>
Central institute of psychiatry, Ranchi	15
National Institute of Mental Health and Neuro- Sciences, Bengaluru	12
Institute of Mental Health, Rohtak	8
Ranchi Institute of Neuro-Psychiatry and allied sciences. Ranchi	12
ABVIMS and Dr RML Hospital, New Delhi	13
GMCH, Chandigarh	8
Gwalier Mnsik Arogyashala, M.P	15
Institute of Mental Health and Hospital, Agra	10
Institute of psychiatry, Kolkata	16
IMHANS, Kerala	8
Maharashtra Institute of mental health, Pune	12
Institute of psychiatry and Human behaviour, Goa	16
JSS Academy of higher education and research, Mysore	10
Post graduate institute of behavioural and medical sciences, Raipur	30
Lokopriya Gopinath Bordoloi Regional Institute of Mental Health, Assam	11
School of Behavioural Sciences & Forensic Investigations, RRU, Gandhinagar, Gujarat.	12

After seventy-five years of professional social work in India, internal and external limitations still exist; issues and concerns such as HIV, farmer suicides, disaster management, Special Economic Zones and environment-ecosystem degradation are setting new challenges for professional social workers and, at the same time, provide opportunities to create an indigenous model of social work practice (Nadkarni V., 2013). An indigenous activist Kamei (2015:2), poses the question about the relevance of professional Social Work in non-urban settings. .."The issues (in rural and tribal areas) are so different and take on a political angle like ethnic conflict, fight for control over natural resources, armed conflict between the state and non-state actors and among nonstate actors.

"Developing indigenous literature requires time and facilitation. In a developing country, teachers' workloads are high, including field action projects. Writing becomes a casualty. Our social work practitioners are not writers, not used to conceptualizing. Therefore, development of indigenous literature takes a back seat." "The development of indigenous perspectives remains very fragile. (in Askeland and Payne, 2017).

## Conclusion

The idea of social welfare has existed in India for centuries but social work, as a profession in India emerged only by the 20th century. Social Work as a profession in India was recognized and developed by western countries, mainly UK and USA. The glorious era of ancient India had a rich tradition of philanthropy and altruism, which is deeply rooted in its religious and cultural practices Social justice, service, dharma, ahimsa, dignity, the value of interpersonal connections, integrity, self-worth, and competence are among the key values that are most in accordance with Hinduism. The Indic philosophical ideas of "Vasudhaiva Kutumbakam" (the world is our family) and "Sarve Bhavantu Sukhinah" (let everyone be happy) may serve as a useful compass for the Indian social work profession. Swami Dyanand Saraswati, Swami Vivekananda, Raja Ram Mohan Roy etc., created a theory of action, a perspective that modern social engineering might use to its benefit. The proponents of social work indigenization assert that social work must be tailored to local circumstances. This is essential for localising social work education and practice in India. It is now important for social work practitioners in India to reconsider including religious elements at all levels of practise.

## References:

- Altekar(1955): Proc Ind Hist Cong, 18, 33. <https://www.jstor.org/stable/i40173289>.
- Askeland, Gurid and Payne, Michael (2017). Internationalizing Social Work Education: Insights from Leading Figures Across the Globe. UK: Policy Press.
- Bannerjee, Gauri Rani (1973): Papers on Social Work: An Indian Perspective, TISS Series No.23, Tata Institute of Social Sciences.
- Bhardwaj K.,Kumar.P(2024). Ashtanga Yoga and Positive Mental Health. Journal of Psychosocial Wellbeing5(1):39-44.
- Bishnu Mohan Dash (2010): History of social work: individual initiatives.pp-55-76.Indira Gandhi National Open University .ISBN-978-81-266-3501-6.Book- Origin and Development of Social Work in India, Edited by Prof. Gracious Thomas. <file:///C:/Users/Lenovo/Desktop/MSW-002%20E.pdf>.
- Bishnu Mohan Dash (2010): History of social work: Initiatives through Social Movements.pp-77-104.Indira Gandhi National Open University .ISBN-978-81-266-3501-6.Book- Origin and Development of Social Work in India, Edited by Prof. Gracious Thomas. <file:///C:/Users/Lenovo/Desktop/MSW-002%20E.pdf>
- Coates, J. (2005). The Environmental Crisis. *Journal of Progressive Human Services*, 16, 25-49. [https://doi.org/10.1300/J059v16n01\\_03](https://doi.org/10.1300/J059v16n01_03)
- Kamei, Samson. (2015). Radical Social Work in North-East Regions of India. *The Journal of Development Practice*, Volume 2, pp. 1-10.
- Kulkarni, S. (2022). Role of Trigunas in emotional regulation: Insights from Yoga and Ayurveda. *Journal of Indian Psychology*, 39(2), 66–73.
- Malik, J. (2005). Religious Pluralism in South Asia and Europe. Oxford University Press.
- Nadkarni, M V (2007): Does Hinduism Lack Social Concern? *Economic and Political Weekly* 19.
- Nadkarni, Vimla. (2014). Foreword (pp.xi-viii), In *Advancing Human Rights in Social Work Education*, (edited by) Kathryn R, Libal, S. Megan Berthold, Rebecca L. Thomas, and Lynne M. Healy, Council on Social Work Education, Inc.,s 2014.

Nadkarni, Vimla. (2013) Contextualizing Social Work Education: Lessons from the Indian Experience, (pp.1-16). In Zubai Meenai, Repositioning Social Work Education and Practice, Bloomsbury, New Delhi,

Naz, S., Khaliq, A., & Ahmad, R. (2021). Social Responsibility in Sanatan Dharm (Hinduism) (Four-fold Social Class System and Rejection of Untouchability). *Global Sociological Review*, VI(III), 11-17. [https://doi.org/10.31703/gsr.2021\(VI-III\).02](https://doi.org/10.31703/gsr.2021(VI-III).02)

Pandey, N., Gupta, N., Ptael, S., (2010): History of social work: State initiatives. pp-5-7. I Indira Gandhi National Open University. ISBN-978-81-266-3501-6. Book- Origin and Development of Social Work in India, Edited by Prof. Gracious Thomas. <file:///C:/Users/Lenovo/Desktop/MSW-002%20E.pdf>.

Peeters, J. (2012). The Place of Social Work in Sustainable Development: Towards Ecosocial Practice. *International Journal of Social Welfare*, 21, 287-298. <https://doi.org/10.1111/j.1468-2397.2011.00856.x>

Rao, K. R. (2011). Cognitive models in Indian thought: Towards a holistic understanding. *Journal of Consciousness Studies*, 18(3-4), 96-116.

Robinson-Pant, A. (2008). Women, Literacy and Development: Overview. In: Hornberger, N.H. (eds) *Encyclopedia of Language and Education*. Springer, Boston, MA. [https://doi.org/10.1007/978-0-387-30424-3\\_44](https://doi.org/10.1007/978-0-387-30424-3_44)

Sanjai Bhatt (2021): Students Enrollment in Social Work Courses in Indian Higher Educational Institutions: An Analysis. *Space and Culture, India* 9(2)50-64. <https://doi.org/10.20896/saci.v9i2.1214>

Sharma, R., Prasad, S., & Jain, V. (2022). Integrative therapies for depression: A review of Ayurveda and mindfulness-based interventions. *Indian Journal of Psychiatry*, 64(4), 392-400.

Shivananda, S. S. (1999). All about Hinduism. A Divine Life Society Publication.

Tharini Ilanchezhian (2021): Hindu Philosophy & Its Implementations in Social Work. <https://www.newsgram.com/general/2021/08/22/hindu-philosophy-and-its-implementations-in-social-work>.

Ungar, M. (2002). A Deeper, More Social Ecological Social Work Practice. *Social Service Review*, 76, 480-497.

<https://doi.org/10.1086/341185>