CAN SOCIAL WORK BE TAUGHT?

BY—DR. CLIFFORD MANNHARDT

(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 apprenticeship 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
Training for Social Service.
Bengal’s Convocation Address.
The Indo-Ethiopian War.
The Egyptian Crisis.
Open Door for Women.
Maharashtra Uncountable Castes.
Juridical Reassembling.
Mr. Jayakar on University Education.
Birth Control and Eugenics.
The Emigrant Russian Orthodox Church.

The University and National Life.
Sir Moses Isaun on Universities.
The Vicerey and the Evantt.
Hindu Maha Sabha and Caste.
Unemployment and Hindu Shastras.
“The Maker of God.”
The End and the Means.
Hindu Society and the Depressed Classes.

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 Yuvraj of Mysore, who is President of the Parishat, commenced 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 recognized universities will be admitted. Intending students are warned that being a graduate in itself is not sufficient qualification; they should have keen interest in and adaptability for social work. The School is open to both men and women. Ten scholar-
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.

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 Thursday evening.

In this article, the root of the trouble of the poor is traced to the old conception of the poor as a sort of charity class. The poor are not the same as the rich, and the poor live in their own community. The old idea of mutual assistance, of which the modern idea of social work is an extension, was the basis of the old conception of the poor as a charity class.

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 amongst 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 are the unfortunate, thereby gaining an immediate personal satisfaction, or storing up merit for the future.

"Helping Outsiders"

So long as people live in small homogeneous groups, where each is known to all, there is no need for formal social work. But when 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 neighbourhood 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 guild also gave a closely-knit body of old masters together in the same part of the town, enjoying a more or less common life, and helping each other in the necessity arose.

As the guild became more specialised and competition increased, a guild came to separate the skilled artisans from the unskilled and the master craftsman from the skilled worker. The old idea of mutual assistance was given way to the guild's mark, and the guilds were taken over by the state.

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 master 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 organisations. Much of this work was almost entirely a work carried on by charitably-minded people of the "upper classes" for the benefit of the "lower classes".

(Continued on Page 32.)

It dealt with consequences rather than with causes. Correct individual behaviour, charity, relief and rescue were its chief concern. Social work in this period was regarded as a supplement to law and order. The social worker was 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 M. Van Waters in his "Why?"...
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, Byszulla, on Tuesday, with Mr. V. N. Chandravarkar 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 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 fulfill 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 character 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 destitution 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 these 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 Kriolaskarwadi and other villages in Aundh experiments in an inter-relationship 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 textbook, 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 emotional development.

To Check Juvenile Crime

This Visiting Teacher movement is a direct outgrowth of the growing concern among social leaders about the increase of juvenile delinquency and at the present time is reaching number of people who are being admitted, or who should be admitted to, our mental hospitals. And in looking about for means to check this 'wasting,' it is but natural that attention should be directed to the earliest manifestations of significant symptoms—childhood, and more specifically to the schools, where child behavior can be observed at close range.

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

Danger Signals

Such manifestations may be due to numerous reasons. A common difficulty, such as backwardness in scholarship, for example, may have its root in previous irregular school attendance, boredom of the school or the home condition; in lack of parental interest; in assigning the child a status of inferiority, by continually dwelling upon his failures; in the same time general insolence upon the part of some older 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 means of misbehavior to assert his freedom.

The classroom teacher in the ordinary type of school regards children such as these as "mean," "insolent," 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 prevailing the normal child from following 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 knows 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 perplexed and refers the case to the Visiting Teacher.
The Woman's Page

By

FEMINA.

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 Jijibhai Home has for two years now a class for mentally deficient children which is extending its scope under the supervision of Dr. Lahkar, 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, as present cases can only be sent to the asylum along with adults cases. But all these schemes require considerable arrangement, and there seems no hope at present of a generous donor coming forward to endow a really comprehensive scheme.

Dr. Manabard'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, in the present financial limitations. This was an address given by Dr. Clifford Manabard, Director of the Sir Dorabji Tata Graduate School of Social Work, under the auspices of the Society for the Protection of Children at their Matunga home. Dr. Manabard spoke on the place of the Visiting Teacher in the Mental Hygiene Movement.

Prevention and Relief.

Dr. Manabard explained how the Visiting Teacher Movement was part of the modern emphasis on preventive methods. The initial stage in society's method 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 while 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, and it had reached an active stage. The Visiting Teacher, as her work was understood in American schools, is 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 'year old children' in bookkeeping. The teacher, watching them in the class-room only and at home, would often happen casually at a loss to diagnose causes of the trouble, and persistent maladjustment. In many cases, of the difficult child a nodal misfit or even a social offender. But the Visiting Teacher, concerning herself only with these special cases, would follow the cases 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 endeavor to discover his likes and dislikes, his hopes and fears, his ideals and ambitions. She would establish friendly contacts 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 utilizing all the favourable factors and minimizing the unfavourable. Having a position on the school staff and a would be able to enlist the fullest cooperation 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 principles 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 re-formation pattern. Enough situation 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 experiences and school experiences were completely separate in the child's mind, the visiting teacher could integrate the experience by contacts with both.

An Interesting Case.

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

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On sale at all the leading shops
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 provide him with knowledge and skill; the differences in the latter may be due to a variety of reasons, the influence of innate ability being usually the greatest. The abilities needed for different vocations are different and vary in degree. 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. 3. Success in each of the tasks is determined by the number of tasks that can be performed. If all the tasks are of equal difficulty, the more easily the tasks can be done, the quicker the workers become. Therefore, the worker who is most equal in the slowest worker.

INCREASING ATTENTION

Concurrently, interest in the measurement of special abilities also arose from the need of the work of vocational guidance. Organized attempts to place young people in suitable employment through the use of teachers, employment officers, welfare workers, and employers, have been in existence for ever over ten years in those progressive countries. Out of them has developed a realization of the problem of the scientific exploration of the pupil's aptitudes, attainments and general character as a means of better selection of a suitable vocation.

SCIENTIFIC METHOD

In a former article in The Times of India, it was pointed out that the mental test, the principle of intelligence tests and the method of testing the intelligence of a pupil, 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?

AIM OF DIAGNOSIS

The aim in psychological diagnosis, as in all scientific diagnosis, is to secure the conditions under which the innate differences are best examined. The scientific mental measurement is now being studied, but it is necessarily limited in time and place. Nevertheless, these differences do not seriously affect the general usefulness of the mental measurement methods. The main variable in determining the abilities of a given individual are classified as follows:

A. Intellectual Capacities
1. General Abilities
2. Specific Abilities
3. Cultural Abilities
4. Psychological Abilities

B. Temperament and Character
1. Emotional Stability
2. Moral Character
3. Social Character
4. Physical Character

In conclusion, vocational guidance is a complex and dynamic process that requires careful planning and implementation. It is essential for educators and policymakers to work together to ensure that all students have access to the resources and support they need to succeed in their chosen careers.
THE

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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.

1—2
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.

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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 pursuance of 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.* [June 27, 1934]

(William 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 cared for their aged, and 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 by the upper 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 a centre where students and faculty can join together in a co-operative effort to solve a problem of 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. Each year your number will increase and the time will come when 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 Simmsona College and Harvard University in the city of Boston in the United States. This School opened with one classroom, a small office and 26 students. By 1910, there were schools of social work in 8 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 content. No amount of book learning can ensure that solid common sense 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 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, particularly graduate schools, have been developed for these professions. The difficulty with apprenticeship training in social work is that the apprentice student is prepared for specific tasks within the organization in which he finds himself. He is trained in an essential, well-rounded view of the entire 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 position comparable to that of law or medicine, it is essential that the training be given in a graduate course of a high academic character. The student of social work 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 sciences in Indian colleges, we are compelled to offer here certain courses which 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 will secure such excellent undergraduate 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 adequate knowledge of human nature, in order that he may understand the mechanisms of human behaviour. He must have an appreciation of the social environment—a knowledge of the customs, habits, desires, aspirations, 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 true 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 one person who is expected to know all the available sources of aid for those in trouble—economic, medical, legal, or what not. He is society's trouble specialist.

The major part of the curricula of most schools of social work deals with what is called Social Case Work and its allied subjects. Under this heading come the great number of problems which are 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 which help or hinder 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 certain amount of work in time is of public interest as well. Social work, in this broad sense, is carried on by the State. For this reason our 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 ill, tenancy, housing, city planning, industrial welfare and the administration of social insurance. 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...
UNDERSTANDING HUMAN PROBLEMS

(Continued from Page 23)

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. Sometimes 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 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 the list of social activities which any one 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 earmarked 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 paupering 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.

Group photograph taken at the P. V. M. Gymkhana, Bombay, on Friday evening when Dr. J. M. Kamatappa 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 topees 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. Manshardt 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 Kamalipura 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 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 Kamalipura as the result of two serious disturbances that had occurred there.

(REMVAL 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 Maids 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.)
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 1st, when Dr. R. V. Shiweswaran, Assistant Director of Public Health, Belgaum, representing the Department of Public Health, will speak on "The Public Health Programme of the Government of Bombay."

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


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

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 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 1st, when Dr. R. V. Shiweswaran, Assistant Director of Public Health, Belgaum, will speak on "The Social Health Programme of the Government of Bombay."

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

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 Suklatvala 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 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, Umberkadi. 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 Jeejeebhoys 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)
स्टूडेंट्स ऑफ द ताता ग्रेडेट स्कूल ऑफ सोशल वर्क स्टडिंग एस्टोरियम कंज़िडियोन्स इन बम्बे।

ताता द बुद्हट एस्टोरिय ब्राह्म सोसियल वर्क कंज़िडियोन्स में स्कूल सामग्री चालन द्वारा में में अध्यायात्मक रूप से कर रहे हैं।

सोसियल वेलफेयर के श्रेणियों में जो ग्रामिण हो रही है, उस का ना जीतता में किसान भी कर रहे हैं।

प्रथम उपरि दिनारा-दसवे के अक्षर पर माननीय घरों वो जो ने सत्तानिक अध्याय प्रदान किया था और प्राप्त अभ्यास में क्षय का स्वागत कर रहे हैं।

पहले वार ता एस्टोरिय में 200 से चार्ट छमदेयारों में से जूनहट बुद्हट अत्य फिट गए थे। बूढ़ि स्टूडेंट्स की वर्तमान नीति है कि अध्यायात्मकला से अध्यायात्मक संस्कृत के में गुरु न हैं, इसलिए इसमें एक हजार 20 ही अवधारणाएँ नहीं फिट जाती हैं तथा प्रामाण्य दो सालों तक नहीं विद्यार्थी अत्य नहीं फिट जाते। प्रातिस्थापन जो विद्यार्थी अथा हुए थे, समें भारतवर्ष के विभिन्न प्रदेशों से योग्य ही सक्षम कंज़िडियों में विद्यार्थी थे।

केजुर ... 2
वरोडा ... 2
पंजाब ... 1
संयुक्त प्रान्त ... 1
मानवान ... 1
राजस्थाना ... 1
वर्म्बे ... 8
PROBATION OFFICERS from the United Provinces who were deputed by the provincial Government for training at the Tata Graduate School of Social Work.
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 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 most 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
A NEW DEAL FOR GIRLS

The Bombay Government have appointed a committee to advise them on the question of vocational training for girls in primary and secondary schools. The committee, which is headed by Dr. J. M. Kamarappa, has made a number of recommendations, one of which is that all girls should be given the opportunity to receive vocational training.

Girls’ Education

Being at recess, nurse—centered, our conversation turned to the subject of girls’ education. The nurse mentioned that the government is now providing more funds for girls’ education, and that more girls are now attending school.

Girls’ education is important not only for their future but also for the future of society as a whole. Educated girls are more likely to take up careers that contribute to the economy, and they are also more likely to have healthy children. However, many girls do not have access to education due to various reasons, such as poverty or cultural beliefs.

Training in Homecraft

The training in homecraft is as necessary as teaching the three R’s. To be wise and a mother is not just about being knowledgeable; it is also about being able to manage a household and care for oneself.

The committee suggests that girls should be taught how to manage a household, which includes managing finances, cooking, cleaning, and laundry. They also suggest that girls should be taught how to take care of themselves, such as how to manage their own health and hygiene.

The committee also recommends that girls should be taught how to raise children, which includes understanding their needs and how to meet them. They should also be taught how to care for their own mental and physical health.

The committee believes that teaching girls how to manage a household and care for themselves is just as important as teaching them how to read and write. It is essential for the society as a whole, as educated and capable girls will be able to contribute to the economy and help build a better future for all.

(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.
SCAPE 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 organized 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 Arsdair Dalal and the Archbishop of Bombay, was presided over by Mr. S. D. Saklatwala. 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 Marshardt, the Director of the School, said that the School was founded in 1936 with the object of capturing the social idealism of Indian students, generating power through a two-year course of post-graduate study, and transmitting that power into channels of significant national service.

MRS. NAIUD ON

IMPORTANCE OF SOCIAL WELFARE WORK

BOMBA. 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 Neighborhood House under the presidency of Mr. S. D. Saklatwala, M.L.A.

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

Mrs. Sarojini Naidu spoke a few inspiring words to the new graduates and said: You who are going out into the world, imbued with 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 by my own personal experience, that from such sufferings, from the depths of misery and distress, the valuable lessons of life can be learnt usually 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 awaiting that some of the 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 million 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 in 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 things.”

The Chairman then presented the Diplomas.
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.
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 Hindustan Standard, 12 March 1940.
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 able-bodied. 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 function or growth 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

A RAY OF HOPE

Before this scheme was put into operation here early in 1949, the T.B. 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 20 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, modelling clay into 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 dominos, snakes and ladders and the like. The very young ones are given such playthings as dolls, blocks, and other toys.

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

The equipment consists of school books, special books to the needs of each child patient, story books in different languages, boys, play blocks, school supplies like paper, rubber, knives, scissors, and making al. wool, assorted colour papers, chalks and the like. Special decks are needed as the patients are required to sit there backs.

The emphasis 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 children, 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, are not cut off from the normal stream of life.

THE EMPHASIS

Any educational programme for handicapped children should not emphasise scholastic achievement alone. It should rather be designed to encourage self-expression and joyful participation. The project should also include entertainment for the child patients.

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CO-ORDINATION OF SOCIAL SERVICE

MRS. NAIDU’S ADVICE TO WORKERS

CONVOCATION ADDRESS OF BOMBAY INSTITUTE
(ASSOCIATED SOCIAL SERVICE)

BOMBAY, March 8.

The need for the co-ordination of all efforts towards social service was emphasized 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 commonweal 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 wasted. It had indeed its good results, but not its full results. The sun had gone when more 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 injustices 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 at 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 Tata who Haried and conducted the institution.

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

The Hindu, Welder
March 9, 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 concerned with the patient, his family and society. It is designed to fill gaps in the application of medical treatments to the patient.

With the growing knowledge of modern medicine, it has become increasingly evident that various professions should cooperate with medicine to make medical care adequate.

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

Thus the need arises for the social worker, no longer the statistician predicting a pathological hour or being conditioned to treat the patient in a manner that will make him happy, but the individual who is specially trained to handle him. This is a division of responsibility between the doctor and the social worker.

Medico-social plan requires joint consultation between the doctor and the medical social worker. It is an integrated, comprehensive approach to medical care, psychological, emotional and social aspects.

With specialization coming into the medical field there is a drift away from the family physician who was generally familiar with the patient as an individual. It is therefore necessary that the patient and his family should be familiar with the various components affected in the patient. Personal touch is essential.

There is no one person who can adequately meet the needs of the patient. The medical social worker must be involved in the care of the patient, to be present at all times, to assist the doctor and the patient in coping with his illness.

The medical social worker, whether in a hospital or in any other situation, is a professional who assists the patient and his family in coping with the illness and its implications.

Dr. (Miss) G. B. Basenje, Head of the Department of Social Services, has written an article on this subject, which is reprinted below.

As the specialist has a vast amount of work in the field of medical specialization, it should be understood that the medical social worker is very much involved in the care of the patient. The patient is not a statistic, but an individual who has a life of his own. The medical social worker is a human being, who is a distinct personality and has his own psychological, emotional and social background.

The medical social worker is a specialist who, with his knowledge of the medical field, is able to assist the patient in understanding why he is sick and what the illness means to him. He is also able to help the patient to cope with the physical and emotional aspects of illness.

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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 to consider. The idea can almost compare this with the four freedoms which assumed importance during recent years.

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

VILLAGE RECONSTRUCTION

Dr. John Mathai, who is also Chairman of the Tata Trust, said that the activities of the Trust are aimed at urban centres and not at village reconstruction. "which provided a new field for rural reconstruction", he added.

The trust, for this purpose, was considering a proposal for a multi-purpose scheme of village development comprising industrial production, education and rural cooperation.

The Professor D. R. Cattell's Institute of Politics and Economics at Poona would cooperate in this work, Dr. Mathai said, and their efforts in this direction will lead to a movement of rural reconstruction based on organized self-help and cooperative formation in the interest of the well-being of the masses, thus complementing the work of the Tata Trust.

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

"We cannot forget except at our peril that modern social welfare work exists 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 stature.

The task, Dr. Jayakar said, (Continued on page 9)
PHENOMENAL GROWTH OF LABOUR LAWS

LAWYERS’ IMPORTANCE IN TRADE UNIONS

By S. Seshadri

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 union numbers increased in India by nearly four times and membership by more than three times. In 1969, there were about 311,138 workers organised in nearly 667 unions, and there was only one national trade union organisation, the All-India Trade Union Congress, barring the All-India Railwaymen’s Federation; the Indian National Trade Union Congress and the Hindu Mazdoor Sabha. This growth is the number of trade unions and their membership as well as international 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 lawyers, 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 decade. The most important of the Indian Trade Unions Act in 1923 was a landmark in the field of labour legislation. The Act recognised the right of workers to organize and prevented criminal proceedings against them. Since then various acts—like the Payment of Wages Act 1936, Mines Maturity 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, has 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 it was followed by Bihar, West Bengal, Madhya Pradesh, Madras and Uttar Pradesh, which 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 the welfare of the workers. 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 not only progressively reduced the number of labour strikes in recent years, but whether it has secured industrial peace in India is another question and besides 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 their organisational work, the union organizer has now to prepare legal statements for submission to labour courts and tribunals and more often, has 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 organisations. There are lawyers who only take up labour cases and represent them in labour courts; 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. But by and large, the union lawyers are found to identify their interests with those of their client.

In the Indian context, an elaborate working class and union organisations, 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, and can prepare statements for submission to courts and tribunals. He can help 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 employers have today entrenched themselves in labour unions. These will go on, 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 MANSHRDT

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.

Lombroso's Theory

It is seen that a certain type of criminal, though not necessarily badly disposed, is a natural or normal type of criminal, and an opposite view is that there is a constitutional abnormality in the criminal. This view is not generally accepted, but the delinquent is seen to be influenced by his surroundings.

Crime and Religion

At an early stage in the history of Western thought, Crime and Criminals were associated with sin and religion. A crime was an attack on the interests of the group, and the prevention of the crime was the responsibility of the group. The punishment of the crime was against the interests of the group. The punishment of the crime was regarded as a measure of responsibility.

Feeling-Mindedness

The feeling-mindfulness of the criminal is a factor in the crime. It is believed that the criminal is not only influenced by his experiences, but by his surroundings. This feeling-mindfulness is not a conscious act, but is part of his nature.

No Born Criminals

Today we know that no one is born a criminal. The baby comes into the world with a healthy and normal mind and physical condition, which is affected by the social conditions and the environment. What influences the child is the result of his surroundings and environment.

Tackling the Problem

Clearly, detention is not enough. Our prisons are meaningless unless we can discover the factors which cause the criminal to become a delinquent and to become a criminal. It is a futile process to lock men up, and then release them only to pay upon society again.

Punishment as Retribution has proved that it does not reform. Improvements must come on three fronts. The first approach is preventative, 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.

EDUCATION AND THE LAW

RAO BABURAO THAKUR CHAIN SINGH of Pokahra, President of the All-India Education Conference in 1934 and the leader of the Indian Delegation to the World Conference of Educationalists in Oxford in 1935. He is also senior advocate of the Federal Court of India.
Social Science School Is Expanding

by HITINDRA MALIK

Tucked away amid near-rural surroundings at Chembar, 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.

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

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 333 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 organization 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 qualify for a diploma.

Students are working from every strata of society, and so the 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 till 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 employment. But care is taken to see that 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 dietician must be needed out, and only those with a real soul for social work will be selected. 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 government 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 humble 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 Bal Jerbai Wadia Hospital at Parel, where children stricken with spinal tuberculosis, polio and other diseases are cared 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, maternal and child 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 is giving Rs. 500,000 towards the cost of the new site at Chembar.

Of course, the Government of India has also been very helpful.

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 assumption its proper place in industry, more and more welfare workers will be needed, it is hoped.

With the change-over to Chembar, 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 material swamps, or tucked away in the mountains, Naga territory, tribal communities have received little attention.

Here they are greatly in need of attention. Ridden with venereal disease, some of these polyandrous communities are dying out. Others will have to be taught—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 take up and support their efforts—NAPEN?
THE SOCIAL WORKER
AND HIS EDUCATION
II.—SOCIAL WORK AS A
PROFESSION

By F. W. ELLIS,
MA., S. T. B., Ph.D. (Professor of Social
Economics in the Terence H. Ferris School of Social Work, University of
Chicago).

The complexity of modern civilization
has posed for the social worker a new type of social
service which has been placed in his hands. The
social worker is not only a mediator, but also a
producer and a critic of social services. As a mediat
ator, he is the intermediary between the people and the
social services, both in the field of public health and
in the field of private assistance. As a producer, he
is the creator of new services and the developer of
existing ones. As a critic, he is the judge of the
social services, both in the field of public health and
in the field of private assistance.

The social worker is a professional
worker. He is a social scientist, a social economist,
and a social historian. He is a social worker in the
strict sense of the word because he is a worker in
the field of social services, and he is a professional
worker because he has acquired the knowledge and
the skill necessary to perform his work.

The social worker is a specialist in
society. He is a specialist in the study of society,
and he is a specialist in the practice of social work.
He is a specialist in the study of society because
he has acquired the knowledge necessary to under
stand society, and he is a specialist in the practice
of social work because he has acquired the skill
necessary to work with society.

The social worker is a social
worker. He is a social worker in the strict sense of
the word because he works in the field of social
services, and he is a social worker in the broad
sense of the word because he works in the field of
social welfare.

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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 (5), Bengal (3), Central Provinces (2), Madras (5), 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 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. Three non-diploma students have been admitted this year; two of whom were studying in England but could not complete their courses owing to the war.

The School's policy of restricting admissions is to keep the supply below the 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.

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Education And Social Change

Relationship Explained

Speaking at the opening session of the 21st Anniversary of the 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 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 to introduce the same methods into the social sphere. Industrially we live in the 20th Century, but we endeavor 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 laying the foundations for schools to 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 discriminative judgments. Unfortunately, education has given men certain tools with which to live in society, without any provision of a 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 wrested 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 that the end can be achieved by other means. He believes that the task of the education of the 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.

In conclusion Dr. Manshardt charged his students to be social engineers in deed but ever above this to be social engineers.
SOCIAL WORK AND SOCIAL CHANGE

(By CLIFFORD MANSFIELD)

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 profit.

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, almshousing 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 realise 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)
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 only 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.
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 bead 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.
SOCIAL WORK

"The Indian Journal of Social Work" June 1948 Vol. 7 No. 1
(The Sir Dorabji Tata Graduate School of Social Work, Bombay)

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 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.
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
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

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RAISING THE GOOD CITIZEN

Need for Education in Marriage and Family Life

[Article content]

[Photographs or images]
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 Munsardirti (Price, Rs. 2-4).

The book is a symposium of ten lectures delivered by Government Officials of various departments at the Nagpada Neighborhood House under the auspices of the Sir Dorabji 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 Act, and administration, women's compensation, the task of the Labour Office, and a survey of industrial housing in Bombay City. Next comes a description of what the village improvement movement has done in the Naurji District, followed by a more general picture of rural life contained in the chapter on the work of cooperative societies. Finally we have a most instructive survey of ten years' work under the Bombay Children's 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."—Asian Review.

"At last a very useful study."—The Hindustan 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 revealing valuable material from official setting and presenting it through the medium of a human agency invites admiration and sympathy for the best organized social work in the province. Dr. Munsardirti deserves public gratitude for his enterprise in organizing the lectures and compiling the symposium."—The Guardian.

BANKING FRAUDS IN INDIA

(continued from page 22)

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 do 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-and-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 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 what 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. There 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 the 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 willfully 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 cooperate 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. Kumaraappu
(Director, Tata Institute of Social Sciences, Bombay)

Everyone recognizes the soundness of the well-established business practice of taking inventory periodically to obtain a clear picture of the progress of an enterprise and, with all the facts in mind, to set a realistic course for future operations. The annual sessions of the Indian Conference of Social Work gave me the opportunity to take fresh 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 be the social workers. It is indispensable if one is to practice socially responsible work. The need is for planned training and specialization to prepare men to make total adjustments to total situations. No social worker can afford to be ignorant of the techniques of work in the field. While dealing with so many situations, the social worker must understand the total life situation and, while working with a group of community, he must have knowledge relevant to the social-interests of the group.

The training for social work in this country is inadequate for the present and future needs of our country. Professional education, I want to emphasize, has to be available for all. It is through the efforts made by the Tata Institute of Social Sciences, Bombay, that we can have a wholesome education in social work.

FACILITIES FOR TRAINING

Through the efforts made by the Institute, we have made significant contributions in the field of social work. We have been contributing to the advancement of social work education in the country. In our endeavor to provide better training for social workers, we have provided for the first time in the country a specialized course in social work education. This is a unique feature of our Institute.

The Institute offers a two-year course in social work education. The course is designed to provide a sound foundation in the principles and practice of social work. The curriculum emphasizes the importance of understanding the social, economic, and cultural aspects of society and the impact of these factors on social work.

The Institute has well-equipped facilities and resources to support the students in their studies. The faculty members are experienced and knowledgeable in the field of social work.

COURSES OF STUDY

The courses of study include:

- Human behavior and social interactions
- Social welfare and social justice
- Social policy and social administration
- Social work in community, family, and mental health
- Social work in public welfare
- Social work in social policy
- Social work in international relations

The courses are designed to provide a comprehensive understanding of social work and its role in promoting social justice, welfare, and development.

The Institute believes in providing students with practical experience in social work. Students are required to complete field placements in various settings such as community organizations, social service agencies, and government departments.

The Institute also offers a variety of extracurricular activities, such as workshops, seminars, and guest lectures, to enhance the learning experience and provide students with opportunities to network with professionals in the field.

In conclusion, the Tata Institute of Social Sciences, Bombay, offers a unique and comprehensive program in social work education that prepares students to make a positive impact on society.
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 previous 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 research 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 basis 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 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 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.

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.
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 cannot believe that the experience of medicine and law 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 and directed 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 and unsatisfactory outside work of practice or administration, can give to teaching theirtired 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.

Applications for admission have been received from every part of India, but in its initial period, the enrollment 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 enrollment of 28 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 MARSHWARDT
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.

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.
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. Chandevarkar 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 annual six-weeks' short course 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 casework 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 fulfill its functions in service to society."

The speaker next dwelt on the responsibilities of colleges and universities in providing professional training courses and said that during the period 1910-1920 twenty-five institutions were organised to give special work in America.

FAMILY AND VILLAGE LIFE.

He also referred to family and village life, the characteristics 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 dependents. 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 emphasizing the need of social work. They are religious, humanitarian, educational and patriotic. "As long as defeatism is a major social malady and 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 Kirtanakwadi 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 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 Economics in the Tamil Graduate School of Social Work, Madras).

The complexity of modern civilization has produced out of the old line of social work a new type of social service, which has now come to be known as social work. This is not based on the second-generation social science, psychology, and political economy. The modern approach to social work is based on the fundamental principle of social science, which is the experience of years in solving individual and social problems. The aim of social work is the better adjustment of social relations. The modern social worker seeks to find out the social and personal causes of misadjustment and to utilize the full 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 practice are essential and in which there is a growing demand for the services of persons who have professional qualifications.

Accepting the claim that social work is most important to social adjustment, we may turn our attention to the question: Is social work a profession? In order to answer this question, we must maintain that social work has not yet acquired the full professional status. While it is true that in India social work is a profession in the making, it is, in some of the progressive sections 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. For twenty years, social work was not recognized by many 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 Council of Charities and Corrections in the year 1921 seven criteria by which a profession may be distinguished from ordinary activities on the one hand, and from business and trade on the other.

MARKS OF A PROFESSION

A profession has as its distinguishing mark that its members are engaged in an occupation or trade of their own. The second characteristic is that they have the right to set their own standards. This right is exercised through apprenticeship. Thirdly, every member of a profession has a well-defined code of morality and conduct that is accepted by all members of the profession. Fourthly, the members of a profession have power to exclude new members from entering the field. Fifthly, a profession has an organized body of knowledge. Sixthly, the members of a profession have the right to set their own standards. Lastly, a profession has the right to set its own standards. The Flexner standards are as follows:

1. A profession must have a definite body of knowledge that is recognized as such by the profession.
2. The profession must have a definite code of ethics.
3. The profession must have a definite organization.
4. The profession must have a definite educational organization.
5. The profession must have a definite system of certification.

FUNCTION OF SOCIAL WORKERS

The most important function of the social worker is to see that the client gets the benefit of the service offered by the community after the case has been satisfactorily disposed. To know what service should be applied and how and where they can be obtained. If this small service is required, it calls for a thorough knowledge of the community, combined with skill in social work. If this sort of work is to be done, the person who is to do it must be a person who has had an adequate training in social work.

DIFFICULTIES

The social worker is often the only person who has had a proper education in social work. He is in a position to help the individual to work out a satisfactory solution for his case. The social worker is the only person who can give the client the benefit of his experience. He is the only person who can give the client the benefit of his experience. He is the only person who can give the client the benefit of his experience. He is the only person who can give the client the benefit of his experience. He is the only person who can give the client the benefit of his experience. He is the only person who can give the client the benefit of his experience. He is the only person who can give the client the benefit of his experience. He is the only person who can give the client the benefit of his experience. He is the only person who can give the client the benefit of his experience. He is the only person who can give the client the benefit of his experience.