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Editorial

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EDITORIAL

This issue has been published in the midst of the COVID-19 pandemic which has brought out the best and the worst of humanity. All over the world we have seen heartwarming acts of resilience, inventiveness, solidarity and kindness. But we have also seen concerning signs of stigma, misinformation and the politicization of the pandemic. It is also a time for all countries to renew their commitment to universal health coverage as the foundation of social and economic development – and to building the safer, fairer, equal, greener, more inclusive world we all want.

As a profession, we have witnessed many times how crisis situations present opportunities to rebuild better, more inclusive and more stable societies. Our role as social workers is to bring attention to the long-term social solutions. This crisis is no exception.

Surinder Verma and Sunil Prasad have made an attempt to analyze fiscal decentralization issues in local governance and the dysfunction that seems to exist in policies, programs and governance due to lack of political will.

Ronald Yesudhas and Laavanya PV have focused on the context of ethics training to social workers in India. The emphasis is on providing a certain minimum content on professional ethics and a framework for teaching it. Case examples are provided to illustrate the process of making ethical decision making.

Manju Panwar has examined the initiatives taken by India and western countries to strengthen university community engagement. The article critically explains the role universities can play in building relationships with other stakeholders like civil society organizations, government bodies, and research and other academic institutions for societal development.

The next article by Barani Daran on differently abled persons documents the life experiences of the researcher, who is affected by essential tremors in both hands, across various domains such as family, academics, employability, work and social relationships and ends with suggestions.

Finally a book review by Meghna Vesvikar takes us to another issue of factorial distribution in which labour and capital are treated as factors of production resulting in growing income inequality between workers and capitalists.

As we present the journal to our readers, we thank each one of you for your continued support in our work and trust you will send in your contributions so that the journal may continue to help professionals around the world.

Anita Panot

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FISCAL DECENTRALIZATION IN LOCAL GOVERNANCE: A DREAM OF REALITY?

Surinder Verma[1] & Sunil Prasad[2]

Abstract: *There is a vast and growing literature relating to theory, which interrogates the relationship between theory and practice of fiscal decentralization to analyze the nature of financial autonomy in local governance. Fiscal decentralization refers to the principles and practices which deal with functional or expenditure responsibilities, revenue assignments and rectification of 'vertical imbalances'[3] and 'horizontal imbalances'[4]. Such interrogation might hold significance in a vast country like India, where great regional disparities in resource endowment, level of income, level of development, fiscal disabilities and even social deprivations are seeking an answer to the question: "who could do what". This turns out to be a continuing intellectual and policy pursuit (Oammen, 2005).*

Dysfunction that seems to exist in policies, programs and governance shows that a lack of political will has created multiple loopholes the fiscal decentralization process. The present paper will make an attempt to analyze fiscal decentralization issues in local governance. This article is divided into two parts; the first part will cover theoretical issues related to local governance and the fiscal decentralization debate. The second part of the article will discuss fiscal issues related to local governance in India and also with regards to Panchayati Raj Institutions (PRIs) in particular.

[1]Surinder Verma, PhD from Centre for the study of Law and Governance, Jawaharlal Nehru University, New Delhi. Presently working as an Assistant Professor (Guest Faculty) in Delhi School of Social Work, Delhi University.

[2]Sunil Prasad, Research Scholar, Department of Social Work, Visva Bharati University, Shanti Niketan

[3]Vertical imbalance refers to the responsibilities and resources.

[4]Horizontal imbalance refers to the presence of geographical inequalities.

Keywords: *Decentralization, Local Governance, Panchayati Raj Institutions, Fiscal Decentralisation and Panchayat.*

Introduction:

Decentralization refers to the transfer of powers and resources from higher to lower levels in a political system. It has been experimented by more than 60 countries, since last three decades in some or other form (Manor, 2000). It is the shifting of power away from the inefficient, corrupt and rent-seeking central states towards more accountable local governments, encouraging the deepening of democracy and the developing village communities. An important mechanism has developed to address the inefficiencies of central states in reducing poverty by enabling better local targeting and delivery of public services (Mullen, 2012). Manor (1999) highlighted three distinct categories of decentralization, namely; 'administrative decentralization'[5], 'fiscal decentralization'[6] and 'democratic decentralization'[7] where these distinctions are popular and used more in local governance today, but the term decentralization and local governance are embedded in such a way that these are often used interchangeably (Jayal, 2006). Some issues are still existing at the level of local governance and owing to them has weakened the efficiency of decentralization today. These issues need to be highlighted and come out in public space so that these gaps should be taken into consideration by the government.

[5]Administrative decentralization, occurs when agents in higher level of government move of lower levels.

[6]Fiscal decentralization, occurs when agents in higher level of government cedeinfluence over budgets and financial decisions to lower levels.

[7]Administrative decentralization, occurs when agents in higher level of government move to lower levels.

Local Governance and Fiscal Decentralization: A Theoretical Review

The normative appeal of arguments for local democracy is based on the belief that it would improve the quality of political participation and public life itself. It will substantially transform only when people collectively debate and deliberate on issues of common concern and are provided with decision-making powers to give effect to their shared interests (Jayal, 2005). Jayal (2006) attributed the above view to John Stuart Mill who provided two important arguments for democracy;

- First, that political institutions are a school of political capacity, making citizens capable of genuine and informed participation; and
- Second, that such institutions would be more efficient if informed by local interests and local knowledge.

Thus, local democracy became a way of enabling both participation and deliberation to affect a formal direct democracy, so imparting a more vibrant and more immediate meaning to the democratic ideal than the rather minimal conception of it implied in the idea of elections (Jayal, 2006).

In the non-normative analysis, the idea of decentralization was explored by scholars and endorsed in various ways (Jayal, 2006). Oates (1972) regarded as the dean of fiscal federalism and his decentralization theorem agrees on a geographical area that internalizes the benefits and costs of public good and should include precisely the set of individuals that consume it. Welfare is maximized and each local government provides the parity-efficient output for its constituency (Oates, 1972). It is further argued by Oates (1972) that stabilization and distribution are the primary concerns of the federal government while resource allocation functions, that is, decisions about how much to spend for each service and how to finance belongs appropriately to the lower tiers. The most important economic roles of government mentioned in the literature of public finance are allocation, distribution, stabilization and 'regulatory functions' (Musgrave, 1959).

Musgrave (1983) also raised the question of revenue assignment, stating that who should tax where and what in a multi-tier government. Revenue assignment refers to the division of revenue sources or fiscal instruments among the government's various levels in a federation. The revenue assignment of a particular tier of government needs to be matched with the expenditure required to induce 'fiscal responsibility'. The mismatch between revenue requirement and revenue assignment is primarily a political issue, but many times there are some practical issues. In the practical realm, Village Panchayat, Block Panchayat and District Panchayat do not enjoy any significant revenue source, they only accept grants from central and state governments, even though their expenditure domain is pretty large (Shah, 1994).

Nothing is more fundamental to the working of decentralized system than 'politics. When powers and resources are shut up into arenas at or near the local level, people then will pursue them. The processes that lead to outcomes are thus saturated with strongly shaped politics. Analysts aim to design decentralized systems that should not marginalize politics but embrace it. It should seek to create structures, processes and rules that enable politics to flourish and channel it into a constructive avenue (Manor, 2011). Prudhomme (1995) and Tanzi (1996) stated that decentralization may lead to fiscal indiscipline but Manor (2011) rejected it by saying that there is no evidence to indicate that decentralization of local bodies poses a threat to fiscal discipline at the macro-level. Nearly all experiments with decentralization to lower levels include quite strict controls over local bodies' capacity to borrow and spend. The most common problem encountered by local institutions contributing towards fiscal instability is under-funded budgets and excessive restrictions from higher levels (Manor, 2011).

Jayal (2005)[8] argued that under conditions of greater knowledge

[8]Quoted from, Tiebout, Charles M (1956), A Pure Theory of Local Expenditures, *The Journal of Political Economy*, Vol. 64, No. 5, (Oct., 1956), pp. 416-424.

for the consumer-voters', competition among multiple local jurisdictions and freedom of residential mobility, local public service provision would be more efficient and reflective of people's preferences. But Hooghe and Marks (2003) challenge the above statement and argue that integrating multiple and overlapping jurisdictions was more conducive to efficiency and redistribution. More recently, writings on governance have recognized not just the horizontal displacement of power but also about vertical displacements. The power of the central governments is redistributed upwards, downwards and sideways (Jayal, 2005). Hooghe and Marks (2003) argued that a centralized system is not well suited to accommodate diverging and flexible governance which must be multi-level. With this Hooghe and Marks (2003) raised the following questions;

- Should jurisdictions be designed around particular communities, or should they be designed around particular policy problems?
- Should jurisdictions bundle competencies or should they be functionally specific?
- Should jurisdictions be limited in number, or should they proliferate?
- Should jurisdictions be designed to last, or should they be fluid?

In order to respond to such queries Hooghe and Marks (2003) conceptualized Type I and Type II kind of Multi-Level Governance. Type I multi-level governance describes jurisdictions at a limited number of levels, such as international, national, regional, meso-level and local for general purpose. They bundle them together with multiple functions, including a range of policy responsibilities and, in many cases, a court system and representative institutions. Type II Multi-level governance is distinctly different, as it provides a particular local service to solve a particular common resource problem (Hooghe and Marks, 2003).

There is a vast, and growing, literature relating theory and practice of fiscal decentralization to analyse the nature of financial autonomy in local governance. Fiscal decentralization refers to the principles and practices concerning functional or expenditure responsibilities, revenue assignments and rectification of 'vertical imbalance' and 'horizontal imbalances'. These fiscal balance questions have particular significance in India with great regional disparities in resource endowment, level of income, level of development, fiscal disabilities and even social deprivation. In the context of fiscal decentralization in developing countries, it is important to identify those principles having particular relevance to local self-government. Bailey (1999) has raised questions relating to local taxation, like what are local taxes and what are the basic principles of taxation relevant to local government?[9] He outlines 'equality'[10], 'efficiency'[11], transparency[12], local autonomy, 'economy'[13], 'adequacy'[14], 'revenue stability'[15] and 'immobile tax'[16] base as principals of taxation.

Despite these widely stated principles, in reality the discussions on tax assignments remain inconclusive. The importance of the problem of tax assignments depends on the assignment of spending responsibilities (Oammen, 2005).

[9]Bailey (1999) state that, a local tax is one where the local authority: (i) determines the tax revenue by setting the tax rate and/or defining the tax base; and (ii) retain the revenue collected for its own purposes (P. 152).

[10]Refers to vertical and horizontal equality.

[11]Local taxes should promote locative efficiency.

[12]Knowing exactly how much they are paying tax.

[13]From the local government's point of view, local taxes should be relatively cheaply collected from the societal point of view.

[14]Adequate financial services.

[15]There should not be undue fluctuations in the flow of revenue.

[16]Confine to immobile base.

In a federal form of governance, arrangement for inter-governmental fiscal transfer is essentially a major aspect of public finance and policy. This aspect has become more significant when it comes to local self-governing systems though they are empowered to raise and utilize financial resources. In a decentralized set-up local governments are more responsive and accountable than national government. A better linkage between the decision to spend and to raise resources is established, and fiscal discipline improves. It also allows mobilisation of resources at the local level and hence is expected to reduce dependency and strain on Central Government. But, in most of the countries of the world, the position of local government finance is almost a dependency situation. Thus, it leads to financial conflicts and persistent demand is made by local government to higher levels of government to match financial requirements and functional responsibilities assigned to them (Biju, 2007). So, the increasing interest is decentralized governance is not only the failure of centralised top-down planning. The paradigm shift emphasises on growth with equality policies, but also focuses on the acknowledgement of the fact that development is a complex political process.

To overcome financial conflict Manor (2011) found that if elected bodies at lower levels possess sufficient financial resources then financial disagreement can be resolved. Further, he gave two main alternatives which were often mixed. On one hand, 'elected bodies may be given revenue sharing powers'[17] and on the other, 'they may receive funds which are devolved from the higher levels of government'[18]. It is more fruitful to provide elected local bodies with revenue raising powers because citizens will be more likely to seek and hold elected representative accountable if they must pay fees and taxes levied by local bodies. Despite this, if funds are devolved, local bodies will be dependent upon higher authority and thus lack autonomy (Manor, 2011).

[17]This method is widely used in Africa.

[18]This method is widely used in Asia.

Fiscal issues in local governance in India

Evolution of Panchayats in India

In India, traditional Panchayat's existed since time immemorial, for the maintenance of social order and conflict resolution. The central role of traditional Panchayat was distributing justice with fairness and they are called *Panch Parmeshwar*. The Royal Commission of Decentralization (1907) recommended the creation of village Panchayats for reducing the financial burden of the provincial government. The Government of India Act (1935) made further efforts to strengthen village Panchayats. Article 40, in part IV (Directive Principles of State Policy), says that the state shall create Village Panchayats and endow them with such power and authority to enable them to function as institutions of local self-governance. The Balwant Rai Mehta Committee was appointed in 1957 and based on the Committee recommendations and the three-tier Panchayati Raj System was launched throughout the country during the 1960s. The Janata Government had constituted the Ashok Mehta Committee (1977) to inquire into Panchayats' health and functioning. The committee recommended two tiers Panchayati Raj system and financial autonomy to Panchayats.

The Constitutional Panchayats

The 1986 the L.M.Singhvi Committee advocated constitutional status for Panchayati Raj Institutions, but the 64th Constitutional Amendment Bill fell short of required numbers in the Rajya Sabha and it was ultimately defeated. But during the early 1990s with increased support in parliament for political decentralization, the Congress-led government of P. V. Narsimha Rao passed the 73rd and 74th constitutional amendment bill in both the houses of parliament, in December, 1992. In the year 1993 the required two-third majority of state assemblies ratified the amendments, thereby largely mandating decentralization in rural and municipal areas throughout India. For the Congress Party, the increased field of political parties, necessitating a crowded field of political parties, required a reigniting of its political base and party machinery at the sub-national levels. Decentralization of power to sub-national institutions similarly presented an opportunity for the Congress Party to use its established sub-national party structures to ward off the challenges presented by the increased competition, (Mullen, 2012).

Salient Features of 73rd Constitutional Act 1992

- Constitutional status on PRIs by inserting a new Part-IX in the constitution.
- Uniform three-tier structure.
- The five-year tenure of Panchayats.
- Reservation of seats for Schedule Castes and Schedule Tribes.
- Reservation of one-third seats for Women.
- Legislature of a State may, by law, endow the Panchayats with such power and authority as may be necessary to enable them to function as local self-government. Such regulation may contain provisions for the devolution of powers and responsibilities upon Panchayats at the appropriate level, concerning;
  - (a) Preparation of plans for economic development and social justice.
  - (b) The implementation of schemes for economic growth and social justice may be entrusted to them, including those related to 29 matters listed in the 11th Schedule.
- The Panchayats have been given the power to impose levy collection and appropriate such taxes, duties tolls and fees in accordance with procedure and such limits.
- Provision of grant –in –aid to the Panchayats from the Consolidated Fund of the state.
- Provision of the constitution of State Finance Commission to review the financial position of the Panchayats and to make recommendations to the governor about principles which should govern the distribution between the State and Panchayats of the net process of taxes, duties, tolls fees, etc. and grant in aid to the Panchayats from the consolidated funds of the States.

- Provisions of the State Election Commission.
- Constitution of District Planning Committee.

The 73rd Constitutional Amendment Act provided PRIs with 29 functions. These functions can be divided into 4 or 5 categories, viz. Socio-economic schemes, beneficiary-oriented schemes and State or Economic Schemes, beneficiary-oriented Schemes and State or Centrally Sponsored Schemes. However, to ensure proper execution of these functions, the PRIs need independent revenue (Biju, 2007). Two basic tasks to fiscal decentralization are to provide efficient and equitable transfer mechanisms and to design an efficient and equitable transfer system (Oammen, 2005).

Fiscal Issues in Local Governance: Problems, Limitations and Obstacles

The 73rd Constitutional Amendment Act 1992 envisages three F's- Fund, Functions and Functionaries for PRIs and made provision for - State Election Commission, State Finance Commission and District Planning Committee which is in contrast to the 73rdamendment there is a weak focus on administrative decentralization and to overcome these issues, subsequent measures have been tried in law to remove it. Overall compared to other developing countries, India has a higher degree of fiscal decentralization due to its federal structure. The new nature of India's fiscal decentralization or the transfer of responsibility for expenditure and/or revenue to sub-national governments laid down in Article 243 H of the Constitutions. (Mullen, 2012). It states that "the legislature of a State may, by law, firstly authorize a Panchayat to levy, collect and appropriate tax duties, tolls and fees. Secondly, assign to a Panchayat such taxes, duties, tolls and fees levied and received by the state government...." and "provide for making such grant-in-aid to Panchayats..." (GoI, 1992). Hence, fiscal decentralization determines the allocation of expenditures and raises revenue, which is mentioned, but the sub-state delegation of these authorities is not mandatory. However, Article 243 I of the Constitution makes it compulsory to create State

Finance Commissions (SFC) within a year of passage of the 73rd amendment and every five years thereafter, to review the financial allocations to and financial positions of Panchayats (Mullen, 2012).

The amendment also broadens the terms of reference of the Central Finance Commission (CFC) to recommend measures that would arrange the consolidated Funds of States and supplement the resources of local bodies. When faced with complete SFC recommendations or state hesitation in implementing them, the Central Finance Commission (CFC), The Ministry of Panchayati Raj, Government of India and state Panchayat and Rural Development Departments have taken additional steps to devolve funds to Panchayats. But these steps have been ad-hoc and incomplete. While States, such as Kerala, have decentralized substantial resources to Panchayats, others such as Uttar Pradesh have managed only minimal devolution[19].

Through fiscal decentralization, local government are receiving increased funds at their disposal over the past two decades. Yet the increased flow of grants and overall transfer of funds to local bodies are primarily earmarked for particular activities or groups. Quoting Jha, Mullen (2012) states that the autonomy of the Panchayats over allocation of this increased flow of funds remains low. The World Bank, in its study[20] found that rural decentralization has made considerable headway in political empowerment and taken root while administrative, fiscal and accountability mechanisms remain well below the desired level. Based on the field study and finance commission report on 'seven states'[21], it is concluded that progress have been extremely uneven and halting. The absence of administrative and technical capacity

[19]World Bank (2000), World Bank (2000), in its comprehensive study on rural decentralization in India, has attempted to analyse a wide range of issues in three volumes. *See* http://www1.worldbank.org/publicsector/civilservice/june2004seminar/RuralDecent.pdf

[20]Study conducted in India.

[21]The states were: Andhra Pradesh, Karnataka, Kerala, Madhya Pradesh, Maharashtra, Rajasthan and Uttar Pradesh.

has weakened the process of fiscal decentralization in many cases. The study notes that Kerala is the permanent exception. The basic dictum of devolution like functions, finance and functionaries is observed in the breach.

In terms of statutory provisions, PRIs are expected to perform functions that could be broadly divided into certain areas/functions- civic functions, development functions, and maintenance functions. PRIs are also involved in the implementation management of various centrally sponsored schemes/programs. The analysis of Panchayati Raj expenditure across the State is handicapped for requisite relevant data is in a disaggregated form. The available state-level data does not permit any meaningful comparison of the structure and pattern of Panchayati Raj expenditure across the states. The available state level data does not permit any meaningful comparison of the structure and pattern of Panchayati Raj expenditure across the states. Intersectoral distribution, the aggregate levels of expenditure of individual PRIs, are unsteady and do not show any trend. The unstable nature of their revenues gets reflected in the pattern and its expenditure (Subrahmanyam and Chaudhary, 2005).

In the Indian context, the constitution provides for (Art 243-I and Art 243-Y) setting up State Finance Commissions (SFC) at the state level to review the local bodies' financial position and make recommendations to strengthen the finances of local institutions. Besides, Art-280 of the Constitution has been amended by which the National Finance Commission mandated to make recommendations for registering the measures needed to augment the consolidated funds of states to supplement the resources of local bodies (Biju, 2007).

Regarding the transfer of resources from states to local bodies, the state governments still have the prerogative to decide how items of taxation are to be devolved to local institutions. With the existing tax regime, more buoyant taxes rest with the state government and very few and that too taxes with weak bases are assigned to local bodies. They must devolve more financial resources to perform the designated function. Moreover, it is ironical even in the case of taxes which are placed at the disposal of local bodies, that the state government still handles the power of periodic revision of rates of taxation.

The Ministry of Rural Development has developed powers and empowered local governments; a Panchayati Raj Devolution Index was constructed based on five indicators; Fiscal Devolution, Political Devolution, Administrative Devolution, Financial Devolution, Functional Devolution. More than one decade has passed but the State's rankings based on the criteria of development by the taskforce according to devolution index have not been accomplished so far. Confirming Acts passed by various states differ in their speed of delegating resources and transferring specific tasks to Panchayati Raj functionaries, in varying stages, following the spirit of 73rd amendment act by delegating responsibility and funding for all 29 subject areas (Mullen, 2011).

The Central Government passed an order on state governments to constitute SFCs and devolve financial powers to Panchayati Raj Institutions. While Confirming Constitutional Provisions for framing terms of reference for SFC, most of the States Finance Commissions delayed in submitting the report[22]. Delaying in submission of SFC's Report is creating ad hocism in financial devolution.

Indira Rajaraman (2000) analyzed the impact of grants on tax effort of local government in Kerala and presented empirical evidence of the negative effect of State-Local grants on tax efforts of Panchayats, resulting in a reduction in own tax revenue. Doubting the Panchayat's ability to assess and collect taxes,SFCs in practice have not assigned any tax from the state level to the

[22] According to report of State Finance Commission in 2008

local bodies. Instead, they were in favour of PRTs being given a higher percentage of State's shared taxes. The general problem faced by SFCs in recommending revenue assignments through a formula for transfers to lower-level government is the task of relevant and reliable data (World Bank, 2004).

Another major concern regarding fiscal issues in local governance is the proliferation of centrally sponsored schemes and programs to be managed by the local users' groups, as mentioned by Manor (1999) while bypassing elected local bodies. In Programmes like watershed development programs, Sarva Shiksha Abhiyan (SSA), National Rural Health Mission, parallel bodies are operational, avoiding financial domains of Panchayats. Non-Government Organizations are instrumental in promoting these user groups in the name of efficiency and depoliticization.

Conclusion

Even after two decades of enactment of the 73rd Constitutional Amendment Act in 1992, there is a complete mismatch between different functions assigned to Panchayats in Schedule XI and funds availability to accomplish those functions. There is ambiguity about the term of references and methodologies adopted by different SFCs. Lack of reliable data available for analyzing Panchayat finances is another problematic area. State governments are not liable to take the SFC report in its letter and spirit, resulting in inordinate delay in tabling of Action Taken Reports on State Legislatures. Most of the states have only accepted revenue sharing recommendations of SFCs while neglecting the crucial revenue-generating domain of Panchayats; as a result, in most States except Kerala, PRI's are mostly dependent upon vertical transfer of financial resources from central and state governments. There are hardly any tax assignments for PRI's resulting in growing dependency upon Central and State Government Plan and Non-Plan funding for execution of various functions. But the problem here is that most of the Central and State grants to PRT's are tied grants, having no autonomy in expenditure.

It seems that Panchayati Raj Institutions have been converted into agencies for the cost-effective implementation of various centrally and state-sponsored schemes and programs. For example, nowadays, in most states, PRIs are devoting most of their time and energy to the implementation of Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA). There is a political economy angle too. PRI's functionaries are more interested in construction-based projects under MGNREGA, which involve big money. According to the guidelines of MGNREGA, a minimum of 50 percent of total works should be implemented through Gram Panchayats. This resulted in a substantial increase in the annual turnover of Panchayats. But the underlying problems remain the same. PRI's have no untied funds to execute programs related to education health, water conservation, forestry and many more. Ministry of Panchayati Raj, Govt. of India, has launched a scheme, namely Backward Region Grant Fund (BRGF), to bridge the regional gap in terms of infrastructure for PRIs. Still, excessive bureaucratization and 'NGOISATION' is creating numerous problems. Financial devolution of powers to local self-governments in rural areas has proved a pipe dream resulting in Panchayats assigned with a large number of responsibilities without financial capacity. There is a need to create an independent financial domain for PRI's to realize the goal of democratic decentralization.

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SOCIAL WORK ETHICS: CONTEXT, TEXT AND INSTRUCTION

Ronald Yesudhas[1] & Laavanya Pv[2]

Abstract: *The article begins with the professional context of social work practice in India. It is followed by assemblage of a teaching resource material which includes theoretical/ philosophical basis, ethical responsibilities, principles and methods of resolving social work dilemmas. Case examples are provided to illustrate the process of making ethical decision making. The final part of the article dwells role of schools of social work and teaching ethics to social work students.*

Keywords: *Profession, Ethics, Values, Dilemma, Decision Making.*

Introduction

It's apt to say that, professional ethics has finally come of age. One possible reason for the re-emergence of the concept is due to the technological revolution which has brought forth new challenges. In an era where ethical hacking is a career, it is absolutely important to explicitly state the ethics or standards of behaviour expected from the professionals. Though some common values are shared by all professions, most have internally enforced codes of practices that members of the specific profession must follow to prevent the exploitation of the client and to preserve the integrity and reputation of the profession. Disciplinary codes allow the profession to define a standard of conduct and ensure that individual practitioners meet this standard, by disciplining them from the professional body if they do not practice accordingly. It also maintains the public's trust in the profession, encouraging the public to continue seeking their services.

[1]Ronald Yesudhas, Assistant Professor, College of Social Work, Nirmala Niketan, Mumbai.

[2]Laavanya PV, Senior Manager, Habitat for Humanity India, Mumbai.

There is a debate between the universalist vs. the relativist notion of ethics. For the universalist, a common code can be applied across all professions. But the relativist argues that there can be different, equally valid, ethical codes that apply to specific professions. The Social work profession promotes social change and the empowerment of people through upholding human rights and social justice.

Many times, social workers act against the system to protect the clients. Hence in additional to some common values, a relativist position is adopted by social work professionals. The objective of this article is threefold:

1. To highlight the context of ethics training to social workers in India
2. To develop India centric curriculum resource, concerning philosophical basis, ethical principles to deal with value conflict, and methods of resolving social work dilemmas
3. To discuss the role and pedagogy of teaching ethics to social work students

Context of Ethics Training

The level of progress of the social work profession in a respective country can be understood by the (a) stage of 'occupation to profession' sequence, and (b) stage of credentialing. Popple (1985) uses Caplowe and Wilesnky's life history of occupations approach to highlight the sequence of steps required to become a full profession. We can use the stage of 'occupation to profession' sequence to understand the level of progress of the social work profession in a country. The authors have compared India, USA, and Canada here to understand further.

Table 1: Occupation to Profession Sequence

Stage	USA	Canada	India
Becomes a full-time paid activity		√	√
Establishes university training	√	√	√
Forms a national association	√	√	√
Conflict with old -timers (qualified through experience) and new people (qualified through education)	√	√	√
Experience conflict with neighboring occupations	√	√	√
Systematizes theory	√	√	√
Political agitation for professional status	√	√	√
Defines core tasks, ethical codes and culture	√	√	
Gains approval from a public authority	√	√	
Establishes community sanctions	√	√	

Adapted from Popple (1985)

The stage of credentialing helps to find the stage of professionalism more in-depth. In fact, there are three stages of credentialing namely registration, certification, and licensing. Registration and certification can be done by both private associations as well as the state. However, licenses can only be done by a public agency (Hardcastle, 1983).

Registration is nothing but a listing or registry of persons identifying themselves with occupational activity. Though there are no policing powers for the association under the registration stage, it does provide clients with a listing of professionals who have met certain standards. On the other hand, certification involves the issuance of credentials attested by the association. The term 'Certified' cannot be used by uncertified practitioners. But both registration and certification do not prevent uncertified and unregistered trained social workers from practicing. However, in the licensing stage, unlicensed practitioners are prevented from engaging in occupational activities (Hardcastle, 1983). Typically, only a public agency notified by the government can grant a license upon verification and testing of the competencies. Thus, licensing controls not only the usage of the title "Licensed Social Worker" or "Licentiate Clinical Social Worker", but also the practice. Besides, the state uses its regulatory and police powers to enforce behaviours and standards (Hardcastle, 1983).

Table 2: Stage of Credentialing

Stage	USA	Canada	India
Registration	√	√	√
Certification	√	√	
Licensing	√		

Local level associations in India, maintain a register of professional social workers. For example, the Kerala Association of Professional Social Workers (KAPSW) is very active, and maintains a register of social workers who are practicing in the state. In the recent past, KAPSW got affiliated to the International Federation of Social Workers. It is lobbying with the state for certification and licensing processes.

Based on Popple's classification of Occupation to Profession Sequence, we in India are in the stage of political agitation for professional status. However, simultaneously we have to work on defining core tasks, and standardize ethical protocols before we seek approval from public authority to establish the council. In this regard, the professional associations and the association of schools of social work have a major role to play. These bodies can train the social workers registered with them as members in ethical protocols, which prescribes the behaviour of its members, and protects the clients who avail the services of a professional. Social work students ought to undergo a course in ethics in their curriculum before registering with in any professional association (Birnbaum & Lach2014).

Curriculum Resource

All students of social work undergo a course/ module in ethics in their respective school of social work. They have to study four aspects in the module/course, namely the philosophical basis, ethical responsibilities of professionals, principles to deal with value conflict, and methods of resolving social work dilemmas (Birnbaum & Lach 2014; Sansfacon and Cowden 2012). The authors have attempted to assemble a resource for the module.

a. Philosophical Basis of Ethics

Philosophers have divided ethics into meta-ethics, normative, and applied ethics. Social workers have to understand meta-ethics and normative ethics as it serves as a base of practice. This will help them relate to ethical responsibilities, principles, and methods of resolving dilemmas. Meta-ethics deals with the psychological basis of our moral conduct. Hobbes held that many of our actions are prompted by selfish desires or psychological egoism. Butler argued that though we are selfish, we are also inherently capable of showing benevolence or *psychological altruism*. Hume stated that moral assessments involve our emotions. Kant agreed that emotional factors often do influence our conduct, however, we should resist that. He affirmed that true moral action is motivated only by reason. A subjective approach to ethics is also practiced, quite often regarded as feminine ethics. Using the woman's domestic experience as a model for feminine ethics, the basis of morality would be spontaneously caring for others (Fieser, 2005).

Normative ethics, the second branch of ethics in philosophy involves arriving at moral standards that regulate right and wrong conduct. Three major perspectives on normative ethics are virtue theories, duty theories, and consequentialist theories. Virtue ethics, places less emphasis on learning rules, and instead stresses the importance of developing *good habits* such as benevolence, self-respect, and sincerity. Duty theories base morality on foundational principles of obligation. These theories are sometimes called *deontological*. They are also sometimes called *non-consequentialist* since these principles are obligatory, irrespective of the consequences that might follow from our actions. E.g.: n*on-maleficence* (the duty to not injure others). The third perspective is that of consequentialism, in which correct moral conduct is determined *solely* by a cost-benefit analysis of an action's consequences. If the good consequences are greater, then the action is morally proper. Consequentialist theories are sometimes called *teleological* theories, from the Greek word *telos*, or end, since the end result of the action is the sole determining factor of its morality (Fieser, 2005).

“With respect to meta-ethics, if social workers believe that there is no objective way to determine whether it is or is not ethical for a social worker to share personal information with clients, or become Facebook friends with a former client, then there will be chaos. On the other hand, absolute ethical standards can help the social worker to judge the rightness and wrongness of particular actions. Normative ethics are of immediate relevance to social work practice. Deontological theories state that certain actions are inherently right or wrong without regard for their consequences. Thus, a social worker should never lie to clients, even if it appears that lying might be more beneficial to the parties involved. However, is not easy. One well-known problem with this deontological perspective is that one social worker might argue that all human beings have an inherent right to life and that it would be immoral for a social worker to help a client locate abortion services. Another social worker, however, might argue that social workers have an inherent obligation to respect clients' right to self-determination so long as the actions involved are voluntary and informed and that it, therefore, is permissible for social workers to help clients locate abortion services. To resolve this ethical issue, a teleological viewpoint that the rightness of any action is determined by the goodness of its consequences can be taken into consideration. Therefore, from this perspective, it's important to weigh the anticipated outcomes and take appropriate action” (Reamer 2019: 15-16).

b. Ethical Responsibilities of Social Workers

Social workers are normally looked up to as people who are both responsible and accountable for their actions. Social workers are considered as praiseworthy actors for their altruistic and humanistic behavior. It is true that some traits of praiseworthy behavior can come from cultural and religious bases, but it cannot be just confined to these factors. In some situations, social workers' actions may also cause worry or pain to some stakeholders. In this context, social workers must know whether their behavior is ethical. Thus, it is important for social workers to base their practice on ethical theories and protocols.

Hence, along with the development of curricular standards and competencies, it is equally important to develop a professional council that will enforce a code of ethics and standards of practice which will help social workers decide on ethical matters they come across in daily practice. In some countries like the USA, ethical code developed by NASW is followed strictly and any violation of the code can amount to punishment as per law. Moreover, following ethical codes distinguishes professional social workers from 'good-hearted' volunteers who are driven by emotions alone.

In today's postmodern era, there is hesitance to accept any absolutes. However, one should understand that every day, professional social workers encounter ethical dilemmas and with lack of an objective ethical protocol, no two social workers given a similar case will come up with the same or appropriate solution. Thus, there is a need for the development of protocols.

As far as the Indian scenario is concerned, call for the ethical protocol was articulated in the Social Work Educators Forum at the Tata Institute of Social Sciences (TISS) in the 1990s. A team of dedicated faculty members at TISS worked on a draft code and circulated at the National Workshop on Social Work Practice and Education held in TISS in 1993. The TISS draft was shared and discussed at the College of Social Work, Nirmala Niketan in the same year and also later at another workshop organized by the Bombay Association of Trained Social Workers in 1995.

The document was finalized after several rounds of further consultation with experts before being released as the "Declaration of Ethics for Professional Social Workers" in 1997. The key professional responsibilities as elucidated in the declaration of ethics (Social Work Educators' Forum, 1997:335-341) are listed below:

1. Ethical Responsibility to Self and the Profession
   - Recognize individuality in every person.
   - Use a professional status for the well-being of all and not misuse for personal gains.
   - Intervene with client's consent, except to prevent injury, in accordance with the law.
   - Strengthen professional associations.

2. Ethical Responsibility to the Marginalized and Other People in Need
   - Empathize with the marginalized and work on changing the system in partnership with them.
   - Respect self-determination.
   - Facilitate people's access to opportunities and empower them to work towards a goal.
   - Obtain consent before recording.
   - Keep matters shared by clients as confidential but inform them about the limits of privileged communication.
   - Facilitate access to official records concerning them. While doing so, take due care to protect the confidence of others covered by these records.
   - When withdrawing, take care to minimize possible adverse effects.
   - Notify clients on transfer, referral, or continuation of service, with consideration to their preferences.
   - Don't pursue a relationship or use any coercive means to continue services.

3. Ethical Responsibility to the Society and the State
   - Promote implementation of the Fundamental Rights

- and Directive Principles.
- Work towards equity, justice, Ahimsa, Swarajya, and Lokniti.
- Advocate changes to promote the [constitutional] values.
- Encourage participation of people in shaping policies, legislation, and programmes.
- Respond and offer professional services in events of emergencies.

4. Ethical Responsibility to Co-Workers and Employing Organizations
   - Respect the inherent worth and dignity of all co-workers.
   - Contribute to the process of collective reflection and democratic decision-making when working as a team.
   - Acknowledge co-workers' attributes and achievements and learn from them.
   - Respect confidences shared by co-workers in professional transactions.
   - Promote the practice of mutual evaluation with co-workers for professional development.
   - As an employer or supervisor, ensure delegation of roles, provide growth opportunities, give due credits, and jointly review staff performance based on goals.
   - Promote humanistic values and ethical practices in the organisation's policies and practices.
   - Ensure the organisation's resources are used judiciously and for the purpose intended.
   - Periodically monitor and evaluate the organisation's policies and programmes.

5. Ethical Responsibility to Social Work Education and Research
   - Take responsibility to be conversant with the learners' needs, readiness, and goals.
   - Impart knowledge, inculcate attitudes, and develop

skills within the value framework.

- Develop a nurturing relationship, encouraging openness, self-study, and facilitating discussions in a learning situation.
- Undertake demonstrative field action projects.
- Contribute to the knowledge base through documentation, as well as research.
- Expose students to professional associations.
- Carefully select research topic considering possible consequences.
- Consider the informants of research as co-partners, share objectives and get their informed and voluntary consent.
- Respect the participant's knowledge and share/interpret the findings with them.
- Do not cause inadvertent physical or mental discomfort, distress or harm.
- Protect the confidentiality of the information and use the findings for the client's benefit.
- Provide information services to clients during the process of data collection.
- Acknowledge participants and collaborators in published as well as unpublished materials, including discussions that have directly influenced the ideas in the paper.

c. Ethical Principles in Value Conflicts

Values reflect a professional's sense of right and wrong or what ought to be. According to Srinivasan (2011), values lead to quality and excellence in professional work. Some of the cherished values of social work include respecting the dignity and worth of the person, concern, and welfare of all, etc. However, in most of the field situations, social workers encounter conflicts between two cherished values. Fernandes and Joseph (2006) list ethical principles to deal with field situations and value dilemmas:

1. Values of Dignity vs Values of Welfare
   Can we frame an innocent person to prevent a mass riot? Would it be ethically justified in deciding to harm the person by saying that this is for the welfare of all the members? No is the answer. We should understand that the value of dignity of an individual should not be sacrificed for the value of welfare.

2. Principle of Greater Good Vs Lesser Evil
   This principle states that justification of violation of any cherished value must be its inherent conflict with some other value of equal or greater importance.

3. Principle of Double Effect
   Sometimes, an act we do/ choose to do has both consequences- good and bad. In that case, these points have to be kept in mind.
   i) The intention of the act should not be ethically evil
   ii) The evil effect of the act must not mediate the good act (Army/ Police personal tying a man with Jeep to save them from mob)
   iii) There should be a proportionate reason for such a morally polyvalent act

   In short, this doctrine says that if doing something morally good has a morally bad side-effect, it's ethically considerable to do it, provided the bad side-effect wasn't intended.

4. Principle of Nonmaleficence
   It is the ethical duty of a social worker to not harm others. A social worker is also duty-bound to moderate risks. Both, intentionally creating harm, and/ or leading them in situations where there is reasonable risk will amount to negligence. Hence "due care" should be taken in all situations when it comes to the protection of the client.

5. Principle of Justice
   The principle of justice could be described as the moral obligation to act based on fair adjudication between competing claims. As such, it is linked to fairness, entitlement, and equality. In a traditional and stratified society, social workers have to adopt equity and redistributive justice. Equity is higher than equality. Hence a social worker has to make decisions with equity in mind.

6. Principle of Proportionality
   This enables social workers to decide whether a measure has gone beyond what is required to attain a legitimate goal and whether its claimed benefits exceed the costs. For example, if a person tries to attack, I can prevent him by inflicting a minimal amount of harm. But if I go to the extreme of an act of killing, it's not warranted. Thus, choosing the least harmful method is an important principle.

d. Method of Ethical Decision Making

According to Bonde and Firenze (2013:4) “making good ethical decisions requires a trained sensitivity to ethical issues and a practiced method for exploring the ethical aspects of a decision and weighing the considerations that should impact our choice of a course of action. Having a method for ethical decision making is essential”.

Based on the Consequentialist, Duty, and Virtue theories, the model of ethical decision making was proposed by Congress (2000). The ETHIC model by Congress (2000) helps social work professionals to make ethical decisions. The model includes social work values, ethics, and context. An adapted version of the same is presented for ethical decision making.

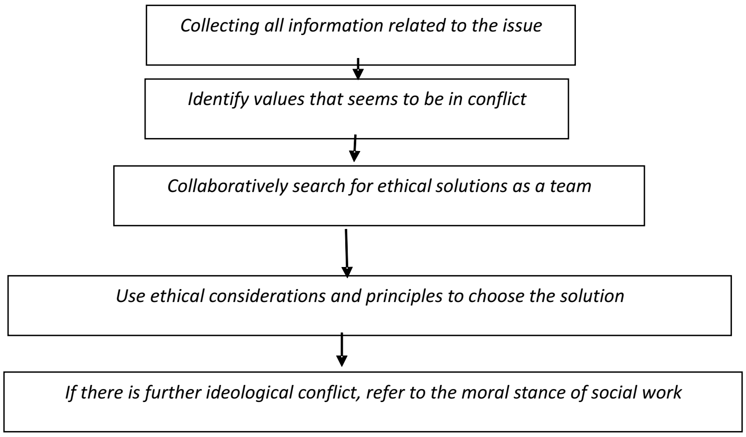
E	Examine relevant agency and professional values
T	Think about what ethical standards apply in the case
H	Hypothesize about possible consequences of different decisions
I	Identify who will benefit or get harmed (social worker's commitment is for the vulnerable)
C	Consult with supervisor/ colleagues and make the most ethical choice

Though the model is straightforward, it is sometimes difficult to take ethical decisions when several values clash with each other. Some value conflicts don't get resolved as it involves many intricacies and affects public life in general. During these times, social workers can appeal to the moral stance of social work and make an ethical judgement.

Whenever a social worker faces ethical dilemmas in the field, it is essential to first collect all information (360 degrees). The next step would be in identifying the values that conflict. It is true that as a single person it's hard to find ethical solutions always discuss with your team (faculty supervisor in case of a student). As a team, employ all ethical considerations and principles to choose the solution. If you still are not sure about the decision even after following the Ethic method, then the final reference should be the moral stance of social work which is based on a hierarchy of values. Based on Reamer's (1990) work, several authors have deliberated on the final modalities in ethical decision making. According to Fernandes and Joseph (2006) the moral stance of social work is as follows:

- Obligation to prevent basic harm is important than the right to retain one's property
- Protecting basic needs (saving a life) is more important than the non- subtractive harms (like revealing confidential information)
- Individual right to basic wellbeing is greater than another individual right to freedom
- Obligation to obey rules you have consented to is greater than the right to engage in conflict with rules

A diagrammatic overview of the process is given below:



In many cases, the role/ decision of the social worker is straight forward. For example, upon unearthing the case of child abuse by a teacher, reporting the behaviour to the management and the police is a no-brainer for a school social worker. Other times, however, the rules are a little grey. There are no easy answers, and sometimes there is no right answer. You have to decide what's best for your client and your practice.

Let's look at the case of Ravi.
Ravi is a social work practitioner with couples and families. Sam (who is about to get married next week) comes to meet the social worker for a pre-marital session. The social worker makes the client feel safe and secure. The client opens up about himself and discusses his marriage preparation. By the end of the session, Sam begins to trust the social worker and shares in confidence that he is HIV positive. Then he asks the social worker not to share the information with his would-be wife.

Is Ravi supposed to report the matter or not?
We know that revealing the information is a breach of trust/ confidentiality clause. It is also against the dignity of the person. We also know that the value of dignity of an individual should not be sacrificed for the values of welfare (the girl may get infected).

So, should the social worker hide the information?
As the ethical dilemma is complex, it important to appeal to the moral stance of social work (Fernandes and Joseph 2006), which states that protecting basic needs (life of a person) is greater than non-subtractive harms (revealing confidential information). Hence, Ravi has to breach the principle of confidentiality and protect the life of Sam's would-be wife (from getting infected).

Let's take a new-age example. Due to the disaster situation which requires everyone to stay indoors, Ashok (Social Worker) conducts therapeutic services to Mary (Client) over the internet. After a couple of sessions, Mary (client) sends a “Friend Request” on Facebook?

What should Ashok do?
We know that it is important to respect the worth of the person. The client may feel personally rejected by Ashok's decision not to “friend” her. Here there is another professional responsibility, *i.e. integrity* which conflicts with respect for the worth of the person.

Here it is important to consider professional integrity in a higher pedestal Social workers must act in a way that is consistent with agency policies, even if that creates disturbances in the smooth working relationship you have with a client. The moral stance of social work also says that obligation to obey rules you have consented (agency norms) is greater than the right to engage in conflict with rules (befriending a client). Hence Ashok should choose to abide by the agency policy of not having a relationship outside the professional boundaries.

These are some of the cases which are discussed in the classroom to develop an awareness of ethical protocols.

Pedagogy of Teaching Ethics
In the absence of a professional social work council in India, ensuring social workers follow the declaration of ethics or the principles and models of ethical decision making is very

important. This can be done by training social work students to be self-accountable. One avenue for the same is introducing a module on values and ethics in the regular social work academic programs or by offering Continuing Competence Program (CCP) for professionals in the field. Schools of Social Work can also maintain a public register on the list of students who have completed academic training or CCP. However, to maintain professional status, resolve complaints, and discipline the professionals it is important to advocate for a professional council. Regulation of a profession will define the boundaries within which social workers will operate, including the requirements and qualifications to practice the profession. This will protect the clients from unqualified, incompetent, or unfit practitioners.

Concerning teaching "ethics" to students, many educators find it a daunting task to explain these philosophical concepts, and protocols in the class. Birnbaum and Lach (2014) feel that this subject can be taught by introducing students to protocols first, thereby enabling students to recognize ethical dilemmas and then engage in ethical decision making. Sansfacon and Cowden (2012) on the other hand argue that while protocol needs to be taught, the starting point however should be to teach ethical theories first. To teach this subject, Sansfacon and Cowden use 'Socratic Dialogue' which is a form of pedagogical activity that has been used to promote the development of practical reasoning.

The authors found Sansfacon and Cowden's method suitable for Indian students. Once students get sensitized to concepts, they feel free to discuss and engage in a conversation. Besides, the author would recommend incorporating Lawrence Kohlberg's model of moral development as suggested by Henderson (1991) to be an effective pedagogic framework to train novice social workers. The first exercise in this regard is to help students identify themselves. Some students identify them to behave according to socially acceptable norms because they are told to do so. Some act in one's own best interests.

It is here we introduce the ideas of developing an attitude that seeks to do what will gain the approval of others by adopting value systems congruent with social work. The next phase would be to introduce ethical theories, responsibilities, principles, and decision-making models.

Once these aspects are discussed in the class through case studies and students' own narratives from the field, they develop a genuine interest in the ethical aspect of social work practice. The last phase of the course is to develop the 'individual conscience' which will help them to take quick ethical decisions in the field. In the absence of a professional council to regulate social workers, the schools of social work in association with the state level social work professional's association can commit to do basic and advance ethics training for social workers. The basics module can be part of the curriculum of the MSW program, whereas for mid-level professionals a refresher course through a continuing education model can be adopted.

Conclusion

The twin purpose of this article is to provide a certain minimum content for teaching the module on ethics, and secondly to provide a framework for teaching this subject. Searching for a consolidated resource document to teach the subjects and pedagogy to use in the classroom has finally resulted in developing one as there is seldom any material that covers all the aspects of the course.

The first author has taught ethics as modules in the 'Philosophy of Social Work' and/ or 'Integrated Social Work Practice' subjects in MSW Programme. There are many instances in which social work students bring dilemmas to the classroom. We, as educators should remember to keep the classroom open and conducive for debate. Encouraging students to bring ethical dilemmas they face in the field in the classroom is the only way to help them develop skills for ethical decision making. It is also true that we cannot resolve every ethical dilemma. But the process is important. Inviting a trained ethicist or collaborating with Philosophy or Education faculty is also an interesting way of teaching modules on professional ethics to students of social work.

One or two years after graduation, former students provide feedback on the module. They remember it because it caused them discomfort and challenged them to think critically about the decisions they make in practice. The alumnus who underwent this module contribute by sending their best practices as short case studies or anecdotes which help greatly in engaging with current and future students who study the module.

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UNIVERSITIES AND COMMUNITY ENGAGEMENT: IDEA, CHALLENGES, AND OPPORTUNITIES

Manju Panwar[1]

Abstract: *Considering the importance of university-community engagement, across the world, universities and academic associations are making efforts to link community engagement in their teaching and research. The article presents the initiatives taken by India and western countries to strengthen university-community engagement. The author's experiences as a practitioner, academician and administrator are reflected in this article while trying to link a university with communities. Benefits emerging from the community university engagement on main stakeholders namely university administration, teachers, students, and community have been highlighted in this article. Various challenges faced by universities that make it difficult to link themselves with communities are also presented in this article. The article concludes that universities cannot work in isolation and the need of the hour is to network and build a relationship with other stakeholders like civil society organizations, government bodies, research, and other academic institutions for societal development.*

Keywords*: Community Engagement, Societal Development, Stakeholders.*

Introduction

Although India has made a stride in economic development problems like poverty, food insecurity, unemployment, gender inequality, safety, wellbeing are still persisting even after more than seven decades of Independence. In other words, not enough attention is being given to these problems despite efforts made by the Government and various organizations. Such problems need to

[1]Manju Panwar, In Charge-Department of Social Work, B.P.S Women's University, Khanpur Kalan, Sonipat, Haryana.

be scrutinized and new ways and methodologies devised to address them squarely so that the existing programmes and schemes being implemented for social development are strengthened and intensified.

In the recent past, to address this issue, universities have come forward to play a constructive role in providing suitable solutions to the problems resulting from globalization, science and technology in different areas of economy and society. A great deal of discussion is held at national and international levels about universities having an important role to play in maintaining peace and social order in society. Considering the important role of universities, a document titled “Getting started with the SDGs in universities” (2017) highlights the role that universities, higher education institutions and academic sectors can contribute in achieving the Sustainable Development Goals (SDGs). The recently published Global University Network for Innovation (GUNI) Report has mentioned:

“Social responsibility emerges as the need to reconsider the social relevance of universities in the light of the encounter of the local with the global, regarding priorities, demands, impacts and knowledge needs in the context of globalization (Grauet. al., p. 41).”

It is in the above context that this article, after understanding the concepts related to University-Community engagement, highlights the role of a university in community engagement in terms of possible benefits and challenges in the way of getting gains. This paper is divided into four sections. Section-I deals with the understanding of various terms such as engagement, community engagement, and Community-University engagement. Community-University engagement and its relevance at national and international level is also touched upon in this article. Benefits of Community-University engagement for university, faculty, students, and community at large are covered in Section-II. Section-III discusses the challenges of engaging universities with the community. Concrete suggestions for strengthening the gap between university and society have been given in part IV of the paper. This is followed by the conclusion.

Methodology

This article has largely been composed by the author based on her field experiences and the available literature on this subject both in India and abroad. Bhagat Phool Singh Women's University (BPSWU) to which the author belongs is the first women university in India to set up Community, Society University Interface and Research (CSUIR) Centre and the author was the first coordinator of CSUIR with responsibility to run three courses namely micro finance, traditional medicines and natural resource management, making efforts to motivate students to take up the courses offered by CSUIR and infuse them with enthusiasm to work for the development of the adopted villages by the University. The author's experiences as practitioner, academician and administrator are reflected in this article while trying to link University with the communities.

Section-1

Considering the importance of University-Community engagement, across the world, universities and academic associations are making efforts to link community engagement in their teaching and research. Before proceeding further, it is imperative to understand various terminologies associated with University-Community engagement. First of all, let us understand the term engagement. "Engagement is the process of building relationships with people and putting those relationships to work to accomplish shared goals. The art of engagement centers on knowing when to invest in relationship building and when to tap relationships to get work done". (Tandon and Hall, 2015).

Coming to the definition of community engagement, it is defined by Hall (2010,Pg. 25) mentioning community engagement as a process of creating a shared vision among the community and partners in society, as equal partners, that results in a long-term collaborative programme of action with outcomes that benefit the whole community equitably. According to the last Planning Commission, “Community engagement should not be seen as an 'addition' to learning and teaching, but intrinsic to it. This is essential if education is to be a vehicle for social transformation and attainment of social justice, rather than as a means to individual prosperity alone; if education is to be a public good rather than merely a commodity. For this, institutions of higher education need to locate their learning and teaching in the communities in which they are located, and to harness the idealism and dynamism of the youth. (Planning Commission, 2011)

After understanding the above terminologies, it is easier to understand the University-Community engagement which is aptly elaborated by UNESCO, Chair, 2015. “University- Community Engagement as a concept implies relationships between universities and communities which are mutually beneficial and adopt a bi-directional flow of information between the two. This engagement between universities and communities can be at the local, regional, national, or even virtual levels, and is aimed at the co-creation of knowledge which is beneficial to society at large. Such engagement deviates from the normal outreach/extension functions to an approach that is more participative and committed to the co-creation and sharing of knowledge. Where the institution and the community are involved in a common enterprise, it gives added depth and meaning to traditional concepts like 'service' and 'outreach', by making the community a partner in academic knowledge. Across the world, colleges, universities and academic associations are striving to make civic engagement an integral part of the way they do their work. This gives rise to the concept of 'engaged universities' (UNESCO Chair, 2015).

It is clear from the above definitions that community engagement is a process through which trust is earned from the community through interaction, communication, and involvement for achieving sustainable social benefit which is beneficial to both universities as well as communities. It is imperative that the community should be consulted, informed and involved in a meaningful manner for its empowerment. To integrate community engagement in universities, it is necessary that the universities should include the activities of community engagement in their courses, research and service activities.

Community Engagement in the Western World

If we look at the prevalence of community engagement in the western world, it emerges that in various developed countries community engagement has been given serious thought, which may be seen with the following examples. The United Kingdom (UK) and Africa, spawned several extra-mural departments in the 1950s whose purpose was to 'take the university to the people' (Ajayi, Goma and Johnson 1996; Preece, Croome, Ngozwana and Ntene 2011). There is a substantial literature in the UK concerning engagement with working-class adults and the production of 'really useful knowledge' (Lovett 1982; Preece 1999). Similar initiatives arose in the United States (US) where 'outreach' has been a form of people's education in many universities (Openjuru and Ikoja-Dongo 2012). In Africa, the former President, Nyerere of Tanzania strategically linked university education in the late 1960s and 1970s with his nation-building goals of '*ujamaa'* (people working together). This strategy included a university requirement that all students work in rural villages during their vacations as part of their degree assessment (Preece, Ntseane, Modise and Osborne 2012). More recently, since democracy rule, South Africa has enshrined CE in its higher education policy (Council for Higher Education [CHE] 2006; 2008; Department of Education [DOE] 1997; 2001). Examples of these countries indicate that there remains a mutual exchange of knowledge, resources and services between universities and communities.

Community Engagement in India

The idea of engaging the university in societal development in India is not unprecedented. After reviewing the literature on this topic, it was found that a lot of research studies have been conducted regarding the university-community engagement abroad but not many studies are done in the Indian context.

Though the origin of community engagement can be found in the writing of Swami Vivekananda who gave importance to cultivating sensitivity among students towards the education of the poor children by organizing various development activities in the villages including cleanliness, awareness camps on social issues etc. Mahatma Gandhi is also a pioneer in the field of community engagement who also reinforced the idea further that India lives in its villages and youth should be motivated to work towards the development of the same. The importance of involving students for societal development is also found in the National Social Scheme launched in 1969 which aimed at personality development of students through community service.

Though a lot of attention was paid to community engagement post independence, the outcome is not as expected. Lack of monitoring and evaluation of the activities of community engagement by engaged institutions is one of the reasons for an ineffective impact on the community. Secondly, in the name of community engagement, activities were conducted for a day or so but no follow up was done for sustaining the activity. Thirdly, community engagement was not part of all disciplines rather the main responsibility of community engagement was either with NSS or the Social Work Department. Fourthly, not much research was conducted in this area and traditional ways of data collection such as interview schedules and questionnaires were used instead of participatory research where participation of the maximum people is ensured. Oliver *et al.* (2008, p. 78) while reviewing the literature on public involvement also arrived at the same conclusion: "Formal research of public involvement was rare. The literature was replete with enthusiastic reports and reflections but with little or no detail about public involvement, and often a little attempt at objectivity."

Keeping the above discrepancies in view, various strategies were adopted to make community engagement as an integral part of higher education institutions. For instance, to create a more structured and streamlined link between universities and society, the University Grants Commission started a scheme for establishing a centre for fostering social responsibility and community engagement in every university. The main objective of the scheme is to improve the lives of the people through participatory research and promote Community-University partnerships. Similarly, the Association of Indian Universities (AIU) has also shown interest in community engagement and stressed on the fact that Community-University engagement is an important yardstick to assess the performance of the Indian Universities. Recently in 2018, the Ministry of Human Resource Development launched Unnat Bharat Abhiyan whose aim is to bring a transformative change in rural development by the active participation of Higher Education Institutions with rural communities and re-orientation of the communities through resource and development.

From the above discussion, it is evident that there is a concern and realization that universities need to come out of the four walls of the structure and serve the community as a whole. It is also true that universities cannot work in isolation and the need of the hour is for them to network and build a relationship with other stakeholders like civil society organizations, government bodies, research, and other academic institutions for societal development.

Section -II
Benefits of Community Engagement

There are umpteen benefits of community engagement extending from universities to individuals. It provides many opportunities for generating new innovative ideas beneficial for both community and students. Besides developing their knowledge, students also learn many effective ways of developing and applying theoretical knowledge for the public good. In this part of the paper, these benefits have been listed in table 1.

Table -1

Benefits of community engagement on university, teachers, students and community at large.

S.No	Particulars	Benefits gained
1	University	(1) Known as an academic institution having socially relevant knowledge. (2) Receives recognition, respect, and popularity among national and international university circles. (3) An opportunity to improve its rankings, both nationally and internationally (4) Linking community engagement with its academic curriculum (5) Networking with the civil society and the Government to achieve its vision and mission. (6) Set up a model for others to follow and replicate (7) Help in NAAC accreditation
2	Teachers	(1) An opportunity to connect with rural realities for broadening their knowledge. (2) Helps in building professional credibility (3) Generation of ideas having social relevance for conducting research. (4) Recognition and respect among academicians and professional circles. (5) Publication of research articles in esteemed journals. (6) Conducting workshops, conferences, or seminars on community - university engagement.
3	Students	(1) Personality development of the students. (2) Apply classroom knowledge and skills in an open community. (3) Gain indigenous knowledge from the community. (4) Help in career prospects
4	Community	(1) Improvement in the lives of community (2) Due recognition of community indigenous knowledge

It may be seen from the above table that there are four main stakeholders of University-Community engagement namely universities, teachers, students and community. All benefit by way of converging and interfacing their skills for the betterment of others. In fact, this is the beauty of University-Community engagement as it induces all to come forward, help each other, increase one's understanding and enhance one's capacity to handle situations more efficiently. It also provides a platform to both community and universities where they can share their knowledge which benefits all. Not only community, but students also get hands on learning while working in the community than in the traditional classroom learning situation. Qualities such as communication, decision making, networking, collaboration etc are also developed among the students while working on the activities related to community engagement.

Section -III

Challenges before Universities

Despite many benefits of Community-University engagement, the universities are facing various challenges in linking themselves with the communities. Measuring University-Community engagement, lack of focus on outcomes, inadequate funding, lack of standardized instruments and tools are some of the challenges of CUE. Rowe and Frewer (2000, p. 10) while evaluating the effectiveness of public involvement in science and technology policy, found that much of the discussion in the literature focused on criteria that were procedural rather than substantive. In this section of the article, challenges before UCE have been discussed.

Ignored Indigenous Knowledge of the Community

In order to make the university-community engagement successful, it is high time that academic fraternity need to come out from obsolete thinking that they know everything and the community knows nothing. This kind of attitude distances academicians/researchers from the community. Field realities indicate that instead of listening to people in the community about their problems and needs, the majority of the academicians and researchers impose their own thinking on them and create an aura that the community knows nothing and it is the educated persons who can only understand and solve their problems. This kind of attitude among teachers in higher education institutions has also been noticed and deliberated in the UNESCO's Second Conference on Higher Education, 2009 highlighting the fact that universities should promote social responsibility by mainstreaming indigenous knowledge available in the community.

Difficult to Measure the Impact of Universities on Community

One of the challenges before the universities is to find out the impact of their interventions on the community. Research conducted in this area revealed that despite widespread acknowledgement that universities should contribute to the development of the society of which they are a part, the problems in measuring University-Community engagement include: a lack of focus on outcomes; a lack of standardized instruments and tools; and the variety of approaches currently being adopted (Hart *et al.*, 2009). Rowe and Frewer (2000, p. 10), reviewing methods for evaluating the effectiveness of public involvement in science and technology policy, found that much of the discussion in literature focused on criteria that were procedural rather than substantive, 'in that they relate to what makes for an effective process, rather than how to measure effective outcomes'. There is no simple solution to the development of audit and evaluation tools for measuring University-Community engagement. There has been less of a focus on developing tools to evaluate the processes by which higher education institutions establish community partnerships and how they are sustained (Kezar, 2005; Buys and Bursnall, 2007).

Indifferent Attitude of University's Administration towards Community Engagement

The lackadaisical attitude of the university's administration towards community engagement is another challenge for linking the universities with the communities. Goedegebuure and van der Lee, 2006, p. 8 (2006) also pointed out that many university administrators are not aware of the breadth of community engagement that occurs within their institutions.

Lack of Clarity in the Terminology of Community Engagement

There are several overlapping terms used to describe University-Community engagement activities. These include 'civic engagement', 'public engagement', 'community engagement', 'community outreach', 'community–university partnership' and 'knowledge exchange'. Terms like social inclusion, participation, mobilization are also used to define community engagement. Due to the numerous terminologies attached to community engagement, it is complex to understand resulting in the non-implementation of the activities related to community engagement at the ground level.

Section IV

Suggestions for Strengthening Linkages between Universities and Communities.

There is no denying the fact that great results can be achieved if both universities and communities work in tandem. Alter (2005) also stressed on the fact that a lot of knowledge can be attained from the galaxy of expertise belonging to universities which can be instrumental in addressing real world issues and in return they will also get lots of ideas in shaping university research agenda and enhance student learning. Following suggestions are given for strengthening linkages between universities and society.

- There is a need to design a new curriculum, certificate and degree courses to integrate community engagement in the syllabus of every subject which the university is teaching. Curriculum courses and syllabi need to be prepared in consultation with local communities in order to achieve the goals of national development. Every department whether it is electronics, management, economics or political science and for that matter, every department has an important role to play in engaging itself in community work. It is imperative to understand that community engagement is not limited to the Department of Social Sciences, rather, it cuts across disciplines and faculties. For instance, the Department of Political Science can intervene in providing exposure to the students about rural governance and the functioning of Panchayats at the grassroot level. Department of Economics can engage students in developing their understanding of rural entrepreneurs in rural economy and understanding of economic concepts like marginal cost, marginal revenue, gross income, net income, farm business income. Likewise, the Department of Science and Technology can help students in understanding the use of local technology in solving their day to day problems. Similarly, the Department of Nutrition can also suggest ideas of kitchen gardening to the communities which will help in improving health and nutrition status of the women and adolescent girls of the family.

- Both short and long term training programmes, on-line courses, face to face learning should be initiated by the universities. Human Resource Development Centres (HRDC) in the universities should start orientation and refresher training programmes exclusively on community engagement which will provide a platform for all the teachers belonging to different disciplines to think of innovative ideas of their department's collaboration in community engagement. The author as the coordinator of Unnat Bharat Abhiyan in her B P s Women's University organized a five days faculty development programme on "Rural Immersion and Community Engagement" in collaboration with Mahatma Gandhi National Council of Rural Education, Hyderabad sponsored by Ministry of Human Resource Development which proved beneficial to the teachers belonging to other departments and a need to work for the development of the community was also felt among the teachers and they came forward and collaborated with the Department of Social Work for conducting activities related to community engagement.
- Not only special funding but the availability of adequate facilities and excellent human resources are also needed. For instance, Indonesia and South Africa are some of the countries which have earmarked a special budget for community engagement. Likewise, Canada's Social

Sciences and Humanities Research Council began a separate research funding stream focusing on Community-University research alliance. Recognizing the significance of the theme of social responsibility in higher education, UNESCO has instituted a chair on community based research and social responsibility in higher education.

- Partnership programmes like student mobility, joint research, joint publication, staff exchange to other universities where both teachers and students can learn from their best practices and implement the same in their respective universities is another step for making Community-University engagement interesting and involving.
- Students learn better when they are exposed to rural realities. For instance, many schemes and programmes are being implemented by both the Central and State Governments every year but majority of the down trodden people do not receive the benefits. Through the Community-University engagement, students will understand the loopholes for the poor people not receiving the benefits and think of suitable solutions for addressing this problem.
- Regular interaction between the universities and local communities is also needed in order to understand their local knowledge and wisdom. Elders, SHGs women members and other important stakeholders have a vast practical knowledge that can be shared with teachers and students on various issues relevant to the development of the community. They can also be invited for the extension lectures in universities.

Conclusion

It is high time that universities should respond to the changes and challenges posed by rapid development. It is an undeniable fact that universities have a great potential in achieving the goals of community engagement holistically through their core areas i.e.

teaching, research and extension activities. The need of the hour is to call for cooperation and coordination among various stakeholders and overcome the challenges that universities have been facing in present times. Major responsibility lies on the shoulders of the teachers who can motivate the students to work for the betterment of rural India and create an awareness in them of the social realities from the local to global level and their role and responsibilities in changing the world for which many of them do not care. The wide gap between the universities and community cannot be bridged overnight but collaborative efforts are needed from every stakeholder be it staff, students or community.

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LIFE EXPERIENCES OF A PERSON AFFECTED BY ESSENTIAL TREMORS IN BOTH HANDS

Barani Daran[1]

Abstract: *It is revealed from the Census of India 2011 that there are 2.68 million people with disabilities in India who constitute 2.21 percent of the total population. There is lack of research work undertaken by differently abled persons documenting their own life experiences both in India and abroad. This Researcher's article documents life experiences of the Researcher who is affected by Essential Tremors in both hands in various domains such as family domain, academic domain, employability, professional domain, social domain, etc. Findings of the life experiences pertaining to the Researcher reveals that there has been lack of knowledge on Essential Tremors as disability initially among parents and his younger brother. The entire family and the Researcher had suffered because of lack of knowledge about the mentioned disability. It is also seen that there is lack of knowledge about Essential Tremors as a disability among his relatives, teachers, employers, colleagues and fellow human beings. It is seen from the content analysis of life experiences that there is lack of understanding about impact of Essential Tremors on the personality of the Researcher among parents, teachers, employers, employees, friends, etc. It is seen from the life experiences of the Researcher that he has faced many challenges in life, harsh situations and sufferings that have sculptured him as a good human being society. The Researcher has given valuable suggestions for enhancing the quality of life for people coming under the broad umbrella of locomotor disability in India.*

Keywords: *Life Experiences of persons with special needs.*

Background of the research paper

It is revealed from the Census of India 2011 that there are 2.68

[1]Barani Daran, M.S.W, M.Phil. , Ph.D., Independent researcher, Kulithalai, Karur District, Tamil Nadu, India.

million people with disabilities in India who constitute 2.21 percent of the total population. Life experiences of persons with special needs enlightens on various aspects of their life. It creates awareness among people in society about problems faced by them and solutions for it.

The Researcher is a person affected by Essential Tremors in both hands. This qualitative research article would bring out the findings pertaining to life experiences of the Researcher having Essential Tremors in both hands.

Statement of the research problem

This research paper would enlighten on life experiences of the Researcher having Essential Tremors in both hands.

Significance of the research paper

This research paper would add to the body of knowledge and existing literature in the disciplines of Disability Studies in specific. It also has inter disciplinary significance as it adds to the existing literature in Social Work and Sociology as persons with special needs are relevant to the above mentioned disciplines.

This research paper would draw attention to the life experiences of the Researcher affected by Essential Tremors in both hands. It would provide suggestions to make life experiences of persons affected by locomotor disability in our country cherishable. It is relevant to India as there is still lack of awareness about disability and differently abled persons still in rural areas.

Scope of the research paper

This research paper would enlighten on life experiences of the Researcher affected by Essential Tremors in both hands. The areas of life experiences of the Researcher that has been documented are: (a) Family domain. (b) Academic domain. (c) Employability. (d) Professional domain and (e) Social domain. It would provide suggestions to smoothen the life experiences of persons affected by locomotor disability.

Review of Literature

Disability

"The Convention on the Rights of Persons with Disabilities (CRPD) (2006) is the first legally binding disability specific human rights convention, adopted by the United Nations gives two descriptions of disability. The Preamble to the Convention states that "Disability results from the interaction between persons with impairments and attitudinal and environmental barriers that hinder their full and effective participation in society on an equal basis with others". It emphasizes that, "Persons with disabilities include those who have long term physical, mental, intellectual or sensory impairments which in interaction with various barriers may hinder their full and effective participation in society on an equal basis with others" (as cited in Malvika, 2o16)".

According to Persons with Disabilities (Equal Opportunities, Protection of Rights and Full Participation) Act (PWD) (1995), "Person with disability" means a person suffering from not less than forty percent of any disability as certified by a medical authority (any hospital or institution, specified for the purposes of this Act by notification by the appropriate Government). As per the act "Disability" means - (i) Blindness; (ii) Low vision; (iii) Leprosy-cured; (iv) Hearing impairment; (v) Loco motor disability; (vi) Mental retardation; (vii) Mental illness.

According to Census of India 2011, the types of disabilities were expanded from five to eight namely: (i) Seeing, (ii) Hearing, (iii) Speech, (iv) Movement, (v) Mental retardation, (vi) Mental Illness, (vii) Any other, and (viii) Multiple disability.

Essential tremors

Essential tremors is a neurological problem coming under the broad umbrella of Locomotor disability that involves shaking of fingers in hands. Person affected by essential tremors may not be able to perform activities involving fine motor skills like writing, drawing, painting, holding a cup of hot milk, lifting weights, riding bike, etc.

Research studies relevant to life experiences of differently abled persons

Maximus (2013) studied how experiences of differently abled persons could inform career guidance policy. The research work consisted of multiple case studies involving disabilities classified under auditory, hearing impairments, intellectual, physical and visual types. Participants (n = 6, 3 males and 3 females) were chosen according to purposive sampling.

Data were collected through face-to-face and narrative interviews, audio-recorded and transcribed verbatim. Additional views were also collected via face-to-face interviews with (n =10) stakeholders with an interest in issues of disability and inclusion of differently abled persons. Two themes emerged from the inductive thematic analysis of data sources. It was found that disability remains stigmatised in Lesotho. Discriminatory practices include parents excluding their differently abled children in their early lives. Social exclusion seems to continue from home to school and into the world of work. Differently abled persons experience discrimination in education because of late schooling and the absence of both career guidance services and inclusive policy. Uniquely talented people's career choice is limited due to such stigma - related barriers. Attitudes of stigma and discriminative actions thus appear to confine persons with special needs to particular careers within an already high unemployment world-of-work landscape. Both self-advocacy by differently abled persons and representative advocacy emerged as informal ways to counter the absence of formal policy.

Hamid, Akbar and Elham (2012) research is focused on Iranian disabled and host culture in one of northern Iranian provinces, Gilan (Rasht city) to explain living experiences of Iranian disabled as abandoned individuals in Iranian culture. This research's theoretical approach is Erving Goffman's “Stigma” theory applied on eight differently abled persons. Samples included four men and four women, single and aged from 28 to 45. They were exposed to be stigmatized for their physical disabilities. In this study the

"Autobiography" method has been used to give the subjects a chance of speaking about themselves and their experiences in their everyday life. The participants have been extensively interviewed. Results demonstrated that Iranian culture has patriarchal characteristics and that is why the patriarchal culture plays a key role in defining disabled by the society and by themselves. The presence of patriarchal characteristics of the host culture shows impassable obstacles concerning work and marriage in host society. These obstacles are constantly constructed through media and social stigmatizing actions (labeling, joshing, gagging, fooling, piteous looking and talking) as well as objective factors (particularly physical obstacles of disabled participation in their social everyday life) which contributes to perceiving "Otherness" by Iranian disabled.

Weinberg (1984) conducted interviews with 30 physically disabled adults (mean age 29 years) to investigate whether severely disabled would opt for a guaranteed cure for their disability by surgery if such surgery were available and to test the assertion that severely physically disabled persons have less satisfying lives. Results of the research study reveals that significant number of disabled persons are able to achieve satisfying lives and that, as a means of enhancing the quality of life for severely disabled persons, emphasis should be directed toward changing society's attitudes.

Demographic variables pertaining to the Researcher

- ❖ Age of the Researcher is 33 years.
- ❖ Gender of the Researcher is male.
- ❖ Nature of disability pertaining to Researcher is locomotor disability.
- ❖ Neurological disease of the Researcher is Essential Tremors.
- ❖ Affected part of disability pertaining to Researcher is hands.
- ❖ Percentage of disability in Researcher is 50 percent.
- ❖ Domicile of Researcher is Urban.

- ❖ Current employment status of the Researcher is independent Researcher, social activist and motivational speaker.
- ❖ Annual income of the Researcher is Rs. 2,00,000.
- ❖ Caste of the Researcher is Backward Caste.
- ❖ Type of family of the Researcher is nuclear family.
- ❖ Number of persons in the family of the Researcher is 4.

Life experiences of the Researcher

Family domain

(a) Family support

"I am indebted to my parents for giving me a biological identity, acceptance, unconditional love and support to me till date.

My mother Mrs. Shanthi used to struggle hard to make me write letter A as a result of Essential Tremors in both my hands. I dedicate all my academic achievements to my mother. She has supported me strongly in all my academic endeavours.

My father Mr. Sekar V is very understanding and has been motivating me to excel in all my endeavours since my birth. I am grateful to my father for all his moral as well as financial support."

(b) Lack of knowledge about disability and on laws as well as Government schemes for persons with special needs

"My parents and younger brother lacked awareness about Essential Tremors in both hands as a physical disability until I completed my school education. Parents were reluctant to accept Essential Tremors in both hands as disability as a result of ignorance and I had to persuade them for my welfare to get medical certificate for this neurological problem while pursuing my B.Com degree.

My parents and younger brother did not have the knowledge of laws and Government schemes pertaining to persons with special needs. They lacked understanding regarding impact of neurological disability (i.e. Essential Tremors) would have on the personality of mine. Entire family had suffered as a result of lack of knowledge on disability and differently abled persons. There had been frequent misunderstanding in our family in past. But still we are united and the bond of affection among us is stronger within us.

My relatives who are educated lacked knowledge about Essential tremors in hands as disability. They were reluctant in accepting me as a differently abled person and were unable to help and empower me in the ways possible. "

Academic domain

School

"I am grateful to all my teachers and Principals of various schools for laying strong foundation in academics. I studied in schools affiliated to Central Board of Secondary Education. I did my schooling from Karnataka state and predominantly in Odisha state.

There was lack of awareness about "Essential Tremors" in both my hands as a physical disability among school teachers and principals of schools were I studied. School teachers and principals lacked awareness about the impact of above mentioned disease on academic performance of mine and hence were unable to help me for availing academic benefits meant for persons with special needs. This was during the period of 1990 – 2003.

There was an impact on the academic results of Class 10th and Class 12th of mine as I was enrolled as a normal student despite of having "Essential Tremors" in hands. Essential tremors in hands had an impact on speed of writing and presentation of answers that automatically had an impact on the academic results."

Colleges and University

"I am indebted to all my teachers, principals and managements of various colleges where I studied, my research supervisor and to authorities in the University who have helped, supported and enabled me to excel in higher education.

Based on my experiences in colleges and university I feel that most teachers both in colleges and university lacked knowledge about Essential Tremors in hands. I perceive that teachers lacked understanding about impact of neurological disability on the personality of mine. There were misunderstanding between myself and teachers. This had resulted in melting down of confidence in me and it led to psychological problems as well."

Needs in current education system

"I feel that there is need for separate sections in mainstream education at schools, colleges and universities for students with special needs. It is necessary for providing individualized attention to such students and for attending to their academic needs.

Government of India should take steps in revising its education policy and giving complete autonomy in teaching and evaluation to concerned schools, colleges and universities under the closed monitoring of an expert committee fixed by concerned Universities. This step would be a boon for differently abled students."

Employability

"By attending lot of disability job fairs in India I feel that there are lot of educated differently abled persons who are unemployed. Government jobs are best suited for differently abled persons that include persons affected by Essential Tremors as well. Differently abled students need to prepare for Government jobs during their graduation itself.

Disability job fairs should not merely be a preliminary step for shortlisting candidates belonging to persons with special needs category for a particular job. It should be a place where the entire process of recruitment for selecting the best differently abled candidate for the job profile is completed by the employer within the venue of disability job fair and within a stipulated time period. There is need for increase in number of employers in private sector willing to provide livelihood to educated differently abled souls."

Professional domain

"I am thankful to organizations where I worked for giving me an opportunity to work, my superiors, colleagues and subordinates. I have worked on contract as Young Professional of

CAPART, Project Fellow in UGC Major Research Project, Doctoral Research Scholar and in the capacity of Guest Faculty. Currently, I am an independent researcher, social activist and a motivational speaker.

Based on my professional experience I feel that there is lack of awareness about Essential Tremors in both hands as a physical disability among superiors and colleagues. I have faced lots of situations that are hurting, resulting in low confidence, inferiority complex as well as depression.

I perceive that there should be awareness among employers and employees who are working with disability and differently abled persons. I feel that there is need for acceptance of uniquely talented persons and employers recruiting those individuals should provide barrier free work environment as well as look into their welfare. ”

Social domain

“I am grateful to few selected friends who understood me as well as accepted me as a human with physical impairment and for their immense support to me till date. I have faced lots of harsh situations involving verbal and physical abuse from friends and known persons in society. I request all fellow humans in society to accept, help and empower persons with special needs.”

Lessons learnt from life experiences

“I have experienced depression as a result of problems in personal life, academic and professional domain. I have learnt a lot from pain and suffering that I underwent in life is about deeper understanding of problems experienced by differently abled persons. My problems in life developed in me a quality of humility and concern towards people who are suffering in this world. I have developed patience, maturity, emotional stability, resilience and strong will power to face adversities of life with ease now by using intellect. I take all the problems of my life as a blessing in disguise that has sculptured me as a good human in this earth”.

Perception about life

"I have an optimistic approach towards life. I am not looking for sympathy and empathy from people. But there is a strong ray of hope for a transparent, congenial and inclusive society in our country."

Highlights pertinent to life experiences as perceived by the Researcher

(a) There was lack of awareness about Essential Tremors in both hands of the Researcher among parents and younger brother until he completed his school education. Parents were reluctant to accept Essential Tremors in both hands as disability as a result of ignorance and Researcher had to persuade them for his welfare to get medical certificate for his neurological problem while pursuing his B.Com degree.

(b) Life experiences of the Researcher reveals that parents and younger brother did not have the knowledge of laws and government schemes pertaining to persons with special needs. They lacked understanding on impact of neurological disability (i.e. Essential Tremors in hands) would have on the personality of the Researcher. Entire family had suffered as a result of lack of knowledge on disability and differently abled persons.

(c) There is lack of awareness about Essential Tremors in hands as a physical disability and on impact of above mentioned disability on personality of the Researcher among relatives, college as well as university teachers, superiors and colleagues in professional domain, friends and people in society.

(d) Researcher had to face relationship problems with college as well as university teachers, superiors and colleagues in professional domain.

(e) Researcher underwent depression as a result of problems in personal life, academic and professional domains.

(f) Researcher perceives that there is a need for acceptance of differently abled persons among their family, teachers, employers, colleagues and other fellow humans in society.

(g) Researcher has developed patience, maturity, emotional stability, resilience and strong will power to face adversities of life with ease now by using intellect based on his painful experiences and suffering in past.

(h) Researcher as a person affected by essential tremors has an optimistic approach towards life. He does not look for sympathy and empathy from people. But hopes for a transparent, congenial and inclusive society in our country.

Recommendations

Researcher has provided relevant suggestions to future researchers, social workers, psychologists, voluntary organizations, government, families and people in society to smoothen the life experiences of persons affected under the broad category of locomotor disability.

Recommendations for making the life experiences of persons affected under the broad category of locomotor disability are as follows:

Researchers

- ❖ Researchers working in the area of disability in India should undertake qualitative research studies on life experiences of persons affected locomotor disability in a particular district or state in India or in a particular zone (i.e. North India) in India.
- ❖ Researchers working in the area of disability can undertake qualitative research studies pertaining to personal domain, academic domain, employability, professional domain, social domain or any above mentioned particular domain of person affected by loco motor disability in a particular district or state in India or in a particular zone (i.e. North India) in India.

Social workers

- ❖ Social workers can create awareness among people in society as well as in rural areas about loco motor disability and life of persons affected by loco motor disability. This would bring acceptance of those people and would lead to inclusion in true spirit.

- ❖ Clinical social workers can create awareness among loco motor disability clients and families about problems in their life based on their vast professional experience during their professional counseling sessions.

Voluntary organizations

- ❖ Voluntary organizations can create awareness among people in society as well as in rural areas about locomotor disability and life of persons affected by locomotor disability. This would bring acceptance of those people and would lead to inclusion in true spirit.

Psychologists

- ❖ Psychologists can create awareness among loco motor disability clients and families about problems in their life based on their vast professional experience during their professional counseling sessions.

Indian Government

- ❖ Indian Government should provide financial assistance and recognition to researchers who are willing to undertake contemporary research work relevant to persons affected by locomotor disability in our country.
- ❖ Indian Government should in its educational policy make it mandatory to accommodate students with special needs who are into mainstream education in schools or colleges or universities providing separate sections for individualized attention and attending to their academic needs.
- ❖ Indian Government should take efforts to open at least one school or college in every state to cater exclusively to the academic needs of differently abled students.
- ❖ Indian Government should review its educational policy

providing complete autonomy to teachers in schools, colleges and universities in teaching and evaluating students. This would be a boon to persons with special needs.

Families

- ❖ Parents of persons with locomotor disability need to gracefully accept their children affected with locomotor disability, help and empower them. They need to be aware of provisions pertaining to Persons with Disabilities Act, 2016. It is duty of parents of such persons to attend to medical needs, educational needs, psychological needs and other needs of those persons.
- ❖ It is duty of parents to get Universal Disability Identity Card for their kids having locomotor disability and avail of the benefits meant for them.
- ❖ Relatives associated with souls affected with locomotor disability should accept, help and empower such persons in every possible way.

Colleges and Universities

- ❖ Colleges and universities adopting villages as part of their community service can create awareness on disability and on life of persons affected by locomotor disability in society.

University Grants Commission

- ❖ University Grants Commission after getting approval from Ministry of Human Resource Development, Government of India should make it mandatory to incorporate information pertaining to Persons with Special Needs as part of Bachelor of Education Curriculum and as a component in research programmes of higher education in all the disciplines to enhance awareness level of teachers about students with special needs.

Employers

- ❖ More numbers of private employers in India should come to employ educated differently abled persons.
- ❖ Employers employing differently abled persons should provide barrier free working environment to them and look after their welfare.

Fellow humans in society

- ❖ People in society need to gracefully accept persons affected with locomotor disability, help and empower them.

Conclusion

This research article would bring out the life experiences of the Researcher having Essential Tremors in both his hands. This research article would provide suggestions to help as well as empower persons with locomotor disability for having positively enjoyable life experiences.

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BOOK REVIEW

Capital in the Twenty-first Century
Thomas Piketty
The Belknap Press of Harvard University Press
ISBN: 978-0-674-43000-6
Hard cover, 452 pages

The distribution of wealth is a globally controversial topic of discussion. Right from the 19th century onwards, one sees detailed information about the relative wealth and hierarchical living conditions of various social groups in literature, especially in the works of Jane Austen and Honore de Balzac, the latter famously quoting, "Behind every great fortune there is a crime." These works especially describe the deep structure of inequality, the way it is justified, and its impact on individual lives, exemplified by Guy de Maupassant's famous short story The Necklace. Everyone has an intuitive knowledge of contemporary wealth and income levels, even without any theoretical framework or statistical analysis. The importance of this knowledge cannot be underestimated, especially the hidden contours of wealth and its inevitable implications for the lives of men and women, including their marital strategies and personal hopes and disappointments. These realistic, striking, evocative descriptions cannot be matched by any theoretical analysis. However, intellectual and political debate about the distribution of wealth has long been based on an abundance of prejudice and a paucity of fact.

What do we really know the evolution of the distribution of wealth over the long term? Do the dynamics of private capital accumulation inevitably lead to the concentration of wealth in ever fewer hands, as Karl Marx believed in the nineteenth century? Or do the balancing forces of growth, competition, and technological progress lead in later stages of development to reduced inequality

Reviewed by Meghna Vesvikar, Assistant Professor, College of Social Work, Nirmala Niketan, Mumbai.

and greater harmony among the classes, as Simon Kuznets thought in the twentieth century?

Piketty's book is divided into three parts. The first two parts of this book focus on the respective shares of global income going to labour and capital and on how those shares have changed since the eighteenth century. Part Three discusses the issue of income inequality between workers (for example, between an ordinary worker, an engineer, and a plant manager) and between capitalists (for example, between small, medium, and large stockholders).

Many dimensions of the distribution of wealth, such as the “factorial” distribution in which labour and capital are treated as “factors of production,” are viewed in the abstract as homogeneous entities. The “individual” distribution, which takes account of inequalities of income from labour and capital at the individual level, is in practice fundamentally important. The book achieves a satisfactory understanding of the distributional problem because it analyzes both.

This book explains the historical dynamics of wealth and income as well. For example, the author's work on Parisian estate records from the French Revolution to the present helps the reader understand in a more intimate and vivid way the significance of wealth and capital and the problems associated with measuring them. Above all, it teaches the reader to appreciate the many similarities, as well as differences, between the structure of property around 1900-1910 and the structure of property now, with careful attention to detail on the historical evolution of the capital/income ratio in other wealthy countries.

How have wealth and income evolved since the eighteenth century, and what lessons can we derive from that knowledge for today? This book attempts to answer these questions, maybe not perfectly and completely, but based on much more extensive historical and comparative data than was available to previous researchers, data covering three centuries and more than twenty countries, as well as on a new theoretical framework that affords a deeper understanding of the underlying mechanisms.

Modern economic growth and the diffusion of knowledge have made it possible to avoid the Marxist apocalypse but have not modified the deep structures of capital and inequality. Since the rate of return on capital exceeded the rate of growth of output and income, capitalism automatically generated arbitrary and unsustainable inequalities that radically undermined the meritocratic values on which democratic societies are based. The author's policy recommendations suggest ways in which democracy can regain control over capitalism and ensure that the general interest takes precedence over private interests, while preserving economic openness and avoiding protectionist and nationalist reactions.

The distribution of wealth is of interest to everyone, not just academicians, because it is visible and naturally inspires sharp but contradictory political judgments from each individual's vantage point, shaping relations of power and domination between social groups and concepts like justice. It's this fundamentally subjective and psychological dimension to inequality that has been studied in a systematic and methodical fashion in this book. Without precisely defined sources, methods, and concepts, it is possible to see everything and its opposite. Some people believe that inequality is always increasing and that the world is by definition always becoming more unjust. Others believe that inequality is naturally decreasing, or that harmony comes about automatically, and that in any case nothing should be done that might risk disturbing this happy equilibrium. Given this dialogue of the deaf, in which each camp justifies its own intellectual laziness by pointing to the laziness of the other, this book provides a systematic and methodical role for scientific research.

Social scientific research is and always will be tentative and imperfect. It does not claim to transform economics, sociology, and history into exact sciences. But by patiently searching for facts and patterns and calmly analyzing the economic, social, and political mechanisms that might explain them, this book can inform democratic debate and focus attention on the right questions. It can help redefine the terms of debate, unmask certain preconceived or fraudulent notions, and subject all positions to constant critical scrutiny. Social science research on the distribution of wealth has for a long time based on a relatively limited set of facts together with a wide variety of purely theoretical speculations, with ideas accepted by most economists and uncritically repeated in textbooks. This book, with the advantage of greater historical perspective and newly available data, makes it clear that the reality is a bit more complex.

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NOTES TO CONTRIBUTORS

Criteria for acceptance of articles

The Journal welcomes articles, reports of research studies, field experiences and academic papers related to Social Work, Social Change, Social Research, Social Psychology, Social Policy and current topics having a bearing on Social Work Theory and Practice. Manuscripts are selected on the basis of relevance to Social Work education and practice, sound treatment of subject, clarity in presentation, methodology of research articles, implications for intervention, appropriateness of references, correct language and evidence of a high level of scholarship.

The author should send soft copies of the article to **perspectivesnn@gmail.com.**

Declaration

Each article should be accompanied with a declaration by the authors stating that the article is original and has not been earlier published nor been submitted for publication elsewhere. If the article has already been published, then permission from the publishers for republishing has to be enclosed along with the manuscript.

Responsibility of Authors: Authors are solely responsible for the factual accuracy of their contributions. The author is responsible for obtaining permission to quote lengthy excerpts from previously published material.

Structure of the Article

A cover page indicating:

- Title
- Author Name and Organizational Affiliations
- Corresponding Author Contact Details (postal address, telephone, email)

  Word Length (including abstract, keywords and references)

Abstract and Keywords

A second page including:

- **Title of the paper**
- **An abstract of not more than 150 words**

About the abstract - Each article should be summarized in an abstract of **no more than 150 words**. Abstracts must be structured, using four headings: Objective, Method, Results, and Conclusions. Format the abstract as a single paragraph in *Italics*. Abbreviations and citations NOT to be included in the abstract unless the study replicates or builds directly on another's work.

- **Keywords upto five keywords.**

Length and presentation

- The length of the article may range between 3000 and 5000 words, including the abstract, keywords and references but NOT including references, figures, or tables.
- All parts of the manuscript should be typewritten in MS Word typed in 12-point Times New Roman font, double-spaced, with margins of at least one inch on all sides. The pages should be numbered serially.
- Within the text of the article, no features should be included that enable the authorship to be identified (for example in page headers and footers or acknowledgements).

Citations, notes, and references

- All evidence based statements within the article MUST be supported with proper citations.
- Authors should ensure that ALL in-text citations have a corresponding reference entry and that each reference entry is cited in the text. Articles with citations but without reference list or vice-versa will NOT be accepted.
- Key statements in the article may be supported by the author with a logical explanation, the author's opinion, illustration, or in-text citation/paraphrasing of another author's work.
- Non-citation of others' written work amounts to plagiarism and, thereby, fraud. If plagiarism is identified, the article will not be accepted for publication.
- Only the last name of the author and the year of publication must be cited in the text.
- Notes, when necessary should be numbered continuously and

should be printed as end notes. Use of footnotes should be avoided.

- References of both printed and electronic sources should be included at the end of the article in APA format.

References should be listed in *alphabetical order* as follows:

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Tables and Figures

- Tables, figures, graphs and diagrams (illustrations) should not be embedded in the text. Place tables and figures after the References section and indicate preferred placement point in the body of the manuscript such as "<Insert Table 1 here>”

- A short descriptive title should appear above each table with a clear legend and any footnotes suitably identified below. All units must be included.
- Figures and diagrams should be completely labelled, taking into account necessary size reduction and should be supplied in .gif, .jpeg, or .png format with resolution 300 dpi or higher.
- Ensure any colors used in figures will be distinct when converted to black and white for print version.
- The word percent should replace the symbol '%' when it is used in the text, but the symbol '%' can be used in parentheses.

Review System

The review of the manuscript will be blind and impartial. Manuscripts are reviewed by the Editorial Board and peer-reviewers. Accepted manuscripts may be revised for clarity, organization and length. The article will be sent to authors via e-mail for correction and should be returned **within seven days** of receipt. Corrections and editing as suggested by the Editorial Board and peer-reviewers should be undertaken by the author and is not the responsibility of the publisher. The decision of the Editorial Board will be final and binding.

Publication of articles

The accepted articles are scheduled for publication in the chronological order in which they are received. The publication lag of an accepted article is generally one year. Each author gets a complimentary copy of the journal issue in which his/her article is printed.

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The Assistant Editor
Perspectives in Social Work,Research Unit,
College of Social Work (Autonomous), Nirmala Niketan
38, New Marine Lines, Mumbai 400020, India
Telephone : 22075458/22067345/22002615
Email : perspectivesnn@gmail.com

GUIDELINES FOR BOOK REVIEWERS

Pre-requisites for a Book Review

The book under review should have been published in the **last two years** and should have direct relevance to the field of social work.

Expectations of a Book Review

The book review can include the following aspects.

- Title of the book (underlined/italicized), edition, name(s) of the author(s)/editor(s),year of publication and name of publisher (separated by a colon), ISBN number, Format (hardcover/soft cover), number of pages and price of the book.
- Objective/theme of the book
- Contents/organization of the book
- Intended audience for the book
- Perceived response of the audience/user (would you recommend it to the user)
- Approach of the book (topical/analytical/chronological /descriptive/ biographical)
- Concise summary of contents
- A critique of the content of the book (language and presentation)
- Remarks on the strengths and limitations of the book, originality, implications for practice, contribution to knowledge, contemporary relevance, applicability to Indian conditions in case of a foreign book, adherence to ethical practices in referencing information)
- Conclusion

A book review could also include:

- A catchy quip/anecdote that succinctly delivers the reviewer's perspective/viewpoint/argument
- Relevant information of the author, where he/she stands in the genre/field of enquiry
- A note (where appropriate) on how well the text is supported by tables/ diagrams illustration
- Quote with a specific page reference. Excessive quotations to be avoided.

Points to note when the book is an edited version comprising chapters from many authors:

- Summary of each chapter or section (in keeping with the abovementioned guidelines)
- Way in which the central theme is dealt with in each chapter or section
- Name of the author and related information

Editing Procedure

The Editorial Board reserves the right to modify the Book Review for length, clarity and content. The reviewer's concurrence to this is assumed, unless specified otherwise by the reviewer.

Typescript for a Book Review

The book review should be typed in 12-point Times New Roman font, double-spaced, with margins of at least one inch on all sides on A4 paper and SHOULD NOT exceed **1500 words**.

Publication of Book Reviews

The Book reviews are scheduled by the Editorial Team of Perspectives as per the quality of the review and contemporary issues. Priority will be given to invited book reviews. Every book reviewer gets a complimentary copy of the journal issue in which their review gets published.

GUIDELINES FOR WRITING DIFFERENT TYPES OF ARTICLES

I . **Writing an Article based on a Research Paper/Reports**.

This is an article based on an original research project/study, involving information from primary data sources. Such an article contains the following sections:

- Introduction
  - Description of the subject
  - Critical Summary of available information
  - Background of the research
  - Problem identification / analysis
  - Research questions
  - Rationale for the study
- Methodology
  - Aims of the research
  - Research design
  - Variables
  - Operational definitions
  - Sampling strategy
  - Description of the tools of the data collection
  - Techniques for analysis
  - Limitations of the study, if any
- Discussion:
  - Results of the study: This should include a summarized description of the statistical figures and techniques as well as a concise note on the key findings which could be descriptive or numeric
  - Interpretation of the data in terms of :
    - ➢ Validation of the hypothesis
    - ➢ Corroboration with cited literature
- Conclusion and recommendations:

  This section should include the following
    - ➢ Recommendations to improve/remedy the situation
    - ➢ Implication for the future research and field practice

II. **Writing an Academic Article**

This article is based on information from secondary data sources. It generally seeks to raise new issues or examine existing issues from a new perspective. It can also be used for theory building. It should contain the following sections:

- Introduction:
  - ➢ Description of the background and importance of the subject under consideration
  - ➢ Statement of purpose
  - ➢ Rationale for the article
- Discussion:
  - ➢ Critical review of literature
- Gaps in knowledge/services and emerging area addressed:
  - ➢ Intervention methods
- Conclusion:
  - ➢ Summary of key points
  - ➢ Recommendations

III. **Writing an Article based on Field Experiences**

This article stems from the experiences of the author. It focuses on a specific issue / problem / project / program that is within the purview of the author's professional practice and is descriptive in nature. It provides details of how the author dealt with the specific issue / problem or implemented the program / project under consideration. An overview of such an article is given below.

- Introduction:
  - Description of the subject under consideration
  - Critical review of relevant literature
  - Problem identification/analysis
  - Rationale for intervention
- Discussion:
  - Details of the problem/issue/program/ project under consideration
  - Action plan to improve/remedy the situation
  - Details of implementation of the action plan
  - Critical assessment of effectiveness of intervention
  - Learning in relation to existing theory
  - Limitations and suggested modifications
- Conclusion:
  - Summary of key points
  - Suggestions for future work

Submissions that do not conform to the above guidelines will be returned for modifications before entering the review process.

निर्मलस्नेह उत्तम सेवाधर्म

*N.A.A.C **A** ACCREDITED*

College of Social Work

Nirmala Niketan Institute,
38, New Marine Lines, Mumbai-400 020
Maharashtra

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