I.G.N.O.U. Based

NEERAJ®

B.S.W.E.-1

INTRODUCTION TO SOCIAL WORK

By: *Simantini Nigam*

Question Bank Cum Chapterwise Reference Book
Including **Many Solved Question Papers**

NEERAJ PUBLICATIONS
(Publishers of Educational Books)
(An ISO 9001 : 2008 Certified Company)

Sales Office:
1507, 1st Floor, Nai Sarak, Delhi - 6
Ph.: 011-23260329, 45704411, 23244362, 23285501
E-mail: info@neerajignoubooks.com
Website: www.neerajignoubooks.com

MRP ₹ 240/-

Published by:

NEERAJ PUBLICATIONS

Sales Office : **1507, 1st Floor, Nai Sarak, Delhi-110 006**
E-mail: **info@neerajignoubooks.com**
Website: **www.neerajignoubooks.com**

Reprint Edition with Updation of Sample Question Paper Only | Typesetting by: *Competent Computers* | Printed at: *Novelty Printer*

Notes:

1. *For the best & up-to-date study & results, please prefer the recommended textbooks/study material only.*
2. *This book is just a Guide Book/Reference Book published by NEERAJ PUBLICATIONS based on the suggested syllabus by a particular Board/University.*
3. *The information and data etc. given in this Book are from the best of the data arranged by the Author, but for the complete and up-to-date information and data etc. see the Govt. of India Publications/textbooks recommended by the Board/University.*
4. *Publisher is not responsible for any omission or error though every care has been taken while preparing, printing, composing and proof reading of the Book. As all the Composing, Printing, Publishing and Proof Reading, etc. are done by Human only and chances of Human Error could not be denied. If any reader is not satisfied, then he is requested not to buy this book.*
5. *In case of any dispute whatsoever the maximum anybody can claim against NEERAJ PUBLICATIONS is just for the price of the Book.*
6. *If anyone finds any mistake or error in this Book, he is requested to inform the Publisher, so that the same could be rectified and he would be provided the rectified Book free of cost.*
7. *The number of questions in NEERAJ study materials are indicative of general scope and design of the question paper.*
8. *Question Paper and their answers given in this Book provide you just the approximate pattern of the actual paper and is prepared based on the memory only. However, the actual Question Paper might somewhat vary in its contents, distribution of marks and their level of difficulty.*
9. *Any type of ONLINE Sale/Resale of "NEERAJ IGNOU BOOKS/NEERAJ BOOKS" published by "NEERAJ PUBLICATIONS" on Websites, Web Portals, Online Shopping Sites, like Amazon, Flipkart, Ebay, Snapdeal, etc. is strictly not permitted without prior written permission from NEERAJ PUBLICATIONS. Any such online sale activity by an Individual, Company, Dealer, Bookseller, Book Trader or Distributor will be termed as ILLEGAL SALE of NEERAJ IGNOU BOOKS/NEERAJ BOOKS and will invite legal action against the offenders.*
10. *Subject to Delhi Jurisdiction only.*

© Reserved with the Publishers only.

Spl. Note: *This book or part thereof cannot be translated or reproduced in any form (except for review or criticism) without the written permission of the publishers.*

Get Books by Post (Pay Cash on Delivery)

If you want to Buy NEERAJ IGNOU BOOKS then please order your complete requirement at our Website www.neerajignoubooks.com . where you can select your Required NEERAJ IGNOU BOOKS after seeing the Details of the Course, Name of the Book, Printed Price & the Cover-pages (Title) of NEERAJ IGNOU BOOKS.

While placing your Order at our Website www.neerajignoubooks.com You may also avail the Various "Special Discount Schemes" being offered by our Company at our Official website www.neerajignoubooks.com.

We also have "Cash of Delivery" facility where there is No Need To Pay In Advance, the Books Shall be Sent to you Through "Cash on Delivery" service (All The Payment including the Price of the Book & the Postal Charges etc.) are to be Paid to the Delivery Person at the time when You take the Delivery of the Books & they shall Pass the Value of the Goods to us. We usually dispatch the books Nearly within 3-4 days after we receive your order and it takes Nearly 4-5 days in the postal service to reach your Destination (In total it take nearly 8-9 days).

NEERAJ PUBLICATIONS

(Publishers of Educational Books)

(An ISO 9001 : 2008 Certified Company)

1507, 1st Floor, NAI SARAK, DELHI - 110006

Ph. 011-23260329, 45704411, 23244362, 23285501

E-mail: **info@neerajignoubooks.com** *Website:* **www.neerajignoubooks.com**

CONTENTS

INTRODUCTION TO SOCIAL WORK

Question Bank – (Previous Year Solved Question Papers)

Question Paper—June, 2019 (Solved)	1-2
Question Paper—June, 2018 (Solved)	1-2
Question Paper—June, 2017 (Solved)	1-3
Question Paper—June, 2016 (Solved)	1-2
Question Paper—June, 2015 (Solved)	1-2
Question Paper—June, 2014 (Solved)	1-3
Question Paper—December, 2013 (Solved)	1-2
Question Paper—June, 2012 (Solved)	1-2
Question Paper—June, 2011 (Solved)	1-2
Question Paper—December, 2010 (Solved)	1-2

S.No. ***Chapterwise Reference Book*** *Page*

EMERGENCE OF PROFESSIONAL SOCIAL WORK

1.	Introduction to Social Work Concepts – I	1
2.	Introduction to Social Work Concepts-II	6
3.	Emergence of Social Work Abroad	12
4.	Evolution of Social Work Tradition and Education in India	19

BASICS OF SOCIAL WORK

5.	Professional Social Work: Nature, Scope, Goals and Functions	24
6.	Professional Social Work: Generic Principles, Values and their Applications	29
7.	Social Service and Social Welfare Programmes in Five Year Plans	34
8.	Voluntary Action and Social Work in India	39
9.	Social Work Ethics in Indian Context	45

S.No.	Chapter	Page
	INTRODUCTION TO SOCIETY	
10.	Basic Social Concepts	50
11.	Evolution of Human Society: Nature and Characteristics	58
12.	Social Processes	64
13.	Social Change: Concept and Factors Involved in Social Change	69
14.	Social Control	75
	SOCIAL SYSTEM AND SOCIAL SUB-SYSTEMS	
15.	Marriage and Family	83
16.	Society and Culture: Plurality of Culture in India	89
17.	Social Stratification	94
18.	The State as a Social Institution : Its Role and Impact on Other Institutions	101
	HUMAN GROWTH AND DEVELOPMENT	
19.	Personality Development	108
20.	Determinants of Personality: Role of Heredity and Environment	114
21.	Different Stages of Human Development	121
	BASICS OF PSYCHOLOGY FOR SOCIAL WORKER	
22.	Relevance of Psychology in Social Work Practice	134
23.	Basic Psychological Concepts in Human Behaviour	141
24.	Defence Mechanism	147
25.	Normality and Abnormality	153
26.	Basic Concepts of Social Psychology	159

■■

Sample Preview of the Solved Sample Question Papers

Published by:

NEERAJ PUBLICATIONS

www.neerajbooks.com

QUESTION PAPER

(June – 2019)

(Solved)

INTRODUCTION TO SOCIAL WORK

Time: 3 Hours] ***[Maximum Marks: 100***

Note: *(i) Attempt* ***all*** *the* ***five*** *questions.*
(ii) ***All*** *questions carry* ***equal marks.***

Q. 1. Give a brief account of history of social work in UK.

Ans. Ref.: See Chapter-3, Page No. 12, 'History of Social Work in the United Kingdom'.

OR

Explain the areas of intervention of voluntary action and its implications.

Ans. Ref.: See Chapter-8, Page No. 40, 'Areas of Interventions' and 'Implications of Voluntary Action'.

Q. 2. Discuss how human relationships are social with illustrations from your field work.

Ans. Ref.: See Chapter-11, Page No. 60, 'Individual and the Society' and Page No. 63, Q. No. 3.

OR

What is abnormal psychology? How can we assess psychological disorder?

Ans. Ref.: See Chapter-25, Page No. 153, 'What is Abnormal Psychology? and Page No. 154, 'Assessment of Psychological Disorders'.

Q. 3. Answer the following questions:

(a) **Explain, in brief, the evolution of social work methods.**

Ans. Ref.: See Chapter-4, Page No. 19, 'Evolution of Social Work and Service Tradition in India'.

(b) **Highlight the need for ethical behaviour in social work.**

Ans. Ref.: See Chapter-9, Page No. 46, 'Need for Ethical Behaviour in Social Work'.

(c) **Enlist the factors of social change.**

Ans. Ref.: See Chapter-13, Page No. 70, 'Factors of Social Change'.

(d) **Mention the characteristics of late childhood.**

Ans. Ref.: See Chapter-21, Page No. 126, 'Late Childhood'.

Q. 4. Answer the following questions:

(a) **What is the significance of social network for social work?**

Ans. Ref.: See Chapter-1, Page No. 5, Q. No. 4 and Page No. 4, 'Social Network'.

(b) **Why is the year 1981 important for disabled persons?**

Ans. Ref.: See Chapter-7, Page No. 38, Q. No. 4 and 'Welfare of the Physically, Mentally Challenged'.

(c) **Mention briefly how Weber differs from Marx.**

Ans. Ref.: See Chapter-18, Page No. 107, Q. No. 3 and Page No. 106, 'Karl Marx' and 'Max Weber'.

(d) **What are the main sources of moulding of personality?**

Ans. Ref.: See Chapter-20, Page No. 117, 'Moulding of Personality'.

(e) **Describe the importance of social psychology for social workers.**

Ans. Ref.: See Chapter-26, Page No. 166, 'Relevance and Importance of Social Psychology for Social Workers'.

(f) **Can we assess personality disorder? Describe.**

Ans. Ref.: See Chapter-25, Page No. 158, Q. No. 3 and Page No. 154, 'Assessment of Psychological Disorders'.

Neeraj Publications www.neerajbooks.com

www.neerajbooks.com

***(g)* Enlist the main elements of a state.**

Ans. Ref.: See Chapter-18, Page No. 101, 'Main Elements of State'.

Q. 5. Write short notes on the following:

***(a)* COS Movement**

Ans. Ref.: See Chapter-3, Page No. 14, 'COS Movement'.

***(b)* Social Reform**

Ans. Ref.: See Chapter-1, Page No. 3, 'Social Reform'.

***(c)* Functions of social work**

Ans. Ref.: See Chapter-5, Page No. 25, 'Functions of Social Work'.

***(d)* Emerging trends in voluntary action**

Ans. Ref.: See Chapter-8, Page No. 43, 'Emerging Trends in Voluntary Action'.

***(e)* Characteristics of family**

Ans. Ref.: See Chapter-15, Page No. 84, 'General Characteristics of Family'.

***(f)* Socialization**

Ans. Ref.: See Chapter-11, Page No. 61, 'Socialization'.

***(g)* Caste and industrialization**

Ans. Ref.: See Chapter-17, Page No. 97, 'Caste and Industrialization'.

***(h)* Storm and stress during adolescence**

Ans. Ref.: See Chapter-21, Page No. 132, Q. No. 14.

■■

Neeraj Publications
www.neerajbooks.com

www.neerajbooks.com

Sample Preview of The Chapter

Published by:

NEERAJ PUBLICATIONS

www.neerajbooks.com

INTRODUCTION TO SOCIAL WORK

EMERGENCE OF PROFESSIONAL SOCIAL WORK

Introduction to Social Work Concepts – I

1

INTRODUCTION

The practice of Social Work has less evident results and a new concept to be recognized as a profession. The intangible nature of the social relationships makes it difficult to give it a professional recognition. The structure of the society and the changes in the personality traits of people are not visible either. There is also a confusion in the practice, classroom teaching, and in research work as there is an emerging professional growth in the subject. As a practice a profession requires clarity of concepts it is necessary to give a proper definition citing differences in similar terms of social work and social sciences. Social Work is the professional activity of helping individuals, groups, or communities enhance societal conditions favourable to this goal. Social Work practice consists of the professional application of Social Work values, principles, and techniques to one or more of the following ends: helping people obtain tangible services; counselling and psychotherapy with individuals, families, and groups; helping communities or groups provide or improve processes. The practice of Social Work requires knowledge of human development and behaviour; of social, economic, and cultural institutions; and of the interactions of all these factors. Shramdan, social justice, social reform, social service are some of the concepts of it.

CHAPTER AT A GLANCE

CHARITY, VOLUNTARY ACTION AND SHRAMDHAN

Charity

Charity should not be considered as a social work. As per the Webster's Encyclopedia the dictionary meaning is "charitable actions, as alms giving or performing other benevolent actions of any sort for the needy with no expectation of material reward". Charity is strongly advocated by all the religions in the world, and in some religions it is an essential part. In the Hindu religion God Rudroa was highly appreciated for his charity as per the Rig Veda, all Hindu scriptures strongly advocate charity for each individual to payoff their debts (*rina*). The undeserving should not accept help else will be treated as theft as per mentioned in the *Atri Samhita*. Hindu scriptures say that every human being is born owing five important debts: debt to God, debt to Ancestors, debt to Humankind, debt to Guests, debt to Animals and Plants (or debt to Nature) and they must repay those karmic debts during their lifetime. Repaying these five debts, called *pancha-maha-yajna*, is compulsory in Hinduism. By these five *yajna* the worshipper places himself in correct relations with god, ancestors, spirits, men, the organic creation, nature and himself. All major religions give a supreme place for the charity in their religion for example in Islam charity is equated with prayer, Jews are adviced to pray obey god and help the needy. *Zakat* is the amount of money that every adult, mentally stable, free, and financially able Muslim, male or female, has to pay to support specific categories of people. Muslims of each era have agreed upon the obligatory nature of paying *Zakat* for gold and silver, and from those the other kinds of currency. Providing amenities to travellers, hospitality are some imposed obligations for a Muslim to be followed as a binding. Similarly Christianity advocates brotherhood and love for all. In the majority of Christian

Neeraj Publications www.neerajbooks.com

www.neerajbooks.com

forms of worship and denominations, a collection of "tithes and offerings" is given for the support of the church's mission, budget, ministry, and for its relief of the poor, as an important act of Christian charity, united to communal prayer. Charity may be popularly defined as the habit, desire, or act of relieving the physical, mental, moral, or spiritual needs of one's fellows. Parsis in India believe happiness to all and have done praiseworthy work for the poor. On the other hand, Sikhs have numerous voluntary services for the humanity. As per Guru Gobind Singh's decree one tenth of income of every sikh has to be parted for the community services. Compassion for the needy is also advocated by Buddhism and Jainism. In Buddhism, both "alms giving" and, more generally, "giving" are called "dana" (Pali). Such giving is one of the three elements of the path of practice as formulated by the Buddha for lay people. The exquisite paradox in Buddhism is that the more we give–and the more we give without seeking something in return–the wealthier (in the broadest sense of the word) we will become. Social work is a professional and academic discipline that seeks to improve the quality of life and well being of an individual, group, or community by intervening through research, policy, community organizing direct practice, and teaching on behalf of those afflicted with poverty or any real injustices and violations of their human rights, but in charity recipient is dependent on the donor's wish.

Voluntary Action

Most of the times people come forward to help others in their suffering out of compassion showing basic human nature. In a society there are various types of needs for different people. These needs can be categorized such as physical, psychological, social and spiritual. For the human beings along with survival love, affection, respect moral and spiritual development are equally important. People in society help each other out of selflessness to serve the mankind and their desire to go to heaven after death. Generally, people do not expect any material returns for the charity they provide. When people voluntarily on their will and accord come forward to help others it is called a voluntary action. This can also be explained as the help provided to the needy of literacy, ill-health, poverty, exploitation, by one person or by a group out of a feeling of compassion to assist others is called a voluntary action.

Characteristics of a voluntary action:

1. Inherent urge to help people in distress.
2. Faith in the mankind and humanity.
3. No expectations in return.
4. Belief in first duty than rights.

But on the other hand human nature also depicts a self seeking nature and due to this they want to know the benefit of each action they may perform, this has adversely effected in some cases of voluntary actions. Thus, there is a need to change the definition a bit in recent times. There are some moral and religious reinforcements for that help promote voluntary actions. On the other hand, some great tragedy may invoke the feeling in the people to do something for others. Parents, teachers, and role models play a significant role to sensitize the society. Spiritualism helps realizing the need for sacrifice, and relinquish material possession for the well being of others.

Shramdan (Voluntary Manual Labour)

Shramdan is incorrectly considered as the social work where as it means voluntary labour work for the good of society. The main features of a shramdan are:

1. Manual labour.
2. Voluntariness.
3. Collective (cooperative) effort.
4. Protection and promotion of some common good.

In India, it has been practiced for a long time. In the early stages of evolution for reasons of protection to find food and shelter there were lots of activities which used to be performed collectively for the common goal such as clearing rocks and shrubs to create path through a dense jungle, hunting animals and fruits for food, staying together to handle various odd situations of animal attack or natural calamity etc. people used to work together for their survival, working together voluntarily. This work included from digging wells for drinking water to cutting shrubs for making narrow passage, sometimes even hunting animals for food. This continued for a long time till the community living was characterized. These well-being performances are done even now by the Government by hiring people to perform the act such as making hospitals, schools, bridges, etc. In the National Cadet Corps educated young people contribute by going to slums and provide manual work for the better living conditions and promoting dignity of labour. Shramdan makes available a reservoir of manual labour easily available. Sharmdan is different from Social Work in its techniques and philosophy. This always results in some tangible concrete work accomplishment, but not in the case of social work. The philosophy of shramdan is the duty to

Neeraj Publications www.neerajbooks.com

www.neerajbooks.com

www.neerajbooks.com

contribute for the welfare of the fellow brethren this kind of work requires particular knowledge for an effective performance aiming to improve social functioning and for desirable changes in the society. The humanitarian and democratic philosophies are the basis for reinforcing the values of equality, justice and well-being of mankind. Shramdaan Volunteering your time and offering to do something for good cause or to help society is called "Shramdan''. It's like donating you labour. Learn how little effort labour on our part can do wonders for us, and those around us.

SOCIAL MOVEMENT AND SOCIAL REFORM

Social Movement

In a democratic setup there is a lot of freedom for the people to perform various activities individually and collectively for the betterment of their life. Thus movements are common to happen in this kind of set-up though the social activists, political analysts and sociologists give different explanation of it. Various collective actions for the social recognition can be termed as social movements, but most of them are unstructured for a specific grievance. In the words of *Mc Adem et al.* (1988) the term social movements refers to a diverse spectrum of collective social and political phenomena, as heterogeneous as revolutions, religious sects, political organizations or single-issue campaigns or anti-colonial resistance and resistance against inroads by alleged "outsiders". Social movement thus can be defined as a collective effort by people for the betterment and bring desirable changes in the society for a dignified life. There are some important characteristics of social movements they are:

1. Some kind of discomfort in the system that may need a change for a different social identity for its betterment is required, and thus people come together for the cause.
2. A group of people who are committed for the cause and are on the same wave length for collective action for the awareness.
3. To plan activities and decide programmed schedule.
4. Reference to the movement like cause to human dignity, removal of social evils and many more.
5. Expression by either revolt, reform or protest such as strike, gherao, etc.
6. There are no specific starting or end points for such movements.

The reason for a movement to start may vary from evils in the society like dowry, child abuse, deforestation or there may be mafia harassing and exploiting general public. There may be instances of one community or religion using derogatory remarks for others and there may be instances of some moral policing which is going against one specific gender. Most important is the education, awareness and advancement in the field of science and technology and information technology for the emergence of these kind of movements to lead a dignified respectable life in the society. The participants in all these movements are highly active in the correct analysis and how to take the movement to the next level. The activists make best efforts towards the success for the movement but it may not result so. As per T.K.Oommen (1977:16) social movements "provide the stage for confluence between the old and new values and structures."

Social movements have an important place for the desirable changes and for the eradication of the social evils from the society.

Social Reform

When the followers in a culture blindly follow the customs and traditions just as they have been done in the past by their forefathers they create some or the other social evils by performing them. As in the case of India the "varna" system changed its face to a rigid caste system and eventually to untouchability. When these social evils are widespread in large scale some of the wise people take this as a challenge for the change and this is the beginning point for a reform. According to Webster's Encyclopedic unabridged Dictionary the term reform means– "the improvement or amendment of what is wrong, corrupt, unsatisfactory etc." This means reforms eradicate immoral practices that put a stop to human and social development. Reforms are collective non violent efforts by like minded people for social progress and human development. The characteristics of social reforms are as follows:

1. The main cause social evil in the society hampering human growth and social development.
2. For eradication a group of people make a collective efforts.
3. Non-violent movement for eradication of society evils.

Along with social reforms there are social revolts, we find similarities in the two:

1. Dissatisfaction prevailing in the society is the basic root cause for both.
2. The goal is to achieve desired changes for development of human being.

Neeraj Publications www.neerajbooks.com

www.neerajbooks.com

www.neerajbooks.com

3. In both the cases only one or a few likeminded people start it and try to wake up inactive members of the community.
4. Both are started without violent actions but may turn violent if the situation so arise.

There are some differences in the two such as:

1. Social reform takes place only when generally all is well in the society but dissatisfaction is contented to a certain area only. While revolt takes place when there is a marked dissatisfaction with the social structure.
2. Reforms are done in the areas of some amendments in the law or policies to bring about desirable changes in the society whereas revolt is to refurbish or even change the entire existing system.

For the students professionally taking social work it becomes necessary to study social reforms carefully. This can help them bring and introduce desired changes in for improved social structure. Social workers try to bring social changes by doing away with social evils like sati pratha, dowry system, child labour with the help of social reforms.

SOCIAL NETWORK

Social Network

A social network perspective is employed to model the structure of a social group, how this structure influences other variables, or how structures change over time. The social scientists in the year 1930s started terms–web or fabric with reference to society. The reason could be the interdependence and interlocking of people in the society on each other for social relationship for the need such as physical, psychological, and spiritual. The social network was first depicted in a diagram by Moreno a social psychologist and the diagram was called "Sociogram". In the field of social work 'network' is used for interconnection of organizations working for the social cause in the society. These organizations are mainly of three types: Voluntary Organizations(VO) : Community Based Organization(CBO) and Non-Government Organization (NGO) they work in an effective and coordinated manner. Since the state is gradually thinning from social sector these voluntary organizations are multiplying, but as they are weak if they work as single unit networking plays a crucial role for their success. These are some important characteristics of social networking:

1. All voluntary organizations such as NGOs/VOs/CBOs should come together for the cause in a particular limited area of a town or city.
2. They all should have a specific issue or concern to work upon.
3. They all should reinforce and strengthen by protecting common interest.
4. They all must follow a code of conduct.
5. For the proper functioning they must contribute to create a fund.
6. As these organizations pursue wide range of social activities they are bound by a code of conduct during the course of the function.

These social networks provide the base for mobilizing resources and a healthy public outlook. This also helps in well-being of weaker section of society with speedy recovery and abolition of social evils of the society.

CHECK YOUR PROGRESS

Q. 1. What is Charity?

Ans. The practice of charity means the voluntary giving of help to those in need who are not related to the giver. Charitable giving is the act of giving money, goods or time to the unfortunate, either directly or by means of a charitable trust or other worthy cause. Charitable giving as a religious act or duty is referred to as alms giving. The name stems from the most obvious expression of the virtue of charity is giving the objects of it the means they need to survive. Charity is opening your heart and giving a hand to someone in need. Charity doesn't necessarily have to be something material. Sometimes just being there can have much greater value than money or worldly goods. All religions advocate and encourage their followers to give some part of their earnings in the charity in creating a harmony and be compassionate towards the needy and desirable.

Q. 2. What are the main characteristics of a voluntary action?

Ans. When out of compassion and due to basic human nature people come out and help to the distressed or needy is called a voluntary action. Generally, in a voluntary action there is no expectation of any material returns, as voluntary action is done by people on their own will and accord. Basic characteristics of voluntary action are:

1. Helping others for their well-being with or without money.
2. No expectations what so ever for their action neither material nor emotional.
3. An intense social concern for helping others.
4. Service to the humanity considered as the highest desirable quality.

Neeraj Publications www.neerajbooks.com

www.neerajbooks.com