Data Analysis and Interpretation

It is appropriate to view social work competency as a combination of thinking, feeling, and doing.

- *Julie Drury Hudson*

This chapter aims to present narrative data gathered from research participants. It gives an in-depth analysis of the objectives of the present research and is divided into five sections. The first section includes a brief profile of the research participants. The second section discusses contemporary social work practices that are being used in Gujarat's developmental sector. By meeting research objective one as stated in the research methodology (chapter 2, pp. 57), section three of this chapter demonstrates knowledge and skills in social work practices. The fourth section focuses on values and ethics in social work practices, while the fifth section emphasises the commitment and motivation of social work practitioners.

4.1 Profile of the Research Participants

In this sub-section 4.1, the researcher intends to present a brief profile detail of all the research participants of both categories: professional social workers (PSW) and voluntary social workers (VSW). It enables the reader to check and cross-check the frequently referred inter-linkages between the data and analysis as well as case narratives and analytical interpretation.

However, due to their insistently requested personal and organisational anonymity, the information of their identity information is withheld and not revealed as a mark of respect towards participants' privacy rights. Their willing participation in this extensive and innovative field research is gratefully acknowledged.

4.1.1 Profile of Professional Social Workers (PSW)

Research Participant - 1

PSW- FRP 1 is a female social worker working in the Saurashtra region of Gujarat. She is a graduate of Nirmala Niketan School of Social Work, Mumbai. After completing her master's degree in social work, she worked for an urban slum development organisation in Bombay, Maharashtra. Along with her husband and other family members, she subsequently joined an NGO in Jhaghadia, Bharuch district, Gujarat, as a field researcher and programme coordinator for tribal community development. After that, the participant and her husband decided to establish their own organisation to work with children. In the interim, she joined an organisation working on women's concerns and empowerment in Ahmedabad, while her husband was engaged in establishing their own organisation in the Saurashtra region. In 2005, they established an organisation dedicated to child development, child rights, and child-related concerns. After a few years, they expanded the scope of their work to include community development. In 2019, the participant and her team decided to expand their work with the tribal population by establishing a centre in the most distant village in Jhaghadia taluka, Bharuch district. She also works with women and adolescent girls. She has been awarded prestigious fellowships for her work, like TRAI and Ashoka fellowship. She gets remuneration for her services from the organisation. Individual contributors, grants for projects and research work from various institutions are the organisation's sources of funding.

Research Participant – 2

PSW – MRP 2 is a 34 years old male social worker currently working in the Central Gujarat region for tribal and rural community development. He is a graduate of Gujarat Vidyapeeth, a University founded by Mahatma Gandhi in 1920 at Ahmedabad. He emphasises education, health, livelihood and environmental issues in the area. Moreover, he actively participates and enables all the stakeholders to play a proactive role in the administration and development of the villages. He has a hostel for the children of the surrounding area, especially for the 'Dongra Bhil' community, who

live in the hilly region. Before starting this organisation, he worked on the UNICEF project in the remotest area of Chhota Udaipur, where he encountered extreme poverty and social problems. He, therefore, decided to work for the socio-economic empowerment of such people. The Gandhian idea of social work inspired him. His vision is to "*jo tme Gandhi, budhh ne vavi shako to koi yudhdh thata atakavi shako" (if you can plant any Gandhi or Budhdh, you can stop a war).* He mainly relies on funding from individual donors, especially from his known networks, like his friends and well-wishers.

Research Participant – 3

PSW – FRP 3 is a 46 years old female social worker working for the urban community development in the Saurashtra and Central Gujarat region. She is a graduate of Gujarat Vidyapeeth. Prior to her current work, she was associated with several non-government organisations working for the rural community development and research projects of academic institutions. Based on her fieldwork experiences, during an earthquake in 2001 in the Surendra Nagar district of Gujarat, she initiated a centre for adolescent girls. Gradually, it extended to women, children and youth. She focuses on gender sensitisation, women's empowerment through vocational training and livelihood generation, youth training and implementation of various health schemes and projects of the state for the children. She also emphasises the idea of social justice by providing a *'lok aadalat'* and a centre for women who are victims of domestic violence or violence at the workplace. She manages to get grants from the government to implement various programs at the grassroots level. The organisation's primary funding source is individual donors, especially her family and friends.

Research Participant – 4

PSW - FRP4 is a 47 years old female social worker working for the urban and rural community development in the Central Gujarat region. She is a graduate of the Faculty of Social Work, The Maharaja Sayajirao University of Baroda. After master's in social work, she worked with several

non-government and government organisations as a researcher, program coordinator and program officer. After her illness and personal problems, she established the present organisation with the help of her friends. Her work focuses on education, livelihood generations, and women empowerment in rural and urban communities. The primary source of funding for the agency is individual donors, including her family and friends. She has also received and implemented CSR (Corporate Social Responsibility) projects for various industries. Her organisation has collaborated with various industries of the region for CSR activities and fund management.

Research Participant – 5

PSW – MRP 5 is a male social worker working for the tribal community development in the North Gujarat region. He is a graduate of Lok Bharati, Sanosara in Saurashtra and Gujarat Vidyapeeth. As a part of the academic assignment for the master's program, he visited Chhota Udaipur and saw extreme poverty in the area. From thereon, he decided to work for the marginalised, vulnerable and needy sections of society. After completing MSW, he worked with an organisation as a program coordinator in urban and rural communities. Then after, he explored several regions and communities across Gujarat and based on the need, he selected a tribal belt of the North Gujarat region as his geographical territory for social work practice. The region is marked with the lowest literacy rate in Gujarat. His work, therefore, is focused on education, health and hygiene, provision of basic amenities and infrastructure development, livelihood generation and women empowerment. He is also inspired by Gandhian ideas. The primary funding source is individual donors and relies on word-of-mouth publicity.

Research Participant – 6

PSW – MRP 6 is a male social worker working for the rural community development in the North and South Gujarat region. He is a graduate of Saurashtra University. After completing MSW, he worked as a researcher on several academic projects. He also worked with an organisation working for women's and children's issues. After, he founded the present organisation with the help and

guidance of his mentor. Currently, he is working for comprehensive community development and focuses on untouchability and caste-based discrimination in rural communities, women empowerment, education, health, infrastructure development and value inculcation. He relies on individual donors, especially his known network, for the funding for the organisation.

Research Participant – 7

PSW – FRP 7 is a female social worker working for the rural and tribal communities with a special focus on women's issues, women's rights and gender sensitisation in the Saurashtra and South Gujarat region for more than 15 years. She is a graduate of the Faculty of Social Work, The Maharaja Sayajirao University of Baroda. She founded this organisation with a group of like-minded friends, and currently, she is a founder and managing trustee of the organisation. She primarily focuses on women's rights, vocational training, livelihood generation, health and education. The primary funding source is individual donors and grants for research and action-based projects from several academic and civil society organisations.

4.1.2 Profile of Voluntary Social Workers (VSW)

Research Participant – 1

VSW – FRP 1 is a 32 years old female social worker working for community development, focusing on women's issues in the Kutch–Saurashtra region. She did a Bachelor of Arts (as an external student) and has been working with the organisation for the past 13 years. She joined as a volunteer and then took up responsibilities as a fieldworker, field officer, and program coordinator for various projects of the organisation. She is the initiator of many of the projects and the founder of some wings of the organisation. She is trained and mentored by founder members (who were voluntary social workers and had a higher educational qualification in the social science discipline) of the organisation, and currently, she is serving as executive secretary of the organisation. As a social worker, she emphasises women's role in comprehensive community development and eradicates social and cultural malpractices such as child marriage, conventional

menstrual and child delivery practices etc. She works with leaders of caste-based communities and administrative leaders from the local to the macro level to ensure women's role in the developmental process. The VSW-FRP 1 is striving for development from the perspective of feminism. The primary source of funding for the organisation is grants from various academic, research, non-profit and industrial organisations. In addition to this, the organisation also gets donations from individual donors.

Research Participant – 2

VSW – MRP 2 is a male social worker working for the urban and rural communities' development in the Saurashtra region. He is a graduate of Saurashtra University in Law, specialising in labour laws. After graduation, he worked in an organisation and joined a family business for a few years. After that, he founded the organisation with the idea of helping the poor and needy and has been working on it for twenty-five years. He works on poverty eradication, zero hunger, health and vocational training for adolescents and women. VSW – MRP 2 is not on the payroll of the organisation. He has an economically sound family background. Various agencies such as Rajkot Municipal Corporations and government departments recognise the participant and his work, and he is on the advisory board and committee member of various government and civil society organisations. In addition to this, he is also Visiting Faculty at various academic institutions. The organisation's primary and only funding source is individual donors such as salaried individuals and small businesspersons.

Research Participant – 3

VSW – MRP 3 is a male social worker working for the tribal community development in the South Gujarat region. He is a graduate of Commerce from The Maharaja Sayajirao University of Baroda and a former employee of Alembic. At the age of 45 years, he initiated this work and has been doing it for ten years. He addresses livelihood and migration issues, indigenous agricultural practices, women empowerment and education. He takes modest remuneration from the

organisation to sustain his living. The primary source of funding for the organisation is only individual donors, such as salaried individuals and small businesspersons. However, he has just started to track and contact CSR agencies as well.

Research Participant – 4

VSW – MRP 4 is a male social worker working for the rural community development in the Saurashtra region of the state. He is an HSC pass and has worked in the organisation for 20 years. He is mentored and trained by the organisation's founders, and the participant is currently serving as managing trustee of the organisation. He ensures community development by emphasising eradicating caste-based discrimination, livelihood generation, innovation in agricultural practices and organic farming, and women's issues. He started a social justice cell for the women who are victims of domestic violence. He is on the organisation's payroll and gets remuneration for his services. The primary sources for the funding are grants from various organisations, governments and donations from individuals.

Research Participant – 5

VSW – MRP 5 is a male social worker working for the tribal community development in the South Gujarat region. He is a graduate of Gujarat Vidyapeeth in Economics and pursued MPhil, but he could not complete it and joined the Gram Shilpi Project of Gujarat Vidyapeeth. As a part of the project, he started to work in the remotest villages of South Gujarat. He worked for two years as a Gram Shilpi fellow, and then he founded his organisation for tribal community development. He focuses on poverty eradication programs, livelihood generation and migration issues, farming techniques, health and education. He works with groups of women, youth, and older people. Currently, he gets remuneration from the organisation for his living. The primary source of funding for the organisation is only individual donors, such as his friends and known network based on words of mouth publicity.

Research Participant – 6

VSW – MRP 6 is a male social worker working for the tribal community development in the North and South Gujarat region. He is a graduate of Veer Narmada South Gujarat University in Commerce. After graduating, he decided to work for the marginalised sections of society. Initially, he started to work in South Gujarat and gradually extended his work to North Gujarat. He focuses on livelihood generation, women's empowerment, agricultural practices, and education. He works with the youth group to make a participatory and sustainable intervention process. The participant and his team actively engaged in implementing the government's programs and schemes at the grassroots level. He gets modest remuneration for his services, and the organisation's funding source is individual donors, including small businesspersons and salaried individuals.

Research Participant – 7

VSW – MRP 7 is a male social worker working for the rural and tribal community development in the North and Central Gujarat region. He joined the organisation as a volunteer and gradually took up the responsibilities of field officer and program coordinator. He was mentored and trained by the founders of the organisation, and currently, he is managing the organisation's work in the Central Gujarat region. VSW – MRP 7 focuses on vocation training, livelihood generation, education, and health in the intervention process. He is also engaged in addressing contemporary communal tensions resulting from the 2002 riots. He gets remuneration from the organisation. The primary source of funding for the organisation is grants from various academic, research, non-profit and industrial organisations. In addition to this, the organisation also gets donations from individual donors.

4.2 A Canvas of the Social Work Practice

Narratives of professional and voluntary social workers about their work in the community are valuable sources of information for the researcher. Being in the present and reflecting on their journey of building institutionalised social work practices and self-identity formation allowed them to see how far they had come and how much they had grown through the challenges they faced.

The interview process enabled participants to narrate their procedure of 'institution-building' as a part of their entire life narrative. This section describes the participants' lived experiences that illustrate the social issues they addressed, the process they employed to address the issues, and their efforts to continually adapt the processes to meet the evolving needs of the community to achieve desired objectives and organisational practices.

4.2.1 Social Issues and Thrust Areas of Development covered by Social Workers in Gujarat

This section will highlight issues that were addressed or areas of intervention that were chosen by research participants.

As stated previously, social workers who engage in community social work practice were purposefully selected as research participants in this study. Participants in the study address diverse social issues from a different perspective, such as welfare, empowerment, development, curative, and social justice. The approaches used by practitioners are context-sensitive. It indicates that the approaches, methods, and techniques utilised by social work practitioners for intervention are drawn from the nature and characteristics of the community, the nature of prevalent issues, and the needs of the community. For instance, a social worker working for the development of the tribal community in North Gujarat identified that the community lacks basic amenities. He adopted a participatory approach and collaborative strategy to get basic amenities for the community. He

worked with government agencies to bring electricity to the area, and with the help of the locals, they constructed roads connecting the community to the main road. Similarly, another practitioner working for the tribal community development in South Gujarat encountered similar problems. Initially, he made several attempts to engage with government agencies for the same. However, it did not work. Consequently, he began a dharna (agitation) outside the government office with the participation of the locals. Different approaches and techniques used by practitioners in different practice settings are based on context-specific demands. In addition, it also depends on the practitioner's preferences and value system.

All of the participants in the study work in agency settings, extending to community development and community service management with a focus on working with children, women, families, and caste-based organisations, among others.

The participants' narratives demonstrate the different social concerns and development thrust areas they address. For instance, a voluntary social worker, VSW- MRP 4, narrated that,

> From 1981 to 1997, we worked with local leaders on various issues in the region. Such as capacity building of leaders, problems of the primary facilities, water, untouchability, and upper-lower class discrimination. While working on the issue of drinking water in 1997, we felt that these local leaders were now ready to work independently. We will provide guidance, information, and support as and when required. So, we (the organisation) can windup our role from here. We prepared a Dalit activist from the area. … Apart from these projects, we also started working on how other people can get small jobs, such as embroidery work, manual labour work in the field, etc. …Apart from this, we also started using organic manure, earthworm manure and other agricultural demonstrations. …Then, we observed caste dynamics and caste-based discrimination *(jaati bhedbhavni samsya)*, so we started working on it and created *sthanik jaati-panch* (local caste tribunal) to solve local problems.

VSW- FRP 1, a voluntary social worker from the Kutchh region, narrated the organisational journey and her experiences of dealing with women's related issues and the process she adopted for women empowerment and gender sensitisation. As a result, she formed various issue-based and community-based organisations, guided and mentored by her and her team. Like they formed a group of *Dayan (midwives),* worked on their issues and provided training to them. In addition to it, this group played an active role in the amendment of the eligibility rule for ASHA workers. Apart from this, they are also working for livelihood generation, housing development projects etc. Recently they came across a vulnerable section in the Bhuj, which is female sex workers. She said,

> …We are working on their health and identity issues [female sex workers]. They do not have any documents. Secondly, they also work with pseudo names. These women do not have ration cards, election cards, or Aadhaar cards. Everything has to be in the name of her husband or father, and even those women do not have it. So what do those women do now? Hence, we are working on these two high-priority problems in the initial phase.

VSW – MRP 2, working for the urban community development in the Saurashtra region of Gujarat, stated that,

> We have been working for more than two decades and have done many projects till date. We provide food for all in the city to ensure the zero hunger goal. Fo that, we have an Annapurna helpline number where anyone can call for food, Roti bank yojana, where we collect bread *(roti)* from several families and distribute it to poor and hungry people. We organise medical diagnosis camps and treatment centres, provide medical instruments to the needy, and facilitate the rehabilitation process of the physically challenged. We have a children club, organised activities for the development of children in corporation schools, and provide free library facilities. We also work with women by providing vocational training courses such as beauty parlour, saree embroidery, cooking and rangoli classes. We have a senior citizen club that comes to volunteer in various activities of the organisation.

Through which they can also get engaged and active.

VSW – MRP 3, working for the tribal community development in South Gujarat, stated that,

> We have been working here since 1999. We have a hostel only for boys. They stay here and go to government school for education, as their home is in a remote area. Apart from this, we have a project for livelihood generation and self-reliance, under which we provide vocational training to women, SHG groups and farmers group to improve agricultural techniques. We are in constant touch with sarpanch, panchayat members, school principals and teachers, and local leaders and youth groups of almost all the villages of the Dang. In addition to this, we have the centre for children of three to six years of age group and another is for seven to eleven years of age group. We work with them to ensure educational development and value inculcation.

VSW – MRP 5 also works for the tribal community development in the same region but in another district named Valsad. He also shared similar kinds of activities undertaken by his organisation. Additionally, he works on the issue of migration among tribal and is engaged in exploring livelihood sources and techniques. He also said that they work for health and nutrition issues. They organised health camps and promote indigenous food products to ensure the nutrient requirements of the community. Similar areas of the intervention are evident in the cases of VSW – MRP 6 and 7.

The aforementioned accounts of voluntary social workers illustrate the diversity of issues they address. For the growth of the community, it encompasses health, education, infrastructure development, and livelihood generation projects. In addition, they are engaged in alleviating sociocultural issues inherent in the community, such as caste-based discrimination, gender discrimination, and child marriages. In addition, the actions of voluntary social workers demonstrate that they are not confined to service delivery alone. It is extended to protect people's rights, which is reflected in their activities with the most vulnerable, such as protecting the rights

of female sex workers, women, and children.

Trained social workers are also engaged in addressing a variety of issues. A research participant named PSW- FRP 3, working in the urban community of central Gujarat and rural community of Saurashtra, said that,

> I had 300 Aanganwadi of naroda and Dani Limda since 2014. There I had Anganwadi work. Then the project I am currently working on is FCC, i.e. Fund Counseling Center, which the Gujarat Welfare Board has approved. There is another project of the central government, the women's welfare centre. …My main work is with women and children. So when we formed this trust, we decided that we would work for women and children. However, we decided to contact and focus more on women and children.

> However, we decided to work with youth along with women and children. In the past, I have also worked in the health sector, that is RCH project, which was a government project on child health. This has been a renewal project for the last 5-6 years, so we work in 10 villages of Halwad. We work in villages where government health services are not available. …We worked in the legal sector as well. We helped them [the government] to start a paralegal centre in Halwad.

The above narratives portray the research participant's involvement in executing various government programs in the area of health, education, and the legal sector.

Another social worker named PSW- FRP 1, who was professionally trained, narrated her experiences of working in a community development organisation for slum housing projects and tribal development organisations to ensure health and education for all in the community. Then she started her own organisation and is currently working for children, child rights, and education. She recently expanded her work to tribal regions. However, she said that in the tribal area, they would work for holistic community development, but her focus will remain on children.

PSW – MRP 2 is working for the tribal and rural community development in the Central Gujarat region also shared details about the activities. He narrated that,

> We have a hostel for the students, through which we promise the right to education for all children. We look for comprehensive development of children, including cognitive, social, and value inculcation. … we have a project on vocational training for adolescent girls and women. In addition to this, we organise health camps in the village with the youth group's participation. …our target is 500 tree plantations in this region within one year. …I have recently started to work with a group of elderly in the village. To work for infrastructure development like roads and drainage systems by helping Sarpanch and Talati is a routine task for us.

PSW – FRP 4 is working for urban and rural community development in the Central Gujarat region. She replied to the researcher's question regarding the activities of her organisation that,

> We work in urban and rural communities both. We work on education, health, women empowerment and infrastructure development in the community. We organise health camps, mobile clinics and health awareness campaigns. For education, we have a centre for children and organise various activities aimed at the cognitive development of children belonging to poor socio-economic backgrounds. In addition to this, we provide vocational training to women in rural and urban areas in certain areas such as tailoring, beauty parlour, and kitchen garden.

PSW – MRP 5 and PSW – FRP 7 work for the tribal community development. Their intervention primarily focused on education, health, infrastructure development and livelihood generation. Both the practitioners work with different community stakeholders such as youth groups, women, and administrative and elected community members.

Above mentioned narrative accounts of trained and voluntary social workers show that the practices of social workers in Gujarat address significant development issues and alleviate social

problems of the community. They work with various groups like youth, women, children, and the elderly to understand their problems and ensure their participation in community development. As discussed earlier in this section, social workers in the community use a context-specific approach while addressing each issue based on its relative importance.

Like the diverse range of issues covered by social work practitioners in Gujarat, they have prominent features of the intervention process, which is essential to discuss in this research to understand the nature of social work practices. Therefore, the subsequent section talks about processes adopted by social work practitioners of both categories.

4.2.2 Processes adopted by Social Work Practitioners

The previous section has drawn a picture of social work practices, i.e. 'what' they are doing. The present section discusses 'how' they are doing, which means the processes adopted by the research participants to address the issues or carried out interventions. These processes provide us with a deeper insight into the development of social workers' knowledge and skillsets.

Intervention processes demonstrated in the narrative data of research participants have been divided into three parts: The need-based Approach, Empowerment as means and goal, and the Participatory approach.

4.2.2.1 Need-based Approach

All the participants began their practices gradual manner. Participants spoke about their decision-making process of selecting geographical territories, priorities of the issues, establishing relationships with people, gaining community confidence, managing organisational activities, exploring newer areas of the intervention and updating intervention processes with evolving community needs. Few exceptions notwithstanding, the majority of participants have employed a needs-based strategy. It means that the research participants initially identified community needs and formulated intervention strategies accordingly. For example, VSW- MRP 5, a voluntary social

worker who is working in the tribal community of south Gujarat, shared that,

> We also noticed an education facility in the village where a school was up to standard three was there. We brought it up to standard five and started a hostel as children from far away could stay here. My purpose in building the hostel was that the children should get a good education.

> …So, it is not fair to establish an RO plant for water because RO is not required here. So, we have to think about all these criteria.

> …Second external intervention by other organisations to promote tribal's well-being was introducing rice here. The primary food of these people was Nagli, which is nutritious enough to fulfil the nutrition requirement of tribal people. However, because of rice, which is very high in iron, people started getting sick. So, health issues emerged. So, we started to work on the agricultural activities of the region.

The excerpts cited above are taken from an interview session with the participant. In the initial phrase, he discusses his involvement in the education sector. He stated that he increased the standard of the courses from grade three to grade five. Then, he observed that children living in remote locations must travel. Consequently, he established a hostel for such students. In the second and third phrases, he discussed how his efforts are need-based in contrast to those of other non-profit organisations that supplied RO facilities in surrounding communities and promoted rice farming while ignoring the nutrient requirements of indigenous foods. In this instance, it is essential to notice that the participant has addressed the community's absolute needs by intervening in the education sector. In contrast to data collected from the community, his needs identification is based on observation and personal experience.

A voluntary social worker named VSW-7, working in the tribal community near Santrampur, Central Gujarat region said during field visits that,

Then after the 2002 riots in Gujarat, we found its more impact in the areas where all the community and caste people were living together. So we started work there [near Santarampur and Godhara]. I have been working in this field since 2004. I have been engaged in forming groups of people of various castes and religions as well.

In the above quote, a participant shares the reason behind selecting a community and formulating intervention strategies. The Hindu-Muslim communal violence of the 2002 riots in Gujarat, it was found, had negatively impacted the areas where caste and communal harmony were built over time. The caste and religious groups were formed and engaged by the participant to achieve earlier trust, confidence and harmony. The participant has observed it in this case as well. He did not follow a predetermined procedure for collecting and analysing data for need identification. He perceived the needs of the community using the practice wisdom he had gleaned from his observations and experiences.

A similar pattern is visible in the cases of other voluntary social workers, with the exception of VSW – MRP 2, who works on urban community development in the Saurashtra region. For example, the researcher attended several meetings with him to discuss expanding his work in Morbi, a nearby city. During meetings with his team members, he proposed replicating the identical activities they are doing currently. He stated that,

….Our activities are already prepared. We do not need to do anything different than what we are doing here. Our working style and projects will be the same. We need to focus on donations.

The preceding remarks indicate that the participant's project conception is not focused on the needs of the community. Morbi is a city located approximately 150 kilometres away from the current location of the participant. In this condition, the participant must do a community needs assessment.

A similar pattern is also noticed among professional social workers. They initiate the work with a

need-based approach. They begin by identifying the community's needs, prioritising them, and addressing each need progressively. PSW - FRP 1, a professionally trained female social worker, narrated her process of choosing the problems.

> We started work for children. We saw many children working in the factories, and they were from a slum. So we decided to work for child labour and child rights, and along with it, we also worked to mitigate malnourishment among children because it was the need. Prior to determining this, we conducted a survey in Bhavanagar city with the help of NSS students.

The phrases that have been presented above indicate the participant's involvement in assessing the needs of the client through the utilisation of a planned need assessment survey.

Another participant named PSW - MRP 5, is a professional social worker who is working in the tribal community of the South Gujarat region, shared that,

> When I first arrived, I was unable to determine where to begin. There were issues, such as poverty, illiteracy, and a lack of basic infrastructure [no electricity, school, or health centre], and the situation was extremely complex. Therefore, I began working with children since they allowed me to enter the community. I observed that many skin problems were prevalent among the children. I cannot recall a single child without a skin problem at that time. Therefore, I brought medicine and cotton from the health centre in Aamirgadh with the help of my friend and applied ointment to their skin wounds. … I began to trim the nails of everyone, including children, women, and the elderly, because it was in very unhygienic condition. Then I realised that the community's basic needs necessitated transit connectivity to the mainstream region. So I began building a kachcha road on my own.

These sentences from participant narratives illustrate the need-based approach they used to determine the areas of intervention and action plan for the project. The participant did not employ a survey or research method to identify needs. However, he used observation techniques to

determine the absolute needs of the community. Moreover, to establish rapport with the community, he utilised addressing the community's absolute needs, such as providing treatment for skin problems and meeting health and hygiene requirements. A similar trend was observed for the need-based practice among all the research participants belonging to the category of the trained social worker.

The research participants' narratives reveal that both types of social workers employ the need-identification process to design intervention plans. However, the process of identifying needs has been distinct for both groups of social workers.

4.2.2.1.1 Process of Need Identification

PSW- FRP 7, who is professionally trained and working for the urban and rural community development in the central Gujarat region, stated that,

> First, we talk to key workers like ASHA workers, teachers, and sarpanch about the need. So, we ask them that we have to bring this project here, so what is needed here, some people say that there is too much debt here and some people say that there is a lot of water problem here. So, then we know which village has what type of requirements. We also discuss with community members, do group discussions, and then complete the process. So, we talk with the key holder and then with the villagers that they have their requirements.

She used "key informants" of the community to identify the community's needs. However, she did not disregard the voices of individual community members or the community as a whole. Consequently, she gathers data from community members via group discussions. Another participant named PSW- MRP 5 is a professional social worker working in the tribal community of north Gujarat. He identified needs based on his observation and lived experience and prioritised needs by the availability of the space for the intervention.

I assumed that a region with a low literacy rate would have more difficulties and social issues. So, I discovered that the Banaskantha district has the lowest literacy rate, and within that district, the Amirgadh Taluka has the lowest literacy rate. So I arrived and observed everything. The current state of these localities is still positive. When I first arrived, the situation was pitiful. There was no electricity or educational facilities. The most surprising fact was that, in the twenty-first century, there was not a single school in the area. Therefore, I began with education. I started teaching children. It served my two goals, the first of which was to provide educational facilities in the village, and the second was to open a community gate for me. Through children, I started to build rapport with people.

In this instance, the participant identified needs through observation, and, as mentioned previously, he utilised a needs assessment and solution process to build rapport with the community.

Some participants mentioned research as the key method for identifying needs. The participants' narratives provide insight into how they utilised a research method and explored the issues and requirements of the client group or region. PSW-1, a professional social worker, narrated that,

We decided to work for the children. Then we began to consider what we should do. We believed that our observations, which are limited to a small number of cases, were insufficient. Before moving further, we deemed it essential to understand the reality at the grassroots level. Therefore, we decided to conduct a survey on the status of children to gain an in-depth understanding of their primary information, questions, issues, and way of life. However, we lacked the funds necessary to conduct the survey. Then we asked for help from NSS students in various colleges. W Te met with the NSS leaders of all colleges and urged them to join this effort. We trained the students in data collection and developed an implementation strategy. However, it was not a successful collaboration. So, we did it on our own. …Based on the survey, we learned about the status of child labour and pocket of child labour. We submitted child labour data of the city to the Government of Gujarat and utilised child labour pocket data to select the centre's location for our activities.

…We started Balghar in 1995-96 and re-enrolled 78 children in school in 1996. When we conducted another survey, we found that in the areas around Ghogha Bhavnagar, 60% of the children dropped out of school after the 7th class and 40% of the children started working when they were below 14 years. After knowing this, it occurred to us that if so many children are dropping out of school, we should do something in school, in the education system, to develop an interest of the children in learning and do not drop out of school. So we started a mobile school project, and for that, we got a grant from Dorabji Tata Trust.

The above phrases revealed that the participant had assessed the needs of the group through a planned process of collecting the field data and analysing it. Furthermore, it helps participants prioritise needs, develop strategies and create an action plan.

Community need assessment through research is observed among trained social workers. However, it is not exhibited in all the cases of voluntary social workers. Narratives of the voluntary social workers revealed that only those with higher educational qualifications (other than social work) and those who are mentored by qualified mentors used research as an effective tool for community work. For instance, VSW - MRP 5, a voluntary social worker, stated that,

I completed a master's degree in economics. I wondered why there is no literature regarding tribal economics. I am conducting research on tribal economies. To help them live a better life and eliminate poverty in the tribal community, we should neither alter their lifestyle nor their cuisine. For instance, to increase its yield, we should conduct a study on Ragi [the staple food of the tribal in southern Gujarat]. We should experiment and revive indigenous practices in agriculture and administration amongst the tribal community.

The participant acknowledges the significance of research in the intervention process, as evidenced by the preceding remarks. Nonetheless, he was conducting a study on macroeconomic elements of the tribal community. However, except for a few programmes, such as promoting the use of local

food through awareness and boosting the production of indigenous items such as Ragi, Drumstick, and mushrooms, this was not apparent in his intervention.

Another participant named VSW- FRP 1 is a voluntary social worker and graduates in arts. She narrated her learning process under the mentorship of the founders of the organisation, who were experts in sociology.

> So, in the beginning, we, as a women's organisation, decided that we should understand them [female sex workers] first. Let us put everything else aside and take off our glasses first. We should try to understand all of them as women, why they are doing this job, what kind of problems they face, why they came to this job, and how they came voluntarily or forcefully. So gradually, we started and saw that there were not only four or five such women in Bhuj, but many more. So we did a survey on this and learned about their problems. Based on this, we assessed two high-priority sectors, namely the identity and health issues of those women.

Above mentioned phrase highlights the use of the survey method as a primary tool for need identification by the participant. Besides it, few voluntary social workers discussed how they assessed needs through research, although it was clear from the narratives that their research methodologies lacked scientific rigour. VSW- MRP 3, a voluntary social worker working for the tribal community development, stated that,

> …So, in the beginning, we decided that we would meet people and ask people what their questions or problems are. So, we started to meet people and talked to them regarding issues in that area (Near Dang).

A similar trend is reflected in the case of VSW – MRP 4 & 6. Nevertheless, in most voluntary social workers, it is evident that they are gradually adapting and learning research strategies for the need assessment of the community.

The above narratives shed light on the participant's need-based approach and process of need assessment. However, participants' need-based approach revolves not only around meeting needs and narrow sectoral projects. It also includes meeting needs with empowerment, ensuring rights and holistic development through intersectoral projects and programmes. Along with the need-based approach, the participants also use other approaches and techniques in their work, like the rights-based approach, participatory approach, welfare approach and maintenance approach. However, appropriate phasing and mixing of these approaches depend on the context and practitioner's preferences. Therefore, the subsequent sub-section discusses the right-based approach evident in the practices of the research participants.

4.2.2.2 Rights-based Approach

Few participants from both categories are involved in the rights-based approach—they emphasise realising rights and seek community empowerment. However, nobody chose only a rights-based approach to work. Participants working through this approach also use various other approaches simultaneously, such as the welfare approach and participatory approach to development. For instance, VSW- FRP 1, a voluntary social worker, stated that,

> The structures of caste-based communities are so strong that people do not go beyond them and use constitutional laws. If anything happens now, they will talk to their community leaders *(jaati na vadao ke jaatina pancho)* first and try to resolve it from there. So we are processing in such a way that the women of that community can become partners in the ongoing justice process of their community. We are working with caste-based community leaders to make the entire caste gender-sensitised. …We work with daily wage workers and especially female labours. …When we talk about the equal wage for equal work, those women say that we get less because we cannot do much heavyweight work. However, in my opinion, any work is work. So we need to make them realise their oppressive conditions and make them aware of their rights.

In addition to a needs-based strategy in her work with female sex workers and several other initiatives mentioned in the preceding section, she employs a rights-based approach in her work with female daily wage labourers and issues of domestic violence. In addition to this, the practitioner focuses on the participatory social justice process by making an inclusive caste-based community justice system. Besides this, '*make them realise their oppressive conditions' is the beginning stage of the* emancipatory approach.

VSW- MRP 5, a voluntary social worker working in the tribal area, spoke about his advocacy for the local community's rights. He said that,

> So, a check-dam construction plan came for this area. We protested a lot against the government for check-dam construction. We made people aware of their rights and negotiated with government authorities to ensure the rights of tribals. So, we became a bridge between the government and the local community.

Along with a rights-based approach, it acts as a bridge between government and the public. However, in the example mentioned above of both cases, it is necessary to consider professional socialisation. The organisation's founders trained VSW- FRP 1 and VSW- MRP 5 did postgraduate in economics from Gujarat Vidyapeeth.

In the case of professional social workers, one of the participants named PSW- FRP 3 narrated that,

> We are working in both urban and rural communities. …We have a centre in Halwad. I am working with women's livelihood generation and skill development in villages around Halwad. Besides this, based on our observation, we are working with Sarpanch, Panchayat members, ASHA workers and Aanganwadi workers to discuss various community issues and their role in it. We have a weekly group meeting with 'key holders' and also meet them individually. It is to enhance their capacities and work efficiencies. If they would be capable of delivering services, then only people would get their basic rights.

As indicated previously, she employs a needs-based approach. In addition, she engages in the task of capacity building for key community development stakeholders. As part of a rights-based approach, the emphasis is placed on enhancing the capacities of duty bearers. It is not limited to informing individuals of their rights and empowering them to exercise them. The rights-based approach operates on two simultaneous fronts: strengthening the capacity of duty-bearers to fulfil their job responsibilities and educating and empowering individuals to assert their rights. In this instance, a participant works on both systems. Other professional social workers are also engaged in these techniques.

A professional social worker named PSW- FRP 7 working in the rural and tribal communities for women's issues.

> We are working in the field of women empowerment in rural and tribal communities. …we came to many cases of domestic violence. So, we prepared a committee of local women. We trained them, and now they are working on cases of domestic violence. However, this is since the last two years, when they started to speak up by themselves. Initially, when I began to work here, it was challenging to make people realise that this is injustice. Then gradually, I started an awareness program on legal provisions and empowered them to use it. Even today, in such cases, most victims want mutual solutions *(anadar j samadhan kari levu)* out of the court (without using legal provisions). So, we made a women's committee to make a just and equitable mutual solution process.

Few voluntary social workers employ a rights-based approach in their work. However, most participants in the category of trained social workers emphasise rights and social justice, although its implementation is not apparent in all of their practices.

4.2.2.3 Empowerment Approach

Except for one, it is featured in the narratives of all the participants that development is manifested only when people are empowered, enlightened and active and will have sustained participation in

the process. Participants from both categories eventually seek the empowerment of the community. However, they associate 'empowerment' with 'client/community's participation in the process'.

A voluntary social worker, VSW - FRP 1, narrated her idea about 'empowerment' in an informal conversation with the researcher. She is working for women's empowerment, which she directly relates to the active participation of women in the entire process. She said that,

> In my opinion, empowerment means that I should be capable and prudent in explaining to others what I have learned and understood. Today, when a woman starts to understand and live our ideology and keeps those ideas only for herself, it is not empowerment. While they will be able to explain these ideas to other women, the ability to convey them to others is true empowerment. Maybe on an individual level, all can be capable, but it cannot be said to be empowered. Empowerment is said to happen only when those people think for others. We define empowerment in our organisation as a process that makes a person capable of living and conveying his or her ideas to others.

It is narrated by a voluntary social worker who advocates for people's rights, collaborates with community-based leaders and justice systems, and establishes several issue-based and community-based organisations. Despite this, she focuses entirely on the people's social, cultural, political, and economic empowerment. In this instance, participants view empowerment as both a 'means' and an 'end' to achieving desired outcomes. She stated that,

> Now women of SHG groups are forming groups of adolescent girls in Bhuj. Those women joined the organisation in their 30s and 40s. But now, they feel that if they had known and realised this perspective of gender equality at an early age, they could have made some of their past decisions considering these thoughts, especially choosing a life partner. For those women, marriage was not a choice. There was no freedom to get an education. That is why they feel that we should give this perspective to our daughters at this age only so that they can become capable of making proper decisions in their lives. Because of this, those

women started to work with groups of adolescent girls.

The participant empowered community members to assess their limitations, strengths and draw a plan for the development. Consequently, women of the community took the initiative to achieve the desired goal.

A research participant named PSW – MRP 2, a professional social worker, said this to the researcher in an informal talk during a community walk. He is working for development, where the community will be self-sustained and empowered to understand their needs and problems and develop its redressal system independently.

> In this village, we are working on various issues and vulnerable groups. We have a project with children, women and elderly people. We are working on health and hygiene, sanitation, and livelihood generation through innovation in agricultural practices. We want holistic development, which should not be limited only to infrastructural development. We want people should realise their innate potential and work for their own development. Our work will end when they [community people] would take up all these projects. Like SHG groups, which we prepared are currently meeting and persuading other women to make such groups, a youth group of the community is now taking up various activities with children. He is Balubhai, a farmer in this village. He is currently working with us on agricultural innovation practices, convincing other farmers, and demonstrating various innovations on his own farm. This is the result we want that each individual should join this work *(loko aapdi saathe jodai)*.

It is also evident in the practices of all the participants except one, who is a voluntary social worker named VSW – MRP 2, having a welfare approach to work. Apart from this, all the participants focus on the 'empowerment' goal. According to participants involving people and communities in managing their own affairs is a considerably successful step toward 'empowerment'.

4.2.2.4 Participatory Approach to Development

Research participants from both categories of social workers consider people's participation in the process is crucial for development and its sustainability. Participants' narratives revealed that the involvement of all concerned actors in the planning and decision-making brings qualitative improvement and acceptance to their work. A voluntary social worker VSW- FRP 1 narrated her experience of working with caste-based communities that,

> We started the work with the women of those castes who showed the greatest desire to bring this change to their caste communities. So we did with the Devipujak Samaj, and the perspective they have built within a year and a half is fantastic. First, in the whole process, the women formed their own committee. Then they went to all the areas in Bhuj where their community people were residing. They told them that we are starting such a committee in our community. In this way, we made community leaders join this work. We also bring some of the young boys' participation. Therefore, it is not felt that we are talking about elders only, but we also talk about the younger generation. So in this way, they made the youth connect with this work. They formed a 22-23 people committee, consisting of ten to twelve men and ten to twelve women. With them, we have been doing the whole training process for a year and a half, and now the same people have started an entire counselling centre in their own community, and the people themselves run the counselling centre.

The excerpt above reflects the practitioner's process and strategy to achieve the desired goals. This narration featured community participation as the prime feature of action taken by the practitioner. It is also evident that the practitioner follows four stages of the participatory process: providing information to several actors, consultation with other actors, and all actors deciding and acting together.

In the case of trained social workers, PSW- MRP 2, who is working in the tribal community, stated

this.

When we go into society as a social worker and think of doing a work of reform, development, change or empowerment in the community, one of the points for the decision should be how much will be the participation of the society in the process we think of? Who has the actual need? The need is for the villagers. So, what is the participation of the villagers in this whole work? What is the participation of people? So that is when we decided, and that is what we have been holding on to this day, which is called our roots. It is people's participation. People's participation should be such that when there is a government project or a funded project from outside, there should be such an environment or a platform where people instinctively *(sahajtathee)* join the project. …So, *Lok-Sahyogita* does not just mean financial support. It is a matter of unity, a matter of Aatmiyata. People's participation creates a positive atmosphere on a platform, and in that environment, there should be discussions about the issues of the people and the village. There is nothing in those discussions that you people should change. We are not saying to do this and not to do that. Let them decide everything. But they have to be given an environment.

In this process, he emphasises the role of social workers as a facilitator in the entire process and focuses on the social worker's role in providing an environment for participatory action. It talks about the role of a social worker is to channelise participatory action. The researcher observed that he was following this process in his practices. For instance, organisations' offices and hostel construction work were in progress when the researcher was there. It was observed that the entire village was involved in the construction work. In addition to this, all the village people (including women and children) used to come to the organisation's office late in the evening twice a week, and they had discussions about further plans, division of the work, etc.

Another professional social worker adopted the consultative form of participation. PSW- MRP 5, working in the remotest location of Banaskantha district, sought community people's involvement

through consultation. In the informal conversation during a home visit to the community, he said to the researcher,

> …And I always try to solve the people's problems and by taking the elders' advice here. It is always beneficial for decision-making.

It was also observed in his actions. He used to inform about his work and ask for advice from elderly people of the village directly or indirectly. He also used to involve women by asking their opinions. Based on the researcher's observation, the phrase '*always benefitted for decision making'* is inclusive, which includes avoiding prejudices and making value judgement in the planning process.

A similar trend is demonstrated in the narratives of all the research participants from both categories. It is observed that the participants advocated the participation of the community as one of the means to achieve sustainability. Narratives also revealed that the involvement of community people enables participants to optimum utilisation of people's experiences and community resources.

In addition to this process, the participants' practices and output are also affected by their internal organisational practices. Therefore, the next part portrays trends of internal organisational practices of professional and voluntary social workers.

4.2.3 Organisational Practices

Organisational practices include organisational structure, work design and system, behaviours and conducts, work habits, internal communication, management process, and recruitment criteria. Organisational practices always align with the organisation's vision, mission, or core philosophy. It also encompasses organisational culture. However, the researcher has not included it in this section. Since the organisational culture is associated with values and ethics, which guide people's conduct in the organisation. It is, therefore, discussed in the following chapter on the value ethics

of social work practitioners. Major trends emerged from the narratives of research participants regarding the organisational practices: work design and system, leadership, and fund mobilisation.

4.2.3.1 Organisation's work design and working system

"...to have a clear understanding of where we are going and how to move forward [is very necessary]" is said by a professional social worker while describing his work and working system in the organisation. As the researcher set out to understand the 'professional practices' of participants, it is found in all the narratives that the working style in the civil organisation is different and has the power to reveal the knowledge and skills of the practitioners.

VSW- FRP 1, a voluntary social worker working in the Saurashtra-Kutchh region, explained her organisation's working style. It highlights collective planning and division of labour in the organisation.

> Our management structure is such that I am a director, and I have five other people with me, which we call a leadership forum. So if there is any important decision to be taken by the organisation, we six people sit together and discuss it. Then the program anchor has full authority over all the programs. However, planning is done jointly. They then take the agenda forward, and I help them where needed. My main job is to be responsible for the organisation's overall work and see the organisation move towards the set goal. I am also responsible for checking the fulfilment of the commitments given to the funding agencies and reporting it on time. In addition to the program's implementation, it is my responsibility that the process we are talking about should be done that should build people's perspectives. There is office staff, including accountant and admin, which comes directly under my responsibility.

PSW- FRP 1, a professional social worker, narrated her organisation's working style, which points towards mentoring process within the organisation. She said that,

We have a team of eight people, plus two are in childline, and two people are in administrative work as accountant and admin. I look after funding, proposals and reporting because I have good writing skills. However, other members support me in this work, but I am responsible for it. Apart from that, we are in the field of child rights and advocacy, so networking is very significant for us. Paresh (co-worker and participant's husband) has responsibilities of networking and organising. The other three members look after the execution of various projects. The execution part is divided among all of us, as per the available workload. Whenever we want to take up any new project or explore a new field, we sit together and brainstorm. However, these sessions help us to prepare our organisation's next generation to manage this work in the future. It is an excellent platform for Paresh and me [as a founder] to pass on our philosophy and vision to the next generation.

…. every day, we have a meeting for 5 to 10 minutes for the reporting and discussions of the next day's planning at the end of the day. [researcher observed and attended these 'internal-feedback meetings' several times]

The phrases above highlight that the practices of founder members within the organisation have a dual approach, first to create collaborative and democratic planning, and other is to develop the next generation of the organisation for the sustainability of the work.

Participants spoke about the working style and communication channels of their organisations. It appears to be influenced by their knowledge, skills and ethics. It is evident that organisations have a collective decision-making process. Out of all the cases, only one case of voluntary social workers and one of the trained social workers did not demonstrate this trait. VSW-MRP 2, a voluntary social worker working in the Saurashtra region, and PSW – FRP 3 have a central planning system.

All the participants emphasised people centricity. It refers to effective human relations are the

foundation of any social organisation. Participants' narratives emphasise their role as organisers. For instance, PSW- MRP 6, a professional social worker, said, "*...we are here to join people together for a cause (aapne to kaam maate loko ne jodava ahee chhie).* This is evident in the internal organisation practices as well. For instance, a voluntary social worker named VSW- MRP 6 narrated his practice of attending to every person in the organisation. She said,

> But, after the experience, I concluded that in social organisations, where you have to connect people with you, these formalities become a hindrance. So I changed this practice. Like someone comes to see me and I say I'm busy right now, come in the afternoon. So the man who may be a Karyakarta or someone from outside will come again at the stated time. But, if I listen to him immediately, whatever the question or problem he or she has, and do it if it takes five to ten minutes. Then, that person will proceed further in his/her work. He should not wait. So I attend to the person and the work once, then make the next decision as needed.

Besides this, it was observed that relations are based on humanitarian philosophy and egalitarian in nature. The hierarchical structure is not evident in the organisational practices. For instance, in all the organisations every call each other by *'...bhai'* or *'...ben',* instead of 'sir' and 'madam'. For instance, A voluntary social worker VSW- MRP 7 working in the tribal community of the Central Gujarat region stated that,

> …So here in our organisation, we all work in a team. We call Nimishaben, not Nimisha madam. We do not call her madam or anything like that. There is no difference between higher and lower, and everyone has to work like we all are, brother and sister. We call Laxman Bhai and Javed Bhai here, no sir. There is no sir here, or there is no madam. So you [to the researcher] should say Javedbhai, no sir.

The researcher had similar kinds of experiences with participants of both categories. Many professional social workers requested the researcher not to call them sir and madam. They

repeatedly corrected the researcher for the mistake of calling them, madam or sir.

Narratives and observations of the researcher reveal that organisational practices of professional and voluntary social workers are aligned to their core philosophy and purpose of the work. The importance of human relationships is a core value in organisational practices. However, organisational values and culture are explored in detail in the chapter on the value ethics of the social work practitioners, as it portrays rich layers of the value system of the participants.

4.2.3.2 Leadership in the organisation

In addition to this, a sense of leadership is very strong in the social workers. Participants are engaged in strategic and innovative thinking, continuous learning and the process of a shared vision. The participants' narratives reveal that it has 'people centric' leadership in the organisation. However, it is more relevant in the cases of voluntary organisations. People-centric leadership emphasises internal and external human interactions and creates such an environment where people can develop and apply their talents and feel a genuine sense of ownership in pursuit of the organisational purpose.

For instance, a quotation by VSW – FRP 1 was mentioned earlier in the same section on page number 109 ….demonstrate leadership traits in the voluntary organisation. A voluntary social worker who is an executive secretary of the organisation stated this. She was a 'Karyakarta' since a young age and was mentored by the organisation's founders. She learned and adopted her current working style from her experiences. The word *'Karykarta'* used by the participant highlights the feature of the contemporary management process like shared vision, sense of belongingness and ownership. However, it is based on humanitarian ideas and replacing the term 'employee' in the development sector organisations. Considering people of the organisation as *'Karyakarta'* fosters a sense of ownership, enhancing the organisation's productivity. VSW -FRP 1 shared with the researcher that she does not have to tell people any rules like coming on time or reminding them of assigned work. Everyone does their duties on time.

This trend is apparent across all the cases. For instance, VSW- MRP 5, a voluntary social worker who works with the same process, said that,

> If you see, then you will get to know that no one is instructed here. So, when you came here, the cleaners started cleaning, and in the kitchen, you could see that everyone here started working in their own way. So, you see, there is no sir here. All are working and fulfilling their responsibilities by considering this as 'my' work. We all consider this is our work.

It refers to a sense of ownership over the work, in which each member understands his or her function and is self-motivated to meet job role standards.

A similar process is observed in the professional social workers as well. PSW- MRP 2, a trained social worker, said,

> I came in six years ago in this area. I met people, and they became 'Karyakarta' of the organisation. Initially, I could not pay them anything, but now we all are on the organisation's muster, including me. If you can see that all the Karyakartas are self-inspired. Whether I am here or not, they do their work. Do you know why? Because my primary focus is my 'Karyakarta'. If my team is strong, I mean that if they understand and accept organisational core ideas, then my work becomes easy. We can reach a maximum number of people and work for society.

PSW- MRP 2 highlights his relations with the employees and how he engaged in the mentoring process of the karyakarta.

A similar trend is evident in the case of PSW- FRP 1, PSW- FRP 3, PSW-FRP 4, PSW- MRP 6 and PSW- FRP 7.

Participants' narratives speak of employing various approaches and strategies according to the context. It has probably resulted from the participant's own experiences and socialisation patterns.

Across the narratives and observation by the researcher, 'centrality of human relationship' appeared in the internal and external practices of the participants.

The broad and vibrant canvas of the practices of professional and voluntary social workers sheds light on various components of professional practices, which are discussed in detail in the following sections. Besides, some aspects and nuances of the practices are revealed in the detailed discussions of each component: knowledge and skill, value and ethics, and commitment and motivation.

4.3 Framework of Knowledge and Skills in Social Work Practice

To understand knowledge and skills in social work practices, the researcher employs the metaphor of a building and its 'framework'. The term 'framework' refers to an arrangement of support beams representing the general shape and size of a building. In the social science context, it is a system of ideas, principles, or beliefs that drive the decision-making process or on which something is formed. The metaphor of building and its framework here highlights the subjectivity of an arrangement. Social interactions and constructivism, in general, determine the criteria for professional knowledge in social work.

There are frequently no hard and fast rules for the situations encountered in human service professions such as social work, and the interventions always necessitate decisions and choices. Judgement and decision-making rely heavily on the profession's knowledge, ethics, values, and skills. It is argued that being knowledgeable about one's field of practice is one way for social workers to make informed choices and decisions. Knowledgeable practice helps in decision-making by justifying actions taken. This section, therefore, focuses on the knowledge and skills of social work practitioners.

This section focuses on the place, and use of knowledge and skills in social work practice in the lived experiences of the research participants. The framework of knowledge and skill is presented in the sub-section:

4.3.1 Knowledge in Social Work

Without this knowledge, skills and values, it is only emotions: Professional practices of social work

'Without this knowledge, skills and values, it is only emotions' was used by a participant, a trained social worker while providing an account of her practices and how she developed it. As the researcher sets out to understand the professional practices of social work practitioners, she found

that the status of knowledge and skills is evident in the participants' narratives and the shadow observations of the participants' daily routine. All trained social workers identified that knowledge and skills are the necessary components of the social work practice. However, while asking upon 'attributes required for social work practices', their responses differed, which is discussed in the chapter on motivation and commitment in social work.

To classify and present a record of knowledge used by professionals and voluntary social workers in the intervention, the researcher traced a pattern consisting of theoretical knowledge, procedural information, and action knowledge. Hudson (2014) constructed a model of professional knowledge for social work practices. He defined professional knowledge as "the cumulated information or understanding derived from theory, research practice or experience considered to contribute to the profession's understanding of its work and serves as a guide to its practice". (Hudson, 2014) Based on this, he identified five categories of the professional knowledge base of social work: (i) theoretical knowledge, (ii) empirical knowledge, (iii) personal knowledge, (iv) practice wisdom, and (v) procedural knowledge. Trevithick (2008) also categorized professional knowledge of social work into three categories: (i) Theoretical knowledge, (ii) Factual knowledge, and (ii) Practice knowledge. However, it is included in Hudson's categorization of professional knowledge. Therefore, this model provides a detailed analysis of the professional knowledge base. This research, therefore, adopted Hudson's model to classify and present a knowledge framework of the participants. However,

4.3.1.1 Theoretical Knowledge

According to Hudson (2014), theoretical knowledge is "a set of concepts, schemes or frames of reference that present an organised view of a phenomenon and enable the professional to explain, describe, predict or control the world." Practitioners' intervention strategies are shaped by their assumptions, knowledge, and experience. Social workers select intervention methods such as casework, family therapy, or community development based on their theoretical orientation.

Trevithick (2008) categorized theoretical knowledge into three overlapping areas: i) theories that illuminate our understanding of people, situations and events; (ii) theories that analyse the role, task and purpose of social work; and (iii) theories that relate to direct practice, such as practice approaches and perspectives (Trevithick, 2008). According to him, integrating these three categories of theoretical knowledge provides an understanding of the problems, the role of social workers regarding the problems, and intervention methods and skills. The current sub-section on theoretical knowledge used Trethvick's categorization to present data about social workers' knowledge.

4.3.1.1.1 Theories that illuminate our understanding of people, situations and events

It is the theories that enhance social workers' understanding about people, situations, and events. These are the 'borrowed' theories from various social science disciplines, including sociology, psychology, economics, political science, history, anthropology, and management. It is called background courses in the curriculum of social work education and training.

This knowledge is significant to understand what is happening and why it is happening to make sense of people's lives. In this research, the aspect(s) about knowledge of background courses were observed and highlighted in the participant's (professional social workers) narratives, such as understanding sociological concepts, human growth and behaviour, economy and social problems of the community, which enriched their practices. For instance, a trained social worker PSW- FRP 7 stated this during her interaction with the researcher,

> Because when you talk about social change, problems are bound to arise because the roots of existing ideas are so deep. The opposition may not be apparent, but it is always there. What we are doing is talking about breaking an established concept.

The participant contributes to community development by focusing on the empowerment of women. She made the statements mentioned above in response to the researcher's inquiries regarding the resistance or obstacles she encountered during the intervention. She works for gender

sensitization in a traditional value bound community. She comprehends and prepares herself to confront social and cultural realities.

It describes the participant's insights on the process of social change and her role in the process as a social worker.

Another trained social worker named PSW- FRP 1 narrated her key learning regarding power relations and oppressive conditions in society.

> Humbleness is one thing, but being unable to raise questions or act in response to injustice is unacceptable. That was an eye-opening realisation for me. Why do the marginalised never ask questions? How people with power dominate everyone in every direction. We can see it in gender inequality, caste-based violence, economic inequality, and so on. That was a fantastic learning experience for me.

Another trained social worker, PSW- MRP 5, narrated his opinion of working with the tribal community. He said that,

> The tribal community are economically marginalised. As was the case with the schedule caste, they were not considered untouchables in the larger social structure. Essentially, it is an economic exclusion that has resulted in social and political exclusion. However, social exclusion is the primary source of vulnerability in marginalised caste-based communities. In India, social stratification and social structure are extremely diverse.

The above phrase narrated by PSW- FRP 1 and MRP 5 reveals their understanding of the social structure and social stratification. They can see the relationship between vulnerability, exclusion and stratification in society.

These phrases suggest that trained social workers have an understanding of social relations, social change, social norms, and social structure. It enables participants to theorise about a problem's causes and devise adequate intervention strategies. Trained social workers have theoretical

knowledge of sociological concepts and are able to theorise grassroots realities by applying theory.

Besides this, participants from the category of trained social workers also possess and apply knowledge of human behaviour in the interventions. PSW- MRP 2 stated in the interview regarding human behaviour that,

> We must recognize that everyone seeks self-interest in every activity and the concept of self-interest governs every human activity. However, a man withdraws from any work when his interest is no longer evident to him. Why don't we do anything to prevent individuals from leaving or staying with us? Therefore, we determined that the first and last thing we should do is prioritise people's participation in this work.

It reveals that participant is informed about identity formation, characteristics of human behaviour, and its driving forces. The use of *'the concept of self-interest governs every human activity'* by the participant explains that he understands human behaviour and aspect(s) of social psychology. This knowledge of human behaviour helps him to decide on intervention strategies by seeking community participation.

Along with sociology, psychology trained social workers are also well informed about the social problems of the region and able to identify and assess the principal causes of the problems. PSW-MRP 2, who demonstrated knowledge of human growth and behaviour, also analysed the social structure and assessed each stakeholder's context and role. Based on it, he analysed and identified problems in both the social structure and 'system' of society.

> Two days ago, Mamlatdar arrived in this village. He was recently appointed and has a strong desire to bring change and development of the area. He noted that the school was closed and questioned the residents about it. The locals reported that the Saheb school had been closed for three years. Why did you visit today? Now they began to interrogate the poor Mamlatdar, who was questioning them calmly. They started abusing Mamlatdar. If you see this situation, who is to blame? The Mamlatdar, the teacher, or society? These are

essential concerns.

In the cases of voluntary social workers, narratives reveal that they informally possess background knowledge regarding the community culture, social structure, norms and understanding of human behaviour. For instance, a voluntary social worker named VSW- FRP 1 talked about social norms and its influences on the issue of gender stereotypical identity and gender issues.

> What happens if an unmarried girl becomes a mother? It is natural to have certain relationships and attractions at a certain age, but they may not be aware. So, when they go into physical relationships, sometimes it can be evident in the case of a girl because she becomes pregnant. If such cases occur in society, the boys will not say anything out of fear, and the girls will adopt all other ways, but when no other ways are found, the truth will come out to the parents. When this happens, the girl is punished. Either she is forced to marry any boy, or she is severely beaten. In many cases, it happens that the girl commits suicide. …In the field of women empowerment and gender sensitivity, it is not enough to formulate policies and programs. Change in the mentality is a real need for empowerment. Moreover, it is challenging to change the beliefs.

The narration mentioned above demonstrates the participant's understanding of gender roles, gender stereotypes, and society's belief system. Furthermore, the phrase *'It is natural to have certain relationships and attractions at a certain age, but they may not be aware'* demonstrates her understanding of adolescent age and its potential threat. The participant understands social relationships, social norms, beliefs, and human growth and development. However, it is acquired informally by practice wisdom.

Another voluntary social worker named VSW- MRP 5, working with the tribal community, talked about the economic structure of the indigenous community in discussion with the researcher. He mentioned that,

> There is a concept in economics known as hoarding. In general, we have gold, silver, other

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precious metals, or any property hoarding. These people (tribal) store rice for a year. These people are stockpiling grain for a year. So, what type of economy is it? This is what I believe is referred to as a disaster-prevention economy. It means that even if there is heavy rain or flooding and no crop production for the year, they will still have food grains to eat.

It demonstrates that the participant is aware of the community's economic structure and can relate it to the more extensive economic system of the society. It makes participants' visions and practices culturally relevant while maintaining a scientific mindset.

However, it has been observed that it is challenging to organise a wide range of theories from various disciplines into a coherent framework and relate them in practice. As previously stated, both categories of social workers have the background knowledge required for their specific field of practice, but it varies in nature. Voluntary social workers have theoretical knowledge that is informal and indirect. It means they are not informed about technical terminologies and have learned them through experience. However, it is clear that professional social workers use theories unconsciously at the outset. After the process, they realised the application of theories, which validated their knowledge base and provided confidence in their practices. In addition to it, it is also observed that trained social workers can grasp and assess the grassroots realities quickly.

4.3.1.1.2 Theories that analyse the role, task and purpose of social work

A distinguishing feature of social work is the holistic practice with a wide range of fields and people. Professional social workers must balance empowerment and emancipation with care, protection, and support through various roles. Balancing this dilemma is a difficult task; there may be times when no single role appears to be the best choice but has multiple roles to play in the field.

The theories that analyse social work's role, function, and purpose fall under the purview of the second category of theoretical knowledge. It answers questions about the purpose of social work and the social worker's role in the process, such as whether social work should be about reform or

revolution—whether it should 'fit' people into the system, change the system, or both? (Trevithick, 2008).

The narratives of the research participants reveal that social workers working with communities perceive social work differently and perform a variety of roles based on it. However, the practitioners possess theoretical knowledge related to the role and functions of social work, but the ideological orientation of the practitioner influences its application. For instance, a trained social worker PSW- MRP 6 from a Gandhian-ideology-based academic institution perceives social work as humanitarian work. He mentioned that,

> Social Work means serving to society. Seva for vulnerable and marginalised people is social work. Our work as social workers are to provide services and empower people economically and socially. …An essential feature of a social worker is the character *(chaaritray)* of the worker. A worker must be honest in his every work.

According to him, he is living all Gandhian ideals. He wears Khadi and follows non-possession and the idea of purity of thoughts, words and deeds. The phrase above and the worker's practices reflect his understanding of the theory of the Gandhian approach to social work. Therefore, he performs various roles such as educator by making people aware of the utilisation of resources, enabler by enabling community people to realise their full potential, and facilitator by providing services whenever required in his work with the community.

PSW- FRP 1, a trained social worker, associated herself with rights and advocacy. According to her, social work is all about bringing change in society by ensuring equality and justice. She also connects her role as a social worker at the macro level by her involvement in the networking of organisations working on similar issues. She said,

> My goal is to reach the last child of society. So, to fulfil it, I am unable to reach everywhere; hence I will reach them through local organisations. I cannot go to Dang and work with those children, but I can contact and work with the organisations working already in Dang,

so my message will reach Dang's children through that. Through this only, I can reach the children like Raju [who came from Dang in the programme]. By networking with the organisations, I can ensure child rights and safety in entire Gujarat instead of limiting myself to smaller areas.

Above mentioned phrase revealed the participant's understanding of her role as a social worker at the micro level while working with an individual child, mezzo level by working with various groups of children in her locality and macro level by her involvement in the networking of various organisation working for the children across Gujarat. In addition, she associates social work with social justice and a rights-based approach by ensuring child rights. She worked with a voluntary organisation working for the tribal community development during her early career days. Based on her life experiences, she understood social work as a process for self-development. She said during the conversation that,

> We decided to work in Bhavnagar and initially conducted a survey with NSS students, but it was not very successful. So, my Raj [her husband] and I thought we would both do it. So, we both started doing the survey and forming a children's group together. We started a centre with children. We have an area called Ghogha, where we started the first centre in the Ghogha circle. Falgun and I ran the centre. We go there every day at 2 p.m. and gather the available boys. We found out during the survey that many children were working in the area as farm labourers and in factories. That is why we started the centre here, and we both taught the kids together.

> We kept a volleyball there, so Falgun played with the boys for a while. After that, we used to teach them how to read and write the language by using the holdings and posters we had around us. Then the kids have to go to work again at 4 o'clock, so we work with those people from 2 to 4 o'clock. We also requested their owners to let these children come to us from 2 to 4 p.m. All the owners allowed the children to come and did not complain if it was 4:30 p.m. instead of 4 p.m. They also thought that it is good that you teach these

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children. So, this is how we started working. We were very clear that if we were to act in the best interests of the children, we would not be able to raise the flag directly against the current situation. First, you have to set foot in this field, and for that, you have to work parallel to the system. This is what Falgun taught me.

The phrases above reflect the participant's understanding of her role as a social worker. While she connected with social justice, human rights, and children's rights, she also understood the critical nature of the intervention process. The phrase '*we would not be able to raise the flag directly against the current situation. First, you have to set foot in this field*' represent her concept of the social worker's function at various stages, with multiple client groups, and at different intervention levels. Additionally, it is shaped by the practice and ideas of voluntary social work. *'This is what Ramesh* [name changed, her husband, who is a voluntary social worker] *taught me'* in the above phrase reveals the ideological influence of a voluntary social worker. It was observed that she was influenced by the ability of the voluntary social worker to comprehend social relations and win community or client trust. The participant's statements exemplify Gore M. S.'s words from chapter one on the characteristics of voluntary social workers. She mentioned that "Ramesh can gather people very easily. He can easily mingle up and make relations with people. He can acquire their trust and confidence very easily."

It is apparent that voluntary social workers understand their roles and responsibilities. However, it has emerged due to their care, concern, and compassion for others. Voluntary social workers' narratives clarify their perspectives on social work and their involvement in the intervention process. It is crucial to emphasise that they are not consciously aware of the theoretical understanding of social workers' roles, responsibilities, and goals. They analyse their roles and intervention processes in light of practice wisdom and ideology. For instance, a voluntary social worker VSW- FRP 1, working for women's empowerment and gender sensitisation, shared the intervention strategy of her organisation. She said that,

We are constantly working to build the right attitude of those women. But the work is done

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by women themselves. … We created a medium or a cause to form the organisation. Ultimately, we need a reason, a medium to develop Sangathan and a way to retain all the women united. For example, there were many issues when we started to work in this region. However, there was a significant one through which all the women are connected with the work. That is our self-help group program. There are currently 150 similar groups in Bhuj, connecting 3,500 women. It is a common activity for all of them, and it also connects them and through which they can fulfil their financial needs as well. These SHG groups allow us to bring out various women's issues and make them courageous to stand against the problems. In this way, they work on violence against women in this region.

The preceding phrase shows the participant's understanding of her role as a community social worker. She fulfils the role of an organiser by connecting all the women in the community around a common goal. However, the statement, *'we are constantly working to build the right attitude of those women. But the work is done by women'* indicates that she is aware of her purpose. The individual was found to be involved in facilitating the entire process. During the formation phase of a community-based women's group, the participant managed the entire process. Later, the women of the group gained leadership and began to oversee the process by organising new SHGs and training their members in their operation. In addition to financial savings, these SHGs actively participate in highlighting and resolving social concerns such as violence against women and alcoholism, among others. The participant and her team act as facilitators for the group and provide support whenever required.

Additionally, the latter half of the statement underlines the participant's involvement as an enabler throughout the intervention by enabling the client group to identify their requirements and build an association. Likewise, by prioritising the *Sangathan* process, the research participant promotes the establishment of community-based organisations, indigenous leadership, and the sustainability of the work by performing the role of facilitator and trainer as a social worker. The participant facilitates and trains the entire client group, i.e., various SHG members, to self-manage and trains

them for their expected role in the gender sensitisation campaign in the entire community.

Another research participant, a voluntary social worker, VSW- MRP 3, shared his ideas about social work. He stated that,

> The act of distributing blankets or clothing does not constitute social work. It is mutual compassion, which is distinct from social work. Consequently, I believe we ought to expand upon the definition of social work; what is social work? Health, education, and employment or sources of livelihood are the primary criteria that we as social workers must focus on in this area. Therefore, we work with farmers' groups, youth groups, women's groups, and children's groups in this community. Our objective is to develop the entire community, and we are working with each stakeholder to achieve this.

The above-mentioned phrase demonstrates that the research participant is informed about his role in the community. Clarity regarding the social worker's role in community intervention enables him to customise his intervention strategy for various client groups. Additionally, his awareness of the task and purpose of social work assists him in analysing and prioritising intervention areas. He focuses on health, education, and livelihood in order to ensure the community's progress.

This pattern is also apparent in the narratives of other interviewees. Professional and voluntary social workers are aware of the social worker's mission, purpose, and role. However, it is found that voluntary social workers are unfamiliar with theoretical terminologies related to role and purpose. Nevertheless, it is clearly evident in their practices.

4.3.1.1.3 Theories that relate to direct practice

It focuses on theories offered during training and applied by practitioners in their direct work with clients. Trevithick (2008) described this as a coherent body of theory and a conceptual language that aims to understand and intervene in certain behaviour features or a certain course of events. These are the method courses or methods of intervention or practice methods taught in the social

work training program.

As outlined in the preceding section, participants' descriptions of their intervention process demonstrate their acquaintance with method courses. Participants are working in the community setting; therefore, they have a thorough understanding of the community organisation process. Additionally, a few participants demonstrated knowledge of group work through their narrations of the work and observed by the researcher. Participants, however, view their group work practices as being linked to larger community practices. For instance, a trained social worker PSW- MRP 5 narrated his experience of community development work and working with the youth group. He said that,

> I want to address many problems of the village. Like, I want to work against poverty and employment generation. Plus, there is a need to work on school infrastructure, quality education, and drop-outs in the education sector. If you see, health problems are there. But, for all this, I need the participation of the people. …so, I formed a group of village youth. We met twice a week. We discussed issues, planning and also divided work. It is a youth group, so we also planned excursion trips, picnics, and movie screenings. The thing is, we need to understand youth and their psychology. Such recreational activities are required to ensure their participation consistently. I formed this group to seek youth participation in the development of the village. In addition to it, value inculcation and encouraging youth participation in community services were also my motives behind it. Similarly, I initiated a group of women in the form of Self-Help Group.

The previous remark demonstrates an understanding of and ability to operate the group work method. However, community social work practitioners use other methods in secondary courses, such as group work and working with individuals and families, which are linked to the primary practices within the community. Additionally, it reveals that the participant is well informed about community problems and assesses priorities for the intervention. Assessing problems, needs, resources, and prioritising issues through research demonstrates a practice-based

application of social work research methods. A similar pattern is seen among the majority of people classified as trained social workers.

However, the absence of conscious use of theoretical knowledge is observed in the narratives of and daily routine practices of the participants. For example, in one case, the participant named PSW- FRP 3 earned a master's degree in medical and psychiatric social work and is now engaged in rural development. There is no relation between specialisation and practice. As a result, she employs generic skills and eventually acquired the specialised knowledge required for her field of practice. She narrated her experience of working with government officers before she started and registered her organisation that,

> The officer then told me that there should be an organisation to work like this. You should have the power. You can write if you have the power, and then something will change. You write on the organisation's letter pad that this is going wrong. Otherwise, for now, we will do as the Sarpanch and Talati say. I told Raj [name changed, her husband] that this happened today and that they told me that even if you are a social worker, it will work only if you write a letter and give it. Otherwise, it will not happen. So let us create an organisation. …I asked Raj what I should do?

The participant spoke with government officials about Sarpanch and Talati's misleading reporting. A government official advised her to follow the legal procedure for the matter. Despite having a formal degree in social work, the above incident demonstrates that she was not informed about the management, functions, and tasks of NGOs/VOs.

In other cases, participants possess generic skills and a knowledge base for practice. When asked about their knowledge of social work theories, most of the participants named 'Gandhian idea of social work.' Two participants brought up the 'right-based approach' and human rights. As a result, professional social workers' practices are observed to rely primarily on practice wisdom. They do not consciously apply theoretical knowledge.

On the other hand, voluntary social workers are certainly lacking in theoretical knowledge. It is important to note that participants with higher educational qualifications in various social science disciplines reflect possession of theoretical knowledge before initiating works for developmental goals. A voluntary social worker named VSW- MRP 5 who did MA in economics and currently working for the tribal development stated that,

> Tribal economics is nowhere to be found. You have not read anywhere about Tribal Economics. It is not similar to rural economics. The whole method of tribal is different. The village people all come together, choose a place and sit there with a sack *(haat bharai)*. Moreover, there is no weight balance. Apart from this, they have different rules for storing grains, labour charges are decided collectively by villagers, etc. You will not find any account of tribal economics.

The statements mentioned above reflect participants' theoretical knowledge of the economic structure of the local community and the ability to apply it in the field realities. Voluntary social workers' narratives demonstrate that they have the knowledge needed for practice in the form of practice wisdom, which is quite analogous to the theoretical knowledge held by trained social workers.

4.3.1.2 Practice Wisdom

Hudson (2014) defined practice wisdom as "knowledge gained from the conduct of social work practice which is formed through the process of working with a number of cases involving the same problem, or gained through work with different problems that possess dimensions of understanding which are transferable to the problem at hand." (Hudson, 2014) Social workers incorporate those aspects of their experience that have proven useful into their practice toolkit. These internalised aspects of experience frequently take the form of principles and techniques that can be used to achieve desired goals. Workers who have internalised such principles or techniques can apply them to other practice situations.

The interventions carried out by voluntary social workers are primarily dominated by practice wisdom. It is, however, informal and not documented in writing. Even trained social workers have practice wisdom as part of their knowledge base, in addition to theoretical and other forms of knowledge.

It is evident in the participants' stories that they did not have the theoretical knowledge base of social work, including social work theories, models, methods, social sciences concepts, etc.

VSW- FRP 1, a voluntary social worker working in the Saurashtra-Kutch region, shared her experiences of learning and developing her organisational practices.

> After taking over as director, I began doing all of this based on my own experiences. In addition, my experiences as a Karyakarta were beneficial. As a Karyakarta, for example, I frequently felt that if I had simply been told what to do, I would have begun working sooner. So, I brought what I was feeling into my practice. By doing this, I began to enjoy myself, as did the other Karyakarta. Furthermore, it has the advantage of not causing a hierarchy in the structure.

This sentence demonstrates how the participant utilised her experiences to establish an organisational practice. The participant is able to learn from her experiences, and its implementation resulted in the development of her self-confidence and an increase in the effectiveness of organisational procedures. It is essential to note that the participant has several colleagues who are her contemporaries or seniors. The participant was able to foster positive interpersonal relations within the organisation by embracing experience-based organisational practice instead of a standard procedure or established methods.

Another voluntary social worker VSW- MRP 5, working for the tribal community in the South Gujarat region, shared his experiences at the beginning of his practices and development process. He said that,

After joining Gram Shilpi, I had no idea what to do with it, so I went on a Gandhi yatra, which taught us that there are people in remote areas who need attention. Many of us were inspired to explore this type of work as a result of it. I started working, learned many new things, and eventually began to perform. Initially, I did what I believed was acceptable. However, through doing so, I learned various skills, such as how to interact with governments, and community groups, the importance of community participation in community projects, how to bring participation etc.

Another voluntary social worker, named VSW- MRP 7 stated in his stories about the process of acquiring skills through the practice wisdom

Initially, I was very calm and hesitated to initiate conversation. When I started this work started a practice in this decade, which is to talk to everyone. I have learned to speak to everyone through this, irrespective of class, caste, creed, and community. I have learned to communicate with all.

It is evident that knowledge gained from practice wisdom guides practitioners' organisational practices and field practices. Nevertheless, voluntary social workers demonstrate practice wisdom, but they do not know its theoretical terminologies. It is, therefore, remains non-formal in nature. In addition, voluntary social workers acquired knowledge of social systems, functions, and intervention methods through practice wisdom. For instance, a participant named VSW- FRP 1 shared her viewpoint (also mentioned in the previous section) on working with the community, in which she said,

Because when you talk about social change, problems are bound to arise because the roots of existing ideas are so deep. The opposition may not be apparent, but it is always there. What we are doing is talking about breaking an established concept. …It will always be challenging to work in society by considering everyone's interests.

She was working on a housing development project of the government in Kutch city. She initiated

the entire project from a gender point of view, formed a women's group, and persuaded them to join them. Local women became their Karyakarta. She shared her experiences regarding gender conflict during this project.

> When we talk about this project, we always say that we are not just talking about building houses. We are talking about building homes. A house is a structure of four walls, while a home is a happy family living in it with feelings, love, and relationships.

> … According to me, the differences between different castes in Kutch are increasing. That was probably not the case before. It is too much right now. Earlier, the concept of caste was associated with work-based division. But now, these caste-based groups have become very strong. The formation of this caste-based identity also increases the restrictions and pressures on women. That is how we have started working with caste-based communities.

These three quotations demonstrate the participant's comprehension of the social structure, social interaction, social change process, social stratification, and family relations. However, the person has not been trained or informed on the theoretical foundations of these concepts. She was able to learn it through her fieldwork experiences.

Another participant named VSW- MRP 4, a voluntary social worker working in the coastal area of the Saurashtra Kutch region, stated that,

> In this area, caste-based discrimination has been rooted for a long. This area is known as Gohilwad, and people have pride in their caste like we are Rajput or darbaar. They consider Dalit, mochi or such people belong to lower castes. Even when we started work here, drinking water sources were discriminated based on castes. Even when we go to someone's house, they will ask that you are from which caste? But it is gradually eliminated. People are getting aware of this, especially youth, i.e., our next generation. People are nowadays accepting slowly. We started to discuss such a sensitive topic with youth, and youth participation is playing a vital role in alleviating caste-based discrimination.

The phrases above demonstrate that voluntary social workers understand social relations, structure, stratification, socialisation, and social change. They are aware of social institutions and their functions. They can make sense of family dynamics, interpersonal relationships, social roles, and so on. Furthermore, voluntary social workers are aware of the characteristics, problems, and needs of the local community. It indicates that they are using contextual practice. For example, the phrases above, taken from participant narratives, reflect participants' interpretations of the current status of social stratification in two different regional communities, adopted and activated different community stakeholders as primary agents for addressing a similar kind of problem. However, they do not understand technical or theoretical terms and are unable to define all of these concepts in academic or theoretical language. As a result, it is observed that knowledge held by voluntary social workers falls into the category of practice wisdom.

In the case of trained social workers, it is observed that they also developed and relied on practice wisdom. As described in the preceding section, social workers who have received professional training possess theoretical knowledge but lack the ability to apply it consciously. They also gained and relied on practice wisdom through their own experiences, consultations with experts, and seniors or colleagues.

For instance, PSW – FRP 3, having a specialised degree in medical and psychiatric social work and currently working for the rural and urban community development in Central Gujarat, narrated how she learnt the administration processes of the NGOs (mentioned in the previous section). Additionally, she mentioned that,

> My MPhil research was in a rural setting. So, data collection experiences in rural settings helped me understand and work in rural communities. Such as how to greet and communicate, suitable day or night time to locate concerned stakeholders, characteristics of various groups, and group dynamics.

Another participant named PSW – FRP 4 mentioned that,

Eventually, I picked up the pace and learned how to gather people and make them join us and bring their participation in the activity, design projects that can cater to the community's needs, and networking with people to get funds for the same.

The participant has learned these during her course of training. However, she was unable to use it consciously in field activities. The participant possesses theoretical knowledge and practice wisdom for the intervention.

The reliance of social work practitioners on practice wisdom provides a space for the idea of constructivism. It means that practitioners construct their practices based on their practices and past experiences. However, it is mainly situational and practitioner specific. It has been observed that this practice wisdom is prone to hazy memory, recall and sharing. Therefore, it is less probable to have been developed systematically.

4.3.1.3 Empirical Knowledge

Another form of knowledge is empirical knowledge, defined by Hudson (2014) as "knowledge derived from research, involving the systematic gathering and interpretation of data to document and describe experiences, explain events, predict future states or evaluate outcomes." It is the data gathered through experiments, quantitative or qualitative research methods. It is not only limited to collecting required data but its analysis and documentation are also critical in the overall process of acquiring knowledge through empirical research. However, the debate between empirical knowledge creation through quantitative versus qualitative research methodology is an age-old phenomenon among positivists and postmodernists. But, according to this study, social work knowledge should be created through scientific methods of investigation and intervention strategies. Skills should be developed through the application of research knowledge. Empirical knowledge can be acquired through multiple methodologies in social work because it is a practice profession which needs objectivity of the facts and subjectivity of human relations, values and morals.

The research participants' narrative shows that the social workers possess empirical knowledge on a very limited scale. The explanation in the previous section regarding the research-based approach adapted by participants indicates that some portion of the professional knowledge acquired by a few participants from both categories is from the empirical process.

A trained social worker named PSW- FRP 7 narrated her experiences of the beginning phase of the work. She acquired knowledge of field realities through empirical research.

> We identified a high rate of infant mortality and mother mortality rate. We decided on a plan to undertake research. Because the field was new for us, and we needed to understand grassroots realities and their lifestyle. Because it was a tribal community, we had to initiate our work by knowing and understanding their life first. So, we used to meet women every month, or fortnight, having 3-4 months pregnancy. We conducted in-depth interviews with them. What do they eat, what do they drink, how do they live, what kind of work do they do, how much labour they have to do, and how much household work they need to do? What happens if they get sick? Where will they go? What medicine does it do? We need to know all this and monitor each of these things till their delivery. We did all this research with a qualitative method to glimpse the public life there.

The above narrative shows the participant's use of the research method to understand people's lives and construct the intervention strategies appropriate to the indigenous context. The participant generated empirical data through an investigation of people's lives.

PSW- FRP 1, a trained social worker, said that,

> We completed the TRAI fellowship. After then, we did a survey in collaboration with PRIA. Out of that, we identified 10 -15 villages and prepared case studies. We prepared a report based on the findings of survey research and case studies and published it at the state level workshop. Based on the results, we prepared a project of Balghar for children.

The phrases above indicate that trained social work practitioners acquired knowledge through scientific research. Practitioners use quantitative, qualitative, and mixed-method approaches, depending on the nature of the problem to be investigated, the available context, and the practitioner's preferences. However, not all of the participants exhibit similar trends. Observation of a few participants' practices and narratives shows a lack of empirical knowledge in their practices.

A trained social worker named PSW- FRP 3 working in the Central Gujarat and Saurashtra region for urban and rural community development narrated that,

> I had the experience of fieldwork supervision and program coordinator for many projects. I was aware of field realities. So, I started to work with adolescents. …We conducted a co-training program for adolescent girls and boys on reproductive health and life skills. Apart from this, we also included areas like how you can adjust in social life, married life, pregnancy, child care, etc.

It describes how the participant devised her intervention strategy based on practice wisdom. Besides this, 'we also included areas like how you can adjust in social life, married life, pregnancy, child care, etc.' reveals a lack of theoretical and empirical knowledge. The content of the training for adolescents was not designed in accordance with the characteristics of the life stage or the needs of the age group.

In the case of voluntary participants, some voluntary social work practitioners exhibit a proportion of empirical knowledge in their practices. The following excerpts are taken from the story of a voluntary social worker named VSW- MRP 5, demonstrating empirical knowledge in his practice.

> I handed them a 20-watt light instead of a 100-watt bulb and instructed them to use it. This will save money, increase visibility, and last considerably longer. So, I talked about the researched alternatives to bulbs. So, it will reduce its cost and increase the light. I believe in giving something better by studying, analysing it and exploring alternatives. … If you

look at Sarvodaya's organisation, if you look at Bardoli's organisation, there is no worker there at present. Those people have not done any kind of research. We have learned from all these organisations, which were very successful but could not sustain.

… We should research Ragi to maximise its production. If we had researched ragi, even half of what we have researched on wheat, those people could have survived.

The participant shared his opinion mentioned above with the researcher, where he recognized the importance of research in updating the practices. However, it was not evident in his practices. He emphasises innovation in practice, but it is not evidence-based or supported by empirical data.

VSW- FRP 1, a voluntary social worker, narrated her experiences of initiating work with female sex workers in the Kutch region (also mentioned in section 4.2). She said that,

Thus, we started to understand them through surveys and case studies. Based on it, we are gradually working with them on two issues. One is about health, and the other is their identity. They do not have any documents. Secondly, they also work with another name when they come to this work. These women do not have ration cards, election cards, or Aadhaar cards. Everything was in the name of their husband or father, and even they do not have it. So, what do those women do now?

A similar trend is evident in the other voluntary social worker participants too. However, in order to collect empirical knowledge, the process adopted by them was not scientific. For instance, a voluntary social worker VSW- MRP 4 stated that,

We observed and identified several issues in this area. We decided to work on it, but we thought we should first conduct a small survey. Because we believed it would provide us with an understanding of the problem as perceived by people and create a space for us by providing an opportunity to establish rapport. So, in the beginning, we decided to meet people and ask them what their questions were.

The phrase *'we decided to meet people and ask them what their questions were'* indicates that the participant used the research method, but the research design was vague. The researcher also observed their ongoing agricultural and livelihood generation projects. They were conducting research on irrigation sources in the villages surrounding Ghogha. The research design was inconsistent, and the interview tool and techniques were imprecise. A similar pattern is also visible in the case of VSW- MRP 3 and VSW- MRP 6.

Narratives of research participants of both categories reflect that empirical knowledge enhances their practices and provides an in-depth understanding of 'real-time' field realities and its complex network system. It is observed that practices based on intuition or common-sense accounts can be easily affected by feelings and individual biases—for instance, a voluntary practitioner VSW-MRP 2, has been working in the urban community of the Saurashtra region for the last thirty years. He addresses issues in the health and education sectors and manages projects to eradicate poverty and ensure food rights. However, his approach to designing programs and identifying beneficiaries is very subjective. Like, he provided vocational training to women, which included training for rangoli making, and its beneficiaries were middle-class women. When the researcher interacted with them, she realised that this programme serves as a form of recreation for them. It was not their primary need, as perceived by the practitioner. His practices stand on the ground of his emotions and feelings.

Professional social work practices necessarily require a rational basis for selecting an intervention strategy. Practitioners in social work are expected to justify their choice of approach and present appropriate evidence to back up their arguments.

The above excerpts reveal that a few participants from both categories who hold empirical knowledge collected by the scientific method are transparent and logical in their intervention strategies. Practices based on empirical evidence help practitioners reduce biases, explore alternatives, and make their practices accountable and rational. It also affects the domain of practice wisdom. After years of practice, empirical knowledge also optimises practice wisdom by

supporting experiences with evidence.

4.3.1.4 Procedural Knowledge

Hudson (2014) defined procedural knowledge as "the policy, legislation and organisational rules or guidelines within which a profession must function." The social, economic, cultural, legislative, political, and organisational context in which social work practices are carried out has significant influences on the forms of knowledge and practices of social workers. As a result, social work practitioners are expected to understand the community and their client group and know local community features, social norms, legislation, social support programmes available in the working field, and other administrative processes. In addition, practitioners should be aware of the agency or organisation where they are working. Hence, in this research, four key areas of procedural knowledge have been identified, which are necessary for social workers. It includes: (a) Social policy, programmes and schemes, (b) Social Legislations and legal and administrative processes, (c) Information related to community features, problems, resources, and (d) Information regarding organisational or agency policy, procedures and working system.

4.3.1.4.1 Information regarding social policy, programmes and schemes

Knowledge of social policy, programs, and schemes is essential in social work practice. It will promote the social worker's role as a mediator between the government and the people by ensuring the effective implementation of government policies and programs at the grassroots level.

Narratives and observations of social workers' practices show that trained and voluntary social workers are well-informed about social policies, programmes, and schemes and use them effectively. For instance, a trained female social worker PSW- FRP 3 working in the field of urban community development and emphasising health and nutrition, livelihood, pre-primary education, and working with children, adolescents and youth, narrated that,

> One of the essential requirements in our entire policy is health and nutrition among women
>
> in the women empowerment process. Women's health should be taken care of because

every life cycle stage of women's life makes significant changes in reproductive health, leading to the women's overall health status. Therefore, we are working on health and nutrition status among women. We provide nutrition supplements to pregnant and lactating mothers. We have been working with groups of adolescent girls as well. We monitor their health, along with recreational, vocational and developmental activities. As I told you earlier about the Aanganwandi project. So, based on my work, I got the adoption of 300 Anganwadi in the Daani Limda area from the government of Gujarat.

The excerpt mentioned above is taken from the narratives of a trained social worker, evidencing that the worker is aware of the concern areas identified in the state policy formulated for women. She has been involved in programmes that are aligned with macro-level policies. '*I got the adoption of 300 Anganwadi in the Daani Limda area from the government of Gujarat.*' indicates the practitioner's role in execution. It describes how the practitioner participates in the execution of state development programmes by employing the method of social welfare administration.

Another trained social worker named PSW- MRP 5, working for the tribal community development, narrated his experience of getting a grant for Eklavya Model Residential School. He said that

> …Initially, I used to teach the children. Eventually, I applied to the district education officer for granting a school up to 5th grade. For a few months, I did not get any reply. Then one day, I got a reply that they require a certain number of students to grant school permission. At that time, we were only two karyakarta, one was me, and the other was Jayesh [name changed]. We dreamt of establishing Ashram Shala in this area and decided to make the process for the Eklavya school grant. …I talked to my friends in Ahmedabad. They helped me a lot. I managed to establish good contacts in government with my work credibility. After hard work of a year by writing and persuading the authority, we got permission for Ashram Shala and allotted teachers as well.

The social work practitioner was informed about the Eklavya model school provision for tribal community development and utilised it effectively. The researcher visited the school and hostel with participants. During a conversation with the researcher, the practitioner mentioned his plan to develop a building based on the BALA (Building as learning aid) model. It shows that practitioners have information regarding existing policies and programs and can effectively utilise state developmental schemes and grants.

A similar trend is also observed in the cases of voluntary social workers. They are also informed about government schemes and projects available for their field or clientele group. For instance, a voluntary social worker named VSW- MRP 3 working in the Dang district shared how he got a government grant for a multi-crop system. He said,

> I did not do anything. I met officers from NABARD and talked to them regarding agricultural issues in this region. Parallel to this, I gathered 9 – 10 farmers from nearby villages. NABARD has the grant to invest in the agricultural tool for smallholdings and crop patterns. They required Khedut Samuh (farmer's group) for this. So, I arranged a meeting between our farmer's group and NABARD officials. We initially got the grant for the pilot model. So, five members of our farmer's group came for a demonstration. Upon successfully demonstrating the multi-crop method and effective use of the small traditional agricultural tools, other farmers joined, and we got a full grant to extend this project in the seven villages. …apart from this, we facilitate the D-SAG program by providing seeds, fertiliser, and training.

The participant's narration demonstrates that he is aware of state grants and schemes available in his field of intervention. In addition, he has a facilitation centre at his organisation's office from which he provides information to people on available schemes and projects. The facilitation work office works from 9 a.m. to 11 a.m. every day. This work was being managed by his karyakarta, whom he had mentored since a young age. They provide information regarding Vidhwa Sahay yojana, Old age pension, Mukhyamantri Amrutam Yojana, Sukanya Samridhhi Yojana, and Pre

matric scholarship for the tribal student.

Along with information, they (the practitioner and his team) assist people in the administrative processes required to obtain benefits. A similar pattern is seen among the other participants who fall into the category of the voluntary social worker. It is clear from their practices that they are aware of available government programmes in their field of intervention.

4.3.1.4.2 Social Legislation and legal and administrative process

Legislation is an effective tool in the hands of social workers. Social workers play an essential role in delivering justice to the most vulnerable groups in this process. Social workers collaborate with law implementing agencies to help with the implementation, ensuring social justice for all in the society.

Narratives of social workers show that social workers working in the field of community development have first-hand knowledge of the rights and legislation pertaining to a specific sector, such as women, children, and vulnerable castes. However, data show that when dealing with a problem, the use of legislation and the judiciary is their last option.

For instance, a voluntary social worker VSW- FRP 1 working on women's issues in the Kutch stated that,

> But sometimes, the lives of many women are ruined. We are compelled to act harshly in such a situation. For example, last week, we learned about an incident in a nearby village where a 13-year-old girl was getting married. We must stop them. So, we went there with the police and an advocate. We stopped that marriage. I understand that we must be prepared to face the consequences whenever we take such drastic measures. It is not easy to challenge traditional community values through laws because the organisation may lose community trust in the process.

The above incident narrated by VSW- FRP 1, a voluntary social worker, reflects that she is aware

of legal provisions and rights. She is also informed about its implementation mechanism. Besides this, it demonstrates her understanding of the nature of community and its dynamics. She employed radical action by using legislation and the judiciary system at the right time. '*It is not easy to challenge traditional community values through laws*' shows that she understands the application of laws according to available context.

However, this trend is not observed in all the participants who belong to the category of voluntary social workers. Only two voluntary social workers, VSW – FRP 1 and VSW – MRP 5, exhibit the knowledge and contextual understanding of the use of legislation. However, others have only primary knowledge of the social legislation. They are not using it in direct practices.

In the case of trained social workers, data shows that they are familiar with the law and understand its applications. Legislation is used as a powerful tool to bring about social change in the practices of trained social workers. When it came to the application of legislation in practice, most participants in the trained social worker category were involved in awareness campaigns and organised community awareness programmes on legislation and human rights. For instance, a trained social worker PSW- FRP 1 explained her work with children and child rights in the community. She said that,

> We organised programs for our Balsenas (groups of children) on child rights. They all are aware of their rights. We also worked with their parents, school teachers, and principals and made them aware of child rights and their needs. We worked with the industrial federations to sensitise them regarding child rights.

Another trained social worker, PSW- FRP 3, working for the urban and rural community development in central Gujarat, said that,

> …Apart from vocational programs for women, we organised awareness programs on rights and protections for women. Every Wednesday, along with our training session, we conduct a session on laws related to women. We made them aware of their rights.

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The above two excerpts reveal the use of legislation in the practices of trained social workers where the participants are engaged in using legislation awareness to empower the client groups. All the trained social workers demonstrate a similar trend.

4.3.1.4.3 Information related to community features, problems, resources

This factual knowledge is characterised as knowledge of community characteristics, personal and social issues, religious and cultural beliefs of the people in the community, community resources, which provide an idea of the community's lifestyle, and the location of various groups in the social structure and their vulnerability.

Narratives of the research participants of both categories reveal an in-depth understanding of the community where they are working. A voluntary social worker VSW- FRP 1 working in the Kutch stated that,

> Because in Kutch, mainly animal husbandry, farming, and fisheries are the main occupation of the land. The people here had art for their own recreation, i.e., the art of music, which was very beautiful. Then things changed slowly. They (people who indulged in that music) had a struggle for survival. In this period, their music gradually faded. So, we felt that this art should be kept alive and taken forward. It was essential for those people to survive. Because, for one's entertainment, one needs something. Today, we have tools ranging from TV to mobile phones for entertainment. Similarly, the community developed the art of music for their own entertainment while walking through the forests. It was directly connected to nature.

The preceding phrase reflects the practitioner's understanding of the community's way of life, including their recreational tools. Apart from that, she explored the community's customs and traditions. Based on it, she actively engaged in reviving a traditional local music form that was about to become extinct. Understanding community characteristics provides a dual approach to the practices of the practitioner. In practice, the dual approach refers to the simultaneous use of

micro-level intervention by forming groups of traditional artists and macro-level intervention by creating space for those artists in mainstream folk music. It ensures the local classical artists' livelihood, identity, and dignity.

A trained social worker, PSW- MRP 2, working in the tribal community of central Gujarat, shared features of the community where he is working. He highlighted the history of the tribal community of the area and how it helped him crave his further pathway. He said that,

> …A *Dungara bhil* means the tribes living in the hilly regions. There are 25 tribal communities in Gujarat and five de-notified tribes, i.e., about 30 communities, the most miserable of which is the hilly community. Our census was first conducted in 1952. During the census, they asked which community you belong to; some said Rathwa, some said Tadvi, Bhil etc. When it was conducted, there were no roads, no arrangements. So, the census workers found out that some people also live in the hilly area. So, at that time, someone from the village said they are *Dungara* [hilly], and their community was *Bhil*; hence they were called *Dungara Bhil*. That is why they do not get the benefit of reservation. Those people have been deprived of all benefits. … The area's population comprises 87 per cent *Bhil, Dungara, Bhil, Tadvi*, and other tribal communities. This area has 100 per cent illiteracy, which is a significant cause of poverty. Therefore, they become more vulnerable. These people are constantly on the move, working hard to make a living, and their children do the same. As a result, they are not only illiterate, but their children also remain in the same condition.

The excerpt above is taken from an interview conducted with a trained social worker, demonstrates his knowledge of community history, features and social problems. It is observed that understanding community characteristics helps the practitioner establish rapport and need identification of the community. It helps the participant to address problems and develop an intervention plan by considering community values and beliefs, which are related to the cultural competence of the practitioner.

4.3.1.4.4 Information regarding organisational or agency policy, procedures and working system

This part of factual knowledge refers to the information regarding awareness of agency/organisation. Social work practitioners must be informed of the organisation's policy, working system, code of conduct and administrative processes. It is a matter of clarity of vision and mission, which is very crucial in the functioning of the organisation.

All of the participants in this study are the founders or managing directors of the organisations. The researcher purposefully chose participants who are well informed about organisational policy, vision, and mission. The participants are the founders and formulators of organisational policy and the creators of work culture. A few participants in both categories are not founders but are groomed by founders to be the organisation's next generation. Consequently, all research participants have a clear understanding of the organisation's vision and mission and knowledge of organisational policies and working processes.

4.3.1.5 Personal Knowledge

Hudson (2014) defined personal knowledge as "an inherent or spontaneous process where the worker is necessarily committing themself to action outside of immediate consciousness or is action based on a personalised notion of common sense. Such knowledge includes intuition, cultural knowledge, and common sense." (Hudson, 2014). As stated in chapter one on constructivism, the social world can be understood subjectively because reality is constructed by the interactions and meaning imposed by people in society. It is also an epistemological belief of the present research (mentioned in chapter three). Based on it, a social worker must interpret subjective reality to comprehend the client's world. Personal knowledge is pivotal for comprehending emergent meanings arising from human interactions.

Hudson (2014), in his explanation of personal knowledge, defined three forms of it: intuitive knowledge, cultural knowledge and common sense. Some scholars consider tacit knowledge as a

part of personal knowledge (Trevithick, 2008, Polanyi, 1967). Tacit knowledge is the knowledge whose source of understanding is unknown, unconscious knowledge, which is difficult to express. It is, therefore, difficult to transfer to others. Goleman (1997) connected it to emotional intelligence. However, many writers emphasise the importance of personal knowledge in the form of intuition in professional social work practices.

Data of the present study also finds the use and importance of personal knowledge in the contemporary social workers working in the field of community development and engaged in various sectors. However, it is evident in the narratives that participants who belong to the category of voluntary social workers rely more upon personal knowledge in the intervention process. For instance, a voluntary social worker VSW- MRP 7 stated that,

> But it was only because of my mom and dad that the small desire to do something inside me got a huge boost. I could get here with his backing, and then I got all this atmosphere.

These statements show the influence of the family socialisation process on participants' development. It is one of the parts of cultural knowledge defined by Hudson (2014) as the knowledge that derives from the shared experiences of a group of people. It is dependent on socio-cultural values, group norms and goals. The family is considered a primary social institution and a significant source of socialisation in India. It is observed in the narratives of the voluntary social workers that the family socialisation process has considerable influence on the understanding of the participants. In the case of the practitioner mentioned above, she said that she acquired the value of freedom and personal space from the family. Currently, it is a central theme of her practices with the community and women. It is evident in the data that the family socialisation process is an essential source that forms a personal knowledge base among voluntary social workers.

Another voluntary social worker named VSW- FRP 1 working for the urban community development stated that

…We faced opposition from residence when we started to work in a slum for housing rehabilitation. We have collaborated with the city developmental department for the project, in which our role was to make people aware of their housing rights and available schemes and convince them for rehabilitation by providing quarters under a housing scheme. We used to conduct meetings with various groups and group leaders. …During one such meeting, the situation worsened, and people started to abuse my team and me. They refused to vacate the place and shift to another area and were not ready to listen to anything. We went there on next day and found the same situation. After that, an idea struck out in my mind, and I started to meet youth and women. …And we began to work with them. Gradually, we convinced them, and through them, we reached again to the male leaders of the slum. …Though we faced much resistance in the entire process, at the end, we succeeded in convincing them. You will not believe it, but now all those people are associated with our organisation and formed a community-based organisation that works collectively on any issues on their own.

The practitioner's narrated incident above indicates the use of intuition in the intervention process. During the intervention, he had an idea that was not based on any theoretical evidence, experiences, or research. The practitioner took a random chance, and fortunately, he succeeded. He had an equal chance of success and failure with the step he took. It is clear from the incident that intuition or tacit knowledge guided the practitioner's decision-making process during the intervention.

Ability to understand the realities is another application of intuition in social work. A social worker must understand and conceptualise different aspects of human life, such as values, beliefs, feelings, and preferences. According to England (1986), it arises from the intuitive use of one's own self, which is the central process in social work. A social worker must comprehend the information provided by the client(s) and deduce underlying meanings. In this regard, all of the research participants relied on intuitive use of self. Every participant understands and interprets community

narratives and forms their own mental picture. Their self-formed mental picture guides the practices of social workers.

Besides this, common sense is one of the constituents of personal knowledge. Common sense refers to behaving in accordance with socially acceptable reasons. It is not learned formally but is the result of socially acceptable order and reason. It is, therefore, not restricted to the domain of professionally trained helpers. It can be shared by others as well. Research participants of both categories use it as a source of knowledge in their intervention.

The segment of personal knowledge is found in all the research participants. Nevertheless, data show that voluntary practitioners make decisions based on personal knowledge more than trained social workers. It is important to note that reliance on personal knowledge emphasises the subjective nature of social work practice and considers it as an artistic work. Personal knowledge-based practices pose a problem because they are subjective. Furthermore, it is constrained by limited life experiences and can be influenced by personal biases and prejudices. For instance, a voluntary social worker named VSW- MRP 2 working for urban community development in the Saurashtra region of Gujarat engaged in various developmental programs. The researcher went with him to meet a donor for his organisation. During the meeting, he explained his ongoing and upcoming programs. He got a donation of Rs. 10000. However, he insisted on a higher amount promised by the donor lady a few days ago. After leaving the meeting room, he talked to his colleague. In their conversation, he stated that,

> This sister had promised us a lot earlier. Now she changed her mind. It is not fair. I think
>
> Madhviben [a contact link between participant and donor lady] instigated her against me.
>
> …we are working tirelessly, and people do not support us.

The researcher observed the incompetency of the practitioner in the presentation. His pitch of the presentation was not convincing. The entire process handled by the participant revealed his dependency on his limited life experiences and personal biases. It shows that greater dependency

on personal knowledge is associated with emotions, which hampers effectivities of the practitioner.

Concluding remarks

The preceding section examined five distinct forms of professional knowledge, but it is essential to recognise that some of these forms overlap. For instance, procedural knowledge incorporates elements of practice wisdom and empirical knowledge. Similarly, theoretical knowledge has aspects of empirical knowledge, practice wisdom and personal knowledge. Despite their mutually inclusive nature, the findings presented in this section reveal that social workers utilise some forms of knowledge more frequently than others. According to the research findings reported in this section, trained social workers are more likely to utilise procedural knowledge, empirical knowledge, and practice wisdom. However, it was evident that trained social workers had theoretical knowledge but were unable to apply it consciously and instead relied on practice wisdom. The narratives of voluntary social workers reveal the predominance of practice wisdom and personal knowledge over other types of knowledge. In addition, it was discovered that voluntary social workers gradually acquired the procedural knowledge necessary for the intervention.

In addition to a knowledge base, social workers need skill sets for effective practice and productive outcomes. Consequently, the subsequent section explores the skill sets of social workers.

4.3.2 Skills in Social Work

The milieu of social work is rapidly changing. However, one recurring trait of social work is that it takes place in some of the most complex areas of human experience. As a result, it has to be a highly skilled activity. Skills – referred to as a "toolbox of interventions" – are intertwined with a solid theoretical knowledge base, which allows practitioners to comprehend people and their situations and construct an intervention plan. As a result, the skillsets of practitioners have been divided into two categories in this study: *skills in practice settings* and *skills in functions/operations/processes*. The purpose of dividing these categories is to reflect on the vibrant nature of practices and skills required in direct community practice.

The term *Skills in practice settings* refers to the tools that practitioners utilise to work with a variety of client groups and settings, such as working with an individual or family problem, working with a group of children, youth, or women, or working on community problems. It is subdivided into three levels: macro-level intervention skills, mezzo-level intervention skills, and micro-level intervention skills.

Skills in functions/operations/processes refer to the generic tools and techniques equipped by social work practitioners to carry out routine tasks to accomplish their goals. It is sub-categorised into five: cognitive skills, interpersonal skills, administrative skills, decision-making skills, and resource mobilisation skills. The following section of the chapter explains each of the skills in detail.

4.3.2.1 Skills in practice settings

The narratives of social workers demonstrate that community development practices are not confined to the 'whole' community. It refers to the practitioner's engagement with the diverse stakeholders of the community at various levels, such as individuals, groups, etc. For instance, it is evident from all cases that practitioners are assisting individuals or families with their problems,

forming and working with various community groups, and engaging with the state to provide basic and civic amenities and safeguard the rights of the people. This study identified the skill sets of social workers at the micro-, mezzo-, and macro-levels of intervention based on this data.

4.3.2.1.1 Skills in Micro-Level Intervention

On the micro-level, social workers work with the most vulnerable members of society, such as young children, people with mental disabilities, victims of domestic violence, and the elderly. It also includes working with families in various aspects of their daily lives, such as mediator and counsellor in marital and family conflict, guiding in decision-making related to life incidents, and helping them during health crises. In addition to providing individual and family counselling, micro-level social workers assist their clients in connecting with essential resources, such as community resources and public services, that will help them improve their quality of life.

The narratives of the social workers demonstrate their engagement in the micro-level intervention through working with an individual member of the community or families in need. For instance, a voluntary social worker named VSW- MRP 3, a voluntary social worker working with the tribal community in the Dang, shared a family problem during a home visit and the purpose of our visit. He stated that,

> This woman has two children, a girl and a boy. Her husband has an extramarital affair with a woman from a nearby village. He stays with her and does not visit Satiben [name changed] and her children. She goes for labour work in the field. I met her while working with farmers and learned about these details. I asked her to take action against her husband, but she refused. But, with the help of our female karyakarta, I continued my efforts. We made her part of the women's group in our organisation. Sejal [name changed, a female worker from the organisation] used to talk to her frequently, and she also had a good rapport with me. After three months, she started to think about divorce. However, their marriage is not legally registered. But, the Panch of the village will decide the course of action. So,

with this regard, she wanted to talk to me and invited us for dinner at her place.

In the above-mentioned incident, the participant informed the researcher about the purpose of their home visit scheduled in the evening. It is reflected in the narration that the participant has acquired the client's confidence and is able to make space in the client's life for the intervention. Additionally, a multi-method approach is evident in the participant's practices. He is working with an individual as a part of the group (make Satiben join the women's group in the above incident) and working with individuals and groups in the context of community practice.

Another voluntary social worker, named VSW- MRP 4, works in the Bhavnagar district for rural community development on various issues ranging from livelihood generations to women empowerment in the region. During an office time conversation on the community's issues and his opinion regarding various issues, he mentioned a case. He shared details of the case upon probing by the researcher. He said that,

> Six months ago, a case of domestic violence from Ghogha came to our team. With the help of our team 'Sakhi', a group of women volunteers from the community, resolved the entire issue with the help of a legal advisor from Bhavnagar. After two months, that woman (victim) met me, and during our conversation, I suggested that she must be independent. I met her and her mother two-three times. Based on the circumstances and her nature, I offered her to do a beautician course. But then the question comes of money. I enrolled her in a vocational training institute run by the government in Bhavnagar for two courses: beauty parlour and tailoring. She got regular orders from a tailor from the city during the course itself. She started to work and now earning sufficient for herself and her mother.

The phrases above demonstrate a voluntary social worker's micro-level intervention with individuals and families by mobilising various community resources. In addition to this, it also shows the use of relationships by voluntary social workers in the micro-level intervention. Voluntary workers use relationships with clients and the community to enable clients to a further

course of action. A similar trend is visible in the case of professional social workers, where they work closely with individuals and families of the community.

4.3.2.1.2 Skills in Mezzo and Macro-Level Intervention

Mezzo-level Intervention- A mezzo social worker is one who works on an intermediate scale, interacting with residents of communities, institutions, and other small groups. It is concerned with less intimate relationships than those connected with individual and family work. The work of mezzo-level social workers involves advocating for and serving clients across the entire spectrum of public systems that make up the fabric of our communities, regions, and country.

The practices of both the categories of social work practitioners demonstrate their constant interaction with the entire community and their vital role in all the social institutions and diverse community-based groups. The account of narratives of research participants in the previous section portrays their interventions with groups of youth, women, children, elderly, and farmers and their relationships with individual families in the communities to catalyse the community development process. It was evident that the research participants' work with families and the community reflects skills in interpersonal relationships and their use in the development process of individual clients, families, and the entire community, resource mobilisation, and conflict management.

Macro-level Intervention: Macro-level social work practices include social work research, program development for both small and large communities, community-based education initiatives, policy analysis and advocacy, non-profit administration and leadership, and organisational development. Macro social work ultimately strengthens communities and improves their community members' quality of life by focusing on policy change and opposing unjust government or economic practices.

Social work practitioners' narratives demonstrated their limited involvement in the macro-level intervention. It is clear from the research participants' practices that they are actively involved in the micro and mezzo-level intervention. However, few participants interacted with the macro-level

structure during the community development intervention, which only included bridging the gap in implementing welfare programs. For instance, PSW-MRP 5, a professional social worker, worked extensively with the government to bring electricity to the community. However, both categories of social work practitioners demonstrate a limited role in policy feedback at the macro-level. It has been observed that both voluntary and professional social workers cannot consider the broader socio-political and economic factors that influence human conditions. As a result, they have been confined to implementing welfare programs and unable to contribute to policy-level intervention.

Based on the functions of social workers, this research has categorised skillsets into five categories: (i) Cognitive skills, (ii) Interpersonal skills, (iii) Administrative skills, (iv)Decision-making skills, and (v) Resource management skills.

4.3.2.21 Cognitive Skills

Developing analytic abilities, evaluating and effectively using research findings, and applying this knowledge and understanding to practice are necessary components of developing competence in this area. Cognitive skills in social work focus on the practitioner's ability to undertake research-based practices. It entails practitioners conducting empirical and action research and reading, comprehending, analysing, evaluating, and utilising research materials.

As discussed in the previous section, social work practitioners have started emphasising problem identification and need identification based on research. However, it is an emerging phenomenon in the case of voluntary social workers. Simultaneously, it is observed that voluntary social workers with higher educational qualifications in social science disciplines can conduct research, analyse it, and incorporate its findings into their practices up to some extent. However, the research methodology adopted by them is not scientifically derived. It mainly revolves around participants' observation, experiences and collecting people's voices without following a process. For instance, a voluntary social worker, VSW- MRP 5, who did MA in Economics and is currently working for

the tribal community development, said,

> We did research, and we found that social work interventions have unintended consequences for this community. For example, a social organisation comes to work and decides to level this hilly region. That is not, however, the case in this region. Rice was introduced here as a second external intervention to promote tribal well-being. Now, their primary food source was Ragi (Nagli), which is sufficiently nutritious to meet the nutritional requirements of tribal people. People became ill due to rice that contained an excessive amount of iron. As a result, health concerns arose.

The above phrase reflected participants' need identification process through research. He analysed and found the root cause of the problem during the intervention process. It exhibited the participant's analytic capacity and ability to use research-based evidence in intervention.

During an interaction with another participant, named VSW- MRP 3, who is also working for tribal community development, he mentioned Aanganwadi and children's needs in the area. He stated,

> Like, children do not eat the food provided by the government in Aanganwadi. Because it is not their staple food, therefore they do not like it. So, even if the government provides nutritional supplements, there would be no result in this area. We should understand the food habits of the tribal community, which differ from the rural and urban communities.

In the phrase mentioned above, the participant referred to the food preferences of the community in which he worked. He identified a gap between government programmes and local needs. Children from those villages did not consume food prepared in Aanganwadi or at school, which was primarily rice and wheat-based. The research participant grasped the issue and deduced the source of the issue based on his knowledge of the community. It demonstrates participants' ability to comprehend community needs, problems, and underlying causes.

A similar trend is also observed in professional social workers. For instance, a trained social

worker named PSW- MRP 2 working in the Nasvadi taluka for community development stated that

> When I came here for the first time, I was surprised and shocked by the situation. I started to meet people and visit the entire area. …After a few days, I realised that this region is underdeveloped for two reasons: poverty and the non-availability of infrastructure that can connect this region with the mainstream. In my opinion, the non-availability of infrastructure was hindering every kind of developmental activity in this region. So, I started with establishing a basic structure for a hostel for children and road construction, connecting these villages with the main road. After that, I gradually started vocational training and community participation in the village development program.

The above phrase is excerpted from the narrative of a trained social worker, where he was talking about the causative factors. It reflects the participant's ability to observe, understand, analyse and present a dot-to-dot framework of the community's problem. Through observation and analysis, the participant identified community needs. Initially, he began working in education and road building. Through this, he entered the community, established a place for himself, elicited community participation for the community's benefit, and won the community's trust. These skillsets enable the participant to draw a roadmap for the intervention. This trend is observed in all the trained participants. However, in the case of voluntary social workers, it is only observed in cases associated with higher educational qualifications or mentored or trained by educated mentors.

4.3.2.2.2 Administrative Skills

The social work task requires competent administration to perform certain activities in the organisation at all levels. Social workers must be able to keep track of the required responsibilities for maintaining records, accounts, and managing workloads. Deciding and administering workload, division of labour, understanding of the system and record-keeping and report writing

are essential components of administrative skills required for social workers.

Narratives of the participants and their practices reflect that, social workers engaged in community development primarily manage workloads and monitor the division of the labour. In addition to this, it is also observed that trained social workers also possess record writing and documenting skills. For instance, a trained social worker named PSW- FRP 1 and her husband (voluntary social worker) working for child rights and education in Saurashtra and South Gujarat region stated,

> For twenty years, I and Paresh [name changed, pseudonym], have been doing this work. Even Paresh has been doing it previously as well. After our marriage, we started this organisation together. Since we started till today, our work got divided by default. Primarily, I look for project proposal writing, presentation, and reporting of the activities, and he looks for networking and organising. Because I am excellent in writing, he is not proficient in writing and presentation, but he is outstanding in interpersonal relations. It does not mean we do not do other work. We do all kinds of work in the organisation, but mainly report and project proposal writing is managed by me.

In the preceding statement, the participant discusses organisational procedures, namely her role as a co-founder of the organisation. Her spouse, a voluntary social worker, is competent in organisational relations and networking while she is involved in documentation. It represents the participant's ability to write reports and maintain records. This narration also shows the division of labour and workload management by the social work practitioner. However, participant appointed administrative staff for other administrative tasks, such as accounting and finance and resource management.

Another professional social worker named PSW- MRP 2, whose organisation focuses on tribal community development, employs a staff of seven people. He is involved in allocating, managing, coordinating, and supervising the assigned duties to team members. Additionally, he is involved in the planning and execution of community service and field programmes. He is entirely

responsible for raising funds and mobilising resources. Although resource mobilisation skill is distinct from administrative skills, it is observed that the two occasionally overlap.

In the case of voluntary social workers, it is observed that lacking in the documentation and a record-keeping system. However, exceptional cases exist in this context. For instance, a voluntary social worker named VSW- FRP 1 working for the women's issues and community development in the Kutch region of Gujarat demonstrated excellent skills in management and coordination. She has a staff of 15 people, plus volunteers and interns. She demonstrated skills in recruiting and assigning the right person for the right task and managing the overall coordination of the organisational process. However, a similar trend is not evident in the other cases. It is observed that voluntary social workers are unable to manage competent staff for the administrative work and are more engaged in field projects and management. So, they could not focus on documentation of their practices, which can be a significant limitation of voluntary social work practices.

A voluntary social worker named VSW- MRP 7 is working for the community development in the coastal area of the Saurashtra region. He works on livelihood generation, water resources and agriculture revival projects. During a farmer's meeting, it was observed that the participant was conducting it with ease. The same was observed during a meeting of SHGs in various villages. It shows skills in communication. However, during a conversation, by asking upon researcher about his communication skill, he stated that,

> I can talk to people easily, and I know how to work in the field. However, I cannot write anything. I can speak. Many people have suggested to me that you should write, but I feel what you do is more important than writing it.

This phrase reflects the participant's competency and priority of the documentation. However, the participant exhibited skills like locating and managing resources and maintaining a record of resource allocation. Another voluntary social worker VSW- MRP 6, mentioned the same thing,

but he added one more point is that,

> …. but I know the importance of reports. Because, in today's world, I know *'jo dikhata hai wahi bikata hai'* [what is seen is sold]. So, now we have started to work on it. I have an MSW employee who manages the writing part.

He even asked the researcher, "*if you know any competent person from your known circle, please let us know. We can provide an honorarium amount to him/her.*"

These phrases show the incompetence of the voluntary workers in the administrative domain, especially in report writing and record keeping. However, trained social workers demonstrated excellent administrative skills required for social work activities.

4.3.2.2.3 Interpersonal Skills

Interpersonal abilities encompass all spheres of life and are critical in both personal and professional work. It is the capacity to communicate, socialise, connect, and cooperate effectively with others. As a member of the human service profession, a social worker must master this skill. A social worker who possesses strong interpersonal skills is significantly more efficient at adapting to new situations, avoiding or resolving disputes, and establishing trust and respect.

Communication skills are at the top of the list of interpersonal abilities. However, it is not restricted to communication in the case of social workers. It entails various components, including self-awareness and understanding, conflict resolution, collaboration and negotiation, relationship development within the community and organisation, and the use of authority.

The present research shows that trained and voluntary social workers possess interpersonal skills to work in the practice setting. However, the degree and nature of these interpersonal skills vary in both the categories of social work practitioners. The present section will discuss interpersonal skills in two parts: communication skills and self-awareness or use of self.

a) Communication skill

Narratives of the trained social workers and voluntary social workers show possession of excellent communication skills and the use of the local language. For instance, a trained social worker named VSW- MRP 5 working in the field of community development in the tribal belt of North Gujarat stated that,

> I started to work with the children of this village, and second, I got familiar with youth and adolescence. I quickly learnt the local language with the help of youth and children.

The researcher also observed participants' interactions with the community after learning the local language. His interpersonal communication makes him proactive and able to establish relations with the community members.

Another research participant named PSW -FRP 1 shared her experience regarding working with NSS students for a survey in Bhavnagar city. She mentioned that they approached a college principal to get the support of NSS students for a survey on child labour in Bhavnagar city. They started the survey with NSS students, and eventually, they realised it was not working well, as students were not competent enough to undertake the survey. She said,

> …We arranged training sessions for students. We trained them on how to do this research, which included approaching people, convincing and engaging them in this research.

The phrase mentioned above reflects the use of communication skills by the participant to train volunteers and enable the communication skills of volunteers. It also shows participants' adaptability by adapting newer ways to engage learners and train them on how to engage the public. Besides, it also demonstrates the participant's knowledge of the research methodology and organisational skills. In addition to this, she is engaged in networking with non-government organisations working in Gujarat. The researcher attended several meetings of the participant with a few NGOs. During the process, the researcher observed the participant's attentiveness in

listening to others and the effective use of interpersonal communication skills to convince and engage various organisations in the macro-level platform.

Voluntary social workers also possess good interpersonal communication skills and oratory. It is observed that they can establish relations in the community through communication skills. For instance, a voluntary social worker named VSW- MRP 2 working for the urban community development in the Saurashtra region convinced a donor for the donation of 1 lac rupees to the organisation. The researcher accompanied the participant in this meeting, where the worker presented his work and appealed to the donor to donate to the noble cause for which the organisation has been working for 20 years. The researcher found that the content of his oral presentation was organised and clear. He demonstrated the magnitude of the work and its outcome very effectively. However, he used dramatisation and emotional appeal techniques, using phrases like "we are only medium. This work continues because of donors like you" *(ame to nimit matr chhie. Aa kaam to tmara jeva dataona lidhe thay chhe)*, "donors are the real energy. We are merely mediators", "you are an experienced person, and you can easily see that we are the only reliable source who can spend this money for a noble cause, and your ancestors and future generation will be proud of you for this step."

However, interpersonal communication skill is dynamically used by both the categories of practitioners at the pre-engagement and engagement level of their practices. Pre-engagement level refers to the initial process of entering into the community, establishing relations with community members, and 'getting to know' the community and community members. Trained and voluntary social workers used communication skills by involving in one-to-one interaction, small group informal interactions, carefully listening and observing community culture, routine, and daily interactions of community members. Based on it, they can identify formal and informal leaders, community groups and, establish a neutral relation with them, and identify and use influencers in the community to create a space for themselves. The narrative account of trained and voluntary social workers also reveals that they use interpersonal communication to identify and recruit

volunteers for their organisation. For instance, a trained social worker named PSW- MRP 5, working for the tribal community development in the South Gujarat region, narrated his experience of establishing relations and building a team. He stated that,

> … Parallel to this, I started to interact with a few boys in the village who were of 20 to 25 years of age. We mingled up well. It was a group of seven to eight boys. They understood my motive to stay here and work for the community. Then they started to explain to their family. Then they used to help me with the home-to-home health check-up and provide the lift for travelling to Taluka centre. Those boys only constructed this kutcha house for me. It was our organisation's office as well. This Alpesh [Name changed, one of his core team members] is one of them. You will meet the rest of those boys in our tomorrow's meeting.

The phrase mentioned above reflects the participant's use of communication skills and interpersonal relations in the initial phase of the work to enter in the community and establish rapport with community members.

The engagement stage refers to the phase of the work where the worker engages community members in the process of change. It was evident in the narratives of social workers that during the engagement phase, practitioners use communication and interpersonal relations to create group dialogues and community forums and seek community participation in identification, assessment, and problem-solving. During this stage, it was observed that few trained (PSW-FRP 1, PSW – MRP 2, 5 & 7) and voluntary social workers (VSW- FRP 1, VSW – MRP 3, 5 & 7) also engaged in identifying and developing indigenous leadership. It refers to the practitioner's involvement in identifying and training a local leader to manage and sustain the work in the community.

b) *Understanding of self or Self-awareness*

The importance of self-awareness in Social Work practice is emphasized in Standard 2, in *Standards and Indicators for Cultural Competence in Social Work Practice*. It is said that "Social Workers shall develop an understanding of their own personal and cultural values and beliefs as a

first step in appreciating the importance of multicultural identities in the lives of people…. Cultural competence includes knowing and acknowledging how fears, ignorance, and the "isms" (racism, sexism, ethnocentrism, heterosexism, ageism, classism) have influenced their attitudes, beliefs, and feelings." (NASW,2015)

Social work is a profession centred on the capacity to develop meaningful relationships with people who exhibit unique qualities. Differences in age, ethnicity, personality, gender, socioeconomic status, sexual orientation, status, and religious power may exist. To work effectively in the diverse ground, a social worker needs to equip with the capacity to become aware of self. It has a beneficial effect on the quality of the relationship a social worker can develop with the people they serve.

According to Written Paper on the Use of Self-Awareness in Social Work Practice, 2017, "skill of self-awareness refers to the ability to recognize our own thoughts, beliefs, emotions, personality traits, personal values, habits, biases, strengths, weaknesses, and the psychological needs that drive our behaviours. It includes the ability to recognize how we react to cues in the environment and how our emotions affect our way of relating to others." (2017) Skill of self-awareness helps social workers to establish and maintain purposeful interpersonal relations in the community and organisations. The narratives of the social workers exhibit that only a few participants from both categories understood themselves in a 'real' manner. However, most of the voluntary workers claimed to be aware of self, but it was not reflected in their conduct. For instance, a voluntary social worker named VSW- MRP 2 working for the urban community development in the Saurashtra region of Gujarat said that,

> I have been doing this work for 20 years. For these 20 years, I did not think about my fame or income or any of the vested interests. I just want to work for the poor. For me, work is the only important thing. Moreover, my nature is such that I cannot live without work. This workaholic nature is my strength.

A few hours after this conversation, the researcher observed an incident. A local media person came for the coverage organisation's upcoming event on the occasion of Janmashtmi. After his interview, when that media person went out of the office, the participant called his employee and said give him my 'award receiving' photo of last month and insisted him to publish it. Then he turned to the researcher and said that it is important to do this. Visibility in this work matters a lot. Then after a few minutes, he said let us rest for a while. Our people are making arrangements for tomorrow's event. We will visit it in the evening because it is very hot outside.

This instance demonstrates a discrepancy between the preaching and behaviour of the participant. According to him, he is a workaholic who does not seek popularity. However, his behaviour indicated the opposite. It demonstrates the participant's failure to comprehend oneself and engage himself to the task at hand. Additionally, it casts doubt on the participant's values and ethics, which are described in detail in the chapter's subsequent section.

Another voluntary social worker named VSW- FRP 1 working for the rural community development and women's issues stated during a formal interview session that,

> I am not very talkative and very calm. Initially, I found it was my weakness because I did not initiate a conversation with people. Gradually I realised that while working in the field with the community, it is my weakness. On a similar ground, it became my strength while working in the organisation. I have a dual role of working with the community as our client and working with organisation staff as a leader. So, my habit of speaking less and being calm made me approachable to my staff members, and I could listen to them instead of telling them or instructing them.

> …By interacting with myself, I gradually found a way out of this. I assumed that when I was given this responsibility, it was with complete trust. Senior Karyakarta believe in me and know I can do it. So, I overcame my anxiety by talking to myself, and I became convinced that I can do it no matter what.

This statement demonstrates the participant's self-awareness and her ability to leverage her shortcoming to increase her work efficiency. She was also aware of its negative consequences and worked diligently to mitigate them. It is worth noting that the participant holds an educational qualification of SSC pass as a regular student and graduates as an external student. However, she asserts that she is mentored by experienced individuals who are accountable for her development. The second phrase reflects the participant's ability to manage her own emotions. It is only possible if the participant is self-aware.

In the case of trained social workers, a similar pattern is noticed and reflected in their narratives, that few individuals (PSW-FRP 1 & 7, PSW – MRP 2 & 5) are self-aware and capable of utilising themselves to improve their interpersonal relationships.

It is also observed that self-awareness among participants makes them able to have sustain relations with people in the community and within the organisation. It makes them able to manage their differences sensitively with others. For instance, a trained social worker PSW-5 working for the tribal community development in the North Gujarat region stated that,

> I am not associated with Sarvodaya Parivar. I have some concerns with the working processes of Sarvodaya workers, and they also know about it. I have very good relations with all the people working in the organisation. However, I started this work on an individual basis. But, during any functions and programs, we often meet and celebrate together in schools and communities of various nearby villages. But due to ideological differences and preferences of working style, we worked on a separate platform.

The statement mentioned above reflects the participant's ability to establish, manage, and sustain working relations. The researcher also observed this during a community program in the premises of the Sarvodaya organisations.

Additionally, interpersonal skills enable participants to work with diversity, as well as in coordination and collaboration. This is not a complete list of interpersonal skills, but it does cover

some of the most critical areas for building excellent practice. These fundamental characteristics have been frequently referenced in writings about social work practice.

4.3.2.2.4 Decision-making skills

According to Coulshed (1991), mentioned by Vass A. in 2004, the decision-making process is dependent on six factors, namely, theoretical (use of knowledge, cognitive skills, etc.), economic, aesthetic (personal preference), social (valuing the quality of human relationships), political (taking account of power balances) and religious (a belief in what is right or good). These are just a few of the impacts on what appears to be a reasonable decision-making process. However, uncertainty, ambiguity, and conflicting needs and values have an impact on the decision-making process and outcome.

It is clear from the narratives of professional social workers that all five elements influence the decision-making process. Additionally, they consider risk factors and seek clarity regarding the decision. For instance, a trained social worker working for the tribal community development in the South Gujarat region narrated his lived experiences, in which he mentioned about him choosing the geographical area for the intervention. He stated that,

> I thought of searching for a place with the lowest literacy rate in Gujarat. I found a Taluka of Gujarat with the lowest literacy rate, i.e., Aamirgadh. I did it because more social problems are prevalent where education is not there. So, I came to Aamirgadh and started to visit each of the villages with a few local people I met in Palanpur. On the fifth day, I found this village. I observed the entire situation. I knew that I would face many problems in intervening in this area. Because this area, its culture and even its language were very new to me. I was also aware that I would have to prove my identity as I would be considered a stranger or 'outsider' for the community. I assessed all the factors and decided to in this village.

The participant's narration of the above-mentioned occurrence demonstrates that his decision-

making process is not solely emotional. It was based on theoretical (exploring and assessing geographical places having more developmental problems based on the lowest literacy rate), social (considering community characteristics and him being an 'outsider'), cultural (language and ethnicity factor), and aesthetic (considering physical and infrastructural struggles) presuppositions. He examined risk factors and resolved that he would address all of them. He also sought advice from his mentor, experts, and a few Gandhian workers before making his decision.

Another trained social worker named PSW- FRP 1, working for the community development with special attention to child rights and children's issues, shared how they decided to extend their work to the tribal community. She said that,

> We have been working in the urban and rural communities of the Saurashtra region for twenty-five years. Before this, we were working in the Jhaghadia tribal area near Bharuch. However, we were working on women's issues with an organisation named seva society [name changed]. Now Isha and Daksh [team member] are experienced enough to undertake an independent intervention. So based on these two factors, we decided to extend our work to the tribal community in the Bharuch district, focusing on children and adolescents. In addition to this, we have good networking in this region, which will support us for this new venture and at the moment, I can accommodate myself in the beginning phase.

This phrase refers to the participant's capacity to determine the optimal location, time, and resources for expanding intervention strategies. The participant's decision-making process is influenced by all of the circumstances in this incident. *'At the moment, I can accommodate myself in the beginning phase'* suggests that she has addressed ambiguity and hidden factors.

The Decision-making process in voluntary social workers is based on the practice wisdom. It refers to their past experiences. This is a reference to their prior experiences. However, it has been discovered that voluntary social workers are not more rational in their decision-making and are not consciously aware of the decision-making process's technicalities. Only two out of seven

participants were mindful of their decision in voluntary social workers. However, five participants made decisions regarding the issue based on 'instinct,' emotions, or prior experiences. For instance, a voluntary social worker named VSW- MRP 3 working for the community development narrated his intervention in community conflict. He said that,

> There was a conflict between the people of the two faliyas. I went there, and they explained to me the entire problem. I was already aware of it. I explained to both the parties and calmed them down. I said we would discuss this matter tomorrow in the presence of the Sarpanch. Both agreed on this. I felt that I need to meet both the parties and sarpanch individually. So, I met them individually and explained to them their role and duties. I talked to the sarpanch on call. Due to this, on the second day, when we four met, they mutually agreed on the demarcation of their boundaries.

This narration contains numerous missing links. The participant could not respond when the researcher probed deeper and enquired about missing links, such as 'why did you decide to meet with them individually?' and 'what did you explain to them?' "There was nothing in the problem," he stated. "We simply need to listen to them, and they will understand once they have calmed down." However, the researcher confirmed this incidence with a member of the community. This incident demonstrates the participant's decision-making process over the intervention technique for conflict resolution. However, he was unaware of the complexities. The word *'felt'* in the phrase describes the use of 'instinct' or 'wisdom' in decision-making. Nonetheless, he accomplished his objectives.

Nonetheless, decision-making skill does not exist as mutually exclusive. It is always inclusive of other skills discussed in this chapter. Employing the skills covered previously in this section like cognitive and interpersonal skills, assessing data sets, and seeking help in challenging situations contribute to developing competent practice in the decision-making process.

4.3.2.2.5 Skill in Resource Mobilisation

Resource mobilisation is a management technique that entails locating individuals who share your organization's values and establishing a management connection with them. According to Santhosam M. A (2017), resource mobilisation involves three integrated concepts: organizational management and development, communicating and prospecting, and relationship building. When we examine these three integrated concepts, we can see that they are all connected to the skills covered before in this part. For example, it entails interpersonal communication skills, establishing and maintaining relationships, identifying needs, and the administration and management of existing resources.

The skill of resource mobilisation requires understanding how to connect to donors and establishing common ground via shared values and interests. The narratives of participants in both groups demonstrated their grasp of resource mobilisation skills. However, there is a significant variation in trained and volunteer social workers' resource mobilisation sources. It has been discovered that both kinds of participants use the same approach to resource mobilisation: locating donors, building relationships, and securing resources. Additionally, professional social workers are responsible for developing research proposals, submitting them to CSR, research and educational institutions, government funding organisations, and securing the necessary resources. For instance, a trained social worker named PSW- FRP 4 working for the community development in the Central Gujarat region stated that,

> Our funding partners are various CSR organisations. I write the proposal and submit it to the CSR offices of various industries in Halol and Waghodiya GIDC for various projects. For example, our vocational skill development for adolescent girls and women is funded by L&T.

Another trained social worker named PSW – FRP 1 stated that,

> I write the proposal and submit it to various national and international funding agencies.

Like our Balsabha project is funded by the EdelGive foundation. We got support from individual donors as well.

It is noticeable in nearly all the situations of trained social workers. Trained social workers utilise cognitive skills (research), administrative skills (record keeping and report writing), and interpersonal skills (oral and written communication). Therefore, they are also reliant on project-based funding from funding organisations in addition to traditional sources of funding. Participants in the category of voluntary social workers are capable of managing community resources, including monetary, in-kind, and human resources (in the form of volunteers). They are largely dependent on prospective donors. Additionally, it is noticed that because of their credibility and community confidence, voluntary social workers may easily mobilise non-financial resources from the community.

Conclusion

Within the context of the practice setting, this section explored the skills required by social workers at the micro, mezzo, and macro levels. It demonstrates that trained social workers possess skills at all three levels; however, voluntary social workers are more likely to have skills in the micro and mezzo levels of intervention. In addition to that, it offers an analysis of skills in the following five categories: cognitive skills, administrative skills, interpersonal skills, decision-making skills, and skills in resource mobilisation. However, it is not intended to be a comprehensive list but rather to indicate areas of expertise essential for competent practice. The division of skills in this section is interconnected and overlaps with each other.

4.4 Values and Ethics of Social Workers

Adopting a suitable value stance and demonstrating 'good' behaviour are essential components of inclusive social work practice. There is widespread consensus among social work practitioners and scholars that issues of ethics and values are inherent to social work. According to Pinker, "social work is essentially a moral enterprise" (Pinker, 1990), while the Central Council for Education and Training in Social Work (CCETSW) states that "competence in social work demands the awareness and integration of social work values" (CCETSW, 1989).

Consequently, this chapter aims to explore the values and ethics of social work practitioners. The terms 'values' and 'ethics' are inclusive and frequently used interchangeably in social work literature. However, in this research study, a distinction has been made between the two concepts, and an attempt has been made to locate them within contemporary social work practices. In the present study, 'values' refers to 'what is essential or useful in a person's life,' whilst 'ethics' refers to 'morality or moral principles or virtues reflected in a person's actions'.

4.4.1 Values in Social Work

Barsky A. E. (2010) states, "Values refer to the ideals to which an individual, family, group, organisation, or community aspires. Values identify what people believe is good or valuable. Values reflect a priority of preferences. All people have values, though different people may have a different selection or ordering of values." All human endeavours, occupations, and concerns are directed by either a rigid or flexible "value system." When practical judgments are made while completing any given task by an individual or organisation, values become more apparent.

In this study, participants determined that value is crucial to the social work practice. During a conversation on the essential aspect of social work practice, a research participant stated,

> No matter how knowledgeable or skilled a social worker may be, he needs a clear 'value system' to make decisions.

The words of the research participant in the excerpt above justify Downie and Loudfoot's (1978) remarks on knowledge and values in social work mentioned in *The Compleat Social Worker* by Howe D. 2014 that, "No amount of knowledge of what is the case can ever establish for us what we ought to do about it. The need for practical judgment of what we ought to do, granted our knowledge, is inescapable; therefore, there are radical limitations to the possibility of expertise. (Downie & Loudfoot, 1978 mentioned in Howe D. 2014)

All the research participants consider 'values' as a critical ingredient of social work practice, which directs their judgments and decisions in the intervention processes.

This study classified the underlying values of social work practitioners into four distinct categories: (i) Professional values, (ii) Agency/Organisational values, (iii) Societal values, and (iv) Personal values. These categories are mutually inclusive and may overlap one another.

4.4.1.1 Professional Values

Professional value is an umbrella phrase encompassing the fundamental and distinctive principles of a profession. Simply put, these are the guiding values and concepts that govern our workplace conduct. Professional values are crucial because they facilitate the presentation of a professional image by fostering dependability and consistency. It brings awareness and accountability for our actions. In the case of social workers, several professional organisations provide a set of principles and ethics in the form of a code of conduct.

Published in 1960, the initial version of the NASW code of ethics declares that social workers are "dedicated to service for the welfare of mankind" and should "promote the well-being of all without discrimination."

Professional values for social workers in India present a comprehensive picture, which is also characterised as indigenous in nature. Declaration of Ethics for Professional Social Workers, 1995, prepared by the Social Work Educator's Forum at Tata Institute of Social Sciences, is one of the

major milestones in this direction. The preamble of the declaration demonstrates value framework and ethical guidelines for the professional social workers in India are influenced by indigenous wisdom.

In addition, in 2018, the most recent amendments to the Code of ethics were announced. The NASW Code of Ethics provides an overview of the six fundamental values upon which the Code of ethics is based, which govern their work. Six core values for the profession: (i) service, (ii) social justice, (iii) dignity and worth of the person, (iv) importance of human relationships, (v) integrity, and (vi) competence.

Different levels of adherence to professional values were seen in the practices of professional social workers. For instance, a trained social worker named PSW - FRP 1 working for the community development with a particular focus on child rights and child development stated that,

> … My priority is people. Wherever I am and whatever I do, I ensure I can do my best to help others. Whatever skills I have and know, they should be helpful to society. That is what we have been taught.

During a conversation with a team member regarding the 'process adopted for the work', she mentioned that,

> It is not always necessary that we can be able to achieve our objectives. No worries! Like we did not get permission for the use of the school premise. It is okay! However, it is important to understand that we could not get permission for this time. It is not permanent. Keeping this in mind, we should not spoil relations with concerned people. It is necessary to understand the circumstances and situation of the opponent. Purposeful relations should always be maintained. It will open up the gate for further work. Do understand that our work is relations-based, and our success will depend on the relations.

The conduct and priorities of a professional social worker are reflected in the two occurrences

described above. It demonstrates workers' commitment to services for 'all'. The phrase *'My priority is people'* demonstrates her dedication to helping individuals regardless of any discrimination. By stating, '*Whatever skills I have and know, they should be helpful to society,* ' she emphasises the significance of service in the profession. The second event illustrates her conduct with an employee of the organisation, where she exhibits the dignity of the individual and the significance of human relationships. The researcher found that she recognises the significance of interpersonal relationships within the client's family and community.

Another trained social worker PSW – FRP 4, working for the urban community development, stated to her employees during an informal conversation on the tea table that,

> What is the status of the village pre-primary school project? …You could have told me the status earlier. Anyway, my dear, learn one thing, that develop relations with people, but it should be 'ethical'. Relations determine your credibility or vice-versa. It will create a space for us to fasten our intervention process.

The above phrase reflects the recognition of the importance of relations by the social workers. At the time, she preaches 'ethical' relations. However, when it comes to action, the researcher observed that practitioners face a great dilemma between 'being righteous in approach and opinion' and 'importance of relations. For instance, lying is always wrong because it involves misleading another individual. Similarly, insulting others is unacceptable since it demonstrates a lack of respect for that individual. However, the objective of a lie or insult is to save or improve a person's life. Such an approach disregards what a social worker should believe to be most significant. They must frequently consider the repercussions of their actions and assess which action would be least harmful/most beneficial to a user and which would benefit the most significant number of people or utilise resources most effectively. During a meeting, the same research participant harshly reprimanded an employee for delaying work and being so irresponsible. Later, the researcher questioned the participant about relations with employees and delved into her actions during the meeting. She replied that,

See, this is for the development of Chirag [his employee, the name changed], and at the same time, it is also for the organisation's development. I know I was rude, but I did not intend to hurt his dignity. I could not get this work done if I could have acted with a sweet gesture and worried about my image. This depends on the circumstances and person you are dealing with.

The statements mentioned above reflect the participant's dilemma and her way of making a way out of it. Another participant named PSW- FRP 1 stated that,

I came from such a place where a bold attitude, bold language, and dashing personality are required. So, I was a kind of 'activist' personality. When I started to work for tribal community development, it was very new to me. Initially, I faced difficulty in adopting manners, etiquette and all. Nevertheless, I quickly realised that people are the one who matters to us, wherever we work. The first thing is to serve people. Style can be different, which is based on local culture.

The excerpt mentioned above taken from a story of PSW- FRP 1 reflects the centrality of human relations, dignity, and service in social work practice. A participant's awareness of his or her life's value system also contributed to the development of cultural competency. It demonstrates that practitioners can acquire the necessary abilities by adhering to a value system.

PSW- FRP 3, working for tribal community development, stated that,

One of the most significant things is transparency. We should be transparent in our conduct, whether in our personal or professional life. In this field, we can gain people's trust through our credibility, and it builds on transparency in our personal and professional lives (*aapni jindagi khulli chopadi hovi joie*). There should be nothing to hide. You will not believe it, but I never excuse the meeting if I get a call from my home when I am with community members. I always receive the call and have a conversation in their presence only.

The preceding remark demonstrates the respondent's adherence to integrity and transparency. The researcher also observed the same in the conduct of the participant. He gave the researcher unrestricted access to his office and permission to take any reports, books, or documents at any time. Because of the lack of infrastructure, he boarded the researcher in his office. The same was witnessed at meetings of SHG groups and staff. In the presence of the entire organisation's staff, he accounted for money withdrawn from the organisation's treasury in advance. The researcher questioned Ajitbhai, [name changed] the participant's co-worker, about it and confirmed that it was a standard procedure inside the organisation. PSW- MRP 2 stated that,

> It seems to me that even if the work is very small, there should be devotion and honesty in it. So that work can be good.

In the preceding statement, the participant preached the value of honesty. In addition, he was extremely responsible in terms of resource utilisation and mobilisation. He established a procedure in which he solicited donations from the people for particular things. He does not accept cash but instead requests donors for direct payment for essential services.

In addition, trained social workers comprehend and emphasise social justice and the rights of all individuals. However, they do not participate in direct activism. In some capacity, they are all engaged in advocacy or representational activities. For instance, PSW- MRP 5 stated that,

> …. As I said earlier, there was no road to reach here. So, I decided to build a road first. I met all the concerned government officials and submitted written applications. But nothing was working. Therefore, my team members [2-3 young boys from the village] and I sat for the dharna. We fought with government officials and said that nothing could be done if the administration would work like this. After that, they initially provided a 3 km road grant… in 2012 or 2013. Two years ago, this [pointed towards a road] road was constructed under Pradhan Mantri Gram Sadak Yojana.

The incident mentioned above in the participant's life demonstrates his involvement in the

advocacy, where he represents community people for accessing basic and civic amenities. Another research participant named PSW- FRP 1, who focuses on child rights, comprehends and values justice and rights for all. She conducted sessions on rights, discrimination, and justice for all with various age groups, including youth, women, and elderly people.

It has been noticed that other trained social workers perceive social justice as part of their scope and consider it vital to social work practice. They are not involved in macro-level methods of securing justice, but they educate the public about their rights and ensure that all members of the community have access to the rights and justice system.

Competence is another CSWE-recognized value of the social work profession. Competence is defined as practising within areas of expertise, continuously growing professional knowledge and expertise, and contributing to the knowledge body of the profession. In this regard, it has been noticed that trained social workers do not adhere to the value of competence. Two factors contribute to competence: 1) constantly updating knowledge and skills, and 2) updating the knowledge base of the profession. In the cases of all the research participants, it is evident that individuals make decisions based on practice wisdom. For instance, PSW- MRP 2 is working for the tribal community development and runs a hostel for children. While working with children, he employs the skills and practices he has acquired through his training, such as involving the children in the process, instilling values, and conducting activities to promote the children's comprehensive development. However, the participant does not attend any seminars, workshops, or training sessions, nor does he update his understanding of intervention strategies through reading literature. He employs practice wisdom, which refers to utilising his past experiences when planning and implementing new activities and making decisions. It is evident in the practices of all the research participants of the category of trained social workers working in the field of community development do not hold scientific methodology to update their expertise.

Nevertheless, the social work profession's knowledge base is characterised as practice-informed, which indicates that social work theories are co-constructed with client and worker's experiences.

The global definition of social work 2014, given by IFSW and IASSW, also acknowledges it as "much of social work research and theory is co-constructed with service users in an interactive, dialogic process and therefore informed by specific practice environments." (IFSW,2014) Consequently, practitioners' experiences and knowledge gained via practice wisdom and experiments constitute a rich source for the development of the social work profession's theoretical foundation, provided they are recorded and documented. As discussed in the previous section on the skills of social workers, social work practitioners have significant constraints in recording and documenting intervention processes. Therefore, they are unable to meet the second criterion of competence, which is to contribute to re-construct the knowledge-body of the profession. Thus, the present study indicates that research participants do not adhere consciously to competency as a core value of the social work profession.

Additionally, all the participants respect an individual and consider everyone as a potential agent to bring change and develop their life and society. The participants ensure the well-being of the community by promoting equality and non-discrimination. The participant's practices demonstrate the profession's commitment to the marginalised community. It indicates the participant's adherence to the Declaration of Ethics for Professional Social Workers by SWEF, TISS.

It is apparent in the narratives that professional social workers recognise the significance of the profession's core values. Nonetheless, they interpret and implement it according to the circumstances. Voluntary social workers adhere to similar values in the form of organisational values or personal values. The subsequent section will describe the organisational values adhered by social work practitioners.

4.4.1.2 Organisational Values

It expresses the ideals that an organisation strives to attain. It lays the groundwork for an organisation's core ethics or principles and drives the behaviours, actions, and decision-making processes in the organisation. According to Simmerly (1987), organisational values emerge from

organisational culture. He also believes that organisational values emerge from modes of behaviour, communication styles, and decision-making styles inside the organisation.

As previously noted in the second section, social work practitioners in both groups know agency policy, procedures, and regulations. Likewise, both trained and voluntary social workers exhibit the dominance of organisational values in their behaviour. They have a sense of ownership because they are the founders or leaders of the organisation. It led to the construction of organisational values by them. Therefore, professional, personal, and organisational values are integrated in the case of all the research participants.

High commitment toward organisational values is exhibited in the narratives and practices of the research participants. Some of these values reflected in the participant's practices are accountability, conservation, equality, the importance of human relationships, individual worth and dignity, inclusiveness and self-reliance, among others.

PSW- FRP 1 reflected accountability in the organisation's process, including staff salary, resource mobilisation and management, in her narration. She said that,

> So those people made a rule that there would be only a 5 to 6 times difference between the salary of the gatekeeper, sweeper, and the salary of the organisation's leader class. So, if a sweeper's salary is a thousand rupees, then the leader's salary will be 7000 rupees. So that system or formula was created by the founders, and it still works today. …whenever we get funds for any project, the entire budget is taken care of by the leader. In the end, presented in the presence of all the staff members.

> …I am a director here, but few people have higher salaries than mine because they have different job roles and responsibilities. It does not make any difference in the work, and it does not make any difference where they have to report. Their skill is of utmost importance to the organisation. If I compare my job role and responsibility with their salary, I may feel they must not get more than me. Because there is no one above this post. But, here, I want

to see that their work is significant for the organisation. Then they should be paid accordingly.

The three incidences mentioned above demonstrate accountability and equity in terms of remuneration. It reflects the importance and respect for skills possessed by people in the organisation, along with the importance of the worth and dignity of an individual. The system of resource management is transparent and accessible to everyone. It shows the participant's responsibility towards the organisation's stakeholders, including donors, beneficiaries, and staff.

Another participant named VSW- MRP 5, working for the tribal community development, said that,

> We believe in participation. This is not my organisation; it is ours. People have all the understanding and potential to change the situation. We just need to give them space. So, whenever we design any program for the community intervention, we discuss it with community members. It is not to consider their opinion but to make them participate in the process. Look at cooperative farming projects. I just explained them. They did it on their own.

The narration mentioned above demonstrates the participant's commitment to people's participation. It shows the democratic value, open communication, and flexibility in the conduct of the participants. It is related to the idea of Sarvodaya, which focused on Lokniti. The participant is influenced by Gandhian ideals, which are referred to as his personal value system. However, it is also reflected in organisational values.

A similar trend of solid commitment to organisational values is also evident in the trained social workers. PSW – MRP 7 stated that

> We stand for equality and justice. We seek gender sensitised development process. It is our collective effort. It is not mine. It is ours. If you see our logo, it is reflected in it.

It was observed that the participant carries a sense of pride for her organisation and a strong sense of identity and recognition of organisational values. Additionally, the participant was actively involved in the organisational value inculcation and training of the staff members.

The active role of the research participant in the training, mentoring and inculcation of organisational ideals among staff members is evident in the research participants' practices. For instance, VSW – FRP 1 shared unanimous acceptance of the organisational values by the staff member. She said that,

> No one in the organisation, from the junior staff to the board members, compromises with these principles. There is also an understanding at the organisational level and the skills to control it.

The participant said the above statement when she talked about the principle of equality and non-discrimination. She asserts that equality is the central point of their organisation, and it is reflected in the organisation's relations, communication, policies, and programs.

Importance of human relations, people's involvement, respect for inherent worth and dignity of an individual, equality, non-discrimination, accountability, justice and non-violence in terms of confrontative strategies but constitutional and people-centric are the organisational values evident in the cases. Research participants from both the categories of trained and voluntary social workers exhibit a strong commitment to organisational values. However, it overlaps with the personal and professional values of the participants.

4.4.1.3 Personal Values

Personal values are desired ideals that drive an individual's behaviour and serve as a compass in life. Personal values are frequently woven into individuals' personalities and influence their decisions and behaviours. Personal values vary from individual to individual and are frequently influenced by culture, socialisation, and life events.

A social worker or any other professional is guided by more than just personal values. However, they cannot reject personal values entirely. In social work, a person's decision to pursue the field is ultimately based on their personal values. Social work practitioners are frequently motivated by a sense of responsibility towards society, religious beliefs, or political convictions. Therefore, personal values are inescapable in social work and continuously influence practitioners' professional tasks, responsibilities, decisions, and choices.

In the present research study, it is found that the practices of research participants are greatly influenced by personal values. As stated earlier, the decision to enter in this field is primarily based on the personal values of the practitioners of both categories; however, few exceptions exist. For instance, PSW – FRP 1 stated that,

> I wanted to pursue my career in civil service because I wanted to do something for the development of society. After graduation, I decided that I would prepare for UPSC. But my uncle suggested me to do post-graduation. So, I explored, and one of my relatives suggested to do MSW. I always wanted to work for society, so this course appealed to me, and I thought I would learn about grassroots challenges.

The participant was motivated by her will to do 'something' for the development of society. The importance of being part of the development of society in the participant's life influences her decision to choose the social work field, which indicates the role of personal values.

Another participant named PSW – FRP 3 stated that,

> After my MPhil, I started my own NGO. My father was a union leader in the Government department, so he was always ready to help others in need. So, he wanted that my daughter should become powerful. So, I took admission in MSW.

The participant was influenced by family socialisation and especially her father. It demonstrates the importance and dependence on family in the participant's life. It is essential to note that it is

evident in the participant's current decisions, choices and working process. The researcher observed that the participant strongly depends on her husband to make important organisational decisions, including donating and forming projects.

Another participant named PSW – FRP 4 said during an informal conversation,

> I have been brought up in a progressive environment. All my family members are highly educated. Though I follow Christianity, but we have been taught the ideals of all religions. I learned from my childhood that all religions preach the same thing. I have never seen any kind of discrimination at my home based on caste, class, religion and sex. The values of this organisation, equality, non-discrimination and service for all, come from the ideas I learned in my life.

The above phrases reflect the participant's socialisation process to shape her life values. The later part of the phrase shows the influence of the personal value system of the participant on professional and organisational behaviour. A similar trend is observed in the case of PSW – MRP 2 and PSW – FRP 7.

In the case of voluntary social work practitioners, a stronghold of personal values on the practices of the participants. For instance, VSW – MRP 2 in the interview stated that,

> I always wanted to serve the people in need *(sevakiy vrutti)*. In my childhood, I used to volunteer at old age homes and temples and participate in school volunteering programs. I started *Annapurna Kendra* first because we learned that no one should stay hungry. Second, I believe if we give to others, God will increase our capacity to give double and never create any kind of scarcity *(bija ne madad kariye to aapda mate kyarey bhagvan kaik ochhu nhi padva deto)*.

The above phrases show the influence of religious teaching and family socialisation on the construction of personal values, which significantly influences the participants' practices. His

decision regarding programs and activities undertaken by the organisation (mentioned in section one) demonstrates the influence of personal values.

Another participant named VSW – MRP 3 stated the reason behind choosing this field,

> I have always wanted to work for society, and since childhood, I have volunteered in various social activities. I had my family responsibilities. I managed my accounts and finance in such a way that I made all the arrangements for my wife. After that, I came to Dang and started this work. So, I fulfilled my *grihastha* (household) duties. I am satisfied with fulfilling my social responsibilities by contributing to this work.

His sense of responsibility towards society inspires the participant's action. He prioritises social programs and organisational activities over other work by considering it his responsibility. A similar trend is evident in the case of all the research participants belonging to the category of the voluntary social worker.

The practices of social work professionals are significantly impacted by the practitioners' personal values and beliefs. All of the participants in this study are the founding members or primary authority of the organisation, generally recognised as the "owners." Therefore, in the case of trained social workers, personal values integrate with professional values and culminate in organisational values. However, in voluntary social workers, organisational values are derived from the practitioners' personal values.

4.4.1.4 Societal Values

The idea of constructivism discussed earlier provides recognition to the influence of societal values on the intervention carried out by the social work practitioners. Social or societal values are standards that individuals and social groups employ to define personal goals and essentially shape the nature and form of social order in a collective, i.e., what is acceptable and not acceptable, what ought or not be, what is desirable or non-desirable. (Kluckhohn, 1951; Tsirogianni &

Gaskell, 2011 mentioned in Tsirogianni S., Sammut G., Park E., 2014) It refers to the ideals which provide guidelines for social conduct.

Societal values overlap with the professional, organisational and personal values of the practitioners. Integrity, the importance of human relationships, cultural diversity and freedom, among others, are associated with professional values of social work. However, the social structure in India is characterised as multi-cultural and multi-lingual. It is evident in the practices of research participants, which are always context-specific (discussed in chapter one). Culturally relevant practices of both categories of social workers reflect their commitment to societal values.

A trained social worker named PSW – MRP 5 working for tribal community development and focuses on equality. However, he expressed his denial to the researcher on giving lift on his two-wheeler. He said that,

> We are going for a work in the village and will also visit a few homes and meet a group of women. I am sorry but will you come with Rajesh [a volunteer from the village, seems 15-16 years old boy] by walking? Actually, I cannot give you a lift on my bike. Village people may think wrong. It will not look good. *(hu tamane mari bike pachhad besadi ne na lai jai shaku. Gam na loko thashe k hu koi chhokari jode faru chhu. E saru nhi lage)*

The above incident demonstrates the participant's commitment to societal values by following dos and don'ts set by the community. A similar kind of experience happened with PSW – MRP 2.

Another trained social worker working for the tribal community development named PSW-FRP 7 narrated that,

> In this area, girls marry very young, likely at 16 – 17 years of age. They generally do not prefer to make them educated. I started an awareness campaign on *Beti Padhao* with the help of a student group who came here as a part of their rural camp assignment. Students left after ten days, and I went to the field; no women came to meet me. I did not know the

reason. After a few times, I came to know that their husband denied them to meet me and do such kind of work. According to them, I would spoil their daughters. So, I started to meet men of the community individually or in small groups. I tried to convince them, but it could not work. They did not allow their daughters to go out for education. I felt that if I went against the community, I would lose their trust completely. So, I did not say anything. One of them suggested that they are okay if I am going to teach their daughter. I grabbed this opportunity and started to teach them. Gradually, I started efforts for the establishment of a formal school in the village itself.

The above-mentioned incidence of the participant's life reflects the participant's intervention plan by considering societal norms. However, she did not agree to it and started to explore alternatives. She confronts norms but considers the importance of human relations, group dynamics and the worth and dignity of an individual.

Social interdependence, respect, and responsibilities are some societal values followed by practitioners. It is found that these practitioners mainly do not follow traditional social values pertaining to gender and hierarchy. The majority of professional social workers challenge traditional societal values. However, their approach to challenging such values sometimes creates community tension, conflict and resistance. In comparison, voluntary practitioners indirectly challenged these like gradual awareness among people, setting an example of self or few from community etc. For instance, VSW- FRP 1, working with women, faced resistance from the community when she tried to intervene in the case of child marriage. She said that,

We started a campaign against child marriage, which was prevalent in this area. People opposed it, and caste-based group leaders supported it. So, we got to know about child marriage in a nearby village. We gave an anonymous call to the police and stopped the marriage indirectly. We need to do this to stop child marriage; at the same time, we cannot confront them at this stage. Because it will close the community gate for us. We prepared a plan to win the trust of caste leaders, and after a few months, we successfully banned

child marriage in three castes by their leaders. After that, others started to follow it.

The above incidence shows participants' recognition of culturally set practices by the community. However, she did not employ a confrontation strategy to address the traditional values of society. The commitment to societal values and resistance to wrong traditional practices are evident in the practices of all voluntary social workers.

Concluding Remarks

The value framework of social work practitioners belongs to both the categories of social work is constituted by professional, organisational, personal and societal values. Many empirical and conceptual studies on values assert tension between the four value systems, creating value conflict. However, in this research study, the integration of professional, personal and organisational values is evident in the practices of the participants. It is critical to note that the substantial influence of organisational values in the practices of trained and voluntary social workers is demonstrated because of strong organisational commitment (discussed in the subsequent chapter). The participant's adherence to societal values makes their practices culturally relevant. Nevertheless, sometimes it creates conflict with societal values, but research participants employ strategies to deal with cases of value conflict.

The present section has provided an account of what is important in practitioners' lives. The following section explores the ethical ground of the practices of trained and voluntary social workers.

4.4.2 Ethics in Social Work

The term 'ethics' is derived from the Greek word 'ethos', which refers to a person's character, nature, or disposition, and is used to differentiate between right and wrong with respect to actions, volitions, or the character of responsible beings (Leathard and McLaren, 2007).

Social work is a profession focused on problem-solving. The social worker encounters situations that are diverse and intricate. Ethics assist professionals in acting morally in challenging situations. Adopting an appropriate value and demonstrating 'good' behaviour are, therefore, essential components of social work practice.

The narratives of the participants and field observation divulge three categories of ethics followed in the practices, namely: (i) Professional ethics, (ii), Organisational ethics and (iii) Virtue-based ethics.

4.4.2.1 Professional Ethics

It refers to the ethical rules set up by the professional body, expected to be followed by all the members of the profession. In social work, there are codes of conduct and ethical principles of the profession, which guide ethical, social work practices. A code is an organised collection of regulations and standards of procedure or behaviour. Thus, a code of ethics in social work can be characterised as a set of rules and regulations that should regulate the social worker's interactions with clients, co-workers, the agency, and society in general.

The National Association of Social Workers (NASW), 2018, has established a Code of Ethics. The widespread participation of social workers guarantees that the codes are widely accepted. It has a considerable impact on the practice of social workers in abroad. However, the Code of conduct for social workers in India has certain limitations. First, the lack of a regulatory organisation and licencing system in India results in a weak code of conduct for professional social workers. Second, some scholars have argued that the social work profession in India has not developed indigenous ethical standards for practices (Reamer and Nimmagadda, 2015; Goswami,2012), despite

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several efforts such as the Declaration of Ethics for Professional Social Workers in India, by TISS, and the Code of conducts by NAPSWI.

Nonetheless, the Code of Conduct given by various organisations contains guidelines that are essentially identical. It is ultimately the individual's responsibility to adhere to these guidelines in behaviour. External agencies can only regulate social workers' conduct to a limited extent. Therefore, social workers must internalise these ideals and standards of ethical conduct. In the present research study, following the ethical guidelines is observed in the practices of trained social workers. However, they are unconscious of these provisions and adhere to them as part of their general ethical practices. For instance, all the research participants' interventions at various geographical locations with different communities by addressing relevant issues and intervening in accordance with the community's needs demonstrate the participant's commitment to the marginalised and disadvantaged groups and show culturally relevant practices. These are the guidelines of the Code of Conduct for social work practitioners under ethical responsibility towards the profession and marginalised communities. In addition, need-based identification, organisational practices and communication, which are discussed in section one, provide an account of adherence to ethical responsibility towards society and colleagues.

Besides the Ethical Responsibility mentioned in the Code of Conduct, adherence to principle-based ethics is observed in the conduct of the participants; however, a few exceptions exist. There are broad ethical principles based on six core values of the social work profession: service, social justice, dignity and worth of an individual, importance of human relationship, integrity and competence. The previous section provides a detailed account of the same.

Trained social workers in their practices exhibit commitment to the ethical principles of the profession. Though there are a few exceptions in it. For instance, during the interaction with staff members of the organisation of PSW – FRP 4, one of the staff members replied to the research's question of funding that

Our work is of AB [company name changed] CSR. They are giving us funds, but Madam knows more about the funding, I do not know much about it, I know the work.

It demonstrates a lack of transparency within the organisation. There were three workers, including an administrator. None of them is aware of their resource management and funding channel. They stated that they have been given the necessary funds to execute any project or activity and that they submit bills in return. In addition, the researcher observed that the participant used two separate banners from two companies during the field activity to take photographs. Later, the researcher learned through a conversation with one of the organisation's employees that it was to be included in the CSR reports of the two organisations. It contradicts the integrity-based ethical principle that social workers should act in a trustworthy manner. In her narrative, the participant considers integrity to be important, despite that it is not apparent in her behaviours.

Likewise, a voluntary social work practitioner named VSW-MRP 2 is firmly committed to the organisation. He recognises the importance of honesty in his saying but does not exhibit it in his conduct. He replied to the researcher's question on the donation that,

We are very clear in terms of taking donations and also provide a receipt to the donors. For spending, resources are very detailed. I will explain you later on.

It was clearly evident that the participant escaped the researcher's question and could not justify the financial resource management process.

All other research participants from both categories demonstrate commitment to professional ethics. However, in the case of voluntary social workers, the ethical guidelines are not mandatory. They follow it as a part of their general ethical practices, which may overlap with organisational and virtue-based ethics.

4.4.2.2 Organisational Ethics

It is a set of guiding principles or ethical guidelines that have been established by the organisation.

These serve to direct the organisation's decision-making processes, programmes, policies, and the behaviour of its employees. The set of moral principles governing an organisation is called its organisational ethics.

As noted in the preceding section on values in social work, both trained and voluntary social workers exhibit a strong commitment to organisational values. Similarly, their behaviour is essentially governed by organisational ethics. However, none of the organisations included in this study had written organisational ethics documents. It remains and is transmitted orally to staff members. Occasionally, it may provide a limitation in deciding what constitutes 'good' or 'bad' human behaviour.

Research participants from the categories of trained and voluntary social workers have a solid commitment to the organisation. Consequently, they have a strong sense of affiliation and affinity with organisational values. Moreover, they are the architect of organisational practices. Thus, the practices of the research participants demonstrate the clarity of the organisation's conduct guideline and their adherence to them. For instance, VSW – MRP 5 shared their organisation's resource mobilisation process with the researcher. He said that,

> So, we tell the donor that we are not going to use the donation you are giving as you say. We are not working on the terms of a donor. Although we say that this donation should be used in education, he says that if we use it in this way, we do not do that, and then we return that donation. We recently gave back fifty thousand rupees; you were there yesterday. [the researcher observed that he returned the amount to the donor]

The above narration shows the participant's ethical behaviour and commitment to the organisational rule. He clarifies its use to the donors and returns their donation if donors are not ready for that.

Another participant from the category of trained social workers named PSW -MRP 5 stated that

> Another good thing that happened is that it was already decided always to keep the accounts clear in matters of money. Moreover, our reputation should not get spoiled. Whenever we get money from any donors, provide a receipt for it. Keep it in the record. And the record should be open to anyone, and no one should feel or have any doubt regarding it.

The participant in the above phrase mentioned the value of accountability and followed it firmly in the organisation's daily routine. He provided unrestricted access to the researcher in his office in his absence. Through conversation with his team members, the researcher learned that all his *karyakarta* (team members) were aware of the financial status and management.

Practices of research participants show accountability, equality, non-discriminated behaviour, empathy and people-centric processes as a part of organisational practices. In addition to professional ethics, research participants' ethical behaviour is centred around organisational values.

4.4.2.3 Virtue-based Ethics

The concept of virtue ethics emphasises the significance of character and virtue in moral philosophy compared to decisions on the ground of the benefits of executing one's duty (deontology) vs to bring the most beneficial results (teleology). The virtue theory stresses the characteristics of decision-makers. A social worker who exemplifies virtue is caring, trustworthy, sensitive, committed, and genuine integrity. It is essential to make the 'right' ethical decision, but the qualities of the social worker who makes this decision are equally crucial.

Narratives and practices of research participants show hold of virtue ethics along with professional and organisational ethics. As stated in earlier sections, the unconscious application of professional ethics and the limitation of non-availability of documented organisational ethical guidelines constrain the decision-making process of the practitioners. The research participants, therefore, in their practices demonstrate virtue-based ethics.

Compassion, Discernment, Trustworthiness, Integrity, and Conscientiousness are identified by Beauchamp and Childress (1970) as 'focal' virtues that are crucial when professionals make ethical decisions and judgments. This research identified virtue-based ethics in the practitioners: Beneficence, care, kindness, compassion, warmth, friendliness, trustworthiness, courage, perseverance, humility and wisdom.

For instance, during home visits and attending a community gathering with VSW – MRP 2, the researcher attempted to explore the participant's community image. So, a young man between the ages of 20 and 22 discussed his relationship with the participant in his presence. He has a cordial relationship with the participant and considers him easily approachable. He emphasised the participant's supportive and caring demeanour. Another community member, who was 70 years old, mentioned nature and the participants' working styles in the absence of the participant [the participant was near around, talking to other people]. He regarded the participant's work pace as slow, but he commended him for his constant efforts and praised his honesty and kindness. According to him, these characteristics account for their (community's) support of the participant.

Another participant named VSW-MRP 5 narrated an incidence of his initial years of work and the community circumstances that created his space in the community. He said that,

> I decided that I wanted to do something for health and education. Consequently, there were many TB patients in the community at the time, and people were harsh towards them and did not interact with them. So, I started to connect with them and arranged treatment for a large number of people from nearby health centres. I started to work with TB patients. *(hu teone davakhana lai jato, dava aapto ane koi ne kai pan jarur pade etle aapde haajar. Karan ke emne gaamma koi j puchhtu nohtu)* Consequently, I was infected twice. Due to my poor diet, I caught illness for a second time.

The above incidence reflects participants' care, compassion and courage in the intervention process. The researcher also observed his kindness and warmth in his interaction with children,

staff members and community members. One night, a mentally ill lady came from somewhere, and village people took her to the participant. He took good care of her, and on the second day, he took her to Valsad, a nearby centre admitted her to the hospital with the help of police. Care and concern are reflected in the participant's practices, which is referred as 'ethics of care', an extended form of virtue ethics. It talks about caring and nurturing instead of a rational and cognitively oriented intervention approach.

Virtue ethics are not only restricted to voluntary social workers. The trained social workers also exhibit it. For instance, PSW – MRP 6 said that,

> In our hostel, all the boys are deeply connected with me and freely share their problems. One day a few villagers came and said that this boy had stolen a wafer packet from my shop. They got furious and about to beat him. I said give me a few minutes. I talked to that boy, and he confessed it. I punished him so nobody would talk to him, and he stayed alone. I beg forgiveness from the villagers. Though they said that it was not my fault, I consider it my responsibility, so it is indeed my fault. That boy came to me late in the evening, cried and promised not to do it again.

The incident reflects the participant's care and concern for the child, his efforts and readiness to take responsibility. He neither punished the boy harshly nor left him. He sensitised him not to repeat the behaviour. It demonstrates the wisdom of the participant. Similar kinds of virtues are evident in the practices of trained social workers.

Care, compassion and kindness are the key virtues of social work practitioners demonstrated in the practices of the research participants.

Concluding Remarks

The ethical behaviour of social work practitioners is constituted by professional, organisational, and virtue-based ethics. Majority of the trained social worker who participated in this research

showed a commitment to all three of the profession's ethical standards. However, the trained social workers have a lack of conscious use of professional ethics. The practices of voluntary social workers are generally guided by organisational ethics as well as virtue-based ethics.

4.5 Commitment and Motivation at Work

Commitment and motivation are two significant components of professional practices of social work. The present section discusses the commitment and motivation of trained and voluntary social workers working in the field of community development.

4.5.1 Commitment at Work

Commitment, in laymen's terms, refers to an act of continuity. It is demonstrated by the terms like 'association', 'involvement', and 'attachment' to any object, person or phenomenon. Commitment in social work is vital because of its association with work performance, values, a desire to 'make a difference', and stress and work-family conflicts (Landsman 2001; Westbrook, Ellis, and Ellett 2006; Clements Kinman, and Guppy 2013). It has been described as one of the essential attributes of hardiness and resilience, and a significant component of professional integrity in social work (Meyer and Herscovitch 2001; Banks 2010).

Social work is a profession characterised by uncertainty, ambiguity and challenges. Due to the dynamic nature of people, individuals and communities, it constantly demands rigorous attention to the problems, diagnostic or needs identification processes and intervention strategies. As a result, it necessitates a significant level of commitment. The research participant's narratives also validate the opinions of scholarly literature. For instance, a trained social worker PSW- MRP 2 working for the tribal community development in the Central Gujarat region stated that,

> Based on my experiences, the first essential quality required by a social worker is commitment or devotion. If you want to work in this field and look for its sustainability, first you require a strong determination before anything.

All the trained social workers consider 'commitment' is critical factor required in social work profession. Similar kinds of responses came from the voluntary social workers as well. A voluntary social worker named VSW- MRP 2 working for the urban community development in the

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Saurashtra region stated that,

> Commitment to the work is an essential factor required for social work. It may be possible that I may not know a few things or do not have the skills required for social work. But, if my commitment to the work is high, nothing can stop me from learning it. You must have heard that idiom that 'will will find a way'.

The statements mentioned above show the essentiality of commitment in the social work profession. There are various empirical studies, which support this argument. Freund (2005) suggested that committed social workers are more likely to provide a quality service to beneficiaries and their organisations. It is more consistent and steadier.

Various empirical studies suggest two forms of commitment: Professional commitment and Organisational commitment. Due to the distinguished nature and function of the social work profession, the present research has adopted a division of commitment into three forms: professional commitment, organisational commitment and personal commitment to portraying the data regarding the commitment of the research participants.

4.5.1.1 Professional Commitment

Professional commitment is described as a person's commitment to his/her occupation or profession. Aranya, Pollack and Amernic (1981) referred to professional commitment as "the relative strength of their identification with, and involvement in, their profession." They mentioned that "professional commitment may indicate (1) the belief in, and acceptance of the goals and values of the profession, (2) the willingness to exert considerable effort on behalf of the profession, and (3) a definite desire to maintain membership in the profession." (Aranya et al., 1981) A highly committed person to the profession may invest more personal resources as well for the betterment of the profession. In addition to this, high professional commitment inspires an individual to achieve training/educational goals and develop a professional identity. Certain scholars, such as Blau (1989), have examined career commitment by assessing an employee's dedication to

occupation using items such as "this is the ideal profession for a life's work." Therefore, it is also related to job satisfaction.

The research participants' narratives exemplify professional commitment among trained social workers. It is critical to emphasize the distinctive character of professional commitment among trained social workers. It was noticed that trained social workers are committed to the profession's goals, values, and ideals. They, however, keep their affiliation or identity with their ideology rather than with a professional association. For instance, a trained social worker, PSW- MRP 5 working for the community development in the North Gujarat region stated that,

> As we have been taught that we do not only look for development by delivering services and intervention processes. However, ensuring the rights of the people and advocacy is also one of our roles. So, I always do it. Here, I found smuggling of forest wood. I complained about this to the forest department and the concerned government office in the Taluka. Due to this, I needed to face many challenges like threats from the smugglers. However, I continued to fight for it because it was wrong and that does not fit under our value system.

The phrase mentioned above shows participants' commitment to professional ideals. Professional commitment also involves identification with colleagues in the community sharing professional identity. However, in the cases of above-mentioned cases, it has been observed that he associated himself with a group of Gandhian workers. He is not part of any of the professional associations for social workers.

Another trained social worker named PSW- FRP 4 working for the community development in the Central Gujarat region stated that,

> …. As a social worker, I cannot do this. I should be supposed to respect my colleague. I should be sensitive, and I think sensitivity is our prime tool.

She referred to this while she was talking about organisational relations. The words *'as a social worker'* and *'...our'* demonstrate her belonging to the profession.

The narratives of the voluntary social workers also show adherence and commitment to values of social work profession such as, dignity and worth of an individual, importance of human relationship, peaceful and non-violent approach, and ensure equality and non-discrimination on the ground of caste, class and religion. It also exhibits virtue ethics (discussed in pervious section) like humility, flexibility and sensitivity in their conduct.

Additionally, professional commitment also involves willingness of the person to invest many personal resources in the field they have chosen. In the cases of both, trained and voluntary social workers, use of personal resources for the work they are doing is evident. For instance, PSW – MRP 6, working for the rural community development replied to the researcher on his initial stage and resource management,

> When I started this work, I had no funds or grants. In the initial phase you cannot go to the people for donation. Because you first need to do and prove yourself. Based on your work and result, people will give you donation. So, I started with whatever money I have. As I said, I quitted my job and decided to work for marginalized community. I had a few savings on my hand. My parents were not in support of this. I started with a small room where I started to teach children and used as an office at day and home at night.

The incident of participant's life mentioned above shows his readiness to utilize his personal resources for the work he has decided. In addition to it, he used personal resources despite of the parents oppose. It demonstrates participant's high commitment to the field of work he has decided. It is also revealed in the narration of PSW – FRP 3 & 4, PSW – MRP 2 & 5.

Another participant named VSW – MRP 2 working for the urban community development, also shared similar experience,

I started this work with my savings. My brother owns a business. So, he helped me a lot during beginning phase. However, I made proper arrangement for my wife and son's education expenses.

The above case shows participant's use of personal resources and also brings resources from the personal contacts for the benefit of the work. The participant's ability to mobilise personal resources for the benefit of the work also demonstrate his professional commitment. A similar pattern was evident in the cases of VSW-MRP 3 & 5.

The aforementioned cases of trained social workers demonstrate their strong alignment and commitment to the goals, ideals and objectives of the social work profession. The trained social workers also adhere to the profession's values and ethics, which are also discussed in the previous section on the values and ethics of social workers. However, it is noted that none of the practitioners were members of any of the social work professional's associations. Thus, it is asserted that professional social worker's commitment to the profession is restricted to a sense of belonging and adherence to the profession's goals. A similar pattern is observed in the cases of voluntary social workers in the research. In addition to it, all the participants demonstrate professional commitment through utilization of personal resources for the benefit of their work. However, it is overlapped with organisational commitment, which is discussed in the following part.

4.5.1.2 Organisational Commitment

It is defined as a person's identification, involvement, and acceptance of the goals and values of the organisation. Organisational commitment is sometimes defined as an individual's emotional attachment to the organisation's mission, goals, and values (Cho & Lee, 2001; Testa, 2001).

According to Mowday, Steers, and Porter (1979), organisational commitment is when an individual identifies with an organisation and its goals and wants to remain a member to accomplish its objectives. They define commitment as three components: 1) A firm commitment

to and acceptance of the organisation's goals and ideals. 2) A desire to make extra efforts on behalf of the organisation. 3) A sincere desire to remain a member of the organisation. Extensive researches on organisational commitment suggest that, high-committed employees exhibit stable and productive work habits. They take on new responsibilities, perform better, promote and achieve organisational objectives, and provide quality services to the beneficiaries.

Organisational commitment is comprising of two components: Affective commitment and Continuance commitment (Meyer and Allen,1984). Affective commitment is defined as the desire to belong, individual value congruence with the organisation, and positivity of identification with, connection to, and participation in the work organisation. Continuance commitment is the exchange of involvement for benefits. It is the individual's recognition of the benefits or costs connected with leaving the organisation.

In this research study, all of the research participants are referred to as 'institutional builders,' which means they are the founder, executive director, or managing trustee of the organisation. Both the categories of research participants' narratives demonstrate a solid commitment to the organisation's goals and ideals, as they are the architects of organisational goals and values. Therefore, the affective commitment which is associated with emotional attachment to the organisation is clearly apparent in all the participants.

The affective organisational commitment is evident in every situation encountered by the research participants. For instance, a trained social worker, PSW- MRP 2 working for the community development stated during an informal conversation that,

> …. One thing was clear I would not do anything which would harm the reputation of the
> organisation I have connected with. One is this organisation, and another one is my alma
> mater which made me able to undertake this work. So, participation and transparency are
> the two significant pillars of not only this organisation but my life.

The above narration of the participants reflects integration of organisational, professional and

personal value system. Integrating all aspects in one provides high-commitment, which is associated with greater stability and productivity.

Another trained social worker, PSW- FRP 4 who is working in the urban and rural communities of Central Gujarat stated that,

> We work for equality and justice. You can see this in the organisation's working culture as well. You can see that no one is like a so-called 'boss' here. We all are at an equal level having different responsibilities. Anyone comes to me at any time. I know it is a fundamental thing that a social worker should practice. However, I am highlighting this because it is rarely observed nowadays.

The phrases mentioned above narrated by the research participants reflect their commitment to organisational values and goals. A similar pattern is also evident in the voluntary social workers as well. A voluntary social worker named VSW – MRP 1 stated that,

> Equality is our central focus. We emphasize freedom, inclusiveness and participation of all. And it is not only limited to the organisation. I follow it in my life, be it personal, professional or social life. Even at my home we follow it, I told you how my relations with my husband progress gradually. And now we are equally responsible for our entire life (*grihasti*).

The above narration demonstrates the participant's commitment to organisational values and its integration with her personal value system.

Wiener and Gechman (1977) argued that the pattern of behaviour resulting from commitment should exhibit the following characteristics: (1) it should reflect personal sacrifices made for the sake of the organisation; (2) it should demonstrate persistence – that is, the behaviours should not be primarily dependent on environmental controls such as reinforcement or punishment; and (3) it should indicate a personal preoccupation with the organisation, such as devoting a great deal of

time and effort to the organisation. (Wiener and Gechman, 1977). These three traits are present in all research participants from both categories of social workers involving in this study, because they are the founders or 'sole authority' of the organisation. Consequently, their feelings and behaviour toward the organisation are not limited to a sense of belonging. Their behaviour is driven by a sense of ownership.

'Commitment,' in the case of all research participants, is not confined to their thoughts and words. It is, however, mirrored in their conduct as well. In social work practice there are potential chances of poor resources, many task and responsibilities and possible role conflicts. In spite of all, practitioner's willingness to continue the work demonstrate commitment. The research participants' stories illustrate their struggles, setbacks, and the process they used to survive, sustain, and grow an organisation.

For instance, a trained social worker PSW- MRP 2 narrated his story in the initial phase of the work during a formal interview,

> Before initiating this work in this area, I worked on a UNICEF project on Gujarat-Maharashtra border villages. One day when I visited the remotest area and encountered extreme poverty, that kicked my mind. And I decided to work for such people. I went home and shared my decision, but they were not in support of this. I came here and started to work. I started with education and community interaction. I invested all my savings in this work in the initial phase. Because the initial phase, no donor or network was there who could financially support me. My parents and wife opposed it. However, I managed all the financial accounts, so my passion will never hurt family progress. I made all the arrangements for my child's education and my wife's requirements.

The above incidence of the participant's life reflects his 'sacrifice' by utilizing his personal savings. It also demonstrates high-commitment of the participant in his determination to continue work despite of parent's and spouse's oppose.

Moreover, similar experiences were shared by another trained social worker named PSW- MRP 5 working for the tribal community development in the remotest location of North Gujarat. He narrated that,

> I received my salary from the organisation where I previously worked. I retained 500 Rs. from my salary and savings and gave the remaining to my home. Then I explained that the Vidyapeeth has a Gram Shilpi scheme in which I am involved. As a result, when I stopped contributing money at home, they started telling me that I had chosen the wrong path. My father constantly taunts me whenever I return home. Then I would listen and say that just because an ATM provides you money does not mean you can call him a son. I will stay there, allow me to pursue my dreams. I have never run away from my responsibilities. It has never happened that someone in our family has been ill and I have not arrived. Though, my father is still unhappy with me and would not speak to me or even look at me when I visit my house. However, because my mother is relatively naive, she always said you should do what you believe is right.

In addition to this, he also shared how he survived in this area during the initial phase despite of financial crunches, language barriers and community resistance. He said that,

> I stayed here. I lived under this tree (pointing towards the tree). …On the second day of coming here, I realized that I did not know their language.

> …But as you said, there must be problems. People of political parties felt that I came there for votes, and then bureaucrats and government officials felt I came there to instigate people against them. So, they thought that I was a threat to them. They threatened me to leave this place.

> Some political people were spreading such rumours that I am a Naxalite and would lead people on the wrong path, and I am into work of religion conversion etc. They used to try to trap me initially and provoke the village's people against me.

The phrases mentioned above demonstrate the participant's personal sacrifices and struggles in terms of physical infrastructure and opposition from various stakeholders and resistance to maintain and establish their work. The participants faced resistance from family, community, political and administrative systems and socio-culture factors. Despite all the challenges, they were continuously engaging in searching for solutions and moving forward in their work.

A similar trend is visible in the voluntary social workers as well. A voluntary social worker named VSW- MRP 5 working in the remote area of the South Gujarat tribal belt shared his story. He said that,

> When I said my plan of Gram Shilpi to my family, my father got angry and said that if you had to do the same, leave home and do not come back. So, I left home for five years to do just this. Then I got Rs.5000 salary for it as Gram Shilpi. …during my marriage time, I made my passion clear to the girl, and she agreed to it. She wants to do the same. …we gave all our wedding gifts and jewellery to the organisation's account. We declared earlier that whatever we get will donate it to the organisation. So, Hiral [his wife] only kept Mangal sutra with her. The rest of the jewellery we kept in the organisation's locker. I am on the payroll of the organisation.

Another voluntary social worker, VSW- MRP 6 working for the community development in the North and South Gujarat region shared similar experiences. He said that,

> When I declared my decision at home, then everyone opposed it. All were saying that focus on your career. For a few days, when we used to sit for a meal, my brothers used to taunt me for my decision, don't you have a mind? We are not so rich people, we have grown up with so many struggles, and now you are saying that you want to do samaj seva. …but I was firm on the decision. After three-four years, they realised that he would do this only, and they were satisfied with my work.

In the cases of voluntary social workers mentioned above, it is evident that they faced similar

resistance from family, networks and systems. They invested their personal resources in the initial phase of the work. These incidences in practitioners' lives demonstrate their commitment to the work.

Trained and voluntary social workers did not only battle to overcome objections from various stakeholders but also infrastructure restrictions. All the participants are operating in the remotest place of the state. It has restrictions on transportation, accommodation and food and organisational infrastructure. During fieldwork, the researcher encountered numerous obstacles in gaining access to the sites. All participants live in extremely modest conditions and are capable to constructing one after three to four years of practice.

Despite these obstacles, participants' continued engagement in work with zest and excitement demonstrates their commitment to the organisation and its mission. According to empirical researches on commitment, poor resources, multiple roles and responsibilities leads to in-appropriate work-life balance and possible burn-out. It is also observed in the life of few participants from both the categories that participants who have higher commitment has conflict in personal life. For instance, PSW-MRP 5 shared that,

> I have done and achieved best in my life. Everything is going well. Only problem is my wife's resistance. We do not share good terms. She does not have any problem with work, but she wants to stay in city. So, she is saying that we live in nearby city and I can commute daily. It is not possible. So, we used to have small fight on almost all the things. Like she does not appreciate if I call any karyakarta for having food. But anyway, it continues. Now I am used to it. She went to her parents once and I convinced her to return. So, she and my father are both do not support me.

The researcher also interacted with his wife and she also complained about the participant, such as he doesn't want live in city, never take me for shopping and buy anything for me. The narration reflects personal life conflict, which is influenced by commitment of the participant towards

organisation and work. A similar situation is faced by PSW – MRP 2.

In the case of voluntary social workers, a similar trend is evident in few cases. For instance, VSW -FRP 1 shared that,

> In the beginning, it was very difficult for me to do everything. You know in our society how it is difficult for a woman to manage job and home. We had many conflicts and used to have small fights. But, almost two years later we came to mutual point where my husband takes care of household duty and I earn for the family. Though, for certain years it was very difficult for him to accept that being a male he is not earning. So, we used to have very irritative environment at home and small fights. Though, I used to ignore and gradually with time and dialogue the situation becomes good.

The participant's experience demonstrates family conflict over her commitment to the work and organisation. However, she was able to overcome it, which reflects her interpersonal relations and ability to learn work-life balance.

Apart from this, numerous scholars have recognized another aspect of commitment named normative commitment as one of the constituents in addition to affective and continuance commitment. Normative commitment refers to the sense of responsibility and duty, i.e., moral obligation towards organisation. However, these three-factor model is criticized by various scholars on the ground of up to what extent normative commitment is independent of affective commitment. In this research study, the sense of moral obligation i.e., normative commitment and emotional attachment i.e., affective commitment is evident in the participant's narratives. For instance, one of the research participants, who is a voluntary social worker, named VSW- FRP 1 said that,

> However, I think it is essential to have the freedom and satisfaction to work with your own ideas along with the job. Just having a job is not enough. I think that is probably what I get here. …Today, whatever I am is because of this organisation. That is probably why I have

survived so far.

The preceding statement highlights the aspects that influence participants' commitment to the organisation. She is not a founding member, but she is the executive director at the moment. The phrase '*Just having a job is not enough*' reflects the participant's desire to look beyond a job. The participant's high level of commitment is a result of the organisation's work culture and satisfaction. The participant's recognition of the organisation's role in her development demonstrates her sense of responsibility towards the organisation.

A trained social worker, PSW- MRP 5, working in the remote location of North Gujarat, said that,

> Sometimes it feels like running away from here. Then it happened that the trouble of these people is much more than our trouble.

The preceding excerpt is from an interview with a trained social worker. It demonstrates that moral responsibility towards community problems and people's suffering are crucial elements influencing the participant's commitment. Additionally, it emphasises the participant's sensitivity and empathy.

In addition to this, there are also several other factors influencing participants' commitment. For instance, a voluntary social worker, VSW- MRP 5, mentioned that,

> We do not require money. However, we may require it in a hospital. I fell a few days ago, and the doctor spotted me and said, "Hey, you have come," so he gave me the entire treatment for free. When it comes to organisation, many individuals visit and offer gifts. Recently, a group have donated a car to the organisation. We are receiving significantly more than we anticipated.

The participant shared his feeling about recognition and rewards in terms of material and non-material he gets from society.

A trained social worker, PSW- FRP 3, working for the urban community development in the Central Gujarat region, stated that,

> Sometimes it is frustrating. However, when I see support from people, recognition, and respect from society, I get the energy to work again. Today, we have many donors who fulfil all our needs without asking. I do not need to ask for a donation from anyone. In addition to this, people used to get gifts for me. So, what else do we need?

The similar words were also shared by PSW - FRP 4. The phrases above illustrate that participants' commitment is influenced by material rewards, fame, and society's appreciation. It is seen in both the cases of professionally trained and voluntary social workers.

Concluding Remarks

The research participants' narratives reveal an emotional attachment to and affiliation with their organisation and its goals. This is because individual and organisational values and goals are congruent. As a result, participants continue to work despite the difficulties. Several researches present tension between professional and organisational commitment. In this research, it is not observed due to the congruence of professional and organisational commitment resulting from a sense of ownership among the participants. In addition to it, the elements determining participants' commitment vary, including contentment, a sense of belongingness, ownership, recognition from society, fame, and sensitivity to problems. Feeling of being valued, positive feedback for work, efforts and persistence, getting output by seeing 'real difference' in people's lives, and availability of support from team, community, and state are several other factors which boost the commitment of the participants and resulted into the sustainability of the work.

4.5.2 Motivation at Work

Maehr and Meyer (1997) have aptly said of education that "There are three things to remember. ... The first is motivation. The second one is motivation. The third one is motivation (Maehr and Meyer, 1997)." It is equally related to social work.

The term "motivation" originates from the Latin word 'movere', which translates as 'to move'. Motivation is the driving force that propels an individual to initiate, direct and sustain a specific behaviour. It is broadly described as the forces acting on or inside a person that arouses, direct, and sustains goal-directed, voluntary effort (Morgan, C.T. and King, R.A., 2010). Motivation is composed of two distinct components: need and drive. A person must be in a condition of need or desire to get activated to do something to satisfy the need or desire. As a general rule, needs are motivated by a physiological or psychological deficiency or requirement within a person. Physiological needs such as those for water, food, and sleep are more visible than psychological needs such as affection, approval, and reputation. When a person feels pushed or compelled to act by a need, we say that person is in a state of drive.

Motivation is an essential concept in social work practice. 'Social work begins with motivation,' as the adage goes. It is an indispensable component of social work practice across all settings and levels, including micro, macro, and mezzo. The research participants' narratives reveal the driving forces in their lives that drove them to take on challenging work and enable them to sustain it. Nevertheless, motivation is far from a homogeneous phenomenon. That is why they differ not only in terms of motivational level (i.e., how much motivated) but also in terms of the orientation of motivation (i.e., type of motivation). Type of motivation is concerned with the underlying attitudes and goals that motivate action- i.e., with the 'why' of acts.

Self-Determination Theory (Deci & Ryan, 1985) distinguishes between various types of motivation based on the reasons or objectives that motivate an activity. The most fundamental distinction is between intrinsic motivation, which refers to engaging in an activity because it is

intrinsically fascinating or enjoyable, and extrinsic motivation, which refers to engaging in an activity because it results in a separable consequence. (Deci & Ryan, 2000) The present research has also adopted this classification to portray an account of the motivating factors of social work practitioners.

4.5.2.1 Extrinsic Motivation

It is a kind of motivation which comes from outside. Extrinsic motivation is defined as behaviour prompted by extrinsic rewards. These benefits can be monetary, academic, or intangible, such as appreciation or fame. Extrinsic motivation occurs when an individual completes a task or exhibits a behaviour for external reasons such as avoiding punishment or gaining a reward.

It is evident in the narratives of research participants that their actions or behaviour are often guided by extrinsic factors like fame and recognition, professional growth, society's acceptance and networking. It is found in both the categories of social work practitioners. For instance, a trained social worker, PSW- MRP 2 working for the community development, shared during an informal conversation that,

> I said no to you last week because I was going to Ahmedabad. I used to visit a few cities and meet certain people once a month regularly. I plan to meet some people on Saturday and attend a get-together in Ahmedabad. If you want you can accompany me. … see, it is essential for me to network and have contacts. It will benefit me personally, and we will also get donors for the work. It is not enough that you are doing good, but you should also portray it to the world. Today I got an award because of the outreaching of my work. Even I have an offer for you that you can propose to your faculty to arrange a rural camp in this area. You will get the location and facilities here, and students will get a good exposure. We would be able to extend our community reach, and it will be an add-on to our activities.

Another trained social worker PSW- FRP 3, working for the urban community development in Central Gujarat, said that,

I am doing this because I enjoy it. Moreover, my children, husband and family members are proud of me for doing this. I quit my job and MPhil because of my family priority over anything. Now my children are settled, and I have time. So, they said you should again start. So, I started this work again after a break of five-six years. However, I worked continuously from the office or home during the break. I just took a break from the field. Again two-three years ago, I took a break from the field because of a family emergency. However, I can work with the support of my husband and children. Today people from all parties know me as an honest social worker. …Party people met me and praised me that your work in Daani Limda is excellent!

The phrases mentioned above demonstrate the participant's desire for fame, recognition, contacts and networking. In the first case, the participant wanted to get recognition from society and establish contacts. However, he mentioned that it is for the organisation and personal benefit. In the second case, the motivating factor behind the participant's action was her family and her wish to get recognition and appreciation. 'Party people met me….' indicates her desire to gain political contacts and influence power.

A similar trend is observed in the voluntary social workers as well. A voluntary social worker, VSW- MRP 5, shared his marriage experience,

….. 3000 people came into my marriage. I realised that people know me and respect me. They came and met me. I do not know who was managing hospitality. But, people came, and people themselves managed everything. I was amazed by this. Today I go to Valsad in any hospital. They will not charge anything from me… I am delighted that people recognise me and respect me.

The above statements describe participants' sense of satisfaction resulting from the popularity, acceptance and recognition in society.

Another research participant named VSW – MRP 2 stated that,

I get self-satisfaction from work. …When I go to the corporation office, ward office or any government office, everyone knows me. If the collector has any meeting related to development issues of the city, the collector office will call me. We have been getting the PathikaShram project for many years because the collector also knows that I am the only one who can provide economic food to the patients and their families.

It was observed that the participant said this achievement with a sense of pride. Recognition from society and positive feedback is the motivational factors behind his work, and it also motivates participants to 'go extra mileage and push his desire to do more'. It is evident in other cases of voluntary social workers as well. However, the homogeneity of both the categories of social workers is that the actions of social workers are not only guided by extrinsic motivation. It also holds intrinsic motivation.

4.5.2.2 Intrinsic motivation

Intrinsic motivation is defined as performing an activity for its intrinsic pleasures rather than for some external benefit. When an individual is intrinsically motivated, he or she acts for the enjoyment or challenge involved, rather than in response to external prods, pressures, or incentives.

Narratives of the research participants reveal that the 'kick' factor of their action was intrinsic in all the cases. For example, a story of a trained social worker named PSW-2 regarding his decision to start the organisation in a remote location (mentioned in the previous section as well) that,

Before initiating this work in this area, I worked on a UNICEF project on Gujarat-Maharashtra border villages. One day when I visited the remotest area and encountered extreme poverty, that kicked my mind. I decided to work for such people. …. By seeing the poverty and scenario there, I was shocked and decided on the same day. I thought that we are privileged to have everything; now, it is our duty to work for those who do not have it.

Another trained social worker PSW- MRP 5, stated that they visited Chhota Udaipur for their undergrad class's academic assignment. He noticed a woman who was dressed only in a saree without a blouse or petticoat. She was feeding her children with water and *rotla* (ragi chapati). As a result of this, he became shocked and began to think. Seeing this troubled him, and he determined that he would work for the poor, marginalised, and vulnerable segments of society. He earned a master's degree in social work and began working for tribal community development in North Gujarat.

In both cases, the sensitivity of the participants resulted in initiating their work for the development of marginalised people. It is evident in the majority of the cases of trained social workers. In the case of voluntary social workers, evidence of intrinsic motivation is obvious as it results from compassion, will, and care for the people. For instance, a voluntary social worker, VSW-1 working in the Kutch during her interview stated that*…. Just having a job is not enough…*

Another voluntary social worker mentioned that,

> I am happy to do all this work, so the energy under me is constantly increasing. So, what was the light that Mirabai became Mirabai or what was the light that if Surdas became Surdas then? Why is the candle not available now?

> …. So that is the self-empowered soul energy we are getting, becoming a candle or a beacon from it. If the fuse of electricity has blown in us, who will pass the dawn, bring this candle, remove this poverty, and remove this corruption?

The phrases mentioned above reflect the aspects contributing to participants' driving forces: their sensitivity, contentment, happiness, caring, and concern for society. They take pleasure in their work and are able to sustain it as a result of the gratification.

Concluding Remarks

The narratives of research participants demonstrate that intrinsic and extrinsic motivation coexists

in both types of social workers: trained and voluntary. They are motivated by both intrinsic and external factors at times throughout practice. However, it is essential to note that the initial point or spark that ignited action is always accountable for the intrinsic drive component in each category. Extrinsic motivation developed due to the establishment and expansion of the work.

A few studies indicate that external rewards for doing the job one appreciates may mitigate the effect of internal contentment. Most social worker narratives refute this; only two cases from voluntary social workers and one from trained social workers confirm this. In each case, it was seen that a mix of intrinsic and extrinsic factors increased social workers' work motivation.