

Trajectory of Indigenisation of Social Work Profession in India

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Abstract

Professional Social work in India started way back in 1936. Social Work in India has come a long way. This research study basically tries to analytically review more than 40 previous studies done regarding Indigenisation of Social Work Profession in India. This research study will also talk about Indigenous Social Work Literature, decolonisation of Social Work and the theoretical framework of Indigenisation of Social Work Profession in India. Desk review method will be used and documents, research articles, books and journals will be analysed to gain academic inputs and insights. Interpretivism approach and qualitative review will be used to understand the meaning and interpretations of the studies done previously. The major objectives of the research study will be to analyse the trend and growth, to address the key issues and confronting challenges regarding the Indigenisation of Social Work Profession in India. After the thorough review, this study will give the suggestions, recommendations and way forward how this debate of Indigenisation of Social Work Profession in India can be taken forward and how Indian Social Work educators can significantly contribute towards the same.

Keywords: Social Work, Profession, Indigenisation

Introduction

There are various rulers from Ancient India like King Ashoka, Harshvardhan who did some social reforms like helping the needy ones (Naik S., Manasa G 2021). Education in Social Work in India got initiated in 1936 when Sir Dorabji Tata Institute of Social Work initiated a Diploma in Social Service Administration (Rao, 1993), a long ago before India attained independence. The Mahatma Gandhi Kashi University, Varanasi formerly called Kashi Vidyapeeth, Varanasi and the College of Social Service, Gujarat Vidyapeeth, Ahmedabad initiated to impart social work education. In 1948, the North Young Women's Christian Association of India (NYWCAI) opened the Delhi School of Social Work financed by Foreign Division of the American Young Women's Christian Association. In 1961, it became affiliated with the University of Delhi. The M.S. University of Baroda imparted social work education in 1949 (Singh, 2003). In initial years of training in Social Work, the approach of Social Work educators was colonial. A significant portion of the social work curriculum was adopted from Judeo Christian apprehensions of the social work profession. British and American Schools of Social Work predominantly shaped the Indian social work curriculum and bibliography was done by the Library of University of Chicago. This deciphers the direct correlation between Professional Social Work in India and the export of ideology from the West (Kuruvilla, 2005). Since the professionalization of Indian social work education was initiated, various endeavours have been made by social work practitioners and

educators for the indigenisation of Social Work Professional base by making perspectives (Banerjee,1972) and methodological approaches(Gore,1965;Dasgupta,1968; Desai,A.,1985; Siddiqui,1987; Desai M.,2004;Saldanha.D,2008).for designing an approach which can purely be called Indian Social Work in its entirety.

Indigenous Social Work Literature

Association of Schools of Social Work in India with Department of Social Work, University of Lucknow organised a workshop titled Social Work Education and Creative Hindi Literature in the month of May,1981. Another publication's analysis which was titled "Social Work Educators in India: A Profile" was carried out by TK Nair and Babu Daniel in collaboration with ASSWI. Uttar Pradesh Hindi Granth Association provided the translation of various books written by foreign authors like Introduction of Social Work written by Friedlander, Fields of Social Work by Arthur Fink, Social Group Work Practice by Wilson and Ryland in Hindi when the association was invited to do so by Madhya Pradesh Hindi Granth Academy. Some books also got translated into Telugu like History and Philosophy of Social Work (1972), Fields of Social Work (1972), Individual and Society(1975), Techniques of Social Work (1975) etc. H.M. Marulasiddaiah wrote 18 books in Kannada language, including Samaj Karya(1961-71), Mana Samaj Evam Samaj Shastra, Samudaya Sangathana.

C.R. Madabhai also wrote a book on Religion and Social Work (1981)(Bhatt S). Prof. Sanjai Bhatt has categorised Social Work education into various stages namely initiation/inception, experimentation, expansion,moderation /stagnation and explosion. Prof. Raja Ram Shastri wrote the first book of social work in Hindi. A book entitled Samaj Karya Darshan Evam Paddhati has been written by Prof. Mirza R Ahmad in 1969 which is known as the first book on philosophy of social work and methods. Prof. S.P. Srivastava has written various books on different topics like drug abuse,crime and correctional settings. Prof Inam Shastri and Prof K.S.Soodan wrote a book entitled Samaj Karya in 1980 and 1991 respectively(Bhatt S).

Decolonisation of Social Work

Since the inception of Indian Social Work education in 1936, it has been predominantly eurocentric. As a consequence of which many universities have been teaching the social work profession with the western perspective. Social work theories originated from the west and ideologies have been included in the Indian scenario leaving behind the fact whether they will be universally applicable or not. The cultural, financial and political constraints in our country have been overlooked. In the light of decolonisation of the curriculum of Social Work, efforts have been vehemently made to discard the outdated Eurocentric ideologies(Kumara, Renukamma G.S., 2021).

Rationale of the Study

This study will give forward a thorough understanding of the debates that are currently ongoing in the field of Indigenisation of Social Work Profession in India. This study will critically analyse the points that have been put forward by the revered academicians of Social Work and will try to give a summarised overview that will march the way ahead. As various eminent social work academicians have given their views on polarized issues, this study will cover all the views possibly that have been previously put forward into one umbrella so that it becomes easier to really segregate that which is more important.

Objectives of the Study

1. To analyse the trend of growth of Indigenisation of Social Work Profession in India
2. To address the key issues pertaining to the Indigenisation of Social Work Profession in India
3. To address the confronting challenges that come along the indigenisation of Social Work Profession in India
4. To suggest further recommendations and way ahead

Research Methodology 2.4. Research Philosophy

This research study is based on the interpretivism approach which involves interpreting the data on a subjective basis. Interpretivism emphasises on understanding the subjective experiences and interpretations of individuals within specific social and local contexts of the studies which have been done previously.

Research Strategy

The strategy used for this research study was the desk review method which means analysing the documents and secondary data which are already there to gain academic inputs and insights. The desk review method also identifies the potential areas where more research needs to be done. A bird's eye view was also used which gave a high-level understanding of a research area, allowing the researcher to get the major takeaway of the overall scope and specific themes.

Research Type

The research study is a qualitative review as it has focused on understanding the meanings and interpretations of the studies done previously.

Methods of Data Collection

This research study is done by using the secondary method of data collection. Previous journals, articles, books related to the topic were thoroughly studied and reviewed to draw some results on how to accelerate the process of Indigenisation of Social Work Profession in India. Nearly more than half of the previous research studies done on this topic of recent origin and after 2000 have been read analytically.

Methodological Limitations

As this was a secondary research study, it may not be as effective as a primary research study. And the researcher had no control over the data collection methods opted in the previous research study. And original sources could be biased as well.

Theoretical Framework of the Study

The theoretical framework of Indigenisation of Social Work Profession studies the old age concepts of caregiving, role of Vedas, to help others and cultural and spiritual traits related to it, ideologies like Vasudhaiva Kutumbakam, Sarve Bhavantu Sukinah Sarve Santu Niramaya, Gandhian ideology of social reconstruction, Ambedkar's perspective of Ideal Bharat and nationalist approach (Kumara, Renukamma G.S., 2021). There is a lack of cohesive, integral vision of India and Indianness (Ganesh and Thakkar,

2005).

There are some theories which are related to the indigenisation of Social Work Profession -

Homogenisation Theory - In the discipline of Social Work, homogenisation theory means local cultures are superseded by a rigid culture which leads the path for lack of cultural heterogeneity. It is also related to globalisation of culture and main implications it makes on the indigenous cultures as it harnesses their identities.

Cultural Heterogeneity Theory - The theory of cultural heterogeneity theory in the profession of Social Work specifically means the diversified cultural nuances and models within the ambit of community. This theory is important for the academia of Social Work for culturally efficient service. Heterogeneity of culture means the mutual synchronisation of several cultural recognition of society which includes specifications in ethnicity, dialects, religion, norms etc. For instance, Sitapur, a district in India, has many languages, traditions and religious approaches. So in Sitapur, a social worker is expected to know of this variation so that effective services can be given.

Essentialism - Essentialism means the norm that specific types of people have meaningful, basic things found in nature which portrays why a particular category of people is different from one another (Rhodes M, Moty, K, 2020).

Internationalization of Social Work Education in Asia - Internationalization of Social Work Education in Asia talks about the approaches of curriculum which talks about enhancing international cooperation and exchange between students and teachers.

There are some models related to Indigenisation given by Chang (2005) :

Transnational Model : It does not favour the significance of western ideology to social science which is not western and talks about the theories given by philosophers in western countries.

Theoretical Reasoning Model : It focuses on social and cultural hostility and rejects the dominance of empiricist ways in western social sciences.

Grounded Model : It emphasizes on the importance of ground research with fieldwork and focuses on solving issues and making approaches for a society which is indigenous in approach given by indigenous philosophers (Yunong and Xiong, 2008).

Indigenisation of Social Work Profession

Indigenisation is the method to create some ideas, approaches to be applicable satisfactorily to a certain geographical location. In our country, the dilemma of the reorientation of the profession of social work has been a decade old now. For the past so many years, the educators in the social work profession have been trying to see the linkages of social work theories within the realm of social, cultural and financial realities of India. Most debates include indigenous identification of social work. The need to include contextual perfection and affiliation is all the greater quintessential for a profession like social work, which is directly linked with the wants of a society. The theoretical framework of the social work profession is somewhat linked with the western prism of thoughts which is in no longer sync with the social context and norms of the Indian value system. This is also one of the foremost reasons why the profession of social work fails to have an opportunity for expert identity at this moment of time. It's during the last few years, reorientation of Social Work has been talked about. It's not only happening in India but it has surpassed borders as well. Social Work educators in Africa and China are also rooting for the indigenous approach for social work practice and schooling.

Afrocentric and sino centric social work curricula are in light. Now the debate of Indigenisation of Social Work Profession resonates at the global level. As of now, a group of educators in the social work profession have been trying to relook the philosophical, ideological and methodological aspects of the Social Work Profession in the Indian context. The eurocentrism in social work education has been questioned all over again. The Indic ways of welfare of society, Hinduism, Islamism, Buddhism, Jainism, Sikhism, and Vedic approach which hold a long lasting impact on how we perceive ourselves are now given required recognition in the pedagogy of Social Work Profession. Epistemology and ontology of Vedas and concepts of Shastras which have been a guiding light for many social reforms to take place are now being incorporated (Kumara, Renukamma G.S., 2021).

Challenges related to Indigenisation of Social Work Profession in India

Professor Sanjai Bhatt has mentioned, “ Professional Social Work has clear intentions to promote social change and development and work towards the empowerment of marginalized and the poor, however, I also see the struggle in the last 25 years, following the introduction of liberalisation, privatisation and globalisation (LPG) culture. Now it is not clear where we are heading in terms of expansion of boundaries owning everything under the sun in our intervention area, thereby having a symbolic presence in many areas or interventions. We need to connect with the present cultural and social realities and search solutions therein.” Given below are the challenges regarding Indigenisation of Social Work Profession in India:

Less Recognition of Aboriginal or Tribal Social Work in India

In the realm of tribal social work, there was no programme in India until 2006. In 2006, a programme covering the tribal perspective began that too in the pioneering institute of social work, TISS. Tribal social work is based on some ideas like mutual coexistence, showing regard for different political and historical existences with different historical trajectories and cultural political norms. In the worldly context, Aboriginal social work which revolves around the practice and paradigms is widely recognised. Morissette, McKenzie differentiate between culturally appropriate and culturally sensitive social work education, enunciating that Culturally sensitive social work talks about community awareness in the realm of ethnic minority and culturally appropriate practice of Social Work strengthens aboriginal beliefs, values and practice of healing. These have majorly strengthened social work education. It is so disappointing that the intensity of engulfing these ideas into the Indian perspective is quite slow. For the proper representation of marginalized communities, tribal social work has brought in new vigour and detour (Bodhi, S.R. 2014).

Specialization Vs Generic Debate

The debate between specialization Vs generic prevails even now in India. Social workers get training in specialization which makes them more agency based rather than method based. A Generic cum Specialization approach is abided by in most of Indian Social Work Institutions (2 semesters for generic paper and 2 semesters for specialization paper) after the recommendation of UGC’s first (Specialization) committee and second (Generic) review committee. Here it is worth quoting the words of Mr. Manshardt who said that “ we do not believe in narrow specialization which simply prepares for just one kind of social work” (Manshardt, 1936). He drew a comparison of social work with that of medicine and law where a student takes a general course of study and then goes for a specialization rather than to study

disorders of heart or gynecology or corporate law. Nowadays institutes have started promoting those Specializations which are in demand rather than holistic curriculum and training (Adaikalam F,2014).

Less interest of Social Work practitioners in theory building

Bodhi (2019) has said that the academicians in social work have little or no interest in building an indigenous theory of social work. Though efforts have been made now to incorporate emancipatory aspect into social work education which derives its base from critical social work. Theoretical ignorance which lacks any natural linkage with the emerging social reality, received theories and where the focus intrinsically lies on who does it rather than what is done. Celebrated notions such as self determination, acceptance, objectivity, non judgementality, empathy are only some hollow labels (Bodhi,S.R.).

Melting pot nature of Indian society and Social Work Curriculum

India is a diverse nation with several languages, culture and religions still every feature of Indian geografico politico aspect needs to be adequately represented in the social work curriculum. Social Work education calls for a diversity in approach and a shift of focus from remedial and individual approach to a more inclusive one (Poddar, Popli;2022).

Apolitical nature of Social Work

Kamei who is an indigenous activist raises a question whether social work is relevant in rural settings, the problems in rural and tribal settings are so varied and sometimes include political perspectives like fighting for possession of natural resources, armed conflict etc. If social work considers itself to be apolitical, how would it be able to tackle the political problems that confront the lives and well being of people ? When any problem demands confrontation with the state, how and till when social work is able to maintain its traditional outlook? (Nadkarni, V 2017). And one major question which comes with it is that if the social work profession can't identify the in-depth political issues, then is it really indigenous in nature when it fails to understand the demand of locals?

Absence of due recognition of famous Indian Social Work models given by great Indian Saga

The famous rural reconstruction models and the principles given by Rabindranath Tagore, S.K. Dey, Mahatma Gandhi, Maharaja Sayajirao were not given due acknowledgement. Social work educators in India have almost neglected the approaches of Social reform which have been given by revered personalities in India like Raja Rammohan Roy, Swami Vivekananda, Swami Dayanand Saraswati, Baba Saheb Ambedkar which suit the ideological milieu of our country. Instead the central focus is on adopting the individualistic centred western models of Social Work (Dash B.M.,2016).

Lack of Fundamental Feature

Some deeply rooted values like equality, empathy, dignity of human beings and self worth are some of the crucial values in the profession of Social Work. Some people aspiring for social justice find their significance in the profession of Social Work. Still Social Work has not been able to successfully influence the organisations of social policy. There are some foreign implications which are main obstacles in social work's cultural interrelation with the society. Fundamental features require a professional code of ethics in the professional settings in practice of Social Work. Although its been more than seventy five years since the profession of Social Work came into existence, still there is a

dearth of common platforms in which problems related to indigenisation and other common issues can be talked about. There are a lesser number of institutions which give courses in social action, social planning, social administration etc (Poddar, Popli, 2022).

Absence of any professional organisation

Association of Schools of Social Work in India (ASSWI) and Indian Association of Trained Social Workers (IATSW), the two professional bodies initiated in early 1960s, disappeared after two years of existence. (Nair, 1981; Nanavatty, 1997).

In 2013, various social work educators met and formed the short lived Indian Association of Social Work Educators (IASWE). National Association of Professional Social Work Organisation in India and Indian Association of Professional Social Workers etc are few institutions leading the path for the profession's development but still the vacuum created by not having a professional body of social work shakes (Prasad, 2021).

Absence of focus on feminist Social Work Praxis and intersectionality towards the development of Indigenous Model

Social Work has not been able to fully acknowledge the shared ideas around feminism and the social work profession. This debate around Indigenisation can be fueled by interlinking the social work profession with the several success tales from a feminist lens in India (Anand M, 2022).

Need for Anti Oppressive Social Work Practice to be included in Social Work Intervention

Though Social Work has been consistently working towards Social change, it is often criticized for performing a 'safety valve role' (Abramovitz, 1998). Social Work intervention methods will not prove effective until all the factors related to oppression will not be discarded (Dybiecz, 2010). Social Work will not be able to achieve the aim of social justice without using the Anti Oppressive framework in its theory and practice. Social Work Profession is criticised as it has imposed the ideology of people in power to deprived ones. Social Work has played its role in the adjustment of disabled, mentally ill people, religious and sexual minorities with the ones who have placed them at such a disadvantageous position. It is imperative for a social worker to understand the dynamics of privilege, power, oppression and social location. Anti Oppressive Social Work practice needs to be included in the social work interventions along with the individuals, groups and communities (Rather A, Zaidi M; 2022).

Controversy between “Conservatives” and “Progressives”

There's quite an intriguing tussle that is happening between the conservatives who oppose change, individual focussed, problem centric, atheoretical and progressives who are too theoretical, unnecessarily political, critical and possessing narrow ideology. There are very few books available in India which can adequately describe the indigenous base and even the books which are available can define, explain, classify and compare instead of problematize, debate, disturb and transform. There are some texts which have been written by critical social workers. But due to the over dominance of Conservatives in the profession, they fail to find the proper space. Radical social work theories written by Lena Dominelli and Robert Mullaly are taught to the students but the ideological milieu of Indian complex reality is ignored. It is always convenient to talk about other people that have no commonalities with one's own rather than to talk about their own condition as it can result in exposure and

confrontation. Initially this debate was about remedial and development approach but it is now progressing between clinical (individual centric) and discursive (anti caste, women centric, indigenous, oriented towards Buddhism) school of thought (Bodhi,S.R.)

Different nomenclature of same methods in different universities

For instance, case work, group work and community organization in Bharati Vidyapeeth, Mizoram University, Nirmala Niketan and Delhi School of Social Work are called “working with individuals”, “working with groups” and “working with communities”. So there is an ongoing debate whether it is only a change in the name or it is a total change in paradigm. IGNOU is having an amalgamation of both,i.e.,Case Work and Counseling, Social Group Work: Working with Groups and Community Organisation for Community Development (Bodhi,S.R)

Divergent Point of Views about the Social Work Methods

Bodhi S.R. in his series of lectures entitled “Social Work Lectures on Curriculum and Pedagogy” has written that according to his thirteen years of involvement with the methods of social work, he has remarked that there are some dissenting views regarding the same as per his opinion.

- Every social work method can be practiced separately in isolation and with least connection to the other ones.
- Methods of social work can be seen in a spectrum and they can be used as a skill set in response to any problem
- The concept of community is so broad that it encapsulates all the other methods
- It is the context which decides what strategy is suitable.

Lack of Vernacular Literature

One of the major impediments in the indigenisation of Social Work Profession in India is that the discipline is not able to indigenise its base. The Western base of social work is seen to be reflected in the curriculum and the teaching materials. Consequently, the social work graduates are not able to find careers in professional social work (R Naik S, Manasa G).

No National Council of Social Work

There is no National level council of Social Work which can address the issues such as maintaining standards of education and accrediting institutes and social work practitioners (Thomas,2010). Until there will not be a national level council of Social Work, growth of social work is not likely to happen. In 1965, there was a recommendation for a national council, in 1978, one committee also gave certification of this recommendation. But nothing happened as such (Ranjana,2009). And if there will be a national level council of Social Work, it can address the issues related to specialization and Indigenisation of Social Work Profession on a wider scale covering Pan India.

Lack of Studies on Cultural Competence of Social Workers

There are no studies on the cultural competence of Social Workers in Indian context and there is dearth of literature on how cultural competence can be translated into behavioural practice. There is a book entitled “Indigenous Social Work around the World : Towards Culturally Relevant Education and Practice” in International context. But no such book is available in the Indian context.

Competency Based Education in Social Work in India

Widespread debate is going on regarding Indigenisation of Social Work Profession in India but there is dearth of debate and discussion on how to make Indian Social Work Education competent enough so that it can indigenise its base.

Emancipatory Perspective of Social Work in Indian Context

The values of Social Work backed by emancipatory social Work theoretical framework can positively contribute to leave at personal, interpersonal, community and global levels. Emancipatory Social Work Theory centrally talks about the dialectical relationship between self and the society. There is a dearth of literature on Emancipatory Perspective of Social Work in Indian Context (Sewpaul V, 2024).

No indigenised ethical standards for Social Work

In the past few years, few professional associations of Social Work have tried to draft and build ethical guidelines, standards and education. For some reasons, Social Work in India is lagging behind in the context of development in comparison to other nations. There was no code of ethics for the social work profession for almost half a century of its existence. Even though ethical norms came up during the early years of the discipline, it took a long time for them to become codified (Banks, 2003; Reamer, 2006). Without the collaboration of Indian Social Work educators, all the efforts would become futile (Reamer F, Nimmagadda J; 2015). The social work profession in India has not been able to develop formal, indigenous ethical standards though TISS has attempted by forming the Declaration of Ethics for Professional Social Workers in India (Goswami, 2012; Raju and Raju, 2012).

Social workers in India have been dependent on ethical standards developed in the United States which include NASW Code of Ethics.

Conclusion

The practice of Social Work in India has been consistently widespread, however as the current debate regarding Indigenisation of Social Work proceeds ahead, there are lots of untouched aspects which come into purview gradually. Indigenisation in Social Work can not be overlooked as to apply any of the methods of Social Work, it is quite mandatory that the researcher must have gone through the indigenous orientation of that area. After going through more than 40 research articles and books written regarding Indigenisation of Social Work Profession in India, suggestions and recommendations have been subsequently given afterwards regarding what can be done in the future. Tribal social work, feminist Social Work, Anti Discriminatory Social Work, Emancipatory Social Work, Feminist Social Work have not been taken into purview thoroughly yet in Indian Context as the ideological milieu of Social Work in India stands miles apart from what is derived in western prism of thought. So if the Indigenisation of Social Work Profession is really destined to happen, Indian Social Work educators first and foremost should try to work on theory building rather than just sticking to the hollow notions which have no consonance with Indian societal realities. Social Work Pedagogy needs restructuring in the lines of National Education Policy. According to the present scenario, we require upstreamists who can question the system and interventionists who can see why humans are deprived of particular needs and give policy implementations. Rural Social Work has not been given due priority over so many years. Field work has also been compromised without developing the indigenous models (Adaikalam F, 2014). So it

is the need of the hour to incorporate rural Social Work and family centered social work intervention with indigenous lens.

Suggestions and the Way Forward

- S.R Bodhi in some of his research papers has emphasized the need of tribal social work. TISS in 2013 has started a course on “Masters in Dalit and Tribal Studies and Action” which talks about dalit and tribal perspective. It is one of its kinds in India. More universities in India should do pedagogy restructuring and include a separate course on Dalit and Tribal Social Work. If we do not look after the needs of downtrodden and marginalized communities from a social work lens, this debate of Indigenisation will somehow become futile.
- As TISS has come up with a separate programme on Disability Studies and Social Work so more universities should start offering a separate course or specialization on Disability Studies and Social Work as Disability and Social Work is still not a much talked aspect in social work. And until disabled people feel excluded from a whole social work scenario, we will not be able to indigenise the social work base in entirety.
- Institutes should start specializations which promote holistic development of a student instead of running behind those Specializations which are in demand. Students who are having specialisation as Human Resource Management are not able to find a suitable job profile in North India.
- This debate pertaining to Indigenisation of Social Work Profession in India intrinsically focuses upon what should be done rather than how it should be done. Revered Social Work academicians who are involved in Curriculum shaping and Pedagogy structuring in different universities should try to come up with courses which are linked to indigenising the social work base.
- Currently many academicians from social work academia talk about the Indian social work models given by great Indian personalities in the past and advocate their incorporation into the present scenario rather than just rushing behind the celebrated hollow notions of key principles of Social Work and other social work methods. But there is a dearth of Indian Social Work models which absolutely fit in today's melting pot nature of Indian society.
- More efforts should be drawn towards how feminist Social Work can contribute towards developing an indigenous base of social work profession in India as social work and feminism share many commonalities.
- It is the need of the hour for a social work practitioner to understand the dynamics of privilege and power and how it works. So academicians should try to write more literature on Anti Oppressive Social Work Practice in Indian Context as there are a handful of studies on that. It is crucial for social work educators to develop frameworks and approaches that can bring structural and transformational change. The aim of social work is not just to upgrade the functioning of an individual but also to confront oppression (Dybicz,2010).
- The Intervention methods of Social Work are being studied in different universities with different names. So there is a need to bring uniformity with the nomenclature of different social work interventions.
- Social work academicians should promote vernacular literature to strengthen the indigenous base of the profession so that students can excel and prosper in their careers.
- A national level council which can stand as a common forum for all the discussion regarding the subject is the need of the hour at this moment of time.

- More books, research papers and articles should be written on how the culturally appropriate practice of Social Work can be done and how the cultural competence of social workers can be strengthened. As a culturally competent social worker can contribute effectively and positively to the ongoing debate regarding indigenisation of Social Work Profession in India.
- There should be yearly or six monthly meetings among the academicians in educational institutions to gain the insights related to how social work education can be more competency based.
- There is a lack of studies advocating a common forum for social work. So that should also come into focus.
- More courses like the course “Ethico Spiritual Approaches to Social Work” should be introduced.
- As M George has emphasized in his study, Gandhian approach should be adopted in the reorientation of Social Work Profession for the prioritisation of community empowerment.
- Social Work should be incorporated into the curriculum from school as it will give conceptual clarity regarding the subject from an early time period.
- It is important for Indian social work educators to work towards the strengthening of ethical standards and ethics education. Though Indian social work educators can have guidance from other nations’ code of ethics, at this moment of time it becomes so important to develop a code of ethics which suits India's values, cultures and ideology. This will enhance the quality of professional practice, integrity of social work and will strengthen the capacity of Social workers to achieve their objectives (Reamer F, Nimmagadda J; 2015)

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