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SOCIAL WORK FOOT-PRINTS

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A Special Issue in Honour of
Prof. H.M. Marulasiddaiah
and
Prof. K.V. Ramana

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Editor's Desk

Social Work and Social Workers

“Social work is what social workers do”: this is the general understanding in our country. Doctors are taught to practice medicine and are also required to practice it in accordance with codified rules and ethics. So also are the engineers and the lawyers. This special issue “Social Work and Social Workers” is brought out as a tribute to two senior teachers and mentors, who taught many young aspirants the science and art of social work practice, though the statutory framework for practice is yet to be a reality in India. This issue contains professionally significant articles, autobiographical narratives and biographical sketches.

B. Vijayalakhmi, a distinguished Professor with many years of experience in teaching and practice of social work, says that one of the hallmarks of a profession is the transfer of knowledge and skills under supervisory guidance to its entrants in her beautifully crafted article “Let Us Bring Back ‘Field’ to Fieldwork: An Overview of the Current Scenario of the Fieldwork in Social Work Education In India”. She defines fieldwork in social work education as a process of enabling the student to acquire skills, values and attitudes in the backdrop of knowledge regarding a specific practice setting, with social work perspective. In social work, the fieldwork supervisors are the initiators of the students into the profession. The supervisors “with a through knowledge of and skill in the use of social work methods ,critical and up-to-date information on changing socio-political trends ,social policy and programmes for the needy emanate confidence and become role models to the students and influence them to inculcate the values of the profession and be critical thinkers. By hands on demonstration, guidance and encouragement, and critical assessment, the supervisors enable the students to imbibe the qualities of a professional and acquire the practice skills”. Vijayalakshmi forgets that this is a very tall order in the current scenario as the reality is at great variance from the ideal in most social work educational institutions in the country.

The fieldwork setting can be compared to a hospital where the medical students get training. But, unlike medicine, the field setting

in social work is not attached to the college with certain exceptions like a child guidance clinic. And it is also not feasible to do so. The professional social workers in such settings like a welfare institution or a development agency are expected to be the “agency supervisors” of the students. But many organizations do not employ professional social workers and even when professional social workers are employed, they are too overworked to spare time for supervision. In many organizations, the students are made to do odd jobs as a relief to the social workers. In such situations, the faculty supervisors are required to take the additional responsibility to fill the void of the agency counterparts.

Vijayalakshmi discusses a disturbing issue in the states like the erstwhile Andhra Pradesh where the well-intentioned state support of reimbursement of fees is misused by the college managements. In social work courses of most of the private colleges, the students are attracted with the promise that they need not attend to fieldwork and classroom attendance would be manipulated. Thus students from such institutions are awarded degrees in social work without adequate class and field instruction. Similarly, distance education programmes in social work including those of IGNOU cannot do justice to the requirements of professional social work education. Taking into consideration many aspects of the present pattern of social work education, Vijayalakshmi asserts that half-baked products bring down the excellence of professional social work which should not be allowed any longer. A serious warning from a sincere Professor.

P.K. Visvesvaran, who has been teaching social work for four decades, wants the government, the major fund giver for social work education, to undertake an impact assessment study of sixty years of social work education in Tamil nadu. He wants the study to examine three aspects: Is the specialized education producing the expected and desired results? Are the curricula relevant and valid in the present context? Are the trained social workers putting up a reasonably good, if not an exemplary, performance?

Social work professionals J.M. Sampath and Kalpana Sampath are one among the limited number of couples engaged as a team



of change agents and motivators in different settings. Between them, they have made immense contribution to society in multiple ways besides bringing up two highly talented and socially oriented children. “Hand in Hand heading towards the Horizon-Personal and Professional Connect” by J.M.Sampath narrates the challenges in their vision-driven life for the benefit of the young couples who are contemplating similar life and work options as a team.

Social work begins at home, learnt in school, and expands in life: says Kalpana Sampath in her article (Kannada) “Innovation in Fulfilment of Social Work Profession”. She adds that education today has compromised the need to develop strong individuals with values and clarity, who feel responsible for society and themselves. The need of the hour is Life Education and not merely life skills, according to Kalpana. Her article is based on an experimental research with children between ten to sixteen years in Bangalore city. The research is built on “Learning -Doing -Integrating” in enabling children to experience deeper reflection process. The highlight is the Social Action Project (SAP) that the children undertake in the tenth grade.

Rishi Ram Singh’s readiness to abide by the advice of his brother to join the MAS course at Kashi Vidyapith in 1958 to “kill time” before getting the licence (degree) for a job in a factory as Labour Officer has become a blessing for social work education in India. His reminiscences, penned despite ill-health and hospitalization, give a good insight into the making of a passionate social work educator. From Udaipur School of Social Work in 1960 to the Tata Institute of Social Sciences in 2000, his professional journey has been eventful, which continues even now at the age of 75. Dr. P.T. Thomas, the first professionally qualified Director of the Madras School of Social Work, was also the first social work-Principal of Udaipur School of Social Work and Indore School of Social Work. R.R.Singh worked with the autocratic, bureaucratic Dr. Thomas, who was very much interested in Ornithology and English Literature, for fifteen years at both the schools of social work. In 1975, Singh shifted his academic base to the Delhi School of Social Work. He spent twenty five years at

this democratically oriented , dissent-centric DSSW as Reader, Professor and Head (under the rotation system). Dr. Singh describes humorously how the all powerful ET CETERA resolved amicably the contentious project proposal for the UGC's SAP assistance during his headship tenure. By adding an "etc", DSSW got the grant of One Crore Rupees from the UGC for three consecutive five-year periods under the SAP. He was Director of TISS for a short period of about five years. On his retirement, he was designated by the TISS governing body as Director Emeritus for a special assignment. R.R. Singh gracefully declined to accept the designation and the governing body retained him for one year as Professor Emeritus. Dr. Singh has a long association with IGNOU in the University's initiatives in extending social work education and practice in the North-East.

D. Umaphathy's Kannada article describes the inhuman working conditions of salt workers in Gujarat. M. Basavanna's Lucifer Effect narrates the psychological trauma that a good man undergoes when circumstances force him to opt the evil route.

National Council of Professional Social Work in India Bill:

Some Observations

Ever since the early years of the emergence of schools of social work in India, serious concerns were expressed by social work professionals and others actively engaged in social welfare in the country. The Indian Conference of Social Work (now, Indian Council of Social Welfare) was the first organization to propose the creation of a statutory body to regulate social work education in India in the late 1950s. Since then the Ministry of Social Welfare/ Ministry of Welfare, two UGC review committees on social work education, and organizations like the Association of Schools of Social Work in India were demanding the establishment of a regulatory council. Finally a draft bill was formulated in the early 1990s and that was referred to the Ministry of Education, which, in turn, referred the same to the UGC for its opinion. The UGC did not favour a council for social work education as it was of the view that the UGC itself was competent to regulate education in social work as per the UGC Act. Subsequently the UGC itself



reversed its earlier opinion and finally the draft bill was sent to the Department of Higher Education (MHRD) for clearance. For the past two decades the draft bill has been gathering dust at the MHRD. In between hopes were created in the social work circles at Delhi and Mumbai regarding the enactment of the bill by the Parliament and no tangible result could be seen. In March 2008, the Delhi School of Social Work organized a national consultation on the bill. The draft National Council of Professional Social Work in India Bill is appended in this issue of Social Work -Foot Prints for wider dissemination and debate .

The draft bill is aimed at creating a Council of Professional Social Work. Medical Council of India, Bar Council of India, and similar regulatory councils do not have the prefix professional. Rather Professional Medical Council, Professional Bar Council, etc appear strange and amusing. So why does social work need the prefix professional? Is there still ambivalence among social work professionals as to the self-sufficiency of social work? Like the Council on Social Work Education in the US, the draft bill ought to have been independent of the adjective professional. The bill defines professional social work as a form of practice which follows established and acknowledged methods of social work carried out by professional social workers. While the “established and acknowledged methods” are wide open to interpretation, the definition implies that professional social work is what professional social workers, with BSW or MSW do. A confusing explanation! The bill defines a social work teacher as one who teaches or engaged in research, while a social work practitioner is one who is engaged in social work practice and/or administration. Further, a social work researcher is one engaged in full time research in social work. An unnecessary and unwelcome compartmentalization of a social work professional. If the architects of the bill substitute social work with any other profession the contradictions will be apparent. The bill can help itself well without trying to bring in paraprofessionals into its fold.

The composition of the Council is educator-centered with the chairperson, vice-chairperson, member-secretary and at least eight

members belonging to the category “social work educator” out of twenty eight in the Council, Social work practitioners are fewer in number. Strangely, the Council will have two representatives of the recently formed National Association of Professional Social Workers in India (NAPSWI). This Delhi-based association with 1,200 members in June 2013 (New Indian Express) has been treated National, while there are professional social work associations in Chennai, Bangalore, Kerala, and possibly in other states too, in addition to the Indian Society of Professional Social Work, which has been functioning for the past many years.

There is a provision for a national register of social work professionals, a compulsory requirement for teaching and practice. A fair provision. The functions of the Council are exhaustive. The Council, as the statement specifies, shall take all steps for the promotion, maintenance, co-ordination of standards of education, training, research and practice. A vast range of issues to be covered! In many countries like the US, there is a council for social work education and a national association of social work professionals. In India too professions like medicine, law, nursing, and engineering have similar organizational arrangements. Social work, somehow, is out of sync with other professions. Anyhow, there is a draft bill before us to hope for a law one day. Let us wait.

L.S. Ghandi Doss, a mercurial personality, was a Professor of Social Work and also Executive Director of the Bangalore Urban Poverty Alleviation Programme for some years on deputation. Under his leadership of the BUPP, poor slum communities in Bangalore have been enabled to move upward on the socio-economic ladder to become “low income areas”. It is gratifying to receive compliments from Ghandi Doss for the work done by our ASSWI team during 1978 to 1982 by converting ASSWI from “a club house mode to an open intellectual forum for young educators—at that time”. Ghandi Doss has been an active campaigner of the National Council Bill and is optimistic of the bill getting through as an Act. Let us share his optimism.

T.K.Nair



Social Work Education and Its Two Mentors

T.K.Nair*

Professor K.V. Ramana (1935) and Professor H.M. Marulasiddaiah (1931) are two of India's distinguished, contemporary social work teachers. Both of them have contributed immensely in diverse spheres to enrich social work education and the well-being of the communities around them. Both have moulded many young men and women, who, today, are committed and competent social work professionals, researchers and academics across many countries.

Prof. H.M. Marulasiddaiah

Prof. H.M. Marulasiddaiah (HMM) completed MA (Sociology) from Mysore University and MA (Social Work) from the Delhi School of Social Work. He was awarded PhD in Social Work by the Kashi Vidyapeeth in 1978. His teaching career started as Lecturer in social work at the PSG School of Social Work in Coimbatore. It was in 1958. In the year 1962, HMM joined as Lecturer in Social Work of the newly created social work wing of the department of Social Anthropology at Karnataka University. Professor Ishwaran, the head of the department, contrary to his name, was an autocrat. His authoritarianism stifled the development of the social work unit of the department as well as the growth of HMM academically.

HMM became the head of the bifurcated Department of Social Work in 1978. Soon he shifted to the Bangalore University to be the Reader and head of the newly formed Department of Social Work, which, in a way, was the University incarnation of the

National Institute of Social Sciences which was the epicenter of a long struggle by the teachers, students, parents and citizens led by the soft-spoken Dr. K.V. Sridharan, Director of NISS (who sadly is not in our midst now) for academic autonomy. He became Professor in 1979 and continued in that position till his retirement from the University in 1992. Prof. HMM has a long professional relationship with two Swedish Universities. From 1986 to 1997, he supervised the field studies of students of these Universities in India. During 1982 to 1983 he became President of the Association of Schools of Social Work in India. In 2003, HMM accepted the position of Director of the JSS Department of Social Work at Mysore.

Prof. HMM is a prolific writer both in Kannada and in English. His study of the elderly in a village is perhaps the first study of older people in rural India. Besides the book *Old People of Makunti*, his important English books are *Contours of Social Welfare*; *Sectarian and Secular Base of Welfare and Development*; *Community, Area and Regional Development in India*; and *Dimensions of Bhakthi Movement in India* .

Prof. HMM has written around forty books in Kannada and published numerous articles. He popularized social work, sociology and social development in Kannada through his writings. *Samaja Karya* (Introduction to Social Work), *Manava Samaja Hagu Samaja Shastra* (Essays in Sociology and Social Work), and *Samudaya Sanghatane* (Community Organization) are three outstanding books in Kannada; many revised editions and reprints of these books have been brought out. Among his many literary works, *Kedarida Kenda* (novel) has three editions. *Visha Bindu* and *Pravasa* are two popular collections of poems penned by HMM. His latest contribution, despite his ill-health, is the *Social Work: Kannada-English Dictionary*.



Besides his versatile writing, HMM has been active in different social development activities in Karnataka. He founded the Centre for Psycho-Social Development at Bangalore in 1981 and Swasthi, a development organization in 1987. HMM is the recipient of many awards. For some years, his mobility has been restricted due to a painful ailment. But his mental agility remains vibrant, and his natural courtesy to people continues undiminished.

Prof. K.V. Ramana

Professor K.V. Ramana joined as a student of Andhra University in 1954 and went on to become its Vice-Chancellor in 1988. After completing his MA degree in social work in 1959, he joined the doctoral programme in sociology at the University of Illinois at Urbana-Champaign in 1966 after discontinuing the UGC Fellowship. He was awarded the PhD degree in 1970. Prof. Ramana started his teaching career in 1961 when he was appointed Lecturer in social work. Earlier, he was Research Officer of the government of India-funded evaluation study of the rural development project undertaken by the Andhra University. Promoted Reader in 1969, he became Professor in 1974. He took charge as Head of the bifurcated Department of Social Work in 1975.

Prof. Ramana was commissioned Second Lieutenant of the NCC wing of the Indian Army in 1964. He was also entrusted with the onerous task of organizing the National Service Scheme (NSS) at the college and University levels. In addition, he was to organize orientation training of University and college lecturers as Programme Officers in the NSS in the entire state of Andhra Pradesh. Later on Prof. Ramana also served as NSS Special Adviser and Honorary Director of the NSS Training and Orientation Centre of Andhra University. The Andhra Pradesh Telugu Academy published many BA level text books and monographs in social work edited by Prof. Ramana. He has also published articles in professional journals on varied subjects. Prof. Ramana was President of the Association

of Schools of Social Work in India for four consecutive years from 1978.

Prof. Ramana's contribution to social causes has been remarkable. An ardent admirer of the Rotary movement, he became President of the Rotary Club of Visakhapatnam in 1979. He also became Chairman of the Rotary Committee to implement the child sponsorship programme of the Save the Children Fund (UK) in 1980. Prof. Ramana promoted and strengthened the voluntary sector, and associated himself with a number of local, regional, national, and international NGOs.

In 1977, when Diviseema in Krishna district and Visakhapatnam district were severely ravaged by cyclone and floods, Prof. Ramana formed a Citizens' Committee for Cyclone and Food Relief. He himself was chosen the Convener of the committee. Besides timely relief work, three rehabilitation colonies were constructed by the committee and the houses were handed over to the deserving families.

Establishment of the ShramikVidyapeeth (Jan Shikshan Sansthan) at Visakhapatnam with Prof. Ramana as Chairman has been a good initiative. Through the Vidyapeeth, the Ministry of Human Resource Development of the Government of India provides grant to NGOs for implementing the scheme of polyvalent education for the benefit of unskilled and semi-skilled workers. In addition, unemployed poor youth are trained in various skills such as refrigeration, air-conditioning, plumbing, electric wiring, embroidery, etc. on payment of minimum tuition fees.

Prof. Ramana was instrumental in forming the well-known Visakha Consumer Council (VCC) 1972. He roped in lawyers, doctors, bureaucrats, academics, industrial workers, student leaders, social activists, and others in the Council, which has been playing a crucial role in educating and organizing the consumers. One of the earliest consumer organizations in India, the VCC still has the benefit of Prof. Ramana's guidance as its Honorary Chairman.



Leprosy prevention and treatment, and rehabilitation of the leprosy afflicted have been promoted by Prof. Ramana as the north coastal districts of Andhra Pradesh Srikakulam, Vizianagaram and Visakhapatnam have been highly endemic with leprosy. But the vast majority of the leprosy affected persons lacked access to scientific treatment. The cured and the burnt-out preferred begging for livelihood as there was no rehabilitation programme. Because of Prof. Ramana's keen interest, the German Leprosy Relief Association (GLRA) stepped in and supported a comprehensive scheme for the survey, education, treatment and rehabilitation in the leprosy affected districts. The Greater Visakha Leprosy Treatment and Health Scheme was registered as a voluntary organization, and Prof. Ramana served the body as its Chairman for over two decades. A strong rehabilitation component consisting of vocational training, self-employment, housing, education of children of the leprosy patients, etc was built into the organization's programme. In a period of 25 years, the incidence of leprosy has drastically come down in these districts. The Pragathi Trust under Prof. Ramana's leadership has been carrying on the task initiated by the GLRA. One seldom comes across a leprosy-affected beggar in the city of Visakhapatnam these days.

Prof. Ramana is now the Chairman of the People for India Forum, Visakhapatnam. In that capacity he and the Forum have launched several struggles to save the Rhythu Bazars from closure, to prevent the Old Jail site from being put to commercial use, to ensure closure of stone crushers in residential areas, to protect the Dr. V.S. Krishna College site from land grabbers etc. The Forum has organized campaigns against air pollution from Visakha Port Trust's iron ore conveyor belt, impoverishment of farmers on account of Special Economic Zones, petro chemical corridor, etc., corruption in public institutions, child labour, human rights violations, domestic violence against women, bonded labour, black

marketing, defective public distribution scheme, and many other social issues. Prof. Ramana's age progresses; so also the number of social causes in which he is engaged in.

My Tribute

My association with Prof. Marulasiddaiah dates back to more than fifty years. In a way, he was my first social work employer when I joined the Karnataka University at Dharwad in March 1964 as Research Officer of the sponsored research programme in the Department of Social Anthropology and Social Work. Anthropologist Dr. L.K. Mohapatra and HMM were the Honorary Directors. Soon Dr. Mohapatra shifted his base to Bhubaneswar. From our first meeting till I left Dharwad after three and a half years, Prof. Marulasiddaiah was friendly and helpful. He gave me total autonomy to complete the project. With Dr. Mohapatra at Bhubaneswar, the project work was done through snail mail as email was unheard of at that time. Drafting and revising chapters took a long time because of the postal delays. The final outcome was the book *Contours of Social Welfare* co-authored by Prof. L.K. Mohapatra, Prof. HMM, and T.K. Nair. I grew very much academically with the silent, unobtrusive mentoring by Prof. Marulasiddaiah.

At Dharwad, my first contacts were with Dr. Mohapatra and his housemate BRK Raju. BRK, a contemporary of Prof. Ramana at Andhra University, was doing his doctoral research under the guidance of Dr. Ishwaran, HOD, while at the same time sharing the quarters of Dr. Mohapatra, Reader (as his wife was at Bhubaneswar). Both Ishwaran and Lakshman Mohapatra avoided each other, but Raju maintained a skillful equidistance from both. It is said that Raju could make Ishwaran laugh: a rare event. Raju and I became good friends. When the news of the demise of Pandit Nehru reached, Raju broke down. We both were sitting on the



Hostel lawn. Raju adored Nehru and hence could not control his grief. My memories still go back to that touching moment. BRK Raju left Dharwad before I left to join Andhra University Social Work Wing of the combined Department. He became Professor and accepted the offer to be the Special Adviser (NSS) of the Government of India. A great well-wisher, Prof. Raju is now at Visakhapatnam.

Prof. Ramana visited the Madras School of Social Work in 1970 and the Director introduced him to me. It was our first interaction. After some time, we met again at Nirmala Niketan, when it organized a week long workshop on curriculum development at its campus. It was a residential programme, which gave the participants an occasion to know each other well. The participants were of three categories: Videsi social work elites, Swadesi social work elites of Nirmala Niketan, and the rest, social work laity. A jargon-ridden, exclusive workshop. One week's enjoyment for the laity. In December 1977, the ASSWI seminar and elections were held at Visakhapatnam. Prof. R.R. Singh was the Director of the seminar on poverty. During the elections, Prof. Ramana's name was proposed for Presidentship. My name and the name of R.R. Singh were proposed for the position of Secretary. But R.R. Singh withdrew from a contest. It was a graceful action on his part. Thus, I was elected General Secretary. During the next four years our team, under the leadership of Prof. Ramana, did an excellent work. Inclusion of social work teachers in all programmes was the hallmark of our period. Recently, Prof. R.R. Singh, described that period as the "finest period" in a telephone conversation with me in a different context. A solid foundation was laid during 1978-1982 for the future development of ASSWI. But to our dismay, ASSWI started to decline, and now it is not in existence. A very disappointing end.

Prof. Ramana was instrumental in my academic and professional development more than anyone else. His constant pressure to register for PhD and to complete the research work made me accomplish

that. I submitted my dissertation to Prof. Ramana for his signature on the last day in office as Vice-Chancellor. My dissertation was adjudged the best among the dissertations submitted during the previous 27 months in humanities and social sciences, and I was awarded the gold medal for that. All the credit for that goes to my guide Prof. Ramana. In contrast, the Honorary Secretary of the Madras School of Social Work, where I worked, issued a show-cause notice to me for registering for PhD, and also wrote to the Registrar of Andhra University not to permit me to proceed with the research work.

Prof. Ramana is a brilliant scholar in sociology and social work. He could have written some outstanding books. But he chose to devote most of his time and energy for the well-being of the people in distress around him, and for academic work of teaching, research guidance, and related activities. Personally, he has been a great well-wisher of me and my family. A long and enduring relationship between me and my mentor.

* Dr. T.K. Nair, Social Work and Development Consultant.



Let Us Bring Back 'Field' to Fieldwork: An Overview of the Current Scenario of Fieldwork in Social Work Education in India

B. Vijaya Lakshmi*

Field education has always been an integral component of social work education, recognized as having a major impact on graduates' preparation for professional practice.

- Wayne, Raskin & Bogo, 2006:161.

Abstract

Fieldwork in social work education is considered as its “signature pedagogy” and much has been written about its indispensability. Though all the social work educators accept it in principle, when it comes to practice, most often the quality of fieldwork training offered to the student leaves much to be desired. This situation needs to be corrected by taking urgent steps for achieving excellence in social work practice.

Introduction

When the National conference of charities and corrections in Baltimore USA was organized in 1915, the main concern of the organizers was to have professional status to the products of schools of social work so as to lend credibility and recognition to their position as social workers. The social work educators of those days might have felt that, a word in support from Flexner (1915), the most influential individual at that time in the United States in the area of professional education, would bestow the much needed professional status for social work as his pronouncements were

considered to be endowed with the “weight and authority of scientific truth” (Austin, 1983:357). But it was not to be. While proposing six qualities required for an academic programme to be recognized as a profession, Flexner (1915) felt that social work was not a full profession as it did not possess all those six qualities.

In spite of Flexner’s (1915) statement about social work not being a full profession, there have been efforts to establish the professional status of social work (Greenwood, 1957). In a way, Flexner’s comments prodded social workers of those times to attend to the lacunae pointed out by him with regard to the professional status of social work. As history has to show, fieldwork played a crucial role in validating social work education’s stance in seeking a professional status. As such, this article strives to bring out the importance of fieldwork keeping in view the objectives of social work education and the effects of fieldwork on the same not being taken seriously.

For this purpose, the article is divided into 3 sections. Section I relates the importance of the different components of fieldwork in social work training. In Section II, a critical analysis of the fieldwork scenario in contemporary social work education will be done which is followed by Section III that covers the conclusions.

Section I

One of the hallmarks of a profession is the transfer of knowledge and skills under supervisory guidance to its entrants. Social work since the beginning has been utilizing field instruction as a tool to train future social workers. When we look at the history of social work education, the two pioneering programmes that come to our mind are Chicago School and New York School. Both the schools had initiated training programmes for those engaged in social services and philanthropy in 1895 and 1898 respectively. The Chicago School, the then School of Social Economics (SSE) started informal conference sessions for settlement workers, and fieldwork was in the form of visits to Hull House and such similar organisations.



The absence of an elaborate formal fieldwork may be because all the participants were practitioners. Coming to the New York Programme, fieldwork was always a part of its academic activity and is the foundation of professional education for social work (Lee et al 1931:184). In New York programme, the quantum of fieldwork was increased gradually, from 12 half days in 1898 to 10 hours per week for 6 months in 1916. The placement of the students was in the Charity Organisation Society. In 1919, it became New York School of Social Work (Coohey 1999: 420).

Two instances that highlight the importance given to fieldwork by the pioneers of social work education are: when efforts were made to make the New York Programme an academic unit of the University of Columbia, there was an initial resistance and the concern was that the programme might lose its emphasis on fieldwork and would become too theoretical. Similarly, when Chicago School planned to affiliate itself with the University of Chicago, Russell Sage Foundation withdrew a promised grant to Chicago School indicating its opposition to the proposed move (Austin, 1983).

The Place of Fieldwork in Social Work

The primacy of practice placements and learning by doing is well documented within the literature of social work education and reflected in the statements such as “the importance of field instruction is axiomatic” (Shatz, 1989, xxv), “it is indispensable” (Bloom, 1963:3) “the quality of social work education is dependent on field education” (Jarman Rohde et al, 1997: 43).

Traditionally, the class room and field setting have been and continue to be the locus of social work education and the linkage between the two is its ultimate goal i.e. while class room teaching tends to emphasize the acquisition of knowledge and attitudes, teaching in field tends to stress primarily on the translation of these into learning skills (Lowy, Blocksberg and Walberg, 1971; and Devi Prasad and Vijaya Lakshmi, 1997)

What is fieldwork? Broadly, it can be defined as work in the field. However, in social work education, the definition focuses on what the field can do to learning. Thus, the field in social work can be identified as the context for practice, the context being the specific area/ the sector of social work operation. The work can be any act of a social worker that emanates from a conscious and purposeful use of his/her self, directed towards ameliorative and structured change within a context (Bodhi, 2012). Thus, fieldwork in social work education can be defined as the process of enabling a student to acquire skills, values and attitudes in the backdrop of knowledge covering a specific practice setting, with a social work perspective.

Fieldwork plays a critical role in social work education by providing initial opportunities to the students for them to engage in the applied use of their newly acquired knowledge, skills and abilities (Spitzer et al, 2001). According to Manshardt (1985:3):

“the purpose of fieldwork is ... to clarify technical instruction.

Just as the botanist goes into the fields to study plants and flowers to supplement his text book knowledge, and just as the geologist turns from a study of books to the study of rocks, so the social worker goes from the classroom to the appropriate fieldwork activity, using the fieldwork as a means of clarifying and adding point to the class room instruction.”

While this statement is true, we have to elaborate it a little further to explain the nature of fieldwork in social work education, as fieldwork in social work encompasses this and more. Social work being a human service profession, the practitioners should also essentially possess a professional, self-embodying, appropriate attitudes and values along with the required knowledge and skills. In other words, education in social work takes into account not only the technical knowledge and skills but also the attitudes of the practitioners and their philosophy of practice (Banerjee, 1975). Fieldwork facilitates the development of this orientation in the student.



Components of Fieldwork in Social Work Education and their Significance

The three essential components of fieldwork are: i) The School/ Department of Social Work, ii) The Student, and iii) The Field / Place.

i) The School/ Department of Social Work

The principal actors in the school setting are the social work faculty members who simultaneously act as class room teachers and field instructors. Their quality and characteristics are vital in creating a conducive learning environment in the school.

While there are three criteria for classifying a school as excellent (TFQGSE¹, 1986, 77), the foremost among them is indicated as the transmission of knowledge, skills and values to the students so as to transform them into professional social workers. The other two are - the development of knowledge through systematic enquiry (research), and the application of knowledge to deal with social issues (practice). Many a times, during the accreditation of schools, the second aspect i.e research takes precedence too often at the expense of the first criterion i.e the mentoring aspect. It has been observed that when there is emphasis on scholarly work such as research publications, faculty members' interest on and commitment to field training activities seem to lessen as a result of which there is a diminished engagement of faculty members with fieldwork (Kilpatrick et al, 1994).

The school plays a pivotal role in ensuring the quality of fieldwork being offered to the student. The goal of a social work school is not just transferring knowledge but creating opportunities for the students to experiment with it. Apart from understanding the meaning of a theoretical concept, the student has to examine it in a practice situation. The degree of preparation of the students in terms of mastering the specialized bodies of knowledge, identifying the

1. The Task force on Quality in Graduate Social Work Education

tasks to be performed and the best way of performing them depends on the educational environment of the school.

Such a learning environment is created by social work faculty supervisors having knowledge of and skill in the use of social work methods, critical and up-to-date information on changing socio-political trends, social policy and programmes for the needy. They can be role models to the students, and inculcate values of the profession among the students. By hands on demonstration, guidance, and encouraging critical assessment, the supervisors help the students acquire practice skills. According to Banerjee (1975), social work profession emphasises the cultivation of four competencies (if they can be termed so) among social work practitioners i.e. *knowing* (acquiring professional knowledge), *feeling* (awareness of emotion), *doing* and *being*. While training the students, inculcation of competencies in these four areas is the responsibility of the fieldwork supervisor.

ii) The Student

Students are important stakeholders in an academic institution. The students of a professional discipline are its flag-bearers and they need to possess certain qualities to carry on that responsibility. The first is the aptitude to serve people in the absence of which they may not be able to develop the other attribute, empathy which is essential for a social worker. The most desired status of being a member of a profession is attained by undergoing a long course of instruction and supervised practice. The neophyte in any profession goes through a series of *rites de passage* before becoming a full-fledged member. These *rites de passage* consist of a series of instructions, ceremonies and ordeals through which those already in the profession initiate the new entrants into their circle. By this, the initiators turn the initiated into people fit to be their own companions and successors (Becker, 1961:4). According to the Task Force on Quality in Graduate Social Work Education (1986:78), in seeking excellence, a school must bring into its programme students with



strong academic background reflecting specific knowledge, skills, and abilities. Accordingly, it recommended the following five factors for consideration while admitting the students into the programme.

They are:

- Capacity to learn and participate in and contribute to the education process
- Diversity of backgrounds
- Potential to grow into an effective practitioner
- Analytical and communication skills, and
- Personal and technical skills for making use of the educational experience offered by the school.

Since values are considered by many social work authors to be central to educating students, there should be a conscious effort to inculcate such values in the student (Merdinger, 1982:12). In social work, fieldwork, a structured experience provides experiential learning. It is a 'deliberately arranged experience' (Singh, 1985). The students have to be provided with appropriate opportunities to be aware of the values that are indispensable for professional practice so that they internalize those values and develop skills in adhering to them in their practice.

By providing explicit focus on building values during fieldwork training, the students are helped to develop a professional self. The fieldwork supervisors play the role of initiators of the students into the profession. At the end of the training, the students develop an expertise which is reflected in the form of their capacity to understand a situation located in history, ability to collect relevant information, substantiate one's arguments, see and differentiate between right and wrong in a given circumstance, and inculcate the capacity to make valid conclusions about a situation *vis-a-vis* their position (Bodhi, 2012). In other words, these values would guide the students to consistently choose particular types of behaviours, - behaviours appropriate for a professional social worker, whenever alternatives are offered.

All the important players in social work education - the schools,

faculty supervisors and agencies have to keep in mind that as in the case of medical education, education in social work is not an end in itself. Most students who join in social work institutions do so not just to get a degree but to join organizations dealing with vulnerable groups, provision of welfare services, and programme planning or administration. As these students, after leaving the school are required to work with institutions and systems to make them work for the marginalized, they have to develop a perspective for practice. It is necessary to enable the students to use the theoretical knowledge to be “plundered and fragmented” (England, 1986: 35) so as to understand the varied situations faced by them in the field. This would enable them to develop skills in relating with field practice which includes exploring, summarizing and clarifying what is observed.

In the process, care has to be taken not to expose the students to the three objectionable types of fieldwork supervision (Secker, 1993). They are - constrictive (supervisors' imposition of their own theoretical perspectives on the students' work), unsupportive (exhibition of coldness and hostility toward the student) and being aloof (giving too little direction to the student). There must be a balance between too much and too little direction as a student needs optimal direction.

Secker (1993) aptly captures the dilemma of a social work student while trying to relate theory to practice.

...you get sociology thrown at you, you get psychology thrown at you, you get social policy thrown at you,... and then you get twenty-seven client groups thrown at you. Now there may be a lot of information there that's useful and valid, but there's no way of linking it together. It's all divided up separately and I find it difficult to learn from that. I needed a map, something to make it make sense (p.108).

This shows the need of the student to have direction in relating class room teaching to field situation, and it is the supervisor who provides this direction.



iii) The Field

The field can be an organisation, or a community. It is the space where the whole action of field training takes place. Ideally the professional social workers on the pay role of these organisations are expected to be acting as supervisors for the students placed in their organisations and they are termed, agency supervisors. In instances where the practitioners are non-social workers, social work schools have evolved criteria (such as for ex. five years of continuous service in the related social field) to confer eligibility to be the agency based supervisors to guide students. Being in practice and in close touch with the field, they are in a position to impart the skills needed for a social worker in the training. Hence, they form an important component of the training milieu provided to the student.

While selecting the field setting, the school/department and in particular the faculty supervisor needs to see to it that the institution/community identified to be a fieldwork setting does provide the opportunities required for training. The students' training needs have to be matched with the opportunities in the field on individual student basis. Further, the environment in the field impacts the quality of training given to the student. It comprises of two types: a) Inter-personal, and b) Physical.

a) **Inter-personal.** Secker (1993, 131) suggested that a helpful interpersonal learning milieu consists of 4 aspects. They are:

- The contribution made to the students' learning by staff members.
- Pressure of work in the institution concerned
- The ethos and the way things were carried within those institutions, and
- The availability of role models.

b) **Physical.** Placement physicality can be a factor in the success or failure of the students with regard to their fieldwork. It has been observed that the significance of place for students, practice assessors, and tutors are deeply enmeshed with personal values, beliefs and identity (Wilkinson and Bissell, 2005, 285). When students perceive

the place in a positive manner, they feel ownership of the place and it becomes the first step toward the creation of an atmosphere which is conducive for students' learning. Taking into consideration Schilpp's (1957) view, one can assume that when there is harmony between the students and the place, they feel at home because the students fit into the landscape. The place should prevent the need for confrontation and be student-friendly so that the students do not feel alienated and intimidated. It has been reported (Godkin, 1980) that if a person feels that s/he does not belong to a place, that place will be perceived by him/her as threatening as it interferes with the person's integrity and identity. While selecting organisations for placement, the fieldwork coordinators need to ensure the safety and security of the students.

Before sending the students to the organisations for fieldwork, they need to be briefed about the organisation both by the faculty supervisor and by the student placed there earlier. It would be beneficial to the students if a map indicating the location of the organisation is provided to them. The training opportunities identified for the students need to be such that they are provided with a perspective - the perspective of social work. More often than not, in India the organisations identified as fieldwork agencies have no professional social workers on their pay role and sometimes though they are there, these social workers are not in a position to spare time to guide and supervise the students due to their heavy workload. In such a context, the faculty supervisors have to take additional responsibility to fill the void.

Section II

Fieldwork in Social Work Education in India- Current Scenario

So far, we have examined the nature of fieldwork, its components and the role of fieldwork in the transformation of a student into a professional social worker. To a large extent, the above narrative presents an ideal situation. However, a look at the current scenario



of social work education in India portrays a different picture. Evidence shows (Nadkarni and Desai 2012; Nair, 2014) that there has been a sharp decline in the standards of both class room teaching and fieldwork training, much more so in the latter. Many factors contributed to such a situation. Noteworthy among them are the changes that took place in the constituents i.e. i) the students, ii) the schools/departments and iii) the field settings. To my mind, this is the order in which the changes which took place in one constituency, affected the remaining in that order. Therefore, I prefer to discuss the changes in the same order.

i) The Students

For an educational institution which is committed to the task of teaching and training its students, the quality of the students who apply and are admitted is an important factor as it will, to a large extent, determine how effectively they could be trained. Therefore, there is always competition on the part of the educational institutions to get the best students. But, as the best students have an advantage of getting admission in academic institutions of their choice, where they enrol themselves depends on the status enjoyed by the institution and the job opportunities available after graduation.

Of late, an overriding importance is given to the STEM (Science, technology, engineering and medicine) disciplines because of the employment opportunities available in those areas. As a result social sciences in India are unable to attract good students to their fold. Also, as education sector became an area for profitable business, whenever a discipline opens up higher job opportunities for its entrants there is mushrooming of colleges offering courses in those disciplines. The same happened in the case of STEM disciplines especially the discipline of engineering. As a result there is a rapid increase in the number of engineering colleges which are offering seats at times over and above the available number of eligible candidates. Under these circumstances any student who clears the engineering entrance examination with a minimum score is assured admission in a college.

Further, there has been an overwhelming demand for engineering education and because of this 'craze', over the last few years, better students were drawn into its stream leaving the leftover pool of students to be chosen from, by the other disciplines. Though the situation of social work is slightly better compared to most of the other social science disciplines and humanities, here too mushrooming of colleges offering social work led to admission of all and sundry into the social work colleges offering mediocre training. The quality of education in many of the newly established social work colleges leaves much to be desired. Another aspect that contributed to the trend of indiscriminate admission of students is the policy of fees reimbursement to certain students by governments in states such as the erstwhile Andhra Pradesh, Karnataka, Tamil Nadu etc. Most of the social work programmes started in private un-aided colleges are interested in the fee reimbursement given to these students rather than providing adequate training to them. There are instances where students are attracted with a promise from the college management that they need not attend fieldwork, and classroom attendance is manipulated. Thus, fieldwork became the casualty of these changes.

This would also explain why the quality of the students admitted into most of the schools/departments of social work is not up to the mark. Further, many of them lack the motivation needed to develop themselves into professional social workers. While talking about the professional socialization of medical students and their anxiety to gain hands on training while being posted in the clinical settings, Becker et al (1961) indicate that these students strive to learn by doing and this desire in these students is due to their awareness from the beginning that after they graduate from the medical school they have to perform. They also reportedly appreciated teachers who gave practical tips from their experience of dealing with cases than those giving mere theoretical lectures, however eloquent they may be.



ii) The Schools/Departments of Social Work

This covers three areas - the faculty, mode of teaching, and the fieldwork evaluation process.

The Faculty. Majority of the schools of social work in the private sector are driven by profit motive than by their commitment to social work education. Added to the poor quality of the students being admitted, these colleges are also understaffed. As the faculty members are underpaid, these colleges could not attract the best of the faculty. Coming to the Departments of social work in the state universities, the vacancies arising regularly due to the retirement of the senior faculty members are not filled because of the financial constraints and the teaching is done by the teaching assistants – ad-hoc teachers appointed on contractual basis on a consolidated pay. This again is a limiting factor in terms of the quality of the faculty and their continued commitment for excellence in social work education.

Because of the above circumstances, in most of the social work schools/departments, the focus at best is on class room teaching to the neglect or abandonment of fieldwork training. Fieldwork to be effective as a curricular programme needs focus on important aspects such as placement of students in the agencies, overseeing of agency school liaison, regular conduct of supervisory conferences, and going through fieldwork reports submitted by the students. In the absence of proper planning and organization of these activities, fieldwork training becomes inadequate. As a result, the required professional socialization of the students does not take place. As pointed out by Smalley (1969), abandoning individual supervision in field instruction is likely retard social work's development as a profession. Once, I had the 'fortune' of being an external examiner of fieldwork of students belonging to a certain university department. Majority of these students presented their day's fieldwork (of 3 hours duration!) in a paragraph consisting of not more than six sentences. The first and the last sentences of the recording stated the reporting and departure timings of the student to and from the fieldwork

agency. The middle 3 or 4 sentences were about their work. This was the pattern followed throughout their records. One can imagine the 'depth' of such reports and the 'purpose' they serve!

Students should be encouraged to write reflective records indicating their progressive learning of complex interactional processes and their increasing awareness of the use of self in working with the people (Desai, 1975). When students' records are not meticulously gone through by the supervisor and appropriate linkages between the theoretical knowledge and field situation as per the documented information is not discussed, how can the students relate theory to practice and consequently translate theory into practice?

The supervisory conference has a dual purpose. On the one hand it is aimed at enabling the students to identify the practice skills, and on the other it helps the teacher to monitor the student's journey toward the attainment of a professional self. It is quite unfortunate that fieldwork in general and fieldwork conferences in particular became rituals and lifeless routine activities defeating the very purpose for which fieldwork is made a mandatory curricular activity in social work education. At times, it seems that the faculty supervisors themselves neither appreciated the philosophy of fieldwork nor inculcated its spirit. Most often the inability of the supervisors to inculcate in the students the indispensability of fieldwork and the seriousness and commitment with which they have to engage with it results from this apathy and indifference of the faculty supervisors toward fieldwork.

A social work educator becomes an effective supervisor only if s/he has an up-to-date knowledge of social work skills, and their application in the field practice. In other words, s/he should be a practitioner too. Secker's (1993) study emphatically brought out the importance of having practice teachers as role models for the students. According to one of her respondents, a final year student of social work:



Working with elderly people was not something I had experience of. So my supervisor arranged for me to 'shadow' a member of the elderly team. That was very useful...When we went to the day care unit, it was really interesting of watching the interactions and how he tackled that. It was very illuminating to see that you can actually bring up some quite touchy subjects...The way he handled that I thought was excellent. I learnt a lot there that turned out to be very useful... (pp.135-136).

According to another student respondent:

...My joint supervisors were wonderful. Every time they saw a family, the whole team watched, so I got to see a lot of work, and seeing that, and seeing it actually work, that has really been helpful with this placement. In this placement I have been able to put into practice what I learnt... (p.136).

Unfortunately, most of the social work educators in India are not practitioners in the sense that they do not actively intervene in field situations. Hence, to that extent they lack practice knowledge. Such teachers cannot effectively relate theory to practice and vice-versa. Generally, the agency based supervisors themselves being professional social workers engaged in field practice are expected to fill this gap by guiding the students placed with them in the agency. However, in India most often than not we do not have trained social workers in the field settings where we place our students for training. On rare occasions though they are present, their case load prevents their effective participation in the training of the students.

One way of rectifying this situation is the participation of the faculty supervisors in the agencies' work in terms of taking cases for direct practice (Banerjee 1975). Another important way is that the faculty supervisors practice through the students placed under their supervision, which I found useful to the supervisor, to be in touch with the changing field realities. This is possible only when the faculty supervisors encourage their students to do process documentation, themselves participate in the intervention sessions, go through the students' records meticulously, take weekly

supervisory conferences and enable the students to link the theoretical knowledge to field situation.

Another way to deal with the issue of faculty supervisors' lack of practice experience is to invite social work practitioners to the class room to address the students. They may be requested to explain to the students how they have dealt with a specific field situation using social work knowledge, practice principles, and under what circumstances there are exceptions, if any, to the application of theoretical knowledge to practice situations. Screening videos of interviews/practice sessions conducted by practitioners and role plays will also be quite useful.

The University Grants Commission (UGC) is sanctioning Research support programmes to social work departments under which financial assistance is given to start field action programmes. These can also be put into good use to train the students.

Mode of Teaching. The entry of distance mode of learning to impart social work education has a serious impact on field instruction in social work. While distance education enables a large number of students to be benefitted, adaption of such educational practices in professional social work has to be gauged with caution. In social work education, the face to face interaction with the fieldwork supervisor and the regular supervisory guidance which the supervisor provided during the conferences are necessary for lay students to transform themselves into professional social workers. Therefore, the regular face to face contact with students cannot be done away with. For most of the universities, one of the noble motive for offering education through distance mode is to reach out to a large number of students who cannot otherwise attend regular classes due to time and distance constraints. In some instances, this mode became a great source of income - an income many times more than these universities get from their regular students.

If the courses offered through distance mode do not need any practical training aimed at the transformation of the student to become a professional, then there is not much the university can



lose in terms of quality of education. However, social work being a profession, the educational programme needs to be organized in such a way that it facilitates appropriate transfer of knowledge and skills through field instruction. Field instruction is thus indispensable and it is only through closely monitored fieldwork guidance that the students attain professional socialization and acquire skills, values and attitudes required of a human service professional. Social Work education has a mandate to prepare future practitioners by enabling them to undergo professional socialization in an atmosphere of anticipatory socialization. Anticipatory socialization, according to Merton (1968:319), enables the individuals to imbibe the values of a group to which they wish to belong but do not belong.

The distance education programmes in social work being offered by most of the Universities are following the same mode of academic activity as is done for other social sciences i.e. arranging class room instruction for a short duration and providing learning material prepared by subject experts. In addition to the above, the students of social work are placed in the agencies situated in their geographical localities after providing certain guidelines. The reports prepared by the students on the basis of their fieldwork are sent to the concerned coordinator which are evaluated by examiners. There is no active guidance to and supervision of the students while they are in the field. Hence, it is a question mark about the acquisition of the needed skills, values and attitudes.

Even in the west where the distance mode of education seems to be prevalent, the most frequent courses offered via distance learning are 'non interactive' courses such as social welfare policy, and research. This is because the context of these courses lends to lecture presentation and easier to be launched. However, courses which emphasise the development of students' relationships and interaction skills are not offered through distance education (Siegel et al, 1998). These, include methods or practice courses. Irrespective of the enthusiasm of the universities to offer courses in social work through

distance learning, the quality of social work education and the way the programme has to be delivered cannot be compromised.

In the USA, where the distance mode is popular, offering social work through distance mode was not embraced by a majority of social work educators (Siegel et al 1998). Difficulty in having student-faculty contact is one of the important reasons. There are also arguments in favour of distance education. However, this can be done only by using advanced technologies like TV studio, satellite transmission, fibre optic transmission, and educational platforms such as moodle, Skylab etc. A majority of the distance education programmes in social work offered by the Indian universities neither possesses these technologies nor their faculty are trained in it. Under these circumstances, offering social work through distance learning is nothing but compromising on the quality of social work programme especially in relation to fieldwork.

Fieldwork Evaluation. The seriousness with which the evaluation of an activity is done would communicate to the person being evaluated the importance of the activity. While our classroom teaching and evaluation of class work have developed well, there still exists a great chasm between the way fieldwork is done and being evaluated. It has been argued that 'the failure to develop the later at a corresponding tempo and to theoretically conceptualize to provide adequate opportunities to transform theory into practice and the consequent measures on the basis of which the final evaluation is done makes the whole process of fieldwork evaluation a mere exercise in futility' (Mehta 1975:335). In most of the schools/ departments of social work, the fieldwork evaluation of the student is carried out at the semester/year end. If the fieldwork is meant to inculcate skills and attitudes, and develop ability to use knowledge at the field level, continuous evaluation is necessary so that the students can make efforts to improve their performance. In the absence of regular feedback on their performance in the field through supervisory conferences, evaluation only at the end of the year/ semester is of limited value.



Fieldwork in Social work education is not task centred but process centred. Many a times, during fieldwork evaluation, the teachers list out the tasks performed by the students under their supervision without looking into such details as the use of social work knowledge and skills and the steps taken to perform the tasks. Such evaluations are of little use in terms of assessing the student's growth as a professional social worker because what is important is whether the task is done keeping in view the social work perspective or not. To be of advantage, the whole process of evaluation has to direct itself to achieve this goal.

Applying the 4 broad categories developed by Hunt and Kogan (1950) for assessing the clients' movement during the social work process, Tangavelu (1975, 364) proposed the following criteria for the evaluation of students' fieldwork.

- a) Verbalization: How the students talk about their clients, groups and their experiences with them, progressing from lay description to more interpretation of problems and peoples' reactions.
- b) Habits: The students' approach to their obligations and assignments; how they function, what they do; and reasons for their actions.
- c) Attitudes and Understanding: (stress-tolerance components). The students' reactions to pressure and capacity to resist deteriorating effects of stress, how they cope with frustration; and their ability to make use of new relationships and experiences.
- d) Changes in Environmental situations: Readiness to contribute, to build rather than destroy, and to view the world as a friendly, not hostile place. The assimilation of a set of values in keeping with fundamental ideals of a 'good society'.

iii) The Field Setting

As already pointed out, the field setting is a place where the whole activity of fieldwork takes place. Earlier the field settings are

generally the institutions. For the schools/departments of social work in smaller towns, where private colleges are started it may be difficult to find a correctional institution, a mental hospital etc. Complaining that such institutions are absent for placing students is futile. The faculty supervisors have to be ingenious in the identification of the appropriate agencies for placement of students. A yearly survey of the geographical locality where the school is located is necessary to identify the agencies. For e.g. it may be a school, a PHC or a colony of people belonging to disadvantaged groups. By discussing with the key stakeholders the important areas needing social work intervention can be identified and students are appropriately placed. Placing students in agencies without proper pilot survey may be of no help and does not meet the goals of fieldwork in social work.

Because of the inability to identify appropriate institutions for the placement of students, the faculty members tend to feel that there are not enough agencies to place the students and hence more than one student is placed in an agency leading to difficulty at the time of evaluation when their area of functioning is not demarcated from the beginning. When individual placements are not possible, the areas of work may be clearly demarcated and the students be placed under the same faculty supervisor to prevent overlapping of work.

It is advisable to take up yearly review of the agencies in terms of their suitability to train the students and delete those agencies which are not meeting the training needs of students, from the list of placements. The present tendency of some of the schools to place the students for decades in the same agencies without evaluating them is clearly a bad practice. Because of the changing scenario of the functioning of NGOs due to the decline in foreign funding on which many NGOs depend, the very existence of these NGOs is threatened. This is going to have an impact on the selection of agencies.



Section III

Conclusion and what can be done?

Fieldwork, though hailed as social work's signature pedagogy and an indispensable component of social work curriculum, did not receive the attention it deserved from social work educators. The planning and evaluation of fieldwork as a curricular activity continue to elude us since the origin of social work education. Abbotts (1942) reflections on our inability to make fieldwork truly educational in spite of the acceptance by all social workers of its importance and also the failure of social work educators to analyze its educational content and the method of securing proper education results continue to hold good even after more than seven decades of the existence of the profession. As pointed out by Jenkins and Sheator (1982):

Social work education has been unable or unwilling to submit the field instruction process to disciplined evaluation and therefore, it has not generated adequate literature to become an appropriately creditable part of higher education (pp. 3-4).

The absence of a standardized syllabus for fieldwork and its evaluation resulted in flaws that allow deviations to such an extent that without going through the rigour of the most important aspect of social work education - the fieldwork- the students are awarded degrees in social work. It should not be allowed for any longer as these half baked products bring down the academic and practice excellence of professional social work. Hence let us bring back 'field' to fieldwork in social work education.

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* Dr. B. Vijaya Lakshmi, Professor of Social Work (Retd.), Andhra University.



Sixty Years of Social Work Education in Tamilnadu – The Need for Impact Assessment

P.K. Visvesvaran*

Abstract

The largest single stakeholder in social work education is the State, for it spends crores of rupees in salary and maintenance grants supporting such instruction in schools of social work and departments attached to government colleges and private ones across the length and breadth of the State. How does this education benefit the common man, the poor, the needy, the physically and mentally challenged? It is the primary responsibility of the State to find this out. The present paper seeks to provide a broad outline of the areas to be explored through the proposed venture.

Introduction

Social work education in Tamilnadu is at least six decades old. Therefore it is time to take stock of what it has achieved, especially in terms of the extent to which the poor and the needy in this state are being helped along by trained social workers. For one thing, how many social workers at all are there in the field, actively serving these groups? If the earlier study of 1969 is any indication, very few will be, indeed. For, Ramachandran's study revealed that percentages of those who specialized in tribal welfare and rural welfare and who were actually employed in the same fields were 0 percent and 3 percent respectively. PMIR (Personal Management and Industrial Relations) fared no better with just 54% in the same situation.

The Provocation

The provocation for raising the above questions is two fold: 1) the 1969 study cited above and 2) the fact that the Tamilnadu government is spending crores of rupees year after year supporting social work education paying the salaries for the teachers and cost of the colleges' maintenance. Thus being the No.1 stakeholder in social work education, the state government should be concerned about the benefit derived especially by the weaker and the vulnerable people. Actually the state, with its huge resources in terms of funds and infrastructure needed to undertake suitable surveys in this regard, should carry them out, not once but repeatedly at reasonable intervals. The fact remains that it has not done so even once in the last six decades.

Quality of Education

Assuming that students' performance reflects the quality of education imparted to them, there is a need to take a closer look at their performance, preferably by taking a second look at the examination papers the students have attempted, namely the answer scripts, to be precise. Since there is a great deal of mutuality among autonomous colleges (for example, they value one another's answer-scripts criss-cross) that could, among other things, result in compromising on standards on a reciprocal basis. Similarly scrutiny of field work reports filed by the students is also indicated for an objective evaluation. The MSW, M.Phil and Ph.D theses too must undergo similar scrutiny. This may sound like nitpicking, but let us not take anything for granted.

The Methodological Question

The state government should form a committee of reasonable size, and consisting of present and former professors and practitioners



and a couple of officials from the Education Department. Their task will be to decide on the methodological issues in regard to sample size, manner of selecting the same, tools to be devised and the statistical procedures warranted by the task undertaken. The committee will carry out the survey and submit a report on their findings to the government.

Additional Queries

Ramachandran's report, cited earlier, bristles with a host of ideas regarding areas to be investigated. Some of them are: "Is the concept of specialization (in social work) a purely academic innovation or has it a meaningful role in the present socio-economic context?". This question could be recast in the present context, as follows: The government is instrumental in producing hundreds of social workers every year, but does the same government, through its health and other agencies, absorb these social workers into suitable positions and roles? How many social workers are actually there in government hospitals, in child care and detention centres (such as Reception Homes), in corrective homes for those booked under ITPA? How many are in VRC and DDRC (working with the handicapped)? Let the government collect the required information from its own, numerous departments and see for itself how effectively it is utilizing their services after spending crores of rupees to train and educate them to become graduates, postgraduates and doctorates in the field of social work. One is almost sure that the outcome will be shocking to all the stakeholders.

Are They in Sync?

Ramachandran further suggests that studies are necessary to determine the extent to which the present social work education programmes – in terms of their objectives, scope and contents, mode

of teaching and developing competence and positive attitudes to the society are in tune with the basic socio-economic context of the country.

One of the implications of the above question is do social case work and social group work actually deliver the goods and how relevant are they in the present context? How effectively are they being practised, if at all? What do the clients think about it? Have they really benefited from it? Studies in this regard would seem necessary, among others. Also, do social workers practise community organization in the manner in which it is being taught today? Or will social action be more effective? Do social workers practise social action and what risks do they run in doing so?

Activism Doesn't Take Off

Gore's (2002) observations are intriguing. First he says that the recognition of the special needs of the (suppressed and exploited rural) groups and the "effort to organize these groups to articulate their special needs and to demand their fulfilment led to a totally new paradigm which cast social workers in the role of leaders of confrontation movements". The very next statement made by Gore weakens – and, almost nullifies – the new paradigm theory. For Gore adds, however, "not a large number of professional social workers have actually adopted this new stance". In other words social workers are well-entrenched in their conventional, remedial and rehabilitative roles and nothing much has really changed.

Time to Take a Fresh Look

Gore concludes by reaffirming that all said and done, no radical change has occurred in the roles being played by social workers by stating that unlike the volunteer activist, "a professional tends to function at the level of already recognized needs and uses less militant



methods of meeting them” though he/she can *sometimes* adopt unconventional modes of intervention if he/she is backed by an independent NGO. If this is the state of affairs after 60 years social work education (eighty in the north) is it not time for the stakeholders have a fresh look at the social work curriculum and methods?

Desai (2002) more or less echoes Gore’s observations when she says that except for a few leading institutions “available information shows that the large bulk of programmes in social work education seriously lack qualitative inputs and not much has changed for them” (since the 1970’s when Desai carried out the study on which her present observations are based).

Conclusion

Being the largest single stakeholder in social work education, the government is duty-bound to undertake an impact-assessment study and see for itself the extent to which the society has benefitted by the services of graduates so regularly and assiduously being produced year after year. The methodology of the study is something that experts should hammer out once the decision to undertake this venture is made. Broadly, the questions to be answered are: 1) Is this specialized education producing the expected and desired results? 2) Are the curricula relevant and valid in the present context? 3) Are the trainees putting up a reasonably good, if not an exemplary, performance?

Systematic research and its outcome can be a remedy to many social ills and provide the much-needed motivation for change as well as the means to bring about the same. Stakeholders in any venture ought to employ this mechanism from time to time to find out whether their investments are yielding the anticipated results both in terms of quantity and quality. In a nut-shell, in the present

context, it is worthwhile finding out whether sixty years of social work education has helped the nation grow from strength to strength or has it merely been one year of instruction and experience followed by fifty-nine more years of repetition?.

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* P.K. Visvesvaran, M.Phil, Principal (Retd.), Madras School of Social Work.



Reminiscences of A Social Work Educator

R.R. Singh*

Kashi Vidyapith

It was in June, 1958 when I had got admission to M.A Geography at the Banaras Hindu University. Soon thereafter due to continuing agitation of students and teachers, BHU was closed *sine die*. Admission to Social Work (Master of Applied Sociology–MAS) was still going on. My elder brother knew about the short-term training programme at the Kashi Vidyapith to prepare Labour Welfare Officers under the Factories Act 1948, and also the MAS programme for 2 years under the Institute of Social Sciences, Kashi Vidyapith. He asked me to apply to the 2 – year programme “to kill time” and subsequently to get a job as Labour Welfare Officer somewhere. Graduates from the Kashi Vidyapith used to get jobs either in the Factories, Mines, Prisons or Welfare Departments. Thus what started as “killing of two years’ time” became a lifelong pursuit and commitment to social work education—a shift from geography to society and social welfare.

It was just a coincidence that during July 1958, experts from the Technical Cooperation Mission (TCM-USA) had chosen the KVP’s MAS programme for a few years and books were being added from the USA. Teaching programme was being revamped. So was the case with Lucknow, Madras, Baroda and elsewhere. Whereas the expert from the USA was a Case Work teacher from the University of Chicago and was also heading the Mission, Richard J. Parvis at Lucknow was an expert in Group Work. Course teaching, fieldwork, report submission, seminars, film shows followed by discussions, individual conferences, tours, home assignments, quizzes, etc, apart from informal group meetings, were characteristic features of the 2-year programme which was semester based. Punctuality of time was highly valued. An important aspect in all the theory courses

was the application of theory in quizzes and question papers. In one of the quizzes in social casework class, some students scored 100% marks! This spread like wild fire on the campus. It was being talked about among teachers and the general view was that only in mathematics one can score 100% marks. This matter may have reached the course teacher and examiner Ms. Nellie M. Hartman. She asked those teachers in a discussion that what was expected of students in mathematics? One of the spokespersons said, "They are given a problem; they apply a formula or method, and they give solution. If it is correct, they are given full marks!" Ms. Hartman retorted: "In the quiz, students had been given a problem; they applied method(s) and they gave solutions. Those who gave correct answers, they got full marks!" The critics, though fell silent, continued their criticism of western (American) social work. It may be noted here that question papers in the courses on methods of social work used to be longer covering 8-12 pages, and required application and problem-solving. They also set the pattern for future practitioners and teachers. Some students on the campus also used to be misled by their friends and remarks of teachers who found the new pattern of teaching and guidance very demanding. A group of them spread the rumour during Ms. Hartman's visit to Delhi that the question paper on social case work was leaked out to a few who were close to her Secretary, which made him extremely worried. No sooner Ms Hartman arrived than he shared his worries with her. A day before the semester examination, all the students were shocked to find that the whole question paper with the name of examiner was put on the Notice Board! The rumour had its natural end. During the examination, there was no invigilator and free seating was permitted. But nine examinees were later identified for copying from others. I was one who was flanked by two of my friends, who, inspite of my warning, did their best in copying. Each one of the nine was summoned to explain his position. Some students clarified their position, while the others, not finding any escape route, confessed that they had copied from their friends to get good marks! Therefore, they had to appear for supplementary examination with



an option to write in Hindi or English. In spite of the medium, they only scraped through.

This experiment led to more seriousness on the campus. It goes to the credit of the authorities of the Kashi Vidyapith that they allowed such innovation and experimentation. With these inputs, the social work programme became a very strong and meaningful one with high morale. These inputs became part of the commitment of a future teacher when the challenge came sooner than later at a fledgling social work institution in Udaipur.

Udaipur School of Social Work

Since 1959, the TCM had started sponsoring seminars of 5-day duration, the first one being held at Mahabaleshwar. The Mussoorie seminar was second in the series. Indian social work educators and TCM experts used to select themes and sub-themes for paper writers and resource persons. There were about 13 social work institutions, including the one at Udaipur. The officiating Principal of Udaipur school of social work had also been invited and he used this opportunity to find suitable candidates for appointment as teachers. It appears that during these informal meetings my name was also recommended by my teachers. I was informed by Ms. Hartman that I might receive a telegram for job interview at Udaipur which I did in a couple of days. When I reached Udaipur, I filed my application. Prof. Richard Parvis was one of the experts who spent quite sometime during the interview. By the time I reached Varanasi, I received another telegram saying "Offering lectureship, Join immediately, Wire arrival." This telegram led to my entry into social work education. Three new teachers joined in the first week of July 1960; others a couple of months later making the total to 7. The search for a professionally qualified Principal was on and it materialized in June 1961. The new Principal Dr. P.T. Thomas was more bureaucratic and autocratic in his functioning. There was more of direction than discussion and everything centered around the Principal. During the first Year (1960-1961), two faculty development workshops of 3- week duration each by Ms. Hartman

were held which strengthened my base in teaching, field work supervision and guidance to students who were assigned research projects. Closely supervised field work during the student days, rigorous time schedule, reference work, and regular correspondence with teachers and their empathic responses were a great source of support to me. I got acquainted with the feudal society in Rajasthan. Students were a frustrated lot because they had lost one year in another school which was closed due to local politics. Since Panchayati Raj in Andhra Pradesh and Rajasthan had started, blocks and villages were taken as agencies for practical work. Dr. Thomas' interest was more in English literature, bird watching and social administration. Once when I returned from agency visit, he was reading Readers' Digest on the lawns of the school. He called me to test my vocabulary. I gave 16 correct answers and since then he started assigning to me the task of drafting replies to formal communications, though my expertise in social casework and welfare administration was also recognized slowly. Once a student came late after Dussehra vacation. When he was called by the Principal to explain the delay, he said that he was operated upon for hydrocele. But the Principal asked him to strip and show his private part and he immediately confessed his lie. The second time, the same student got into an altercation with a shopkeeper and punched him. When a complaint was lodged, he was called again. He confessed his punching him as he was a boxer and with only a mild stroke, the shopkeeper fell flat! The Principal smiled at this confession and asked him to get out of his office. A friendly face of the Principal!. The USSW was a new school, but soon it made a place for itself among reputed institutions within a short time due to the professional connections of the Principal and visits by experts in the profession.

Indore School of Social Work

When Dr. Thomas was planning to shift from Udaipur to Indore, he had shared his thought with me about starting a Central India Institute of Social Administration which did not materialize due to local politics. I joined the faculty of the Indore School of Social



Work in 1970. A temporary position of Reader (NSS) was sanctioned by the UGC for training NSS programme officers/NSS coordinators. I was selected for this post. When I joined, local opposition was at its peak. It took some time for me to settle down, to experiment, to pilot and to innovate to attain state level recognition. Indore too was feudal as the Vice - Chancellor put it, and he cautioned me about “wine and women” as part of orientation to NSS work. On a local complaint against me, a 2-member committee visited Indore and I showed them around as to what was happening under NSS without knowing that the team had been sent by the Central Government to report about my work. The team returned satisfied as the charges made against me were found baseless. An incident may be narrated here when I, along with the Principal and architect, visited the new building before taking over possession. I pointed out some space which was left open to the sky for ventilation. I suggested that the open space could be converted into a room of 12’x14’. This idea was liked by the architect and the Principal. It was agreed that this room was to be called vice-principal’s room. I was the first occupant without formally being designated as vice-principal as there was no such post. And even if it was ever to be created, it would have gone to another candidate. After I left Indore, the Principal wrote to the Central Government to stop the NSS Training Centre at Indore as it was too much in the public domain. I was carrying out the work of NSS training and programme coordination of Indore University, and fulltime teaching as Reader at the school. Once I got my salary after 15 months and the Principal said that I was getting the salary of the President of India, and that I should part with some amount so that payments could be made to others. I agreed to this suggestion and later got the re-imbursement.

Delhi School of Social Work:

I joined DSSW in 1975 as a Reader. Whereas Udaipur and Indore characterized autocratic and authoritarian style of functioning, Delhi epitomized democratization and dissent. Discussions were frank

and consensus used to be worked out. One such incident which is upper most in my mind during the phase of rotation system of Headship was to evolve a consensus through an acrimonious debate on a proposal for the UGC's SAP scheme of the Department of Special Assistance (DSA). This was in 1988-89. The proposal had been drafted by me as Head of the Department, its thrust area being social development. One teacher wrote an angry note and gave reasons for not attending the meeting. When this note was read out, the point of contention was who will become Professor/Reader/Lecturer in the field of social development. No agreement was in sight. The offer of a new proposal and withdrawal of the first one also did not help. Non-submission of proposal to the UGC would have meant a great loss to the Department for 15 years. When the solution was suggested "social development/community development, etc.", there was immediate agreement and the amended proposal with the abbreviation "etc." was finally forwarded to the UGC with an understanding that once the proposal was approved, the 'et cetera' will be expanded to suit the interest of the department in future. The "etc" held the day and it is indeed etched in my memory as the department got nearly INR 1crore over the three phases of the DSA project for fifteen years.

The Tata Institute of Social Sciences (TISS)

After a quarter century of association with the DSSW, I joined TISS in 2000 as its Director. But the span at TISS was too short which was marked by the revival of the Rural Campus, work at the new campus, linkages with the special assistance programme of the UGC, appointment of NET qualified faculty, disaster relief, and work for assessment and accreditation which had been turned down earlier by the faculty. The first NAAC assessment got 'A' grade. One of the social work experts, who was a member of the peer team, after the exit meeting showed 'V' sign on the lawns although the result was received after a few weeks. Some instances are worth recalling during my tenure. One was the appointment of a Lecturer, when a candidate did not want to appear for interview believing



the rumour that candidates had already been “selected”. This was the question of credibility of the selection process at TISS. When this issue was shared with the committee, it agreed with my suggestion that a message be sent to the concerned candidate from the ST category that he should appear before the committee in about 15 minutes. He was taken aback by this communication. He finally faced the interview and did well. He is on the faculty now. Another case was that of an Army Major who was injured and had lost his sight in the Kargil war. He was admitted at TISS even after the last date as an exception, and later he got married at the end of the second semester: a case of smooth transition from war zone to domestic zone! Another monk, after a year at TISS, left the monastic order and the ochre robe to a familial order by donning bridal clothes! Another experience was when upon the insistence of Dr. J.J. Bhabha, the Governing Body offered me the designation “Director Emeritus” after my retirement. But I expressed my opposition to this designation in TISS, a University. Finally, I was appointed as Professor Emeritus to help TISS plan the visit of the Prime Minister which the Institute itself was capable. I spent that one year on the review of practice learning in the library, and attended a few sessions on the restructuring of the Institute which was under way. I was fortunately saved from an embarrassment because the visit of the Prime Minister materialized after I had left the Institute. I cannot forget the “Quintessence” – a unique annual event organized by TISS students which used to be full of creativity and innovation.

Looking Back

This is how I look back through the memory lane about social work which familiarized me with people in different regions, patriarchy being a common denominator. Cutting across all social systems, the Naga society is on top of all where women are neither in the Assembly, nor in urban local bodies, nor in village councils. In parts of Delhi, eastern Rajasthan and Haryana, there are highly skewed sex ratios due to retrograde social customs, and the institution of property. A decision “to kill time” in 1958 by joining

social work has, over the five decades, broadened my horizons; and helped me develop theory courses, evolve structured field work courses and references, and introduce integrated social work, witnessed colleagues as role models, and two of them particularly by not accepting headship at all in preference to teaching. I attended classes of three senior colleagues with their permission. I tried to follow professional ethics and standards. So many have contributed to the enrichment of my learning and continuing education in social work and social development, including the ASSWI. This short piece is an acknowledgement of my deep debt to all of them – colleagues, teachers, friends, students, clients, etc as also my mentors—one of whom is Professor Shankar Pathak.

Headship of an institution under the rotation system is not meant to concentrate and wield power but to lead a team, to tend, to care, and to foster institutional values in sync with those of social work. It is anticipating, identifying and shooting troubles to facilitate development of all constituents, and to shun the attitude of “do not trouble trouble unless trouble troubles oneself!” The agenda in social work education hitherto unattended is that of linking of BSW-MSW courses; semester-wise selection of practice learning courses, reduction in the offer of too many Diploma courses at the postgraduate level, serious work and practice - centered studies under the UGC’s SAP; and integration of practice learning and action research and interdisciplinary work. With the mushrooming of social work institutions, quality, of course, is a major concern along with the diffusion of identity of social work itself.

* Dr. R.R. Singh, Former Director, TISS, and Former Professor, DSSW.



Hand In Hand Heading Toward The Horizon – Personal And Professional Connect

J.M. Sampath*

Abstract

A vision driven life adds meaning and process for fulfilment in life. Added to this if the two individuals married and working together are social entrepreneurs the challenges and path so formed can be very interesting and more fulfilling. This is an article written to share an experience of living and working together; emerging from social work background and contributing to the world in terms of concepts, processes, tools and techniques. It also outlines the key foundational elements and the learning of over two decades of life which can be left behind for the youngsters who are contemplating the same.

Background

Walking in the path of vision being guided by calling is one of the most fulfilling dimensions of life. A life without vision is devoid of meaning. When we are able to identify a vision and dedicate our life to it, life becomes a continuous process of learning, integrating and evolving. Added to it, when the vision is grounded in well-being of the larger world, everything in the consciousness converges itself to connect, correlate, create and converge thereby fulfilling the purpose of life in the best possible way. As a social entrepreneur looking deeply into self and connecting to life moment to moment last 28 years has been an exciting, value adding and evolving journey. When this journey is done along with a fellow social worker who is willing to walk the vision, share life and believe in what I do, the acceleration to the journey can be manifold.

I met Kalpana, in Bangalore University Social work department as a participant of my first workshop for students. We soon realized we connected to the vision and were willing to be married to the vision as a part of being married to each other. Social work education and the exposure to introspection through human process labs were major contributors for both of us to commit to a vision and live the same for over two and half decades of active life.

My life vision has been *'To understand self and with that understanding leave behind some ways for others to understand themselves'*. Joining me in this vision was my better -bitter half, my partner, companion and wife Kalpana, who has walked along in pursuing the vision. Each of us had our own unique personality and competence that was converged to create and build a research and consulting organization 'Arpitha Associates' (www.arpitha.com) with a vision - *"To enable and embed evolutionary excellence by focusing on the foundational elements of Vision, Values & Learning and their inter dynamics, at both individual and organizational levels."* The vision also grew and in the last two years it's been heading towards *"To Make the World a Better Place to Live, Work and Excel"*.

Meaning of Vision

Identifying a vision and pursuing that is not actually a difficult issue. But trusting it and dedicating a lifetime to it surely seems to be the biggest challenge most of us face. The world is not devoid of great thinkers and idea makers. It certainly needs a lot many who can relentlessly pursue and submit their life to it. That is what actually makes a true entrepreneur. When the entrepreneur is willing to look at society and its evolution, he/she is a social entrepreneur.

For some endowed people, their life vision unfolds in a dramatic way as an occurrence and they pick it up. For many of us normal events in life occur and we need to deeply introspect, identify, believe, choose and pursue a vision that makes sense to self and the larger



society. In both the cases it is ultimately a matter of choice, hard work and commitment. Once this is done the magic that happens is the same in both cases.

Vision is the direction in which the individual is dreaming to walk. Vision is like the north-star that provides the anchorage in all decision making processes through life. Every vision has several missions to be achieved in a lifetime. Every mission has several goals. Every goal may have several plans and every plan may have several strategies. To journey on the path of vision, every activity of the individual in 24hours of life has to be connected to it. Vision enables quicker, faster choice making therefore decision making ability of the individual.

Each of us is like the sunrays which is valuable by itself. But when a magnifying glass is used to converge the many rays of sunlight, it creates an additional source of energy, i.e., fire. Vision is like the magnifying glass which can converge the energy, efforts, ideas and focus of the individual towards fulfilling their life purpose. It also enables sustenance and evolution.

Characteristics of a vision

- Vision is something personal. No one other than the person can live one's vision.
- Vision gives meaning to every action of the individual, like a lighthouse that guides.
- Vision must be attainable. It is also like the horizon that keeps stretching beyond the limits and boundaries.
- Vision also gives a lot of scope for defining realms. It gives direction to ones movements in life.
- Vision is something that would not change often in time. If the movement of the individual is torn into several directions the ultimate achievement in any one direction will be very less.

- Vision is something that can expand and stretch the capability of a person to use his/her full capacity in their lifetime.
- Vision is something in fulfilling which the individual finds high energy.
- Vision has to have a competitive edge. But it must also be able to transcend competition and look at evolution.
- Vision enables the individual to determine the direction of their movement
- If the vision has to be sustained it should be larger than self and rooted in fundamental values and larger well-being

Vision is not restricted to individual but every organization needs to have a vision. If an individual is to work within the organization, the individual needs to have clarity on both the vision to align the same for growth and evolution.

The connectedness to work and personal life, when driven by vision that is larger than self, has resulted in development of concepts, processes and assessments that can enable growth of the individuals and move them towards excellence. This directly contributes to the growth and evolution of the society too.

The dynamic world today is looking forward to 4Cs – Connect, Correlate, Create and Capitalise. Knowledge is not the edge any longer. Knowledge is available easily. But the ability to connect two pieces of knowledge, create the third and integrate into life is a niche that world looks for. That has been a way of life for us last 30 years. This is an ability that has to be nurtured and when the vision path is clear, the 4Cs lead to being on the edge tickling the creative bone continuously.

Challenges on the path of vision

Living together, sharing profession and personal life, driven by purpose and values have had its own challenges. The world usually



experiences the outcome but the processes that go to create the outcome are not usually paid attention to. Like how everything in the world is designed based on paradox and opposites, we are also two individuals who are powerful in our own ways, personality, life orientation and anchorages. While I am driven by the vision larger than self working through the head, Kalpana is a person driven by faith in God working through heart. While I am a creative, critical thinker, willing to flow; she is a structured doer and an artist with well laid out systems and processes pursuing a clear end point. While I am a person who loves to be by myself, introspect, go deeper and dig to learn; she is a person who loves to be with people, interact, create and give energy, do multiple things and share love to learn. While the opposites can be challenging, seeing that as parts of a whole and learn from that can make life complementary adding acceleration and strength.

Facilitative dimensions in life together

There are certain ways of being that enable convergence of the opposite personalities to become complementary and value adding. The foundational dimensions among them have been -

- To allow the person, to be who they are and draw the best out of them.
- Have a holistic perspective to personal and professional life requirements and allow the core competence of each to do their bit for the whole without interference.
- Understand and appreciate that what each one brings to the floor is important and both are needed for completion of any task.
- Be willing to sacrifice, submit and do what needs to be done than what one wants to do in every sphere of life.
- Keep the vision as larger than self and lend to the vision with absolute humility.

- Know that the identity comes from 'being' than from 'becoming' as an end result.
- Realize that there is a larger purpose to life; everything that happens has a purpose and one is a student of life which is a continuous eternal school.

These foundational elements have sustained and value added leading to a productive relationship. They have left behind certain key learning.

- Clarity of vision and purpose drive connects to each other. Emotions and heart are a supportive factor. When faced with value conflicts and challenges the best anchorage is the vision. It is like a rope that can help in sustaining during the difficult times and give clarity. Caught in the emotions and play of the heart a lot of energy and time are wasted in resolving issues. A marriage to a vision is equally important for two individuals as much is a marriage with each other.
- In the last 24 years we not only pursued a common vision but also allowed and enabled the individual vision to blossom. While the direction of movement has been converged, the individual branches have emerged drawing out of the core competency of each individual. Right from both of us completing doctorate degree to entrepreneurial ventures spanning from IT to not for profit organization it has resulted in exploration and experiments in varied fields.
- '*Vision with action is merely a dream; Action without vision just passes the time; Vision with Action can change the world*' (adapted from Joel Barker – power of vision). Our personality combination allowed for deep thinking and quick action leading to a range of products and processes. We have been able to work in over 8 countries with over 2500 workshops and develop assessment portals with contemporary and futuristic tools and processes.



- The most interesting part has been that though there has been no hierarchy and dignity of labour that have ever been given importance. The lead has been taken based on respective competencies and spaces. This has led to a deep respect for the knowledge and vision than being caught in proving each other right or wrong. Therefore the point of view gets the merit rather than who is saying it. We have been pitching in for each other's weaknesses than blaming each other at work and life situations.
- When holistic perspective and vision is larger than self, individual freedom to think, explore, integrate and change is large. It is not about who is playing the lead role. Life is then a ballet where depending on the context one plays the lead and the other is willing to play the second support fiddle where necessary. Each is observing and lending what they can do most happily than trying to be the other and take over.
- Life is never a simple straight road. It's replete with peaks and valleys. Managing demands of home, children, elders, finance and organization can easily suck the individual into a mundane existential reality. Awareness of this and giving freedom to each other to explore life in spite of personal challenges evolves the person into a finer and matured individual. Monotony never hits even after two decades of living with the vision. This sustains the energy and zeal for contributing and giving back to life creating health and wealth.
- While togetherness is important, taking individual ownership with responsibility and accountability for life and organization made both of us individually contributive and strong. We are independently inter-dependent. This has brought a generative leadership to the organization and has sustained the organization and its growth last 24 years.

- Walking on the path of vision needs high ability to take risks. Since the purpose of marriage is the marriage to the vision, each of us are willing to push boundaries and live on edge. Whether it is working with shadows or taking up high risk entrepreneurial ventures togetherness has given a sense of fearlessness that has been a major contributive factor. Creation of tools and techniques has been path breaking in the behavioral science field with many patents and copyrights. There have been serious constraints and challenges but that has never deterred us from exploring life. This has led us to a life that is continually learning and evolving.
- The vision larger than self and walking on this path together has brought many others who have connected, converged and supported by joining the team.
- A life driven by vision and purpose has enabled to continually invest in products, processes, spaces which are directly contributing to the future development of the society and its well-being. Some such key initiatives have been in the field of education (www.efil.co.in); in Ayurveda (www.vaidyagrama.com); collaborative projects with Karnataka government in infrastructure, health and education sectors.

Impact of vision and life ahead

‘It is important to know what I am capable of,
It is even more important to know what I am using my capabilities for’ (Sampath 2003).

A vision driven life lends to using one’s capabilities resourcefully. Life is an opportunity and a gift to make a difference to oneself and the society. But to make it wonderful and journey on path of excellence is a choice each of us has to make. Social work education



can give the required perspective and trigger to create a life beyond self. When it can be matched with life partnership that is complementary there is no end to the possibilities and potential that can be explored and contributions that can be left behind. This has resulted in over six books (www.insightpublishers.com) and five patented behavioural assessment instruments (www.discoverself.com); over five successful entrepreneurial organizations; over 32 research papers presented in International conferences and key note addresses; served over 2500 workshops with offices in 3 countries; over 8 collaborative projects in governance sector (GOK); three portals and a lot more yet to come in future. The path that we walk also becomes a path that beckons others. Today, joining us there is an Arpitha vision community, a great team that believes in the philosophy and methodology. From formulation, creation, and development, now the concepts are moving into dissemination around the world. Our relationship has also left behind two young individuals, a daughter and a son who are carving their own path following their vision that connects them deeply to the society. Every year over 2500 students go through our life education program and work on creating social action projects where they learn to make a difference to others and therefore to themselves. The impact of life vision is beautifully explained by Debbé Kennedy, as

Dreams give us hope.

Hope ignites passion.

Passion leads us to envision success.

Visions of success open our minds to recognize opportunities.

Recognition of opportunities inspires far-reaching possibilities.

Far-reaching possibilities help us enlist support from others.

Support from others keeps us focused and committed.

Focus and commitment foster action.

Action results in progress.

Progress leads to achievement.

Achievement inspires dreams.

Dreams give us hope.

We wish this sharing would provide a path for several aspiring young social entrepreneurs and social workers who seek a deeper connect to life and profession.

Dr. J.M. Sampath, PhD, Managing Director, Arpitha Associates Pvt Ltd.



Life Changing Choices and Circle of Mentors

Ghandi Doss L.S.*

We make decisions every day, large and small, some of which have life altering consequences. Yet our choices are not irrelevant. The question always has been: how can we discern the course to be run? The values of family, friends and mentors and Faith point us to the realisation that what matters most in life is all wrapped up in people.

The ability to look beyond our disappointments is essential for our life and living. The way we discern our course of action - irrespective of the area of our vocation - can leave a deep imprint in the minds of some people and in the hearts of most people. The way I perceived, understood, practiced, taught and conceptualised social work revolves around this life changing choices. The lesson from my parents has always been 'get involved where ever you are and in whatever condition you may enter into'.

While, I was oscillating between joining postgraduate course in Economics at the University of Madras and attending the TISS interview, my two elder brothers saw to it in just six hours'time that I board train to Bombay for the interview. I just got into the train with a shoulder bag only to return home after oneyear for vacation. Puzzled and unprepared to join TISS with in four days, the Registrar Mr. Subramaniam worked out a solution for me to stay and join the course. We had best teachers-cum-practioners at that time. I was deeply attracted to Prof. Ramachandran's Research Methodology classes- a meticulous course planning, and 'involving' teaching methods. His teaching approach had a triggering effect on my way

of looking at social issues. I fondly recall Dr. Vahia's humorous classes on Psychiatry and passionate teaching of law by Prof. Balsara. Though both were visiting faculties, no student will ever forget both as teachers and impressive personalities. I learnt PR skill from Prof. Kaikobad than the subject matters. The faculty and TISS provided an ideal 'environment' to learn, internalise and contribute.

Bangalore University and Karnataka gave me an excellent atmosphere to GROW. The National Institute of Social Sciences was a hot spot when I landed. I was amazed the way students had a strong bondage with Dr. K.V.Sridharan, the then Director of the Institute. When I almost decided to quit teaching as we had so many invitations for work in those days, Dr. KV's affectionate persuasion made me to stay on. The bottom line in his approach was "let the profession survive". His exit from social work was a great loss to the profession. Dr. Punekar and Ms. Indra Patel who came for my selection as lecturer at the newly formed social work department at the Bangalore University pointedly expressed what I can do to rebuild the profession: Large number of TISSians in Bangalore and alumni of NISS together supported the new department with unreserved enthusiasm. That was the visible second foundation for social work in Bangalore.

I considered always a rare privilege that learning was made easy through series of contacts with senior educators at that time. Dr. Moses and TSN Pillai taught me with great interest how to frame questions for examinations. Even, today, I stand out in that. Prof. Rajendra Prasad of, University of Agra, from where I did my doctoral degree, was a multifarious personality. Professors like M Z Khan of Jamia, and Mirza, Goel and Surendra Singh from Lucknow were regular visitors to NIMHANS. Dr. I.A.Sheriff had a 'style' of facilitating interaction with them. Perhaps Dr. Olinda



Pereira of Roshni Nilaya, Mangalore is the most passionate person I met. Even today the best functional Alumni association in the country is in ROSHNI. They have branches too. All of them hold Dr. Pereira with 'affection and esteem'.

Bangalore is a home for many educators. Apart from Dr. K V Sridhran, Professors M V Moorthy of TISS and Andhra University, Dr. Thomas of Indore School, and S.Pathak of Delhi University opted to live in Bangalore. I always used to find time for interactions with these seniors. Apart from interesting tales of their times, each one is known for their stellar qualities. I and many consider Prof. Moorthy as a walking encyclopaedia. His profound knowledge in philosophy, literature, social work and personnel management is something to admire. A profound writer, our relationship was an enduring one. I learnt to understand human personalities through his knowledge on Shakespeare. I took more interest in both Indian and English literature and applied in my teaching, and more so in my practice.

I had the rare privilege of working with Dr. S P Srivastav of Lucknow University to host the All India Criminology Conference in Bangalore as organising secretary. I used to consider Lucknow University as the social work epicentre of north India. It housed many scholars and writers. Some migrated abroad and the rest did their best. Today it is in a distress state. The Madras School of social work similarly stood quite high in the south. Prof. K N George the long served Director, always put himself on a high pedestal and he was proud of the school, faculty and alumni.

Dr. H M Marulasiddaiah of Bangalore University and I.A. Sheriff of NIMHANS worked out an academic platform for the educators of both the Institutions. Our periodical meetings and sharing were exciting, but creating a strong bondage among the

educators. It could have been more inclusive and vibrant but failed to move too far. The dream vanished without any trace.

The tribute to expand and infuse a new dimension for social work educators must go to Dr. K V Ramana (President), Prof. T.K.Nair (General Secretary) and their team under the banner of ASSWI. They converted ASSWI from a 'club house' mode to an open intellectual forum for young educators like me at that time. They received active support from Dr. Francis Maria Yases of UN's SWADCAP. First time all educators had a platform to exchange, share, argue and enrich. It also provided opportunity for practitioners to challenge educators on the social work content. In all my encounters with educators, whatever may be their personal style, I saw a deep conviction and certain values to which they identified and acted. That is my greatest learning from all of them. I always felt, till today, 'I am learning to learn'

I stand out as an educator who visited most of the social work institution from Rajasthan to Nagaland, and Punjab to Kanyakumari in this country, and to some extent in many other countries in one capacity or other. However my most satisfying memories are my work with NGOs and communities in India and secondly my work as the Executive Director of Bangalore Urban Poverty Alleviation programme (BUPP). All along, even today, I am associated with many NGOS in south and north in training and evaluation. It is a most enriching and rewarding experience to work with and learn from common people. My source for authentic teaching is this connect. BUPP was a bilateral project of India and Netherlands which gave me a rare opportunity to work with the top bureaucracy of the state. I was directly reporting to the Secretary, Urban Development and other top agencies for urban development. Within a year I was delegated with so much of power and prestige, and was given the rare opportunity of addressing all urban



development secretaries of Indian states and training many aid agencies' personnel in infrastructure development of the poor. Out of 11 slums entrusted with the project as a model programme, I was able to cover 6 as low income living areas. Social work education uses two concepts often: process and change. Today I have more insights on the dynamics of 'process' and 'change'.

As an educator, my continuous learning mirror was my students and family. The moral that change always starts from me. I left a simple motto for my school: *Be different; Be the difference*. Often social work professionals raise a question as to what social work should be for India. I wish to requote what I referred in one my endowment lectures at Chennai. If we raise a question as to where was social work the 'day before', my metaphoric response may be a quote from Bible:

I was found by those who were not looking for me

I appeared to those who were not asking for me

As a listener to my mentors as to how they commenced social work education and practice in their region the cited quote summarises their approach. That is how they marketed social work to people and to the trainees. Today the information on knowledge is available on the finger tips, but learning the practice still needs mentors and role models. Today all such personalities are available in our social system than in the social work system.

No good teacher ever walks into twilight at the end of their career. Educators and students of social work in Karnataka showered their affection on me. Grand farewell felicitation was there for me at the Bangalore University Department for the first time since its inception. Prof. Vasanthy Vijay was graceful in doing that. Almost all educators, serving and retired, attended a similar farewell function for me for the first time and perhaps till today at the Mysore University. Dr. YSS Gowda did that in STYLE. Professional social

workers' association of Karnataka made it possible to bring the Governor of Karnataka to felicitate me. Almost all Universities across the state also honoured me, Therefore it is right to sum up

**The treasurers of earth are not mine
I hold not its silver and gold
But a treasure far greater is mine
I have riches of value untold**

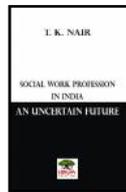
* Dr. L.S. Ghandi Doss, PhD., Professor (Retired), Bangalore University.



Book Review

Social Work Profession in India: An Uncertain Future

K.R. Gangadharan*



Author : T.K.Nair

Publisher : Niruta Publications

Pages : xvi+256

Price : INR 500

Social work in India has three components: clinical social work (in particular, psychiatric social work), developmental social work (or development work), and social action (for social justice and social equity) according to Prof. T.K.Nair. The present book contains ten articles from social work practitioners and social work scholars who critically analyse the different dimensions of social work practice and education.

“Philosophy of Social Work in Changing India”, by late Professor M.V. Moorthy traces the philosophy of social work in India from ancient times to the modern era. He observes rightly that theory and practice should go hand in hand; but behind theory and practice there should be philosophy to give tone, tenor and temper to the profession. Prof. Moorthy adds: “Whatever may be the line of development followed by professional social work in the West, we in India cannot ignore the ethical contents and spirit of social work profession”.

Professor Henry D’ Souza’s article “Social Justice in India: Reflections” focuses on redistributive justice because the lack of it reinforces injustice in gender, religion, caste and tribe. He describes in detail poverty, slavery and bonded labour, corruption and bribery in India. He says that social justice struggles in our diverse, complex and largest democracy will need to continue fearlessly and with relentless determination. He is not optimistic of the effectiveness of

social work profession in promoting social justice though some social workers educated in the schools of social work may commit themselves to serve the vulnerable and poor by engaging themselves in organizing local communities, and initiating struggles for social and economic justice.

“Evolutionary Excellence in Social Work” by Sampath and Kalpana Sampath underscores the conviction of the authors that individuals and institutions strive towards excellence. To align individual and organizational values, a continuous clarification process is essential which should ideally involve the ability to “connect, correlate and create.” For any individual or organization, excellence is an ongoing process. When individuals and institutions pursue excellence, they make a difference to themselves and to those around them.

Dr. Shanthi Ranganathan has devoted her whole life for treatment and rehabilitation of alcoholics and other substance addicts under the auspices of the TTK Hospital, which she founded, for which she was awarded the Padma Shri and the UN Vienna Civil Society Award. In the article, “Substance Use Disorders and Social Work Interventions,” she explains in detail the measures for prevention of substance use disorders, early identification and enhancing motivation, treatment and followup. Besides individualized therapy, family therapy is arranged to reinforce the rehabilitation process. Professional social work has been given a key role in TTK hospital, a global leader in the treatment of substance use disorders (SUDs) as the founder - director herself is a social worker. But Dr. Shanthi says that schools of social work give low preference to training of social workers with skills needed to work with persons with SUDs.

CAP Foundation, a social enterprise, founded in 1997 by Dr. Nalini Gangadharan, believes that skill development is the key for empowerment of young men and women. Her article “Poverty Alleviation through Skill Building : A Social Work Initiative” presents the CAP model of “Linking Learning and Livelihood” needs of working children and youth to equitable market -oriented employability opportunities. CAP’s vision is to be an end -to- end community – based solutions provider in quality education to build safer, healthier and productive communities of young people capable of supporting self- directed growth and positive citizenship. Till 2013,



CAP Foundation has trained 2, 54,395 young persons in 15 states and it has international presence in 8 locations. CAP Foundation is an illustration of the developmental social work initiative.

Ms. Annie Namala has been actively involved in promoting social equity and protecting Dalit human rights for more than three decades. Annie Namala's article "Promoting Social Justice, Human Rights and Empowerment" discusses in details the rights violations. Dalit communities continue to face caste - based violence despite the prohibition of untouchability and all forms of caste - based disabilities. On education and social inclusion, the article refers to the poor implementation of the various government provisions and schemes. Ms. Annie points out that social work studies need to constantly engage in a praxis process between theoretical instruction and field action. She wants the schools to engage field practitioners to be part of their faculty for periods of time.

Professor B. Devi Prasad, in his article "Voluntary Sector and Professional Social Work: Trends and Challenges" makes a SWOT (strengths, weaknesses, opportunities and threats) analysis of both the sectors. The strengths of the voluntary sector are the diversity of areas covered by the sector; the innovative role by experimenting and promoting new areas of development work; and the closeness to people. The weaknesses of the voluntary sector include suspected allegiance of foreign - funded organizations; absence of transparency and credibility of many organizations; and uncertainty of regular funding support. The strengths of professional work according to Devi Prasad are its professional base with a track record of performance globally; sound knowledge base; and accountability to society. The weaknesses include the deteriorating quality of professional social work education; and the ideological deficit. On social work education, Devi Prasad comments that it is "a sea of mediocrity with islands of excellence and visibility".

Professor R.R. Singh's article "Education for Professional Social Work in India : Overview" critically looks at the education for professional social work in the context of the changing perspectives of the profession, proliferation of social work institutions, problems in the maintenance of standards, less availability of senior faculty for professional socialization of students, and variations in courses and credits. Dr. Singh examines almost all aspects of social work

education in India in this article with authority. R.R. Singh observes that the proliferation of such institutions is indeed a threat to the quality of professional social work education and practice. Most of these are self serving institutions which are not preparing competent professionals to serve society.

In the article “Should We Re-think the Nature of Social Work?”, Dr. M. Nadarajah is of the view that social work, as a mode of engagement, is an expression of our compassionate sentiment, born out of our sociability, and it is essentially directed at those in need of help. Dr. Nadarajah states that social work today is a profession in the economy and job market. It has also been commodified, bringing it within the universe of profit motive. While social work has the features, in relation to addressing human misery, it has also assumed features that are towards profit maximization. In as much as it is in this orientation, there must be a constant supply of human misery. The general effort of professional social work as an institution will not be directed at social prevention but towards curative activities, much like how the medical industry works. Dr. Nadarajah is of the view that society where people engage at all levels to address human suffering and consider radical structural reforms and prevention would not be in the interest of modern, professionalized social work.

Professor T.K. Nair, in his article “Humanitarianism Professionalized: Dilemmas of Social Work in India”, traces the history of social work profession and social work education. The proliferation of social work courses under different auspices; the dominance of HR (human resources) concentration in the social work curricula; the unwillingness of social work educational institutions to focus on social work without HR; the deteriorating quality of social work education in most institutions; the lack of practice-based research by the practitioners as well as the faculty; the absence of regulatory bodies of social work education and practice; and related issues are discussed by Prof. Nair in his article. He comes to the conclusion that social work is not a profession in India.

My joining the Madras School of Social Work for the postgraduate programme was with the confidence that the Postgraduate Diploma would enable me to get into the Personnel Department of an industry, which I secured on completion of the



social work course. After working in industries for some years, I decided to accept an offer from the newly established corporate hospital (Apollo Hospital) at Chennai to head its Human Resource Department. Subsequently I was promoted as General Manager (Operations), which gave me a tremendously valuable experience in building and developing a hospital. I, then, shifted my base to Hyderabad, where I worked as Vice-President of a major hospital. At that time, I decided to start a hospital of my own. During one of my regular interactions with Prof. T. K. Nair at Chennai, he suggested to enter into the field of ageing. Prof. Nair was at that time active in promoting community based services for the elderly. He presented a grand design for me including Presidentship of the International Federation on Ageing. At that time, I was quite skeptical of the feasibility of his advice but as destiny would have it, I started the Heritage Hospital for the elderly. Incidentally, Prof. Nair was the one who suggested the title Heritage for my initiatives. I was invited to speak at the White House Conference on Ageing in 2005. I became President of the International Federation on Ageing before I turned 60. I travelled to many countries as IFA president. I was one of the members of a panel Open-ended Working Group on Ageing. I was invited as a resource person by UN ESCAP and WHO SEAR in many of their regional meetings of experts on ageing. The government of India invited me to be a member of the committee to redraft the National Policy on Senior Citizens. I was a Member of the National Council of Older Persons during 2006-2011. I was a member of the Andhra Pradesh State Advisory Council to implement the National Policy on Older Persons. Now I am active in health care, social welfare policy, and social work administration. A transformation from HR Management to Human Welfare and Social Work.

The present book edited by Prof. Nair looks at social work profession in India from an incisively critical perspective. Personally, I am happy that the book includes an article from my wife Nalini on the work she has been doing in the area of skill development. Professionally, I rate this volume as an excellent one for the future direction of social work.

* Dr. K.R. Gangadharan, PhD., Creator, Heritage Hospital for the Elderly
Former President, IFA.



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ಸಮಾಜಕಾರ್ಯದ ಪರಿಷ್ಕರಣೆ
Social Work Foot Prints

H.M. Marulasiddaiah Award for Social Work Students

Commencing from the January 2015 issue of SamajaKaryada Hejjegalu (Social Work-Foot Prints), a Young Talent Promotion series will be initiated by inviting creative articles from students of social work either in Kannada or in English. A panel of experts will identify suitable articles for publication in the magazine in the January, April, July and October issues in 2015. Two articles each will be considered for publication. From among the published articles, one article will be adjudged by the panel for award. The award winning student-writer will receive the H.M. Marulasiddaiah award, cash prize and Certificate of Merit.

- * Articles should be on the different social and human issues around us.
- * Articles should not be based on books, etc.
- * Articles should be based on the real life situations in the form of case studies, stories, etc.
- * High resolution photograph(s) may be included, if necessary.
- * Length of the article may not exceed 1,500 words.
- * Article should be typeset in double space.
- * Article should be sent by email as soft copy in Word Format (English) and Nudi soft (Kannada). In addition, two hard copies should be sent typed on one side of A4 size paper.
- * Articles should be checked for spelling and grammar.
- * Article Hard Copies should be accompanied by the CV (Bio-data) of the writer with correct mailing address, email, and mobile number ; a passport size photograph, and a Demand Draft for Rs. 100 drawn in favour of "Samajakaryada Hejjegalu."

For more details :

Samajakaryada Hejjegalu

No. 244, 3rd Main, Poornachandra Road, MPM Layout, Mallathahalli,
Bangalore - 560 056. Ph : 080-23213710, 8064521470

e-mail : socialworkfootprints@gmail.com, editorsocialwork@gmail.com



ಸಂಪಾದಕೀಯ

ಈ ವಿಶೇಷ ಸಂಚಿಕೆಯನ್ನು ಸಮಾಜಕಾರ್ಯ ಶಿಕ್ಷಣಕ್ಷೇತ್ರದ ಸಮಕಾಲೀನ ವ್ಯಕ್ತಿಗಳಾದ ಪ್ರೊ. ಕೆ.ವಿ.ರಮಣ ಮತ್ತು ಪ್ರೊ. ಎಚ್.ಎಂ.ಮರುಳಸಿದ್ಧಯ್ಯರವರಿಗೆ ಅರ್ಪಿಸುತ್ತಿದ್ದೇವೆ.

ಪ್ರೊ. ಟಿ.ಕೆ. ನಾಯರವರ “ಸೋಷಿಯಲ್ ವರ್ಕ್ ಎಜ್ಯುಕೇಷನ್ ಅಂಡ್ ಇಟ್ಸ್ ಟು ಮೆಂಟರ್ಸ್” (Social Work Education and Its Two Mentors) ಸಮಾಜಕಾರ್ಯ ಶಿಕ್ಷಣ ಕ್ಷೇತ್ರದ ಅಧ್ವೀನ ಸಮಕಾಲೀನ ವ್ಯಕ್ತಿಗಳಾದ ಪ್ರೊ. ಕೆ.ವಿ. ರಮಣ ಮತ್ತು ಪ್ರೊ. ಎಚ್.ಎಂ. ಮರುಳಸಿದ್ಧಯ್ಯರವರ ಬಗ್ಗೆ ಮತ್ತು ಅವರ ಕೊಡುಗೆಗಳ ಬಗ್ಗೆ ವಿವರಿಸುವ ಲೇಖನ ಬಹಳ ಅರ್ಥಪೂರ್ಣವಾಗಿ ಮೂಡಿಬಂದಿದೆ. ಸಮಾಜಕಾರ್ಯ ಶಿಕ್ಷಣ ಕ್ಷೇತ್ರದಲ್ಲಿ ತೊಡಗಿರುವವರಿಗೆ ಈ ಲೇಖನ ಸ್ಫೂರ್ತಿದಾಯಕವಾಗಿದೆ.

ವಿಜಯಲಕ್ಷ್ಮಿಯವರ “ಲೆಟ್ ಅಸ್ ಬ್ರಿಂಗ್ ಬ್ಯಾಕ್ ‘ಫೀಲ್ಡ್’ ವರ್ಕ್: ಆನ್ ಓವರ್‌ವೀವ್ ಆಫ್ ದ ಕರೆಂಟ್ ಸಿನಾರಿಯೊ ಆಫ್ ಫೀಲ್ಡ್‌ವರ್ಕ್ ಇನ್ ಸೋಷಿಯಲ್ ವರ್ಕ್ ಎಜ್ಯುಕೇಷನ್ ಇನ್ ಇಂಡಿಯಾ” (Let Us Bring Back ‘Field’ to Field Work: An Overview of the Current Scenario of Fieldwork in Social Work Education in India) ಸಮಾಜಕಾರ್ಯ ಶಿಕ್ಷಣದ ಪ್ರಮುಖ ಅಂಗವಾದ ಕ್ಷೇತ್ರಕಾರ್ಯದ ಪ್ರಾಮುಖ್ಯತೆ ಮತ್ತು ಅದರ ಇತಿಮಿತಿಗಳ ಬಗ್ಗೆ ವಿವರಿಸುತ್ತಾ ಕ್ಷೇತ್ರಕಾರ್ಯದ ಉತ್ತಮಿಕೆಯಲ್ಲಿ ಶೈಕ್ಷಣಿಕ ಸಂಸ್ಥೆ, ಉಪನ್ಯಾಸಕರು, ಕ್ಷೇತ್ರ ಮತ್ತು ವಿದ್ಯಾರ್ಥಿಗಳ ಪಾತ್ರವನ್ನು ವಿವರಿಸಿದ್ದಾರೆ.

ವಿಶ್ವೇಶ್ವರನವರ “ಸಿಕ್ಸಿ ಇಯರ್ಸ್ ಆಫ್ ಸೋಷಿಯಲ್ ವರ್ಕ್ ಎಜ್ಯುಕೇಷನ್ ಇನ್ ತಮಿಳುನಾಡು-ದ ನೀಡ್ ಫಾರ್ ಇಂಪ್ಯಾಕ್ಟ್ ಅಸೆಸ್‌ಮೆಂಟ್” (Sixty Years of Social Work Education in Tamilnadu-The Need for Impact Assessment) ಲೇಖನವು ಸಮಾಜಕಾರ್ಯ ಶಿಕ್ಷಣ ಕ್ಷೇತ್ರದಲ್ಲಿ ಸುಮಾರು 6 ದಶಕಗಳನ್ನು ಪೂರೈಸಿರುವ

ತಮಿಳುನಾಡಿನ ಸಮಾಜಕಾರ್ಯ ಶಿಕ್ಷಣದ ಅಸ್ತಿತ್ವವನ್ನು ರಾಮಚಂದ್ರನ್‌ರವರ ಅಧ್ಯಯನದ ಆಧಾರದ ಮೇಲೆ ತುಲನಾತ್ಮಕವಾಗಿ ವಿವರಿಸುತ್ತಾರೆ.

ಆರ್.ಆರ್. ಸಿಂಗ್‌ರವರ “ರೆಮಿನಿಸೆನ್ಸ್ ಆಫ್ ಎ ಸೋಷಿಯಲ್ ವರ್ಕ್ ಎಜ್ಯುಕೇಟರ್” (Reminiscences of A Social Work Educator) ಲೇಖನವು ಲೇಖಕರ ವಿದ್ಯಾರ್ಥಿ ಜೀವನ ಮತ್ತು ವೃತ್ತಿ ಜೀವನವನ್ನು ನೆನಪಿಸುತ್ತದೆ. ಲೇಖಕರು ಕಾಶಿಪೀಠದಲ್ಲಿನ ತಮ್ಮ ವಿದ್ಯಾರ್ಥಿ ಜೀವನವನ್ನು ಮತ್ತು ಉದಯಪುರ ಸ್ಕೂಲ್ ಆಫ್ ಸೋಷಿಯಲ್ ವರ್ಕ್, ಇಂದೋರ್ ಸ್ಕೂಲ್ ಆಫ್ ಸೋಷಿಯಲ್ ವರ್ಕ್, ಡೆಲ್ಲಿ ಸ್ಕೂಲ್ ಆಫ್ ಸೋಷಿಯಲ್ ವರ್ಕ್ ಮತ್ತು ಟಾಟಾ ಇನ್ಸ್ಟಿಟ್ಯೂಟ್ ಆಫ್ ಸೋಷಿಯಲ್ ಸೈನ್ಸಸ್‌ನ ತಮ್ಮ ವೃತ್ತಿ ಜೀವನದ ದಿನಗಳಲ್ಲಿ ನಡೆದ ಪ್ರಮುಖ ಘಟನಾವಳಿಗಳನ್ನು ಇಲ್ಲಿ ಮೆಲುಕು ಹಾಕಿದ್ದಾರೆ.

ಸಂಪತ್‌ರವರ “ಹ್ಯಾಂಡ್ ಇನ್ ಹ್ಯಾಂಡ್ ಹೆಡಿಂಗ್ ಟುವರ್ಡ್ ದ ಹೊರೈಜನ್-ಪರ್ಸನಲ್ ಅಂಡ್ ಪ್ರೊಫೆಷನಲ್ ಕನೆಕ್ಟ್” (Hand In Hand Heading Toward The Horizon-Personal And Professional Connect) ಜೀವನದ ಸಾರ್ಥಕತೆಯಲ್ಲಿ ದೂರದೃಷ್ಟಿಯ ಮಹತ್ವವನ್ನು ಮತ್ತು ಅದರ ಚಾಲನೆಯಲ್ಲಿ ಕೈ ಚೋಡಿಸುವ ಸಂಗಾತಿಯೆಂಬ ಮೂರ್ತರೂಪದ ಕೊಡುಗೆಯನ್ನು ಅರ್ಥಪೂರ್ಣವಾಗಿ ವಿವರಿಸಿದ್ದಾರೆ. ಇದು ಒಂದು ಅನುಭವಿ ಲೇಖನವಾಗಿದೆ. ಜೀವನದ ಸಾಧನೆ ಮತ್ತು ಸಾರ್ಥಕತೆಯೆಡೆಗೆ ಚಿಂತಿಸುವ ಯುವಜನತೆಗೆ ಈ ಲೇಖನ ಮಾರ್ಗದರ್ಶಿಯಾಗಲಿದೆ.

ಗಾಂಧೀ ದಾಸ್‌ರವರ “ಲೈಫ್ ಚೇಂಜಿಂಗ್ ಚಾಯ್ಸಸ್ ಅಂಡ್ ಸರ್ಕಲ್ ಆಫ್ ಮೆಂಟರ್ಸ್” (Life Changing Choices and Circle of Mentors) ಲೇಖನವು ಲೇಖಕರು ಬೆಂಗಳೂರು ವಿಶ್ವವಿದ್ಯಾನಿಲಯದ ಸಮಾಜಕಾರ್ಯ ವಿಭಾಗದ ಶಿಕ್ಷಕರಾಗಿ ಕಳೆದ ತಮ್ಮ ವೃತ್ತಿಪರ ಅನುಭವವನ್ನು ವಿವರಿಸಿದ್ದಾರೆ. ಹಾಗೆಯೇ ಬೆಂಗಳೂರು ವಿಶ್ವವಿದ್ಯಾನಿಲಯದ ಸಮಾಜಕಾರ್ಯ ವಿಭಾಗದ ಒಂದು ಕಿರುನೋಟವನ್ನು ಓದುಗರಿಗೆ ನೀಡುತ್ತದೆ.



ಕೆ.ಆರ್. ಗಂಗಾಧರನ್‌ರವರು ಪ್ರೊ. ಟಿ.ಕೆ. ನಾಯರ್ ರವರ “ಸೋಷಿಯಲ್ ವರ್ಕ್ ಪ್ರೊಫೆಷನ್ ಇನ್ ಇಂಡಿಯಾ: ಆನ್ ಅನ್‌ಸರ್‌ಟೈನ್ ಫ್ಯೂಚರ್” (Social Work Profession in India: An Uncertain Future) ಪುಸ್ತಕವನ್ನು ಓದುಗರಿಗೆ ಪರಿಚಯಿಸುವ ದೃಷ್ಟಿಯಿಂದ ವಿಮರ್ಶಿಸಿದ್ದಾರೆ. ಈ ಪುಸ್ತಕವು ನಿರುತ ಪ್ರಕಾಶನದಿಂದ ಪ್ರಕಟಿಸಲಾಗಿದೆ.

ಪ್ರಸ್ತುತ ಸಂಚಿಕೆಯು ಕನ್ನಡ ಲೇಖನಗಳು ಸಮಾಜ ಮತ್ತು ಸಮಾಜಕಾರ್ಯಕ್ಷೇತ್ರದ ಪ್ರಚಲಿತ ಸಮಸ್ಯೆಗಳ ಅಥವಾ ಆಗುಹೋಗುಗಳ ಕುರಿತಂತವುಗಳಾಗಿವೆ.

ಕಲ್ಪನಾ ಸಂಪತ್‌ರವರ “ಸಮಾಜಕಾರ್ಯದ ಸಾಕ್ಷಾತ್ಕಾರದಲ್ಲೊಂದು ನಾವೀನ್ಯತೆ !” ಲೇಖನವು ಸಮಾಜಕಾರ್ಯ ಶಿಕ್ಷಣದಲ್ಲಿ ಅಗತ್ಯವಿರುವ ನಾವೀನ್ಯತೆಯ ಅಗತ್ಯತೆಯ ಬಗ್ಗೆ ಬೆಳಕು ಚೆಲ್ಲುತ್ತದೆ.

ಬಸವಣ್ಣರವರ “ಲೂಸಿಫರ್ ಎಫೆಕ್ಟ್ (Lucifer Effect)” ಲೇಖನವು ಒಬ್ಬ ಸೌಮ್ಯ ಸದ್ಗುಣನೆನಿಸಿಕೊಂಡಂತಹ ವ್ಯಕ್ತಿ, ಪರಿಸ್ಥಿತಿ, ಪರಿಣಾಮಗಳಿಂದ ಹೇಗೆ ದುಷ್ಪನಾಗುತ್ತಾನೆ. ಅವನ ಆ ಗುಣಗಳಿಗೆ ಪುಷ್ಟಿ ನೀಡುವ ಸಾಮಾಜಿಕ ಮತ್ತು ಮಾನಸಿಕ ಅಂಶಗಳನ್ನು ಉದಾಹರಣೆಗಳ ಮೂಲಕ ಓದುಗರ ಮನಮುಟ್ಟುವಂತೆ ವಿವರಿಸುತ್ತಾರೆ.

ಉಮಾಪತಿಯವರ “ಡೆಲ್ಲಿ ಡೈರಿ-ಕಛ್ ರಣದಲ್ಲಿ ಉಪ್ಪು ಕೂಲಿಗಳ ಕಣ್ಣೀರು!” ಎಂಬ ಲೇಖನವು ಗುಜರಾತಿನ ಕಛ್ ಪ್ರದೇಶದಲ್ಲಿ ಉಪ್ಪಿನ ಉತ್ಪಾದನೆಯಲ್ಲಿ ತೊಡಗಿರುವ ಕೂಲಿ ಕಾರ್ಮಿಕರ ಶೋಚನೀಯ ಜೀವನ ಕ್ರಮವನ್ನು ಮನೋಜ್ಞವಾಗಿ ವಿವರಿಸಿದ್ದಾರೆ.

ಸಮಾಜಕಾರ್ಯದ ಹೆಜ್ಜೆಗಳು ಪತ್ರಿಕೆಗೆ 4 ವರ್ಷಗಳು ಪೂರೈಸುತ್ತಿರುವ ಸಂದರ್ಭದಲ್ಲಿ ಸಮಾಜಕಾರ್ಯ ವಿದ್ಯಾರ್ಥಿಗಳಿಗಾಗಿ “ಪ್ರೊ. ಎಚ್.ಎಂ.ಎಂ.” ಪ್ರಶಸ್ತಿ ನೀಡಲು ಪತ್ರಿಕೆ ನಿರ್ಧರಿಸಿದೆ. ಈ ಪ್ರಶಸ್ತಿಯ ಜೊತೆ 5 ಸಾವಿರ ರೂ. ನಗದು ಬಹುಮಾನ ಸಹ ನೀಡಲು ನಿರ್ಧರಿಸಲಾಗಿದೆ. ಈ ಕಾರ್ಯಕ್ಕೆ ನಿಮ್ಮೆಲ್ಲರ ಸಹಕಾರ, ಬೆಂಬಲ, ಸಲಹೆ ನೀಡಬೇಕಾಗಿ ವಿನಂತಿ.

ನಿಜವಾದ ಶಿಕ್ಷಣ ಸ್ಪರ್ಧೆಯನ್ನು ಕಲಿಸುವುದಿಲ್ಲ. ಒಬ್ಬರೊಂದಿಗೆ ಮತ್ತೊಬ್ಬರು ಸಹಕರಿಸುವುದನ್ನು ಕಲಿಸುತ್ತದೆ. ಆದರೆ ಈ ಸಹಕಾರ ಮನೋಭಾವವನ್ನು ನಮ್ಮ ಸಮಾಜಕಾರ್ಯ ವೃತ್ತಿಗರಲ್ಲಿ ಬೆಳೆಸಿಕೊಳ್ಳಬೇಕೆಂದು ಆಶಿಸುತ್ತೇವೆ. ಈ ವಿಶೇಷ ಸಂಚಿಕೆಯನ್ನು ತುಂಬಾ ಅರ್ಥಪೂರ್ಣವಾಗಿ ತಂದಂತಹ ಶ್ರೀ ಟಿ.ಕೆ. ನಾಯರ್‌ರವರಿಗೆ ನಮ್ಮ ನಿರಾತಂಕ ತಂಡ ಹಾಗೂ ಪತ್ರಿಕಾ ಬಳಗದ ವತಿಯಿಂದ ಧನ್ಯವಾದಗಳು.

ರಮೇಶ ಎಂ.ಎಚ್.

ಸಂಪಾದಕರು



ಸಮಾಜಕಾರ್ಯದ ಸಾಕ್ಷಾತ್ಕಾರದಲ್ಲೊಂದು ನಾವೀನ್ಯತೆ !

ಕಲ್ಪನಾ ಸಂಪತ್*

ಸಂಕ್ಷಿಪ್ತ ವಿವರ: ಸಮಾಜಕಾರ್ಯದ ಕಲ್ಪನೆ ಮನೆಯಲ್ಲಿ ಆರಂಭವಾಗಿ, ಶಾಲೆಯಲ್ಲಿ ಅದರ ಕಲಿಕೆ ಮುಂದುವರೆಯುತ್ತದೆ ಮತ್ತು ಬದುಕು ಸಾಗಿದಂತೆ ಅದು ವಿಸ್ತಾರವಾಗುತ್ತಾ ಹೋಗುತ್ತದೆ. ಆದರೆ ತಮ್ಮ ಮತ್ತು ಸಮಾಜದ ಕುರಿತು ಜವಾಬ್ದಾರಿಯಿಂದ ವರ್ತಿಸಬಲ್ಲಂತಹ ಮೌಲ್ಯಗಳು ಮತ್ತು ಸ್ಪಷ್ಟತೆಯುಳ್ಳ ಸದೃಶ ವ್ಯಕ್ತಿಗಳನ್ನು ನಿರ್ಮಾಣ ಮಾಡುವುದರ ಕುರಿತು ಇಂದಿನ ಶಿಕ್ಷಣ ರಾಜಿ ಮಾಡಿಕೊಂಡಿದೆ. ಆದುದರಿಂದಲೇ ಕೇವಲ ಜೀವನ ಕೌಶಲವಲ್ಲದೇ ಪ್ರಸ್ತುತ ಸಮಯಕ್ಕೆ ಅತ್ಯವಶ್ಯಕವಾದುದು “ಜೀವನ್ಮುಖಿ ಶಿಕ್ಷಣ”. ಬೆಂಗಳೂರು ನಗರದ ೧೦-೧೬ ವರ್ಷದ ಮಕ್ಕಳ ಜೊತೆ ನಡೆಸಲಾದ ಪ್ರಾಯೋಗಿಕವಾದ ಮತ್ತು ಸ್ವಾನುಭವದ ಸಂಶೋಧನೆಯ ಆಧಾರದ ಮೇಲೆ ರಚಿತವಾದ ಮತ್ತು ಮಕ್ಕಳನ್ನು ಸಬಲೀಕರಣಗೊಳಿಸಿ ವಿಕಸಿತಗೊಳಿಸುವ ಮತ್ತು ಉತ್ಕೃಷ್ಟತೆಯನ್ನು ಸಾಧಿಸಲು ಸಹಕರಿಸುವ ವಿಚಾರ ಮತ್ತು ಸಾಧನದ ಕುರಿತು ಈ ಲೇಖನ ಬೆಳಕು ಚೆಲ್ಲುತ್ತದೆ. ಇಲ್ಲಿ ವಿವರಿಸಲಾಗಿರುವ ಮಾಡ್ಯೂಲ್ ಕಲಿಯುವಿಕೆ, ಕ್ರಿಯಾಶೀಲತೆ ಮತ್ತು ಇವೆರಡನ್ನು ಸಮಗ್ರವಾಗಿ ಸಮಾಜದ ಒಳಿತಿಗೆ ಬಳಸುವ ಬಗೆಗೆ ಕೇಂದ್ರೀಕೃತವಾಗಿದೆ. ಇದಕ್ಕಾಗಿ ಮಕ್ಕಳಿಗೆ ಆಳವಾದ ಸಮಾಲೋಚನೆ ಮಾಡುವ ಪ್ರಕ್ರಿಯೆಯನ್ನು ತಿಳಿಸಿಕೊಡಲಾಗುವುದು. ಇದರ ಅತೀ ಮುಖ್ಯ ಅಂಶವು ಮಕ್ಕಳು ತಮ್ಮ ೧೦ನೇ ತರಗತಿಯ ಭಾಗವಾಗಿ ಪೂರ್ಣಗೊಳಿಸುವ SAP (Social Action Projects) ಸೋಷಿಯಲ್ ಆಕ್ಷನ್ ಪ್ರಾಜೆಕ್ಟ್.

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ಸಮಾಜಕಾರ್ಯದ ಕಲ್ಪನೆ ಆರಂಭವಾಗುವುದು ಮನೆಯಲ್ಲಿ, ಅದರ ಬಗೆಗಿನ ಹೆಚ್ಚಿನ ಕಲಿಕೆ ಶಾಲೆಯ ವಾತಾವರಣದಲ್ಲೇ ಮುಂದುವರೆಯಬೇಕೆ ಹೊರತು ಸಮಾಜಕಾರ್ಯದ ಕುರಿತು ಪದವಿ ಪಡೆಯುವಾಗಲಲ್ಲ. ಭಾರತದ ಪ್ರಸ್ತುತ ಸನ್ನಿವೇಶದಲ್ಲಿ ಜನರನ್ನು ಇನ್ನೂ ಹೆಚ್ಚು ಸಮಾಜ ಮುಖಿಗಳನ್ನಾಗಿಸಬೇಕಿದೆ. ಸಮಾಜಕಾರ್ಯದ ಕುರಿತು ಶಿಕ್ಷಣವೆಂದರೆ ಸಮಾಜಕಾರ್ಯದ ಕುರಿತು ಪದವಿ ಮಾತ್ರವಲ್ಲ. ಪ್ರಪಂಚದಲ್ಲಿನ ಸಾಮಾನ್ಯ ಆಲೋಚನೆಯೆಂದರೆ ಸಮಾಜಕಾರ್ಯ ಎಂಬುದು ಅದರ ಪದವಿ ಪಡೆದು

ಅಭಿವೃದ್ಧಿ ಕ್ಷೇತ್ರದಲ್ಲಿ ಕೆಲಸ ಮಾಡುತ್ತಿರುವವರಿಗೆ ಮಾತ್ರ ಸೀಮಿತ ಎಂದು. ಏಕೆಂದರೆ ಅಂತಹ ಪದವಿ ಪಡೆದವರು ಮಾತ್ರ ಸಮಾಜದ ಅಭಿವೃದ್ಧಿಯನ್ನು ಚಿಂತಿಸಬೇಕು, ಸೃಷ್ಟಿಸಬೇಕು, ಕನಸು ಕಟ್ಟಬೇಕು ಮತ್ತು ಮಾಡಬೇಕು ಎಂಬುದು ಎಲ್ಲರ ಆಲೋಚನೆ. ಇಂತಹ ಆಲೋಚನೆಗಳ ಅಸ್ತಿತ್ವಕ್ಕೆ ಸಮಾಜಕಾರ್ಯದ ಕರ್ಮಚಾರಿಗಳಾದ ನಾವೂ ಕಾರಣರಾಗಿದ್ದೇವೆ. ಸಮಾಜಕಾರ್ಯದ ಪದವಿಯನ್ನು ನೀಡುವುದು -

- ಸಮಾಜಕಾರ್ಯದ ಕುರಿತಾದ ಆಲೋಚನೆ ಮತ್ತು ನೆಲೆಗೆ ತೆರೆದುಕೊಳ್ಳಲು, ಸೃಷ್ಟಿಸಲು ಮತ್ತು ಕೊಡಮಾಡಲು
- ಸಮಾಜದ ಎಲ್ಲರೂ ತಮ್ಮ ವೈಯಕ್ತಿಕ ಪರಿಧಿಯಿಂದಾಚೆಗೆ ಬಂದು ಸಮಾಜದೊಂದಿಗೆ ಸಮ್ಮಿಳಿತಗೊಳ್ಳುವಂತಹ ಶಿಕ್ಷಣವನ್ನು ನೀಡುವುದು ಹಾಗೂ ಆ ಮೂಲಕ ನಾವೆಲ್ಲರೂ ಭಾಗವಾಗಬೇಕು ಎಂದು ಬಯಸುವ ಸುಸಮಾಜವನ್ನು ನಿರ್ಮಾಣ ಮಾಡುವುದು.

ಸಮಾಜಕಾರ್ಯದ ಕುರಿತು ಒಲವು, ಆಲೋಚನೆ ಮತ್ತು ಕ್ರಿಯೆ ಆರಂಭವಾಗುವುದು ಮೂಲಭೂತವಾಗಿ ಶಿಕ್ಷಣ ಕ್ಷೇತ್ರದಲ್ಲಿ. ಮಕ್ಕಳು ಸಮಾಜಕಾರ್ಯದ ಭಾಗವಾಗುವಂತೆ ಅವರೊಂದಿಗೆ ಕೆಲಸ ಮಾಡುವುದು ಒಂದು ಘೌಢ ಮತ್ತು ಪೋಷಕ ಸಮಾಜದ ಗುಣಲಕ್ಷಣ. ಯುವ ಮನಸ್ಸುಗಳು ಒಟ್ಟುಗೂಡುವಲ್ಲಿ ಮತ್ತು ಒಟ್ಟಿಗೇ ವಿಕಸನಗೊಳ್ಳುವಲ್ಲಿ ಶಾಲೆಗಳು ಯಾವಾಗಲೂ ಅಮೂಲ್ಯ ಪಾತ್ರವಹಿಸಿವೆ. ಆದರೆ ಈಗಿನ ಶಿಕ್ಷಣದ ದುರಂತವೆಂದರೆ ಅದು ಕೇವಲ ವ್ಯಕ್ತಿಯ ಜೀವನಾಧಾರಕ್ಕೆ ಅಗತ್ಯವಾದ ಜ್ಞಾನ, ಕೌಶಲ್ಯ ಮತ್ತು ಕಾರ್ಯಕ್ಷಮತೆಗೆ ಸೀಮಿತಗೊಂಡಿದೆ. ಹಾಗಾಗಿ ಮಗುವಿನಲ್ಲಿ ಸಮಾಜ ಮತ್ತು ಅದರ ನಡುವಿನ ಅಂತರ್ ಸಂಬಂಧದ ಕುರಿತು ಜ್ಞಾನ ತೀರಾ ಶೂನ್ಯ ಮಟ್ಟದಲ್ಲಿದೆ. ಶಿಕ್ಷಣವು ತನ್ನ ಶೈಕ್ಷಣಿಕ ಎಲ್ಲೆಯನ್ನು ದಾಟಿ ಅದರ ವಿದ್ಯಾರ್ಥಿಗಳನ್ನು “ಜೀವನ” ಎಂಬ ಬಹುಮುಖ್ಯ ಅಧ್ಯಾಯಕ್ಕೆ ತಯಾರಿಗೊಳಿಸಬೇಕಿದೆ. ಶಿಕ್ಷಣವು ಮಕ್ಕಳಿಗೆ ಜ್ಞಾನವನ್ನು ಕೊಡುವುದಲ್ಲದೆ ಮನುಷ್ಯನ ಅಸ್ತಿತ್ವದ ಆಳಕ್ಕಿಳಿದು ಮೂಲಭೂತವಾಗಿ ಪರಿಣಾಮ ಬೀರಬಲ್ಲ ಮಗುವಿನ “ದೂರದೃಷ್ಟಿ” ಮತ್ತು “ಮೌಲ್ಯ”ಗಳ ಕುರಿತು ಗಮನಹರಿಸಬೇಕು ಮತ್ತು ಅವರನ್ನು “ನಿರಂತರ ಕಲಿಕೆ” ಮಾಡುವವರನ್ನಾಗಿಸಬೇಕು. ಹಾಗಾದಲ್ಲಿ ಮಾತ್ರ ಮಗುವಿನ ಅಂತರಾಳ ಮತ್ತು ಸಮಾಜದ ಬೇಡಿಕೆಗಳ ನಡುವೆ ಸೌಹಾರ್ದ ಉಂಟಾಗುತ್ತದೆ. ಶಿಕ್ಷಣವು ಮಕ್ಕಳಲ್ಲಿ ಸಾಮರ್ಥ್ಯವನ್ನು ಬೆಳೆಸುವುದರ ಜೊತೆಗೆ ಅವರಲ್ಲಿ ಆಳವಾಗಿ ವಿಚಾರ ಮಾಡಬಲ್ಲ ಶಕ್ತಿಯನ್ನು ಬೆಳೆಸಿದಾಗ ಮಾತ್ರ, ಅವರು ಸಮಗ್ರವಾಗಿ ಬದುಕನ್ನು ನಡೆಸಬಲ್ಲರು. ಇದಕ್ಕೆ ಅಗತ್ಯವಾದ ಶಿಕ್ಷಣವನ್ನು “ಜೀವನ್ಮುಖಿ ಶಿಕ್ಷಣ” ಎನ್ನಬಹುದು. ಮಗುವು ತನ್ನ ಅಸ್ತಿತ್ವ ಉದ್ದೇಶ ಮತ್ತು ಸಮಾಜದಲ್ಲಿಯೆ ಅದರ ಪಾತ್ರ



ಎರಡನ್ನ ಅರಿತು ಬೆಳೆಯಬೇಕು. ಈ ಕಾರ್ಯ ಸಾಧಿಸುವಲ್ಲಿ ಸಮಾಜ ಕಾರ್ಯಕರ್ತನ ಪಾತ್ರ ಮಹತ್ವದ್ದಾಗಿದೆ.

ಶಿಕ್ಷಣ ಕ್ಷೇತ್ರದಲ್ಲಿ “ಜೀವನ ಕೌಶಲ” ಎಂಬುದು ಚಾಲ್ತಿಯಲ್ಲಿ ಬಂದಿದೆಯಾದರೂ ಅದೂ ಕೂಡ ಕಾರ್ಯದಕ್ಷತೆ ಮತ್ತು ಸಾಮರ್ಥ್ಯಕ್ಕೆ ಒತ್ತು ನೀಡಿದೆ. ಆದರೆ ಈಗ ಅತ್ಯವಶ್ಯಕವಾಗಿರುವುದು “ಜೀವನ್ಮುಖಿ ಶಿಕ್ಷಣ”. ತಮ್ಮಲ್ಲಿ ಮತ್ತು ಇತರರಲ್ಲಿ ಬದಲಾವಣೆ ತರಬಲ್ಲ ಸಂವೇದನಾಶೀಲ, ಗೌರವಿಸುವ, ಸ್ವನಿರ್ದೇಶಿತ ಮತ್ತು ದೂರದೃಷ್ಟಿ ಹೊಂದಿದ ವ್ಯಕ್ತಿಗಳ ನಿರ್ಮಾಣ ಮಾಡುವ ಕನಸು ನಮಗಿದ್ದಲ್ಲಿ ಮಕ್ಕಳಿಗೆ “ಜೀವನ್ಮುಖಿ ಶಿಕ್ಷಣ” ನೀಡುವುದು ಬಹಳಾ ಅಗತ್ಯ. ತಾವು ಮಾಡುವ ಆಯ್ಕೆಗಳು ಹೇಗೆ ವಿಶಾಲ ಅರ್ಥದಲ್ಲಿ ಮೌಲ್ಯ ವೃದ್ಧಿಸುತ್ತವೆ ಎಂದು ಆಳವಾಗಿ ಮಂಥನ ಮಾಡುವ ಶಕ್ತಿ ಅವರಲ್ಲಿ ಇರಬೇಕಾಗುತ್ತದೆ.

“ನನ್ನ ಸಾಮರ್ಥ್ಯವನ್ನು ಅರಿಯುವುದು ಮಹತ್ವದ್ದು. ಅದಕ್ಕಿಂತಲೂ ಮಹತ್ವದ್ದೆಂದರೆ ಆ ಸಾಮರ್ಥ್ಯವನ್ನು ಏತಕ್ಕಾಗಿ ಉಪಯೋಗಿಸುತ್ತಿದ್ದೇನೆ ಎಂದು ಅರಿಯುವುದು” (ಸಂಪತ್ ೨೦೦೩)

“ಜೀವನ ಕೌಶಲ”ವು ಬದುಕನ್ನು ನಡೆಸಲು ಬೇಕಾದ ಸಾಮರ್ಥ್ಯಗಳನ್ನು ಬೆಳೆಸಿದರೆ “ಜೀವನ್ಮುಖಿ ಶಿಕ್ಷಣ”ವು ಈ ಸಾಮರ್ಥ್ಯವನ್ನು ಸರಿಯಾಗಿ ಬಳಸಲು ಮಾಡಬೇಕಾದ ಆಯ್ಕೆಗಳನ್ನು ನಿರ್ಧರಿಸಲು ಅಗತ್ಯವಾದ ಸ್ಪಷ್ಟತೆಯನ್ನು ನೀಡುತ್ತದೆ.

“ಜೀವನ್ಮುಖಿ ಶಿಕ್ಷಣ” ಎಂದರೇನು? ಇದು “ಜೀವನ ಕೌಶಲ”ಕ್ಕಿಂತ ಹೇಗೆ ಭಿನ್ನ? ಜೀವನ್ಮುಖಿ ಶಿಕ್ಷಣವು ಹೆಚ್ಚು ಸಮಗ್ರವಾದದ್ದು ಮತ್ತು ವಿಕಸಿತವಾದದ್ದು. ಅದು ಜೀವನ ಕೌಶಲದ ಶಿಕ್ಷಣಕ್ಕಿಂತ ಹೆಚ್ಚು ಮನುಷ್ಯನನ್ನು ಸಶಕ್ತನನ್ನಾಗಿಸುತ್ತದೆ.

- ಜೀವನ್ಮುಖಿ ಶಿಕ್ಷಣವು ಮನುಷ್ಯನನ್ನು ಬದುಕಿನ ಸಂದರ್ಭವನ್ನು ಸೂಕ್ಷ್ಮವಾಗಿ ಗ್ರಹಿಸಿ ನಿರ್ಧಾರಗಳನ್ನು ತೆಗೆದುಕೊಳ್ಳಲು ಪ್ರೇರೇಪಿಸುತ್ತದೆ. ಜೀವನ್ಮುಖಿ ಶಿಕ್ಷಣವು ಜೀವನ ಕೌಶಲದ ಎಲ್ಲ ಭಾಗಗಳನ್ನು ಒಳಗೊಳ್ಳುವುದಲ್ಲದೆ ಅದಕ್ಕಿಂತ ಒಂದು ಹೆಜ್ಜೆ ಮುಂದೆ ಹೋಗಿ ತನ್ನ ಕೌಶಲಗಳ ಮೂಲಕ ಹೇಗೆ ಜೀವನದ ಗುಣಮಟ್ಟವನ್ನು ಹೆಚ್ಚಿಸಬಹುದು ಎನ್ನುವುದರತ್ತ ಗಮನ ಹರಿಸುತ್ತದೆ. ಉದಾಹರಣೆಗೆ - “ಬುದ್ಧಿವಂತಿಕೆ”ಯನ್ನು ಸಂದರ್ಭಕ್ಕೆ ತಕ್ಕಂತೆ ಯುಕ್ತಿಯಿಂದ ಬಳಸಿ ತನ್ನ ಸ್ವಾರ್ಥ ಗುರಿಯ ಸಾಧನೆಗೂ ಉಪಯೋಗಿಸಬಹುದು ಅಥವಾ ಅದೇ “ಬುದ್ಧಿವಂತಿಕೆ”ಯನ್ನು ವಿಶಾಲವಾದ ಒಳಿತನ್ನು ಸೃಷ್ಟಿಸಲು ಮತ್ತು ನಡೆಸಲೂ ಬಳಸಬಹುದು.

- ಜೀವನ್ಮುಖಿ ಶಿಕ್ಷಣವು ಆಳವಾದ ವಿವೇಚನೆಯನ್ನು ನೀಡುವುದಲ್ಲದೆ ಸಾಂದರ್ಭಿಕವಾಗಿ ಔಚಿತ್ಯ ಪೂರ್ಣವಾಗಿರಲು ಹೇಳಿಕೊಡುತ್ತದೆ.
- ಜೀವನ್ಮುಖಿ ಶಿಕ್ಷಣವು ಜ್ಞಾನದ ಅರ್ಥವನ್ನು ತೆರೆದಿಟ್ಟರೆ ಜೀವನ ಕೌಶಲದ ಶಿಕ್ಷಣವು ಜ್ಞಾನವನ್ನು ಪಡೆಯಲು ಬೇಕಾದ ವಿವಿಧ ಮಾರ್ಗಗಳನ್ನು ಅಷ್ಟೇ ತಿಳಿಸಿಕೊಡುತ್ತದೆ. ಜ್ಞಾನದ ಅರ್ಥವಂತಿಕೆಯು ವ್ಯಕ್ತಿಯಲ್ಲಿ ಹುಟ್ಟಿಸುವ ಒಳನೋಟಗಳು ಬದುಕಿನೊಂದಿಗೆ ಮಿಳಿತಗೊಂಡಾಗ ವಿವೇಕದ ಅಣಿಮುತ್ತುಗಳಾಗುತ್ತವೆ. ಉದಾಹರಣೆಗೆ ಗಣಿತ ನನಗೆ ಕಷ್ಟದ ವಿಷಯ. ಆದರೆ ಗಣಿತದ ಬಗೆಗಿನ ಜ್ಞಾನ ನನಗೆ ಗಣಿತವು ಯಾವಾಗ, ಏಕೆ, ಹೇಗೆ, ಎಲ್ಲಿ ಮತ್ತು ಯಾರಿಂದ ಕಷ್ಟವಾಗುತ್ತದೆ ಎಂಬುದು ತಿಳಿಸುತ್ತದೆ. ಈ ಬಗೆಯ ಹುಡುಕಾಟ ನನ್ನ ಕಲಿಕೆಯ ಶೈಲಿ ಮತ್ತು ಕಲಿಕೆಯ ಬಗೆಗಿನ ನನ್ನ ಒಲವುಗಳ ಕುರಿತು ಒಳನೋಟಗಳನ್ನು ನೀಡುತ್ತದೆ.
- ಜೀವನ್ಮುಖಿ ಶಿಕ್ಷಣವು ಮೂಲಕಾರಣಗಳ ಮಟ್ಟದಲ್ಲಿ ನಾವು ಬದಲಾಗಲು ಸಹಕರಿಸುತ್ತದೆ. ಈ ಶಿಕ್ಷಣವು ನಮ್ಮ ಸಮಸ್ಯೆಗಳಿಗೆ “ನಡವಳಿಕೆಗಳ” ಮಟ್ಟದಲ್ಲಿ ಉತ್ತರಗಳನ್ನು ಹುಡುಕದೆ, ಅದರ ಮೂಲವಾದ “ನಂಬಿಕೆಗಳ” ಮಟ್ಟದಲ್ಲಿ ನಮ್ಮ ಸಮಸ್ಯೆಗಳ ಕುರಿತು ವಿಚಾರ ಮಾಡಲು ಮತ್ತು ಉತ್ತರ ಹುಡುಕುವುದನ್ನು ಹೇಳಿಕೊಡುತ್ತದೆ. ನಮ್ಮ ನಡವಳಿಕೆಯು ಅದರ ಸೂತ್ರಧಾರಿಯಾದ ನಂಬಿಕೆಗಳ ದ್ಯೋತಕವಷ್ಟೇ. (ಸಂಪತ್ ೧೯೯೯ ೨೦೦೬)
- ನಮ್ಮ ಮಗುವಿನ ಅರ್ಥಭರಿತ ಬೆಳವಣಿಗೆಯನ್ನು ನಾವು ಬಯಸುವುದಾದರೆ ಜೀವನ್ಮುಖಿ ಶಿಕ್ಷಣಕ್ಕೆ ಆದ್ಯತೆಯನ್ನು ನೀಡಬೇಕಿದೆ. ಅದರಲ್ಲೂ ಹಿಂದೆಂದೂ ಕಾಣದ ಬಿಕ್ಕಟ್ಟಿನಲ್ಲಿರುವ ಪ್ರಪಂಚದ ಇಂದಿನ ಪರಿಸ್ಥಿತಿಯನ್ನು ಗಮನಿಸಿದಾಗ ಜೀವನ್ಮುಖಿ ಶಿಕ್ಷಣವು ಅತ್ಯಗತ್ಯವೆನ್ನಿಸುತ್ತದೆ.

ಜೀವನ್ಮುಖಿ ಶಿಕ್ಷಣದ ಪತ್ಯಕ್ರಮ - EQUBE

ಜೀವನ್ಮುಖಿ ಶಿಕ್ಷಣವು ಬದುಕಿನ ಉದ್ದೇಶ ಮತ್ತು ಪ್ರಕ್ರಿಯೆ ಎರಡಕ್ಕೂ ದಾರಿ ತೋರಿಸಬೇಕಾಗುತ್ತದೆ. ಉದ್ದೇಶವು ನಮ್ಮ ದೂರದೃಷ್ಟಿಗೆ ಹೊಂದಿಕೆಯಾದರೆ ಪ್ರಕ್ರಿಯೆಯು ನಮ್ಮ ಮೌಲ್ಯಕ್ಕೆ ಸಂಬಂಧಿಸಿದ್ದು. ವಿಕಸನಗೊಳ್ಳುತ್ತಲೇ ಇರುವ ಬದುಕಿನ ಪಯಣದಲ್ಲಿ ಮುಂದುವರೆಯಲು “ಕಲಿಯುವಿಕೆಯನ್ನು ಕಲಿಯುವ” ಆಯಾಮ ಅತೀ ಮುಖ್ಯವಾಗುತ್ತದೆ. ಒಂದು ಶತಮಾನಗಳ ಹಿಂದೆ ಕೂಡ ಪೂರ್ವ ಭಾಗದ ಪ್ರಪಂಚದಲ್ಲಿ ಅದರಲ್ಲೂ ಭಾರತದಲ್ಲಿ ೯೦% ಭಾಗದ ಶಿಕ್ಷಣವು ಬದುಕಿನ ಕುರಿತಾಗಿದ್ದರೆ, ೧೦%



ಭಾಗದ ಶಿಕ್ಷಣವು ವಿಷಯಗಳ ಕೌಶಲ್ಯದ ಕುರಿತಾಗಿತ್ತು. ಆದರೀಗ ಈ ಶೇಕಡಾವಾರು ವಿಭಜನೆ ಅದಲು ಬದಲಾಗಿದೆ. ಶಿಕ್ಷಣವನ್ನು ಅತೀ ಮುಖ್ಯವಾಗಿ ಮಾಹಿತಿ ಮತ್ತು ವಿಷಯ ಜ್ಞಾನಗಳು ನಿರ್ದೇಶಿಸುತ್ತಿವೆ. ಜೀವನ್ಮುಖಿ ಶಿಕ್ಷಣವು ಮಕ್ಕಳಿಗೆ ಬದುಕನ್ನು ಸಮಗ್ರವಾಗಿ ನೋಡುವುದರಿಂದ ಹೇಗೆ ನಮ್ಮ ನಿರ್ಧಾರಗಳು ಜೀವನದ ಗುಣಮಟ್ಟವನ್ನು ಹೆಚ್ಚಿಸಬಲ್ಲದು ಎಂಬುದನ್ನು ತಿಳಿಯಪಡಿಸುತ್ತದೆ.

ಅಲ್ಲದೇ, “ಪ್ರಜ್ಞಾಯುಗ” ಎಂದು ಕರೆಯಲ್ಪಡುವ ಈ ಕಾಲಘಟ್ಟದಲ್ಲಿ ಮಕ್ಕಳಲ್ಲಿರುವ ಹೆಚ್ಚಿನ ಶಕ್ತಿ ಮತ್ತು ಸಾಮರ್ಥ್ಯಕ್ಕೆ ಅನುಗುಣವಾಗಿ ಅವರ ವಿಚಾರ ಮಾಡುವ, ಅರ್ಥೈಸಿಕೊಳ್ಳುವ ಮತ್ತು ಬದುಕಿನೊಂದಿಗೆ ಸಂಯೋಜಿಸುವ ಪ್ರತಿಭೆಗೆ ಶಿಕ್ಷಣವು ಸ್ಪಂದಿಸಬೇಕಿದೆ. ಇಲ್ಲವಾದಲ್ಲಿ ಮಕ್ಕಳು ಶಿಕ್ಷಣದ ಮೇಲೆ ನಂಬಿಕೆಯನ್ನು ಕಳೆದುಕೊಂಡು ವಿಮುಖರು ಮತ್ತು ಪ್ರಕ್ಷುಬ್ಧರು ಆಗುತ್ತಾರೆ. ‘ಇಂಡಿಗೋ’ ಮಕ್ಕಳ ಮೇಲೆ ನಡೆದಿರುವ ಸಂಶೋಧನೆ (ಕರೋಲ್ ಮತ್ತು ಟೋಬರ್ ೧೯೯೯) ಕೂಡ ಇದನ್ನೇ ಸೂಚಿಸುತ್ತದೆ. ಅದರ ಕೆಲ ಅಂಶಗಳು:

- ಈ ಯುಗದ ಮಕ್ಕಳ ದೃಷ್ಟಿಯಿಂದ ಹೇಳುವುದಾದರೆ – ಜೀವನದ ಕುರಿತ ಕಲಿಕೆಯು ವಿಚಾರವಂತಿಕೆಯ ಪ್ರಕ್ರಿಯೆಯಾಗಬೇಕೇ ಹೊರತು ನಿಯಮಿಸಲ್ಪಟ್ಟ ಪ್ರಕ್ರಿಯೆ ಅಲ್ಲ.
- ಶಿಕ್ಷಣವು ಕೇವಲ ಸಿದ್ಧಾಂತ ಮಟ್ಟದಲ್ಲಿ ಅಲ್ಲದೆ ಅನುಭವಕ್ಕೆ ಸಿಗುವಂತಾಗ ಬೇಕು.
- ಕಲಿಕೆಯು ಅನುದಿನದ ಬದುಕಿನೊಂದಿಗೆ ಗುರುತಿಸಿಕೊಳ್ಳುವಂತೆಯೂ ಮತ್ತು ಕಲಿತದ್ದನ್ನು ಬದುಕಿನೊಂದಿಗೆ ಸಂಯೋಜಿಸುವುದಕ್ಕೆ ಅವಕಾಶಗಳೂ ಇರಬೇಕು. ಆದುದರಿಂದಲೇ ಆತ್ಮಗತವೆನಿಸುವಂತೆ ಶಿಕ್ಷಣಕ್ಕಿಂತ ಅನ್ವೇಷಣೆಗೆ ಅವಕಾಶವಿರುವ ಶಿಕ್ಷಣ ನೀಡಬೇಕು.

ಈ ಎಲ್ಲ ಅಂಶಗಳನ್ನು ಗಮನದಲ್ಲಿಟ್ಟುಕೊಂಡು ವಿಚಾರವಂತಿಕೆಯ ಮನಸ್ಸುಗಳಿಗೆ ಹೊಂದುವಂತಹ ‘ಜೀವನ್ಮುಖಿ ಶಿಕ್ಷಣ ಕಾರ್ಯಕ್ರಮ’ವನ್ನು EFIL ಸಂಸ್ಥೆಯು ರೂಪಿಸಿದೆ. ಕಳೆದ ಎಂಟು ವರ್ಷಗಳಿಂದ ಈ ಪಠ್ಯಕ್ರಮವನ್ನು ವಿವಿಧ ಸಂಸ್ಥೆಗಳೊಂದಿಗೆ ಬಳಸುತ್ತಾ ಬಂದಿರುವುದರಿಂದ ಅದು ಇನ್ನೂ ಹೆಚ್ಚು ಉತ್ತಮವಾಗಿ ರೂಪಗೊಂಡಿದೆ. ಪ್ರತೀ ವರ್ಷ ಬೆಂಗಳೂರಿನಲ್ಲಿಯೇ ಸುಮಾರು ೨೫೦೦ ಮಕ್ಕಳು ಇದರ ಲಾಭ ಪಡೆಯುತ್ತಿದ್ದಾರೆ. ಈ ಕಾರ್ಯಕ್ರಮವನ್ನು EQUBE – ಅಂದರೆ E3 – ಇದು ಸೂಚಿಸುವುದು Enabling Evolutionary Excellence (ಸಬಲೀಕರಣ ವಿಕಸಿತಗೊಳ್ಳುವ ಉತ್ಕೃಷ್ಟತೆ)

ಕೆಳಗಿನ ಬೋಧನಾ ಮಾರ್ಗಸೂಚಿಗಳು ಮಾಡ್ಯೂಲ್‌ನ ವಿನ್ಯಾಸ ಮತ್ತು ಬೋಧನಾ ಕ್ರಮಗಳನ್ನು ನಿರ್ಣಯಿಸುತ್ತವೆ:

- **ಸಹಕರಿಸಿ - ನಿಯಮಿಸಿದರಿ**

ಪ್ರಜ್ಞಾಯುಗದ ಮಕ್ಕಳು ಹೆಚ್ಚು ಪ್ರಜ್ಞಾಪೂರ್ವಕರಾಗಿದ್ದು ಅವರು ಕಲಿಕೆಯಲ್ಲಿ ಅನ್ವೇಷಕರಾಗಿರುತ್ತಾರೆ.

“ಪ್ರಸ್ತುತ ಕಾಲಕ್ಕೆ ಭೂತಕಾಲವು ಭವಿಷ್ಯಕಾಲಕ್ಕೆ ಬೇಕಾಗುವ ಪ್ರತಿಕ್ರಿಯೆಗಳನ್ನು ಕಲಿಸಲಾರದು” (ಸಂಪತ್, ೨೦೦೮)

EQUBEನ ಪ್ರತೀ ಅಧಿವೇಶನವನ್ನು ವಿಚಾರವಂತ ಮನಸ್ಸುಗಳು ತಮ್ಮ ಆಯ್ಕೆಗಳು ಹೇಗೆ ಬದುಕಿನ ಮೇಲೆ ಪ್ರಭಾವ ಬೀರುತ್ತವೆ ಎಂದು ಅರ್ಥ ಮಾಡಿಕೊಳ್ಳಲು ಸಹಕರಿಸುವಂತೆ ರೂಪಿಸಲಾಗಿದೆ. ಹಾಗಾಗಿ ಇಲ್ಲಿಯ ಶಿಕ್ಷಕರು ಬದುಕಿನ ಬೇರೆ ಬೇರೆ ಪರ್ಯಾಯಗಳ ಪರಿಣಾಮಗಳು ಏನೇನು ಎಂದು, ಮಕ್ಕಳು ಅನ್ವೇಷಣೆಯ ಮೂಲಕ ಅರ್ಥ ಮಾಡಿಕೊಳ್ಳಲು “ಸಹಾಯಕರಾಗಿರುತ್ತಾರೆ” (ಅನುವು ಮಾಡಿಕೊಡುತ್ತಾರೆ)

- **ಕಾರಣಗಳೊಂದಿಗೆ ಕೆಲಸ:**

ಪ್ರೌಢರಾದ ನಾವು ಬದಲಾವಣೆಯನ್ನು ತರಲು ನಡವಳಿಕೆಯ ಹಿಂದಿನ “ನಿಮಿತ್ತ (ಕಾರಣ)”ದ ಮೇಲೆ ಕೆಲಸ ಮಾಡಬೇಕೆ ಹೊರತು ನಡವಳಿಕೆಯ ಮೇಲಷ್ಟೇ ಅಲ್ಲ. ಜೀವನದುದ್ದಕ್ಕೂ ಪ್ರತೀ ಮನುಷ್ಯನಲ್ಲಿ ಅಸಂಖ್ಯ ನಿರ್ಧಾರಗಳು ಕ್ರೋಢೀಕರಣಗೊಳ್ಳುತ್ತ ಅವೇ ನಂಬಿಕೆಗಳಾಗಿ ಮಾರ್ಪಾಟುಗೊಂಡು ನಡವಳಿಕೆಗಳನ್ನು ನಿರ್ದೇಶಿಸುತ್ತವೆ.

‘ಕೆಲ ನಂಬಿಕೆಗಳ ಬಗ್ಗೆ ನಮಗೆ ಅರಿವಿದ್ದರೂ, ಸುಪ್ತವಾಗಿರುವ ಇನ್ನೂ ಎಷ್ಟೋ ನಂಬಿಕೆಗಳು ಸೇರಿ ನಡವಳಿಕೆಗಳನ್ನು ನಿರ್ದೇಶಿಸುತ್ತವೆ’ (ಸಂಪತ್ ೧೯೯೯)

ಮಕ್ಕಳಲ್ಲಿ ಕ್ರೋಢೀಕರಣದ ಮಟ್ಟದಲ್ಲೇ ನಾವು ಪರಿಹಾರ ಒದಗಿಸುವ ಪ್ರಯತ್ನ ಮಾಡಬೇಕು ಹಾಗಾಗಿ ಅವರಿಗೆ ಕ್ರೋಢೀಕರಣದ ಪ್ರಕ್ರಿಯೆಯ ಕುರಿತೇ ವಿವರಿಸಬೇಕು. ಹಾಗಾದಾಗ ಅವರಿಗೆ ಬೇಕಾದ ಬೀಜಗಳನ್ನಷ್ಟೇ ಬಿತ್ತುವ ಮತ್ತು ಬೇಡವಾದ ಕಳೆಯನ್ನು ಕಿತ್ತುಬಿಡುವ ಅರಿವು ಮೂಡುತ್ತದೆ.

- **ಪಡೆದುಕೊಳ್ಳುವ ಪ್ರತೀ ಅರಿವು ಒಂದು ಹೆಜ್ಜೆ ಮುಂದಿಟ್ಟಂತೆ. ಈ ಕಾರ್ಯಕ್ರಮವು ಮಕ್ಕಳಲ್ಲಿ ಬದುಕಿನಲ್ಲಿರುವ ವಿವಿಧ ದೃಷ್ಟಿಕೋನಗಳ ಕುರಿತು ಅರಿವು ಮೂಡಿಸುವೆಡೆ ಕೇಂದ್ರೀಕೃತವಾಗಿದೆ. ತದನಂತರ ಅವರು ಬೆಳೆದಂತೆಲ್ಲಾ**



ಅವರಲ್ಲಿಯೇ ಆಳವಾದ ಸಮಾಲೋಚನೆಗಳಾಗುತ್ತಾ ಬದುಕಿನೆಡೆಗೆ ಅವರ ಸೂಕ್ಷ್ಮತೆ ಹೆಚ್ಚುತ್ತಾ ಹೋಗುತ್ತದೆ.

- ಶಿಕ್ಷಣೋರಂಜನ ಎಂಬ ಪ್ರಕ್ರಿಯೆಯ ಮಾದರಿ, ಕಲಿಕೆಯನ್ನು ಮಕ್ಕಳು ಸುಲಭವಾಗಿ ಸ್ವೀಕರಿಸುವಂತೆ ಮಾಡುತ್ತದೆ. ಆಟದ ಜೊತೆ ಸಮ್ಮಿಳಿತಗೊಂಡದ್ದರಿಂದ ಹಂಚಿಕೊಳ್ಳುವಿಕೆ ನೈಸರ್ಗಿಕವಾಗುತ್ತದೆ ಮತ್ತು ಕಲಿಕೆ ಒತ್ತಡವಿಲ್ಲದೆ ನಡೆಯುತ್ತದೆ.

EQUBE ಮಕ್ಕಳ ಬೆಳವಣಿಗೆಯನ್ನು ರೂಪಿಸುವ ಐದು ವರ್ಷಗಳಾದ ೫ ರಿಂದ ೯ನೇ ತರಗತಿಗಳ ಕಡೆ ಗಮನ ಹರಿಸುತ್ತದೆ. ಹಾಗೂ ಈ ಕಾರ್ಯಕ್ರಮದ ಮುಕ್ತಾಯ ಹಂತದ ಭಾಗವಾಗಿ ೧೦ನೇ ತರಗತಿಯಲ್ಲಿ ಅವರನ್ನು ಸಾಮಾಜಿಕ ಸಂಸ್ಥೆ ಮತ್ತು ಸಾಮಾಜಿಕ ಉದ್ದಿಮೆಗಳೊಡನೆ ಸಂಪರ್ಕ ಸೇತುವೆ ಮಾಡಿಕೊಡಲಾಗುವುದು.

೫ನೇ ತರಗತಿಯ ಉದ್ದಿಶ್ಯವು - ಬದುಕೆಂದರೆ ಕಥೆಗಳ ಸರಪಳಿಯೆಂದೂ ಮತ್ತು ಪ್ರತೀ ಕಥೆಗೂ ಕಲಿಕೆಗಳು ನಿಯುಕ್ತಗೊಂಡಿದೆ ಎಂದು ತಿಳಿಸಿಕೊಡುವುದಾಗಿದೆ. ಈ ಅಧಿವೇಶನಗಳಲ್ಲಿ ೧೬-೧೮ ಮೌಲ್ಯಗಳನ್ನು "ಡಿಸ್ಕವರಿ" ಎಂಬ ಸಾಕ್ಷಾತ್ಕಾರದ ಸಾಧನದ ಮೂಲಕ ಅರ್ಥಮಾಡಿಕೊಳ್ಳಲಾಗುವುದು (ಸಂಪತ್ ೨೦೦೫). ಇಲ್ಲಿ ಮಕ್ಕಳಿಗೆ ಅರ್ಥವಾಗುವುದೇನೆಂದರೆ ಬದುಕಿನ ಪ್ರತೀ ಘಟನೆಯೂ ಒಂದು ಕಥೆಯೇ ಹಾಗೂ ಪ್ರತಿ ಕಥೆಯಿಂದ ಕಲಿಕೆಯನ್ನು ಪಡೆಯುವ ಆಯ್ಕೆ ಅವರಲ್ಲಿಯೇ ಇದೆ. ಅದರ ಜೊತೆಗೆ ವಿವಿಧ ದೃಷ್ಟಿಕೋನಗಳ ಸಾಧ್ಯತೆಗಳನ್ನು ಮತ್ತು ೪೦ ಬೇರೆ ಬೇರೆ ಮೌಲ್ಯಗಳನ್ನು ಮಕ್ಕಳಿಗೆ ಪರಿಚಯಿಸಲಾಗುತ್ತದೆ. ಮಕ್ಕಳು ಮೌಲ್ಯಗಳನ್ನು ಒಳ್ಳೆಯದು/ಕೆಟ್ಟದ್ದು ಎಂಬ ನಿರ್ಣಾಯಾತ್ಮಕ ಮತ್ತು ಸೀಮಿತ ದೃಷ್ಟಿಕೋನದಿಂದ ನೋಡುವುದರ ಬದಲು ಮೌಲ್ಯಗಳನ್ನು ಸಹಕಾರಿ ಮತ್ತು ನಿರ್ಬಂಧನಕಾರಿ ದೃಷ್ಟಿಕೋನದಿಂದ ನೋಡುವಂತೆ ಅರಿವು ಮೂಡಿಸಲಾಗುತ್ತದೆ.

೬ನೇ ತರಗತಿಯಲ್ಲಿ ಅವರು ತಿಳಿಯುವುದೇನೆಂದರೆ ಕಥೆಗಳಿಂದ ಅವರು ಪಡೆದ ಕಲಿಕೆಗಳೇ ಮುಂದೆ ನಿರ್ಧಾರಗಳಾಗಿ ನಂತರ ಅವುಗಳೇ ನಂಬಿಕೆಗಳಾಗಿ ಪರಿವರ್ತನೆಗೊಳ್ಳುತ್ತವೆ. ಸಾಲುಕ್ರಮದ ಮಾದರಿಯಲ್ಲಿ ಅನುಭವಗಳು ನಿರ್ಧಾರಗಳಾಗಿ ನಂತರ ನಂಬಿಕೆಗಳಾಗಿ ನಮ್ಮ ಮೌಲ್ಯಗಳು ರೂಪಗೊಳ್ಳುವುದನ್ನು ಪಾತ್ರಭಿನಯ ಮತ್ತು ಅಭಿಪ್ರಾಯ ವಿನಿಮಯದ ಅನುಭವದ ಪ್ರಕ್ರಿಯೆಯ ಮೂಲಕ ಮನನ ಮಾಡಿಕೊಡಲಾಗುವುದು. ಮಕ್ಕಳು ತಮ್ಮ ಅಂತರಾಳವನ್ನು ಅರ್ಥಮಾಡಿಕೊಳ್ಳಲು ಬಳಸುವ ಪ್ರಕ್ರಿಯೆಯನ್ನು ಕಲಿಯುತ್ತಾ ಅವರ ನಡವಳಿಕೆಯನ್ನು ರೂಪಿಸುವ ಪ್ರಕ್ರಿಯೆಯನ್ನು

ಅನ್ವೇಷಣೆ ಮಾಡುವುದನ್ನು ಅರಿಯುತ್ತಾರೆ. ತಮ್ಮ ನಂಬಿಕೆಗಳನ್ನು ಬದಲಿಸುವ ಶಕ್ತಿ ಮತ್ತು ನಿರ್ಧಾರಗಳ ಬಗ್ಗೆ ಪ್ರಜ್ಞಾವಂತರಾಗಿರುವ ಸಾಮರ್ಥ್ಯ ಓನೇ ತರಗತಿಯ ಕಾರ್ಯಕ್ರಮದ ಮುಖ್ಯ ಅಂಶಗಳು. ಮಕ್ಕಳ ಮತ್ತು ಸಮಾಜದ ಅಂತರ್ ಸಂಬಂಧದ ಎಳೆಗಳು ಈ ವಯಸ್ಸಿನಲ್ಲೇ ಪ್ರಾರಂಭವಾಗುತ್ತದೆ.

ಹಿಂದಿನ ವರ್ಷದಲ್ಲಿ ತಮ್ಮ ನಂಬಿಕೆಗಳ ಕುರಿತು ತಿಳಿದುಕೊಂಡ ಮಕ್ಕಳು **2ನೇ ತರಗತಿಯಲ್ಲಿ** ಕಲಿಯುವಿಕೆಯನ್ನು ಕಲಿಯುವೆಡೆ ಸಾಗುತ್ತಾರೆ. ಕಲಿಯುವಿಕೆ ಬದಲಾವಣೆಯನ್ನು ನಿಭಾಯಿಸಲು ಬೇಕಾದ ಅತಿ ಮುಖ್ಯ ಕೌಶಲ್ಯ ಅವರದೇ ತರಗತಿಯ ಉದಾಹರಣೆಯ ಮೂಲಕ ಹೇಗೆ ಜಾಗರೂಕತೆಯಿಂದ ಕೂಡಿದ ಕಲಿಕೆಯು ವಿವೇಕವಂತ ವ್ಯಕ್ತಿಯನ್ನು ಸೃಷ್ಟಿಸುತ್ತದೆ ಮತ್ತು ಜಾಗರೂಕತೆಯಿಂದ ಕಲಿಯದಿದ್ದಲ್ಲಿ ಅವಿವೇಕತನ ಮಾಡುತ್ತದೆಂದು ತೋರಿಸಿಕೊಡಲಾಗುತ್ತದೆ. 31 W - 1 H ಗಳನ್ನು ಬಳಸಿ ಹೇಗೆ ಅವರು ವಿಷಯಗಳು ಮತ್ತು ಬದುಕನ್ನು ಹೇಗೆ ಅನ್ವೇಷಣೆ ಮಾಡಬಲ್ಲರು ಮತ್ತು ಸಮೀಳಿತಗೊಳಿಸಬಲ್ಲರು ಎಂದು ಕಲಿಯುತ್ತಾರೆ. ಇದು 12 ವರ್ಷದ ಮಕ್ಕಳಲ್ಲಿ ವಿಷಯಗಳ ಕಲಿಕೆಯನ್ನು ಪರೀಕ್ಷೆಯ ದೃಷ್ಟಿಕೋನದಿಂದಲ್ಲದೆ ಬದುಕಿನ ವಿಕಾಸದ ದೃಷ್ಟಿಕೋನದಿಂದ ನೋಡುವ ಅರಿವು ಮೂಡಿಸುತ್ತದೆ.

೮ನೇ ತರಗತಿಯವರಿಗೆ ತಮ್ಮ ಅಸ್ತಿತ್ವಕ್ಕೊಂದು ಉದ್ದೇಶವಿದೆ ಮತ್ತು ಅದನ್ನು ಕಂಡುಕೊಳ್ಳುವ ಅವಶ್ಯಕತೆಯಿದೆ ಎಂಬ ಅರಿವು ಮೂಡಿಸಲಾಗುವುದು. ತಮ್ಮ ಉದ್ದೇಶವನ್ನು ಅವರು ಆದಷ್ಟು ಬೇಗ ಅರಿತ ಅವರಿಗೆ ಅದನ್ನು ಸಾಧಿಸಲು ಹೆಚ್ಚಿನ ಕಾಲಾವಕಾಶವಿರುತ್ತದೆ. ಅವರಿಗೆ ಉದ್ಯೋಗವು ಜೀವನದ ಉದ್ದೇಶವಲ್ಲ ಅದು ಅವರ ಜೀವನದ ಉದ್ದೇಶವನ್ನು ಈಡೇರಿಸಲು ಆಯ್ಕೆ ಮಾಡಿಕೊಂಡಿರುವ ಒಂದು ಮಾರ್ಗ. ಅವರಿಗೆ ಲಭ್ಯವಿರುವ ವಿವಿಧ ವೃತ್ತಿ ಜೀವನಗಳ ಪರಿಚಯ ಮಾಡಿಕೊಡುವುದಲ್ಲದೇ ವೃತ್ತಿ ಜೀವನ ಮತ್ತು ಸಮಾಜದ ನಡುವಿನ ಅಂತರ್ ಸಂಬಂಧದ ಅರಿವು ನೀಡಲಾಗುವುದು.

೯ನೇ ತರಗತಿಯು ೮ನೇ ತರಗತಿಯ ವಿಷಯಗಳನ್ನು ಅನುಕ್ರಮವಾಗಿ ಅನುಸರಿಸುತ್ತದೆ. ಹಿಂದಿನ ತರಗತಿಗಳಲ್ಲಿ ದೂರದೃಷ್ಟಿಯ ಶಕ್ತಿಯನ್ನು ಅರಿತ ಮಕ್ಕಳು ಈಗ ದೂರದೃಷ್ಟಿಯನ್ನು ಸಾಧಿಸಲು ಸಹಕರಿಸುವ ಮೌಲ್ಯಗಳನ್ನು ತಿಳಿದುಕೊಳ್ಳುತ್ತಾರೆ. ಶ್ರೇಷ್ಠತೆಯೆಡೆಗೆ ನಡೆಯಲು ಅಗತ್ಯವಾದ 31 ಮುಖ್ಯ ನೆಲೆಗಳನ್ನು ಕಲಿತುಕೊಳ್ಳುತ್ತಾರೆ:

- ಸಾಧನೆಯ ನೆಲೆ
- ಸಾಮಾಜಿಕ ನೆಲೆ
- ನಾಯಕತ್ವದ ನೆಲೆ



- ಕಲಿಕೆಯ ನೆಲೆ
- ಪೂರ್ಣತೆಯ ನೆಲೆ

ವ್ಯಾಲೂ ಪ್ರೊಫೈಲ್ ಇನ್‌ಸ್ಟ್ರುಮೆಂಟ್ - VPI (Value Profile Instrument) ಬಳಸಿ ಮಕ್ಕಳಿಗೆ ಹಿಮ್ಮಾಹಿತಿ ಪ್ರಕ್ರಿಯೆಯನ್ನು ಪರಿಚಯಿಸಲಾಗುವುದು. ಇದು ಬಹುಮುಖಿ ಮಾಪಕವಾಗಿದೆ. ಈ ಕ್ರಿಯೆಯಿಂದ ಮಕ್ಕಳು ತಮ್ಮ ಸಹಪಾಠಿ, ಪೋಷಕರು, ಅಧ್ಯಾಪಕರು ಮತ್ತು ಗೆಲೆಯರು ಹೀಗೆ ೩೬೦ ಡಿಗ್ರಿ ಹಿಮ್ಮಾಹಿತಿ ಪಡೆಯುತ್ತಾರೆ. ಮೌಲ್ಯಗಳಲ್ಲಾದ ಅಸಮತೋಲನದಿಂದ ಸಮಾಜದ ಮೇಲಾದ ಪ್ರಭಾವಗಳನ್ನು ಅರಿಯುವುದರ ಮೂಲಕ ಮಕ್ಕಳು ಕಲಿಯುತ್ತಾರೆ.

೧೦ನೆ ತರಗತಿಯ ಅಧಿವೇಶನಗಳನ್ನು ಹೇಗೆ ವಿನ್ಯಾಸಗೊಳಿಸಲಾಗಿದೆ ಎಂದರೆ ಅವು ತರಗತಿಯ ಚಲನಶೀಲತೆಯ ಆಧಾರದ ಮೇಲೆ ವಿಕಸನ ಮತ್ತು ವಿಸ್ತಾರಗೊಳ್ಳುತ್ತವೆ. ಅಲ್ಲದೇ SAP (Social Action Projects) ಸೋಷಿಯಲ್ ಆಕ್ಷನ್ ಪ್ರಾಜೆಕ್ಟ್ಸ್ ಎಂಬ ಪ್ರಾಯೋಗಿಕವಾದ ಮಾಡ್ಯೂಲ್‌ನ ಮೂಲಕ ಕಲಿಕೆಗಳು ಸುಲಭವಾಗಿ ಅಂತರ್ಗತವಾಗುವಂತೆ ಮತ್ತು ಬದುಕಿನ ಇತರೆ ಸಾಂಸ್ಥಿಕ ರೂಪಗಳಾದ ಕುಟುಂಬ, ಶಾಲೆ ಮತ್ತು ಸಮುದಾಯ ಇವುಗಳ ಜೊತೆ ಆರೋಗ್ಯಕರ ಸಂಪರ್ಕ ಸಾಧಿಸುವುದನ್ನು ತೋರಿಸಿಕೊಡುತ್ತದೆ. ಈ ಸೋಷಿಯಲ್ ಆಕ್ಷನ್ ಪ್ರಾಜೆಕ್ಟ್ಸ್ ಎಂಬುದು ಮಕ್ಕಳಿಗೆ ತಮ್ಮ ಕ್ರಿಯೆಗಳ ಮೂಲಕ ಒಂದು ವಾತಾವರಣದಲ್ಲಿ ಅಥವಾ ಒಬ್ಬರ ಜೀವನದಲ್ಲಿ ತಾವು ಬಯಸಿದಂತ ಬದಲಾವಣೆ ತರಬಲ್ಲೆವು ಎಂದು ತಿಳಿಯುವ ಸಾಧನ ಮತ್ತು ಅಂತಹ ಸಂದರ್ಭದಲ್ಲಿ ತಾವು ಏನು ಮಾಡಬಲ್ಲೆವು ಎಂದು ಅರಿಯುವ ಅವಕಾಶ. ಪ್ರತೀ ವಿದ್ಯಾರ್ಥಿಯು ಕನಿಷ್ಠ ೪೦ ಗಂಟೆ ಅಥವಾ ಹೆಚ್ಚು ಸಮಯ ಬಳಸಿ ಈ ಯೋಜನೆ ಪೂರೈಸಬೇಕು.

ವಿದ್ಯಾರ್ಥಿಗಳು ಭಿನ್ನವಾಗಿ ಮತ್ತು ಕ್ರಿಯಾಶೀಲರಾಗಿ ಯೋಚಿಸುವಂತೆ ಪ್ರೋತ್ಸಾಹಿಸಲಾಗುವುದು. ತಮ್ಮ SAP ಯೋಜನೆಯಲ್ಲಿ ಕಳೆದ ಐದು ವರ್ಷಗಳಲ್ಲಿ ಕಲಿತ ದೂರದೃಷ್ಟಿ, ಮೌಲ್ಯ, ಇತರೆ ಸಂಗತಿಗಳನ್ನು ಉಪಯೋಗಿಸಿಕೊಂಡು ಉತ್ತಮ ಮಟ್ಟದಲ್ಲಿ ಯೋಜನೆ ಪೂರ್ಣಗೊಳಿಸಲು ಹುರಿದುಂಬಿಸಲಾಗುವುದು. ಅವರಿಗೆ ಸಮಾಜಕಾರ್ಯದ ಯೋಜನೆಯ ನಿರ್ವಹಣೆಯ ಕೌಶಲವನ್ನು ತಿಳಿಸಿಕೊಡಲಾಗುವುದು. EQUBE ಸಹಾಯಕರು ಅವರಿಗೆ ನಿರಂತರ ನೆರವು ನೀಡುತ್ತಿರುತ್ತಾರೆ. ವರ್ಷಾಂತ್ಯದಲ್ಲಿ ಅವರು ಪ್ರಶ್ನಾವಳಿಯುಳ್ಳ ವರದಿ ನೀಡುವುದಲ್ಲದೆ ಆ ವರದಿಯನ್ನು ತಮ್ಮ ತರಗತಿಯಲ್ಲಿ ಮಂಡನೆ ಕೂಡ ಮಾಡುತ್ತಾರೆ. ಅವರಿಗೆ ಯೋಜನೆಯ ಕಾರ್ಯಸಾಧನೆಯಲ್ಲಿ ಮತ್ತು ಮಂಡನೆಯ ಭಾಗವಾಗಿ ತಯಾರಿಸಿದ ವರದಿಯ ಗುಣಮಟ್ಟ, ಮಾಡಿದ ಕೆಲಸದ

ಪ್ರಾಮಾಣಿಕತೆ, ಅನನ್ಯತೆ, ಸ್ಪಷ್ಟತೆ, ಆಳ, ಧೈರ್ಯ, ನಾವೀನ್ಯತೆ, ಉತ್ಕಟತೆ ಹೀಗೆ ಬೇರೆ ಬೇರೆ ಕೋನದ ಹಿಮ್ಮಾಹಿತಿಯನ್ನು ನೀಡಲಾಗುವುದು. ಯೋಜನೆಯನ್ನು ಸಮಷ್ಟಿಯಲ್ಲಿ ನೋಡಲಾಗುವುದು. ಅವರು, ಸಮಾಜ ಮತ್ತು ತಮ್ಮ ಕಲಿಕೆ ಇವುಗಳ ಸಂಪರ್ಕವನ್ನು ಯೋಜನೆಯ ಭಾಗವಾಗಿ ಹೇಗೆ ಸಾಧಿಸಿದರು ಎಂದೂ ಅಳೆಯಲಾಗುವುದು. ಮಾಪನ ಮಾಡುವ ತಂಡದ ಸದಸ್ಯರು ಸ್ವತಃ ತಮ್ಮ ಕ್ಷೇತ್ರಗಳಲ್ಲಿ ಸಾಧನೆ ಮಾಡಿದವರಾಗಿರುತ್ತಾರೆ ಹಾಗೂ ಅವರು ಉತ್ತಮವಾದ, ವಿಕಸಿತ ಮತ್ತು ಸಹಾನುಭೂತಿಯುಳ್ಳ ಸಮಾಜದ ಬಗೆಗೆ ದೂರದೃಷ್ಟಿ ಉಳ್ಳವರಾಗಿರುತ್ತಾರೆ.

ಉದಾಹರಣೆಗೆ - ೨೦೧೩ -೨೦೧೪ನೇ ಸಾಲಿನಲ್ಲಿ ವೈದ್ಯರಿಗಾಗಿ ಗುಣಮಟ್ಟ ಕಾಲವ್ಯಯ ಮಾಡುವ ಸಾಪ್ತವೇರ್ ಅಪ್ಲಿಕೇಷನ್ ತಯಾರಿಸಿದರಿಂದ ಹಿಡಿದು ತಮ್ಮ ಅಜ್ಜನಿಗೆ ಕಷ್ಟಕಾಲದಲ್ಲಿ ನೆರವು ನೀಡಿದರ ಕುರಿತಾದ ಹತ್ತು ಹಲವು SAP ಮಂಡನೆಗಳನ್ನು ಮಾಡಲಾಯಿತು! ಕಸ ಸಂಗ್ರಹಣೆ, ವಿಲೇವಾರಿ, ವಿಂಗಡಣೆ, ನಿರ್ವಹಣೆ, ಗೊಬ್ಬರ ತಯಾರಿಕೆ, ಸಂಚಾರಿ ಸಿಗ್ನಲ್‌ಗಳಲ್ಲಿ ಇಂಧನ ಉಳಿತಾಯ ಕುರಿತು ಅರಿವು ಮೂಡಿಸುವುದು, ನೀರಿನ ಉಳಿತಾಯ(ಸಂರಕ್ಷಣೆ), ಅಂಧ ಮಕ್ಕಳಿಗೆ ವಿಷಯಗಳನ್ನು, ಕಲೆ, ಸಂಗೀತ, ನೃತ್ಯ ಕಲಿಸುವುದು, ಅಂಧರ ಪಠ್ಯ ಪುಸ್ತಕಗಳನ್ನು ಪರಿಷ್ಕರಿಸುವುದು, ಅವರಿಗಾಗಿ ಧ್ವನಿಮುದ್ರಣ ಮಾಡುವುದು, ಆಟ ಆಡುವುದು, ಸರಕಾರಿ ಶಾಲೆಗಳಲ್ಲಿ ಬೋಧಿಸುವುದು, ಅನಾಥಾಶ್ರಮದ ಮಕ್ಕಳೊಂದಿಗೆ ಸಂವಾದಿಸುವುದು, ಹಳೇ ಪತ್ರಿಕೆಗಳ ಸಹಾಯದ ಮೂಲಕ ಬಟ್ಟೆಗಳನ್ನು ಮತ್ತು ಪುಸ್ತಕಗಳನ್ನು ದಾನ ಮಾಡುವುದು, ಕೆರೆಗಳ ಏರಿಯನ್ನು ಸ್ವಚ್ಛಗೊಳಿಸಿ ಸೈಕಲ್ ದಾರಿಗಳನ್ನು ಸೃಷ್ಟಿಸುವುದು, ಬಟ್ಟೆಯ ಬ್ಯಾಗುಗಳನ್ನು ಮಾರಾಟ ಮಾಡುವುದು, ಪೇಪರ್ ಬ್ಯಾಗುಗಳನ್ನು ಮಾಡುವುದು, ವಿಕಲಚೇತನರಿಗೆ ನೃತ್ಯ ಕಲಿಸುವುದು, ಸೌಕರ್ಯಗಳಿಲ್ಲದ ಜನರಿಗೆ ಬ್ಯಾಂಕ್ ಖಾತೆ ತೆರೆಯುವುದು ಮತ್ತು ತಮ್ಮ ಹಣಕಾಸನ್ನು ನಿರ್ವಹಿಸಲು ಸಹಕರಿಸುವುದು, ತಮ್ಮ ಮನೆಗೆಲಸದವರ ಮಕ್ಕಳಿಗೆ ಉಚಿತ ಮನೆಪಾಠ ಹೇಳಿಕೊಡುವುದು, ಮನೆಗೆಲಸದವರಿಗೆ ಇಂಗ್ಲೀಷ್ ಕಲಿಸಿಕೊಡುವುದು - ಹೀಗೆ ಪಟ್ಟಿ ಉದ್ದವಾಗುತ್ತಾ ಹೋಗುತ್ತದೆ. ಈ ಕಾರ್ಯಕ್ರಮದ ಸಣ್ಣ ಆಲೋಚನೆಯೊಂದು ಇಂದು ದೊಡ್ಡದಾಗಿ ಬೆಳೆದು “Thrash Mob” ಎಂಬ ಸರ್ಕಾರೇತರ ಸಂಸ್ಥೆಯಾಗಿ ರೂಪಗೊಂಡಿದೆ!

ಮಕ್ಕಳೆಲ್ಲರು ಉತ್ತಮ ಶೈಲಿಯಲ್ಲಿ ಮತ್ತು ರೀವಿಯಿಂದ ಮಂಡನೆ ಮಾಡಿದರು. ತಮ್ಮಲ್ಲಿಯ ಮತ್ತು ಸಮಾಜದ ಬದಲಾವಣೆಯ ಕುರಿತು ಕೆಲಸ ಮಾಡಿದುದರ ಬಗ್ಗೆ ಅವರಲ್ಲಿ ಅತೀವ ವಿಶ್ವಾಸ ಕಾಣುತ್ತಿತ್ತು. ಇದರಿಂದ ಹೊರಬಂದ ಮುಖ್ಯ ಕಲಿಕೆಗಳೆಂದರೆ- ಹಂಚಿಕೊಳ್ಳುವುದು ಮತ್ತು ಕಾಳಜಿ ವಹಿಸುವುದು ಒಂದು ಸುಮಧುರ ಅನುಭವ;



ಸಹಾನುಭೂತಿ ಮತ್ತು ಪ್ರಯತ್ನದಿಂದ ಬದಲಾವಣೆ ಸಾಧ್ಯ; ಸಿಕ್ಕ ಅವಕಾಶಗಳ ಕುರಿತು ಪ್ರಜ್ಞೆ/ಅರಿವು; ಪ್ರೀತಿಸುವ ನೆರವುದಾಯಕ ಕುಟುಂಬ, ಒಳ್ಳೆಯ ಆರೋಗ್ಯ ಮತ್ತು ಅಪರಿಮಿತ ಅವಕಾಶಗಳು ಹೀಗೆ ಅವರಿಗೆ ದೊರಕಿರುವ ಉಡುಗೊರೆಗಳ ಬಗ್ಗೆ ಧನ್ಯರಾಗಿರುವುದು; ತಮ್ಮ ನೆಮ್ಮದಿಯ ಗೂಡಿನಿಂದ ಹೊರಬಂದು ವಾಸ್ತವದ ಪ್ರಪಂಚವನ್ನು ಎದುರಿಸುವುದು. ಈ ಬಗೆಯ ಕಲಿಕೆಗಳು ವಿದ್ಯಾರ್ಥಿಗಳ ಕಣ್ತೆರೆದಿದ್ದಲ್ಲದೆ ಅವರನ್ನು ದೂರದೃಷ್ಟಿ ಹೊಂದುವುದರ ಬಗ್ಗೆ ಮತ್ತು ಅದರ ಬಗೆಗೆ ಕೆಲಸ ಮಾಡಿ ತಮ್ಮದೇ ಸಮಾಜದಲ್ಲಿ ಬದಲಾವಣೆ ತರಲು ದೃಢ ಸಂಕಲ್ಪ ಮಾಡುವಂತೆ ಪ್ರೇರೇಪಿಸಿತು. ಈ ಇಡೀ ಅನುಭವವು ಅವರಲ್ಲಿ ಪೋಷಕರು, ಅಧ್ಯಾಪಕರು, ಗೆಳೆಯರು ಇತರರ ಬಗ್ಗೆ ಹೊಸ ಪರಿಕಲ್ಪನೆ ಮತ್ತು ದೃಷ್ಟಿಕೋನ ನೀಡಿತು ಹಾಗೂ ಅವರು “ನಾನು, ನನಗೆ, ನನ್ನದು” ಎಂಬ ಸಂಕುಚಿತ ಮನೋಭಾವದಿಂದ ಹೊರಬಂದು ವಿಶಾಲವಾಗಿ ಚಿಂತಿಸುವಂತೆ ಮಾಡಿದೆ.

ಕೊನೆಯ ಒಂದೆರಡು ಮಾತುಗಳು:

ವಿದ್ಯಾರ್ಥಿಗಳಲ್ಲಿ ಬಿತ್ತಿದ ಈ ಸಮಾಜಕಾರ್ಯದ ಬೀಜ ಅವರ ಪೋಷಕರ ಮೇಲೂ ಪ್ರಭಾವ ಬೀರುತ್ತದೆ. ಇದು ನಮ್ಮ ಎಂಟು ವರ್ಷಗಳ ಅನುಭವದಲ್ಲಿ ಋಜುವಾತಾಗಿದೆ ಕೂಡ. ಈ ಬೀಜವು ವಿದ್ಯಾರ್ಥಿಗಳು ಪ್ರೌಢರಾಗಿ ಪ್ರಭಾವಿ ಹುದ್ದೆಗಳನ್ನು ಅಲಂಕರಿಸಿದಾಗ ಅವರು ಸಮಾಜದ ಒಳಿತಿಗೆ ಹೆಚ್ಚಿನ ರೀತಿಯಲ್ಲಿ ಕೊಡುಗೆ ನೀಡುವಂತೆ ಅವರನ್ನು ಸಿದ್ಧಗೊಳಿಸುತ್ತದೆ. ಅದರ ಫಲಶ್ರುತಿಯಿಂದ ಸಮಾಜವು ಇನ್ನೂ ಸುಂದರವಾಗುತ್ತದೆ. ಅವರು ಬದುಕಿನಲ್ಲಿ ಮುಂದುವರಿದಂತೆ ಕೇವಲ ಕಾರ್ಯದಕ್ಷತೆ ಮತ್ತು ಸ್ಪರ್ಧೆಯ ದೃಷ್ಟಿಯಿಂದ ಸಮಾಜವನ್ನು ನೋಡದೆ ಅದನ್ನು ಸಹಕಾರದ, ಸಹಾನುಭೂತಿಯ ಮತ್ತು ಸಮ್ಮಿಳಿತವಾದ ಕುಟುಂಬದಂತೆ ಕಾಣುತ್ತಾರೆ. ಹೀಗೆ ಸರ್ವರಲ್ಲೂ ಸಮಾಜದೆಡೆಗಿನ ಪ್ರೀತಿಯ ಬೀಜವನ್ನು ಬಿತ್ತುವ ಜವಾಬ್ದಾರಿಯು ಎಲ್ಲ ಸಮಾಜಕಾರ್ಯಕರ್ತರ ಜವಾಬ್ದಾರಿಯಾಗಿದೆ.

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* ಡಾ. ಕಲ್ಪನಾ ಸಂಪತ್, ಡೈರೆಕ್ಟರ್, ಅರ್ಪಿತಾ ಅಸೋಸಿಯೇಟ್ಸ್ ಪ್ರೈವೇಟ್ ಲಿಮಿಟೆಡ್.



ಡೆಲ್ಲಿ ಡೈರಿ - ಕಛ್ ರಣದಲ್ಲಿ ಉಪ್ಪು ಕೂಲಿಗಳ ಕಣ್ಣೀರು !

ಡಿ. ಉಮಾಪತಿ*

ಅವರು ದೇವಜೀಭಾಯಿ ಗೋವಿಂದಭಾಯಿ ಫತೇಪಾರ. ಲೋಕಸಭೆಯಲ್ಲಿ ಗುಜರಾತಿನ ಸುರೇಂದ್ರ ನಗರವನ್ನು ಪ್ರತಿನಿಧಿಸುತ್ತಾರೆ. ಮೊದಲ ಸಲ ಆರಿಸಿ ಬಂದವರು.

ಇತ್ತೀಚೆಗೆ ಲೋಕಸಭೆಯಲ್ಲಿ ಅವರೊಂದು ಪ್ರಶ್ನೆ ಕೇಳಿದ್ದರು. ತಾವು ಕೇಳುತ್ತಿರುವ ಪ್ರಶ್ನೆಯ ಹಿಂದೆ ತಮಗೇ ತಿಳಿಯದ ರಾಜಕಾರಣ ಅಡಗಿದೆ ಎಂಬುದು ಅವರಿಗೆ ಗೊತ್ತಿರಲಿಲ್ಲ. ಈ ರಾಜಕಾರಣ ತಮ್ಮದೇ ಗುಜರಾತಿನ ಸರ್ಕಾರವನ್ನು ಮತ್ತು ಇತ್ತೀಚಿನ ತನಕ ಆ ಸರ್ಕಾರದ ಮುಖ್ಯಮಂತ್ರಿಯಾಗಿದ್ದು ಇದೀಗ ಪ್ರಧಾನಿ ಆಗಿರುವ ಪ್ರಚಂಡ ನಾಯಕನನ್ನು 'ಅಪರಾಧಿ'ಯ ಕಟಕಟೆಯಲ್ಲಿ ನಿಲ್ಲಿಸುತ್ತದೆ ಎಂಬುದನ್ನು ಅರಿಯದಷ್ಟು ಅಮಾಯಕರು ಅವರು.

ದೇವಜೀಭಾಯಿ ಕೇಳಿದ್ದ ಪ್ರಶ್ನೆಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ನೂರಕ್ಕೆ ತೊಂಬತ್ತರಷ್ಟು ಕೆಲಸ ಮಾಡಬೇಕೆಂದು ಜವಾಬ್ದಾರಿ ರಾಜ್ಯ ಸರ್ಕಾರದ್ದು. ಹಾಗೆಂದು ಕೇಂದ್ರ ಕಾರ್ಮಿಕ ಸಚಿವ ನರೇಂದ್ರಸಿಂಗ್ ತೋಮರ್ ಅನುಮಾನಕ್ಕೆ ಎಡೆಯಿಲ್ಲದಂತೆ ಎರಡೆರಡು ಬಾರಿ ಹೇಳಿದರು. ಆದರೂ ದೇವಜೀಭಾಯಿ ಅವರಿಗೆ ಅದು ತಿಳಿದಂತೆ ತೋರಲಿಲ್ಲ.

ಅಂದ ಹಾಗೆ ದೇವಜೀಭಾಯಿ ಕೇಳಿದ್ದು ಬಹಳ ಸರಳ ಪ್ರಶ್ನೆ. ಅದು ಉಪ್ಪಿನ ಕಾರ್ಮಿಕರು ಅತ್ಯಂತ ಅಮಾನವೀಯ ಮತ್ತು ಶೋಚನೀಯ ಸ್ಥಿತಿಗತಿಗಳಲ್ಲಿ ಬದುಕಿರುವ ಪ್ರಶ್ನೆ. ಅವರ ಕಷ್ಟ ಕಾರ್ಪಣ್ಯಗಳ ಅರಿವು ಸರ್ಕಾರಕ್ಕೆ ಇದೆಯೇ.....ಇದ್ದರೆ ವಿವರಗಳನ್ನು ನೀಡಬೇಕು. ಮೂರು ವರ್ಷಗಳಿಂದ ಮಳೆಯ ಕಾರಣ ದೇಶದ ನಾನಾ ಭಾಗಗಳ ಉಪ್ಪು ಕಾರ್ಮಿಕರು ತೀವ್ರ ನಷ್ಟ ಅನುಭವಿಸಿದ್ದಾರೆ. ಈ ಹಿಂದಿನ ಸರ್ಕಾರ ಅವರಿಗೆ ನಷ್ಟ ಪರಿಹಾರ ನೀಡಿದೆಯೇ.....ನೀಡಿಲ್ಲವಾದರೆ ಕಾರಣಗಳೇನು ?

ಉಪ್ಪು ಕೇಂದ್ರಕ್ಕೆ ಸಂಬಂಧಿಸಿದ ವಿಷಯವೇ ಹೌದು. ಆದರೆ ಕಾರ್ಮಿಕರ ಕ್ಷೇಮ, ಲಾಭ ನಷ್ಟದ ವಿಚಾರಗಳನ್ನು ರಾಜ್ಯ ಸರ್ಕಾರವೇ ನೋಡಿಕೊಳ್ಳುತ್ತದೆ. ಮಳೆಯಿಂದ ನಷ್ಟವಾಗಿರುವ ವಿಚಾರ ಕೇಂದ್ರದ ಗಮನಕ್ಕೆ ಬಂದಿಲ್ಲ. ಹೀಗಾಗಿ ನೆರವಿನ ವಿಚಾರವೂ ಪರಿಗಣನೆಯಲ್ಲಿ ಇಲ್ಲ ಎಂಬುದು ತೋಮರ್ ಉತ್ತರವಾಗಿತ್ತು.

ದೇಶದ ಶೇ. 20ಕ್ಕೂ ಹೆಚ್ಚು ಉಪ್ಪಿನ ಉತ್ಪಾದನೆ ಗುಜರಾತಿನಲ್ಲಿ ಆಗುತ್ತದೆ. ಆದರೆ ಕಳೆದ ಹತ್ತು ವರ್ಷಗಳಲ್ಲಿ ಉಪ್ಪು ಮಾಡುವವರ ಬದುಕು ಮೂರಾಬಟ್ಟೆಯಾಗಿ

ಹೋಗಿದೆ. ಅವರ ತಲೆಯ ಮೇಲೆ ನೆರಳು ನಿರ್ಮಿಸುವ, ಕುಡಿಯಲು ಯೋಗ್ಯವಾದ ನೀರು ಒದಗಿಸುವ ಹಾಗೂ ಅವರ ಮಕ್ಕಳಿಗೆ ಓದು ಬರೆಹ ಕಲಿಸುವ ಯಾವುದೇ ಕೆಲಸ ಕಾರ್ಯ ಕಳೆದ ಹತ್ತು ವರ್ಷಗಳಲ್ಲಿ ಆಗಿಲ್ಲ. ನಮ್ಮ ಸರ್ಕಾರ ಅವರಿಗಾಗಿ ಏನು ಮಾಡಲಿದೆ ಎಂಬುದನ್ನು ಹೇಳಿಯೇ ತೀರಬೇಕು ಎಂದು ಪಟ್ಟು ಹಿಡಿದರು ದೇವಜೀಭಾಯಿ.

ಆದರೆ ಸಚಿವ ತೋಮರ್ ಪುನಃ ಹಳೆಯ ಉತ್ತರವನ್ನೇ ಹೇಳಿದರು. ಉಪ್ಪಿನ ತಯಾರಿಕೆಯಲ್ಲಿ ತೊಡಗಿದವರ ಎಲ್ಲ ಬಗೆಯ ಒಳಿತು-ಕೆಡುಕುಗಳನ್ನು ರಾಜ್ಯ ಸರ್ಕಾರಗಳೇ ನೋಡುತ್ತವೆ. ವೃತ್ತಿಸಂಬಂಧೀ ರೋಗ ರುಜಿನಗಳಿಗೆ ಚಿಕಿತ್ಸೆ, ಅಗತ್ಯ ಉಪಕರಣಗಳ ಸರಬರಾಜು, ಅವರ ತಲೆಯ ಮೇಲೊಂದು ಸೂರಿನ ನಿರ್ಮಾಣ, ಶುದ್ಧ ಪೇಯಜಲದ ವ್ಯವಸ್ಥೆ ಎಲ್ಲ ರಾಜ್ಯ ಸರ್ಕಾರವೇ ನೋಡಿಕೊಳ್ಳಬೇಕು. ಕೇಂದ್ರದ ಉಪ್ಪು ಆಯುಕ್ತರ ಕಚೇರಿ ಸಂಬಂಧಪಟ್ಟ ರಾಜ್ಯ ಸರ್ಕಾರಕ್ಕೆ ಸೂಕ್ತ ನೆರವು ನೀಡುತ್ತದೆ ಎಂದರು.

ಉಪ್ಪಿನ ಕೂಲಿಗಳ ಕಷ್ಟದ ಈ ಪ್ರಶೋತ್ತರ ಅಲ್ಲಿಗೆ ಹೆಚ್ಚು ಕಡಿಮೆ ಕೊನೆಯಾಗಿತ್ತು.

ಗುಜರಾತಿನ ರಣ ಎಂಬುದು ಉಪ್ಪು ಬಂಜರು ಸೀಮೆ. ಭಾರತ-ಪಾಕಿಸ್ತಾನದ ನಡುವಿನ ನಿಗೂಢ ಉಪ್ಪಿನ ಬೆಂಗಾಡು. ನೂರಾರು ಮೈಲುಗಳುದ್ದಕ್ಕೆ ಮರಗಿಡಗಳಿರಲಿ ಹುಲ್ಲಿನೆಸಳು ಕೂಡ ಕಾಣ ಸಿಗದು. ಭಯಾನಕವಾಗಿ ಬೆಳಗುವ ಕಣ್ಣು ಕುರುಡಾಗಿಸುವ ಕೊನೆಯಿಲ್ಲದ ಉಪ್ಪು ಬಿಳುಪು. ದಿಕ್ಕು ಕಾಣದ ದಾರಿಹೋಕರು ಈ ಅನಂತದಲ್ಲಿ ಕಳೆದು ಹೋಗುವ ಪ್ರಸಂಗಗಳೇ ಅಧಿಕ. ಕಳೆದು ಹೋದವರು ಮತ್ತೆ ತಿರುಗಿ ಬಂದ ಉದಾಹರಣೆಗಳಿಲ್ಲ. ಬಿಳಿ ದೆವ್ವಗಳಾಗಿ ಅಲೆದು ದಾರಿಹೋಕರ ನೆರವಿಗೆ ಬರುವ ದಂತಕತೆಗಳ ಸ್ಥಳೀಯರಲ್ಲಿ ಪ್ರಚಲಿತ. ಹೀಗಾಗಿ ರಾತ್ರಿ ವೇಳೆ ಆಕಾಶದ ಚುಕ್ಕಿಗಳನ್ನೇ ಅನುಸರಿಸಿ ಪಯಣಿಸುವುದು ಲೇಸು ಎಂಬ ಸ್ಥಿತಿ. ಏರಿಳಿತ ಸುಳಿಗಾಳಿ ಹಕ್ಕಿಪಕ್ಕಿ ಪೊದೆ ಪೊಟರೆಗಳಿಲ್ಲದ ಬೆಳ್ಳಂಬೆಳ್ಳನೆಯ ಶೂನ್ಯ. ಪೂರ್ವದಿಂದ ಪಶ್ಚಿಮಕ್ಕೆ ಇನ್ನೂರು ಮೈಲಿಗಳಾದರೆ ಉತ್ತರದಿಂದ ದಕ್ಷಿಣಕ್ಕೆ ನೂರು ಮೈಲಿಗಳ ಉದ್ದಗಲಕ್ಕೆ ಕವಿಮ ಮಲಗಿದ ಹುಚ್ಚು ಹಿಡಿಸುವ ಉಗ್ರ ಶ್ವೇತ ಉಷ್ಣ. ಬಣ್ಣಶೂನ್ಯ ನಿಶ್ಯಬ್ದ ಅನಂತ.

ಶತಮಾನಗಳಿಂದ ಹೊಟ್ಟೆಪಾಡಿಗಾಗಿ ಉಪ್ಪು ತಯಾರಿಕೆಯನ್ನೇ ನೆಚ್ಚಿರುವ ಮಂದಿಗೆ ಗುಜರಾತಿನಲ್ಲಿ ಅಗಡಿಯಾಗಳು ಎನ್ನುತ್ತಾರೆ. ಪ್ರತಿ ವರ್ಷ ಹತ್ತಾರು ಸಾವಿರ ಅಗಡಿಯಾಗಳು ಗುಜರಾತಿನ ಸುರೇಂದ್ರನಗರ, ಭಾವನಗರ, ಪಾಟಣ, ರಾಜಕೋಟ ಹಾಗೂ ಹಾಗೂ ಕಛ್ ಜಿಲ್ಲೆಗಳಿಂದ ಕಛ್‌ನ ಸಣ್ಣ ರಣಕ್ಕೆ ವಲಸೆ ಹೋಗುತ್ತಾರೆ. ಈ ಬೆಂಗಾಡಿನಲ್ಲಿ ಅವರ ವಾಸ ಪೂರಾ ಎಂಟು ತಿಂಗಳು. ಬಿದಿರು ಮತ್ತು ಮಣ್ಣಿನಿಂದ



ಕಟ್ಟಿದ ಕುಟೀರಗಳು. ಅಲ್ಲಿ ಕೊಳವೆ ಬಾವಿ ತೋಡಿ ನೆಲದಾಳದಿಂದ ದಟ್ಟ ಲವಣಭರಿತ ಮಂದ ಜಲವನ್ನು ಹೊರತೆಗೆದು ೨೫ ಗಜ ಉದ್ದಗಲದ ಮಡಿಗಳನ್ನು ಮಾಡಿ ಶೇಖರಿಸುತ್ತಾರೆ. ನೀರಿನಂತೆ ಆವಿಯಾಗಿ ಉಪ್ಪು ಹರಳುಗಟ್ಟಲು ಬಡಿದು ರಾಚುವ ಉಗ್ರ ಸೂರ್ಯ ಪರಮಾತ್ಮನನ್ನು ನೆಚ್ಚುತ್ತಾರೆ.

ಗುಜರಾತಿನ ಅಭಿವೃದ್ಧಿಯ ಅಂಕಿ ಅಂಶಗಳು ಏನನ್ನೇ ಹೇಳಿಕೊಳ್ಳಲಿ. ಈ ಅಗಡಿಯಾ ಮಂದಿ ವರ್ಷದಿಂದ ವರ್ಷಕ್ಕೆ ಹೆಚ್ಚು ಹೆಚ್ಚು ಬಡತನವನ್ನೇ ಹೊದ್ದು ಮಲಗುತ್ತಿದ್ದಾರೆ. ತಾನು ಉತ್ಪಾದಿಸಿದ ಪ್ರತಿಯೊಂದು ಕೇಜಿ ಉಪ್ಪಿಗೆ ಅಗಡಿಯಾ ಕೈಗೆ ಸಿಗುವ ಬೆಲೆ ಇನ್ನೂ ಪೈಸೆಗಳ ಗಡಿ ದಾಟಿ ರೂಪಾಯಿಯನ್ನು ಮುಟ್ಟಿಲ್ಲ. ಕೊಳವೆ ಬಾವಿ ಮೋಟರಿಗೆ ಡೀಸೆಲ್, ದಿನಸಿಗಳನ್ನು ಕಡೆಗೆ ಕುಡಿಯುವ ನೀರನ್ನು ಕೂಡ ಖರೀದಿಸಬೇಕು ಈ ಬಡಪಾಯಿ.

ಕಛ್ ನ ಸಣ್ಣ ರಣದಲ್ಲಿನ ಅಂತರ್ಜಲ ಸಮುದ್ರದ ನೀರಿಗಿಂತ ಐದರಿಂದ ಹತ್ತು ಪಟ್ಟು ಹೆಚ್ಚು ಉಪ್ಪುಪ್ಪು. ದಿನವೆಲ್ಲ ಉಪ್ಪು ನೀರಿನಲ್ಲಿ ಕೆಲಸ ಮಾಡುವ ಅಗಡಿಯಾಗಳ ಪಾಲಿಗೆ ಸಿಹಿ ನೀರಿನಲ್ಲಿ ಸ್ನಾನ ಮಾಡುವುದು ಹತ್ತು ದಿನಗಳಿಗೆ ಒಮ್ಮೆ ದೊರೆಯುವ ವೈಭೋಗ.

ಸಾಮಾಜಿಕ ಅಧ್ಯಯನಗಳ ಕೇಂದ್ರ ನಡೆಸಿದ ಅಧ್ಯಯನವೊಂದರ ಪ್ರಕಾರ ಶೇ. ೭೫.೭೬ ರಷ್ಟು ಮಂದಿ ಉಪ್ಪು ಕೂಲಿಗಳು ದರಿದ್ರರು. ಶೇ. ೮೦ ರಷ್ಟು ಮಂದಿ ತಮ್ಮ ಹಳ್ಳಿಗಳಲ್ಲಿ ಭೂಹೀನರು. ಬದಲಿ ಜೀವನೋಪಾಯದ ದಾರಿಯೇ ಇಲ್ಲದವರು. ದೇಶದ ಶೇ. ೭೦ ರಷ್ಟು ಉಪ್ಪು ಬೆಳೆದುಕೊಡುವ ಈ ಉಪ್ಪು ಕೂಲಿಗಳು ಖುದ್ದು ದರಿದ್ರರು. ಸಾಲ ಸೋಲಗಳ ಸುಳಿಯಲ್ಲಿ ನವೆಯುವವರು. ಹೊಟ್ಟೆ ತುಂಬ ಉಟ್ಟು ಮೈತುಂಬ ತೊಡುವ ನೆಮ್ಮದಿಗೆ ಎರವಾದವರು.

ಗಾಢ ಮಂದ ಉಪ್ಪಿನ ಮಡಿಗಳಲ್ಲಿ ಬೆಳೆಗಿನಿಂದ ಬೈಗಿನವರೆಗೆ ಬರಿಗಾಲು-ಬರಿಗೈಗಳಲ್ಲಿ ದುಡಿಯುವ ಇವರ ಕೈ ಕಾಲುಗಳು ಕಡ್ಡಿಯಂತೆ ಸಣ್ಣಗಾಗುತ್ತವೆ. ಸತ್ತ ನಂತರ ಈ ಕಾಲುಗಳು ಚಿತೆಯ ಬೆಂಕಿಯಲ್ಲಿ ಸುಟ್ಟರೂ ಸುಡುವುದಿಲ್ಲವಂತೆ. ಇಂತಹ ಕಾಲುಗಳನ್ನು ಬೇರ್ಪಡಿಸಿ ಉಪ್ಪಿನ ಜೊತೆ ಹೂಳುವ ಪ್ರಕರಣಗಳು ದಾಖಲಾಗಿವೆ. ಉಪ್ಪಿನ ಮಡಿಗಳಲ್ಲಿ ನೆನೆಯುವ ಬರಿಗಾಲುಗಳು ಉಪ್ಪನ್ನೇ ಹೀರಿಕೊಳ್ಳುತ್ತವೆ. ಉಪ್ಪಿನ ಚೂಪು ಹರಳುಗಳು ಉಂಟು ಚರ್ಮದಲ್ಲಿ ಮಾಡುವ ನೂರಾರು ತರಚುಗಳು ವ್ರಣಗಳಾಗುತ್ತವೆ. ನಂಜಾಗುತ್ತವೆ. ಇವರ ಆಯಸ್ಸು ೫೦-೬೦ ವರ್ಷ ದಾಟದು.

ಹಗಲು ನಲವತ್ತು-ಐವತ್ತು ಡಿಗ್ರಿ ಬಿಸಿಲು ಇರುಳು ಐದು ಡಿಗ್ರಿ ಚಳಿ. ನಿತ್ಯ ಬಿರುಬಿಸಿಲು ಗಾಢ ಉಪ್ಪಿಗೆ ಸುಟ್ಟು ಕಪ್ಪಾಗುತ್ತದೆ ಇವರ ತೊಗಲು. ಅಕ್ಷರ ಭಾಗ್ಯದಿಂದ ಇವರ ಮಕ್ಕಳು ದೂರದೂರ.

ಒಡೆದ ಕನ್ನಡಿಗಳ ಚೂರುಗಳನ್ನು ಬಿಸಿಲಿಗೆ ಒಡ್ಡಿ ಪ್ರತಿಫಲಿಸುವುದೇ ಅಲ್ಲಿನ ಸಂಪರ್ಕ ಸಂದೇಶ ರವಾನೆ ವ್ಯವಸ್ಥೆ. ಕಣ್ಣು ಕುಕ್ಕುವ ಬಿಸಿಲು ಮತ್ತು ಉಪ್ಪು ನೀರಿನಲ್ಲಿ ಈ ರಣಬಿಸಿಲಿನ ಪ್ರತಿಫಲನವನ್ನು ವರ್ಷ ವರ್ಷ ದಿಟ್ಟಿಸಿ ಸೋತ ಕಣ್ಣುಗಳು ಕಡೆಗೆ ನೋಟ ಕಳೆದುಕೊಂಡು ಕುರುಡಾಗುತ್ತವೆ.

ಗುಜರಾತು ಸರ್ಕಾರ ತಾನು ನೀಡುತ್ತಿದೆ ಎಂದು ಹೇಳುವ ಕುಡಿವ ನೀರು, ಕಣ್ಣಿಗೆ ಕಪ್ಪು ಕನ್ನಡಕ, ಕೈಗವಸು ಮತ್ತು ಕಾಲಿಗೆ ರಬ್ಬರ್ ಬೂಟುಗಳನ್ನು ತಾವು ಕಂಡಿಲ್ಲ ಎನ್ನುತ್ತಾರೆ ಉಪ್ಪು ಕೂಲಿಗಳು. ಎಂಟೂ ತಿಂಗಳು ಎರಡೂ ಹೊತ್ತು ರೊಟ್ಟಿ ಮತ್ತು ಆಲೂ. ಮಕ್ಕಳಿಗೆ ಹಾಲು ಹಗಲುಗನಸು.

ಪೀಳಿಗೆಗಳ ನಂತರ ಪೀಳಿಗೆಗಳ ಉಪ್ಪು ಕೂಲಿಗಳಿಗೆ ತಗುಲಿರುವ ಶಾಪ. ಉಪ್ಪು ಕೂಲಿಗಳಿಗೆ ಮರಣ ಬರುವುದು ಮೂರು ರೀತಿ. ಮೊದಲನೆಯದು ಗ್ಯಾಂಗ್ರೀನ್. ಎರಡನೆಯದು ಕ್ಷಯರೋಗ ಹಾಗೂ ಮೂರನೆಯದು ಕುರುಡುತನ. ಉಪ್ಪು ಕೂಲಿಗಳ ಮನೆ ಮನೆಗಳಲ್ಲಿ ಈ ಮರಣಗಳನ್ನು ಕಾಣಬಹುದು. ಹೊಪ್ಪಳೆಗಳು, ಉರಿಯುವ ಕಣ್ಣುಗಳು, ಉದುರುವ ಕೂದಲು, ತಲೆಶೂಲೆ, ಬಗೆ ಬಗೆಯ ಚರ್ಮರೋಗಗಳು, ಅಧಿಕ ರಕ್ತದೊತ್ತಡ, ಇರುಳುಗುರುಡು, ಸ್ತ್ರೀವ್ಯಾಧಿಗಳು, ಶಿಶುಮರಣ ಮುಂತಾದವು ಉಪ್ಪು ಕೂಲಿಗಳಿಗೆ ಅಭಿವೃದ್ಧಿಯಲ್ಲಿ ದೇಶಕ್ಕೇ ಮಾದರಿ ಎನ್ನಲಾಗುವ ಗುಜರಾತು ಪಕ್ಕಟೆ ನೀಡಿರುವ ವರಗಳು.

ಸಾಲ ನೀಡುವ ಸಾಹುಕಾರ-ದಲ್ಲಾಳಿ-ವರ್ತಕ-ಸಾಗಾಟಗಾರ-ಬಿಡಿ ವ್ಯಾಪಾರಸ್ಥರು ಉಪ್ಪು ಕೂಲಿಗಳನ್ನು ಕುಕ್ಕಿ ತಿನ್ನುವ ಹದ್ದುಗಳು. ಉಪ್ಪಿನ ಸುಗ್ಗಿ ಮುಗಿಸಿ ಹಳ್ಳಿಗೆ ಮರಳುವ ಉಪ್ಪುಕೂಲಿ ತನ್ನ ಕುಟುಂಬಕ್ಕೆ ಇನ್ನೇನಾದರೂ ತರುತ್ತಾನೋ ಇಲ್ಲವೋ, ಆದರೆ ಸಾಲವನ್ನಂತೂ ಖಚಿತವಾಗಿ ಹೊತ್ತು ಬರುತ್ತಾನೆ ಎಂಬ ಮಾತು ಗಾದೆಯೇ ಆಗಿ ಹೋಗಿದೆ.

೨೦೦೭ರ ಡಿಸೆಂಬರ್ ಚುನಾವಣೆಗಳಲ್ಲಿ ಅಂದಿನ ಮುಖ್ಯಮಂತ್ರಿ ಉಪ್ಪು ಕೂಲಿಗಳಿಗೆ ನೀಡಿದ್ದ ಆಶ್ವಾಸನೆಗಳು ಇನ್ನೂ ಮರೀಚಿಕೆ.

ವಿಜಯಕರ್ನಾಟಕ, ಹೊಸದಿಲ್ಲಿ

* ಉಮಾಪತಿ ಡಿ., ಜರ್ನಲಿಸ್ಟ್, ವಿಜಯಕರ್ನಾಟಕ, ಟೈಮ್ಸ್ ಆಫ್ ಇಂಡಿಯಾ ಗ್ರೂಪ್.



ಲೂಸಿಫರ್ ಎಫೆಕ್ಟ್ (Lucifer Effect)

ಎಂ. ಬಸವಣ್ಣ*

ಮನುಷ್ಯರ ವರ್ತನೆ ವಿಚಿತ್ರ, ವೈವಿಧ್ಯಮಯ. ಹಾಗಾಗಲು ಕಾರಣಗಳು ಹಲವಾರು. ಸಮಾಜವಿಜ್ಞಾನಿಗಳು, ಮನೋವಿಜ್ಞಾನಿಗಳು, ಈ ವೈವಿಧ್ಯಮಯ ವರ್ತನೆಗಳಿಗೆ ಕಾರಣಗಳನ್ನು ಕಂಡುಹಿಡಿಯಲು ಎಂದಿನಿಂದಲೂ ಪ್ರಯತ್ನಿಸುತ್ತಿದ್ದಾರೆ. ಕೆಲವರು ದೈಹಿಕ ಕಾರಣಗಳನ್ನು ಎತ್ತಿ ತೋರಿಸಿದರೆ, ಬೇರೆಯವರು ಸಾಮಾಜಿಕ ಕಾರಣಗಳ ಪ್ರಾಮುಖ್ಯತೆಯನ್ನು ಒತ್ತಿ ಹೇಳುತ್ತಾರೆ. ಇನ್ನು ಕೆಲವರು ವೈಯಕ್ತಿಕ (ಮಾನಸಿಕ) ಕಾರಣಗಳನ್ನು ಉದಹರಿಸುತ್ತಾರೆ. ವಾಸ್ತವವಾಗಿ ನೋಡಿದರೆ ವರ್ತನೆಯನ್ನು ನಿರ್ಧರಿಸುವಲ್ಲಿ ಇವೆಲ್ಲದರ ಪಾತ್ರವೂ ಇದೆ. ಸಾಮಾಜಿಕ ಪರಿಸರ, ಸಂದರ್ಭ, ಸನ್ನಿವೇಶ, ಸುತ್ತಣ ಜನರ ಒತ್ತಾಯ, ವರ್ತನೆಯಲ್ಲಿ ಹೇಗೆ ಮಾರ್ಪಾಡು ತರುತ್ತದೆ ಎನ್ನುವುದು ಈ ಲೇಖನದ ವಿಷಯ. ಇಲ್ಲಿ ಮನುಷ್ಯರು ಕೆಟ್ಟದಾಗಿ ವರ್ತಿಸಲು ಸಾಮಾಜಿಕ ಪರಿಸರ ಎಷ್ಟರಮಟ್ಟಿಗೆ ಕಾರಣ ಎಂಬುದನ್ನು ಹೇಳಲು ಪ್ರಯತ್ನಿಸಿದೆ. ಮೂಲತಃ ಎಲ್ಲರೂ ಒಳ್ಳೆಯವರೆ, ಆದರೆ ಸಂದರ್ಭ, ಸನ್ನಿವೇಶಗಳು ಜನರನ್ನು ಕೆಟ್ಟವರನ್ನಾಗಿ ಮಾಡುತ್ತದೆ ಎನ್ನುವುದು ಹಳೆಯ ಮಾತು. ಅದನ್ನು ಪ್ರಯೋಗದ ಮೂಲಕ ತೋರಿಸಲು ಜಿಂಬಾರ್ಡೊ ಎಂಬ ಸಮಾಜಮನೋವಿಜ್ಞಾನಿ ಯತ್ನಿಸಿದ್ದಾರೆ. ಅದರ ವಿವರಣೆ ಇಲ್ಲಿದೆ. ಅವರು ನಡೆಸಿದ ಪ್ರಯೋಗಕ್ಕೆ ಸಂಬಂಧಿಸಿದ ಸಂಪೂರ್ಣ ವಿವರಗಳನ್ನು, ಚಿತ್ರಗಳನ್ನು, ವಿಡಿಯೋಗಳನ್ನು ನೀವು ಇಂಟರ್‌ನೆಟ್‌ನಲ್ಲಿ ನೋಡಬಹುದು. ಮನುಷ್ಯ ಹಾಳಾಗಲು ಪರಿಸರದ ಒತ್ತಡ ಒಂದೇ ಕಾರಣವಲ್ಲ. ಬೇರೆಯವು ಇರುತ್ತವೆ. ಏನೇ ಒತ್ತಡವಿದ್ದರೂ ಕೆಲವರು ಬದಲಾಗುವುದಿಲ್ಲ ಎಂಬುದನ್ನು ನಾವು ಮರೆಯಬಾರದು. ಹಾಗೆಂದ ಮಾತ್ರಕ್ಕೆ ಪರಿಸರದ ಪ್ರಭಾವವನ್ನು ಕಡೆಗಣಿಸುವಂತಿಲ್ಲ. ಈ ವಿಷಯವನ್ನು ಮನದಟ್ಟು ಮಾಡುವಲ್ಲಿ ಜಿಂಬಾರ್ಡೊ ಮಾಡಿದ ಪ್ರಯೋಗ ಮನೋವಿಜ್ಞಾನದಲ್ಲಿ ಒಂದು ಮೈಲಿಗಲ್ಲಾಗಿದೆ; ಅಷ್ಟೆ ವಿವಾದಾತ್ಮಕವಾಗಿದೆ ಕೂಡ.

ಏನದು, ಲೂಸಿಫರ್ ಎಫೆಕ್ಟ್?

ಇದು ೨೦೦೭ರಲ್ಲಿ ಪ್ರಕಟವಾದ ಒಂದು ಗ್ರಂಥದ ಹೆಸರು; ಬರೆದವರು ಸ್ಟ್ಯಾನ್‌ಫೋರ್ಡ್ ವಿಶ್ವವಿದ್ಯಾಲಯದ ಮನೋವಿಜ್ಞಾನದ ಪ್ರಾಧ್ಯಾಪಕ ಫಿಲಿಪ್ ಜಿಂಬಾರ್ಡೊ (Philip Zimbardo). ಪುಸ್ತಕದ ವಿಷಯ ಕುತೂಹಲಕಾರಿ; ಒಬ್ಬ ಸಜ್ಜನ ದುರ್ಜನನಾಗುವುದು ಹೇಗೆ ಎನ್ನುವುದು. ನಮ್ಮ ನಡುವಿನ ಒಬ್ಬ ಒಳ್ಳೆಯ ವ್ಯಕ್ತಿ

ಅದೇಕೆ ಕೆಟ್ಟವನಾಗುತ್ತಾನೆ? ಸುಳ್ಳು ಹೇಳುವ, ಮೋಸ ಮಾಡುವ, ಇತರರಿಗೆ ಅನ್ಯಾಯವೆಸಗುವ ಮಟ್ಟಕ್ಕೆ ಏಕೆ ಇಳಿಯುತ್ತಾನೆ? ಒಬ್ಬ ಮನುಷ್ಯ ಆತಂಕಕಾರಿಯಾಗಿ, ಕೊಲೆಗಾರನಾಗಲು ಕಾರಣವೇನು? ಒಬ್ಬ ದೇವತಾಪುರುಷ ಪೈಶಾಚಿಕ ಕೃತ್ಯಗಳಲ್ಲಿ ತೊಡಗುವಂತಾಗುವುದು ಹೇಗೆ? ಪುಸ್ತಕ ಬರೆಯಲು ಪ್ರೇರಣೆ ಒಂಬಾಡೋ ಕೈಗೊಂಡ ಒಂದು ಪ್ರಸಿದ್ಧ ಹಾಗೂ ಅಷ್ಟೇ ವಿವಾದಾತ್ಮಕ ಮನೋವೈಜ್ಞಾನಿಕ ಪ್ರಯೋಗ. ಅದರ ಹೆಸರು ಸ್ಟ್ಯಾನ್ ಫೋರ್ಡ್ ಪ್ರಿಸನ್ ಎಕ್ಸ್‌ಪೆರಿಮೆಂಟ್ (Stanford prison experiment); ಅಮೆರಿಕ ಸಂಯುಕ್ತ ಸಂಸ್ಥಾನಗಳ ಸ್ಟ್ಯಾನ್ ಫೋರ್ಡ್ ವಿಶ್ವವಿದ್ಯಾಲಯದ ಮನೋವಿಜ್ಞಾನ ವಿಭಾಗದಲ್ಲಿ ನಡೆದದ್ದು. ಪ್ರಯೋಗವನ್ನು ವಿವರಿಸುವ ಮೊದಲು ಪುಸ್ತಕಕ್ಕೆ ಆ ಹೆಸರು ಕೊಡಲು ಕಾರಣವೇನು ಎಂಬುದನ್ನು ನೋಡೋಣ.



ಫಿಲಿಪ್ ಜಿಂಬಾರ್ಡೋ

ಯಾರಿದು ಲೂಸಿಫರ್?

ಲೂಸಿಫರ್ ಎಂಬುದು ಹೀಬ್ರೂ ಮತ್ತು ಕ್ರೈಸ್ತ ಧರ್ಮಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಬರುವ ಮುಗ್ಧ ದೇವದೂತನೊಬ್ಬನ ಹೆಸರು. ಮೊದಲಿಗೆ ದೇವರಿಗೆ ಅತ್ಯಂತ ಪ್ರಿಯನಾಗಿದ್ದ ಲೂಸಿಫರ್ ದೇವರನ್ನು ಧಿಕ್ಕರಿಸಿ, ಅವನ ಆಜ್ಞೆಯನ್ನು ಮೀರಿ ನಡೆಯುತ್ತಾನೆ. ಅದರಿಂದ ಕೋಪಗೊಂಡ ದೇವರು ಅವನಿಗೆ ನರಕವಾಸವನ್ನು ವಿಧಿಸುತ್ತಾನೆ. ನರಕದಲ್ಲಿ ಲೂಸಿಫರ್ ಸಟಾನ್ (Satan) ಅಥವಾ ಸೈತಾನ್ ಆಗಿ ಪರಿವರ್ತನೆಗೊಳ್ಳುತ್ತಾನೆ. ಸಟಾನ್ ಎಂದರೆ ದೆವ್ವ, ಭೂತ, ಪಿಶಾಚಿ, ರಾಕ್ಷಸ, ಸೈತಾನ (ಇಲ್ಲಿ ಇದೇ ಪದವನ್ನು ಬಳಸಿಕೊಳ್ಳಲಾಗಿದೆ) ಎಂಬೆಲ್ಲಾ ಅರ್ಥವಿದೆ. ಒಟ್ಟಾರೆ ಸೈತಾನ್ ಕೆಡುಕಿನ ಮೂರ್ತರೂಪ; ಕೆಟ್ಟದಲ್ಲದರ ಕೇಂದ್ರ; ಪ್ರಲೋಭನೆಗೆ ಇನ್ನೊಂದು ಹೆಸರು. ಸೈತಾನ್ ಜನರನ್ನು ದಾರಿತಪ್ಪಿಸುವ ದೂರ್ತ. ಸೈತಾನನ ಕತೆ ಬೈಬಲ್‌ನಲ್ಲಿ ಹತ್ತಾರು ಕಡೆ ಬಂದಿದೆ. ಇಂಥ ಕತೆಗಳು ವಿಶ್ವದ ಎಲ್ಲ ಧರ್ಮಗ್ರಂಥಗಳಲ್ಲೂ ಪ್ರಚಲಿತವಿವೆ. ಮಿಲ್ನನ್ನ ಪ್ಯಾರಡೈಸ್ ಲಾಸ್ಟ್ (Paradise Lost), ಡಾಂಟಿಯ ಇನ್‌ಫರ್ನೊ (Inferno) ಮುಂತಾದ ಗ್ರಂಥಗಳಲ್ಲಿ ಇಂಥ ಕಥನಗಳಿವೆ. ಇಸ್ಲಾಮ್ ಧರ್ಮದ ಶೈತಾನನ (ಅಥವಾ ಸೈತಾನ್) ಕತೆಯೂ ಇಂಥದೆ. ಭಾರತದ ಹಲವಾರು ಪುರಾಣಗಳಲ್ಲಿ ಒಳ್ಳೆಯ ದೇವಸಂಭೂತರು ಶಾಪಗ್ರಸ್ತರಾಗಿ,



ಕೆಟ್ಟವರಾಗಿ ಹುಟ್ಟುವ ಕತೆಗಳಿವೆ. ವಿಷ್ಣುವಿನ ದ್ವಾರಪಾಲಕರಾದ ಜಯ-ವಿಜಯರು ಶಾಪಗ್ರಸ್ತರಾಗಿ ರಾವಣ-ಕುಂಭಕರ್ಣರಾದ ಹಾಗೆ, ಹಿರಣ್ಯಾಕ್ಷ-ಹಿರಣ್ಯಕಶಿಪುಗಳಾದ ಹಾಗೆ.

ಮೂಲತಃ ಲೂಸಿಫರ್ ಬೆಳಕನ್ನು ನೀಡುವ ಪ್ರಾತಃಕಾಲದ ನಕ್ಷತ್ರ (morning star); ಪ್ರಭಾತ ಪುತ್ರ (son of dawn) ಎನ್ನುವ ಉಲ್ಲೇಖವೂ ಇದೆ. ಒಟ್ಟಿನಲ್ಲಿ ಲೂಸಿಫರ್ ಉತ್ತಮ, ಸಭ್ಯ, ಸುಂದರ ದೇವತೆ; ಬುದ್ಧಿವಂತ ಹಾಗೂ ವಿವೇಕಿ. ಮಿಗಿಲಾಗಿ ದೇವರಿಗೆ ಪ್ರಿಯನಾದವನು. ಅಂಥವನಿಗೂ ಒಂದು ದಿನ ಮನಸ್ಸಿನಲ್ಲಿ ದುರಾಸೆ ಹುಟ್ಟುತ್ತದೆ. ದೇವರ ಸಿಂಹಾಸನದ ಮೇಲೆ ಕಣ್ಣು ಬೀಳುತ್ತದೆ. ತಾನೇಕೆ ಅದರ ಮೇಲೆ ಕೂರಬಾರದು; ದೇವರಿಗಿಂತ ತಾನೇನು ಕಡಮೆ, ಎನ್ನುವ ಭಾವನೆ ಮುಗುಳೊಡೆಯುತ್ತದೆ. ಇದನ್ನು ಕಂಡುಕೊಂಡ ದೇವರು ಲೂಸಿಫರ್‌ನನ್ನು ನರಕಕ್ಕೆ ದೂಡುತ್ತಾನೆ. ಅಲ್ಲಿ ಅವನು ಸೈತಾನ್ ಆಗಿ ಪರಿವರ್ತನೆಗೊಳ್ಳುತ್ತಾನೆ. ಆಗ ಅವನಂದುಕೊಂಡದ್ದು ಹೀಗೆ: “ಸ್ವರ್ಗದಲ್ಲಿ ಆಳಾಗಿರುವುದಕ್ಕಿಂತ ನರಕದಲ್ಲಿ ಅರಸಾಗಿರುವುದು ಮೇಲು.” ಅಲ್ಲಲ್ಲಿ ಕೊಂಚ ವ್ಯತ್ಯಾಸಗಳಿದ್ದರೂ ಲೂಸಿಫರ್‌ನ ಸ್ಥೂಲವಾದ ಕತೆ ಇದು.

ಬೈಬಲ್ ಪ್ರಕಾರ, ಲೂಸಿಫರ್ ಮಾಡಿದ ಪಾಪಕೃತ್ಯ ಏಸುವನ್ನು ದೇವಪುತ್ರನೆಂದು ಪರಿಗಣಿಸದೇ ಹೋದದ್ದು. ಇಸ್ಲಾಮ್ ಗ್ರಂಥಗಳಲ್ಲಿ ಹೇಳಿರುವ ಪ್ರಕಾರ, ದೇವದೂತನೊಬ್ಬ (ಇಬ್ನೀಸ್) ಆದಮನನ್ನು ಗೌರವಿಸದಿದ್ದರಿಂದ ಶೈತಾನ್ ಆಗಿ ಪರಿವರ್ತಿತನಾಗುತ್ತಾನೆ. ಲೂಸಿಫರ್ ಸೈತಾನ್ ಆಗಿ ಪರಿವರ್ತನೆಗೊಂಡ ಮೇಲೆ ಅವನು ಮಾಡಿದ ಅನಾಚಾರಗಳು ಅಪಾರ. ಬೈಬಲ್‌ನಲ್ಲಿ ಹೇಳಿರುವಂತೆ, ದೇವರ ಮಕ್ಕಳಾದ ಆಡಮ್ ಮತ್ತು ಈವ್‌ರಿಗೆ ನಿಷಿದ್ಧ ಫಲವನ್ನು (forbidden fruit) ಸೇವಿಸುವಂತೆ ಪ್ರೇರಿಸಿ, ಅವರನ್ನು ಪಾಪಕೂಪದಲ್ಲಿ ಬೀಳುವಂತೆ ಮಾಡುತ್ತಾನೆ. ಅಂದಿನಿಂದ ವಿಶ್ವದ ಜನರ ಮನಸ್ಸಿನಲ್ಲಿ ಲೋಭ, ಮೋಹ, ಅಹಂಕಾರ, ಅಸೂಯೆ, ಲಜ್ಜಾಹೀನತೆಗಳನ್ನು ತುಂಬಿ, ಅವರು ಕಳುವುದು, ಕೊಲ್ಲುವುದು, ಸುಳ್ಳು ಹೇಳುವುದು, ಮೋಸ ಮಾಡುವುದೇ ಮುಂತಾದ ದುಷ್ಕೃತ್ಯಗಳಲ್ಲಿ ತೊಡಗುವಂತೆ ಪ್ರೇರಿಸುವುದು ಸೈತಾನನ ಪ್ರಿಯವಾದ ವೃತ್ತಿಗಳು. ಏಸುವಿಗೆ ದ್ರೋಹ ಬಗೆದು, ಅವನನ್ನು ಶಿಲುಬೆಗೆ ಏರುವಂತೆ ಮಾಡಿದ ಜುದಾಸ್, ಸೈತಾನನ ಅವತಾರವೆಂಬುದು ಕ್ರೈಸ್ತರ ನಂಬಿಕೆ. ಜುದಾಸ್ ಏಸುವಿನ ೧೨ ಮಂದಿ ಪ್ರಿಯ ಶಿಷ್ಯರಲ್ಲೊಬ್ಬ. ಅವನು ಏಸುವನ್ನು ಚುಂಬಿಸುವುದರ ಮೂಲಕ, ಪಿಲೇಟನ ಕಡೆಯವರು ಏಸುವನ್ನು ಗುರುತಿಸಿ ಬಂದಿಸುವುದಕ್ಕೆ ಸಹಾಯ ಮಾಡುತ್ತಾನೆ. ಇಂದು ಕೂಡ ವಿಶ್ವಾಸಘಾತುಕ ಕ್ರಿಯೆಗೆ ಜುದಾಸ್ ಚುಂಬನ (kiss of Judas) ಎಂದೇ ಕರೆಯುತ್ತಾರೆ. ಇಷ್ಟೆಲ್ಲಾ ಜುದಾಸ್ ಮಾಡಿದ್ದು ಕೇವಲ ೩೦ ಬೆಳ್ಳಿ ನಾಣ್ಯಗಳ ಆಸೆಗಾಗಿ ಎಂದು ಹೇಳಲಾಗಿದೆ. ಕ್ರೈಸ್ತರ ಪ್ರಕಾರ, ಮರ್ತ್ಯರಲ್ಲಾ ಪಾಪ ಮಾಡಿ ಸ್ವರ್ಗದಿಂದ ಕೆಳಗೆ ಬಿದ್ದ (ಪತನಗೊಂಡ) ದೇವದೂತರೆ (fallen angels)!

ಜಿಂಬಾಬ್ವೆ ಸಂಶೋಧನೆಯ ಹಿನ್ನೆಲೆ

ಇವೆಲ್ಲಾ ಪುರಾಣದ ಕತೆಗಳಿಗೆ ಸಂಬಂಧಿಸಿದ ವಿಷಯ. ಜಿಂಬಾಬ್ವೆ ಆಸಕ್ತಿ ಪುರಾಣದಲ್ಲಲ್ಲ. ಲೂಸಿಫರ್ ಅವನಿಗೆ ಒಂದು ರೂಪಕ, ಸಂಕೇತ ಮಾತ್ರ. ಅವನ ಆಸಕ್ತಿ ಇದ್ದುದು ಆಧುನಿಕ ಸಮಾಜದಲ್ಲಿ ಸಾಮಾನ್ಯ ಮಾನವರೇಕೆ ಕಟುಕರಾಗುತ್ತಾರೆ ಎಂಬುದು; ನಮ್ಮ ನಡುವಿರುವ ಒಳ್ಳೆಯವರು ಕೆಟ್ಟವರಾಗುವುದು ಹೇಗೆ ಎಂಬಲ್ಲಿ. ಇತಿಹಾಸದ ಪುಟಗಳನ್ನು ತಿರುವಿಹಾಕಿದರೆ, ಮಾನವ ದಾನವನಾದ ಪ್ರಸಂಗಗಳು ಹಲವಾರು ದೊರಕುತ್ತವೆ. ಎರಡನೇ ವಿಶ್ವಸಮರಕ್ಕೆ ಮೊದಲು ಜರ್ಮನಿಯ ನಾಜಿಗಳು ಲಕ್ಕಲಕ್ಷಾಂತರ ಅಮಾಯಕ ಯೆಹೂದಿಗಳನ್ನು ಗುಂಡಿಟ್ಟು ಕೊಂದರು; ಕಾನ್ಸೆಂಟ್ರೇಶನ್ ಕ್ಯಾಂಪ್‌ಗಳಲ್ಲಿ (Concentration camps) ಅನ್ನ ನೀರಿಲ್ಲದೆ ಸಾಯುವಂತೆ ಮಾಡಿದರು. ಹಾಲೋಕಾಸ್ಟ್ (Holocaust) ಎಂದು ಕರೆಯಲಾಗಿರುವ ಈ ನರಮೇಧವನ್ನು ಮಾಡಿದವರು ಮನುಷ್ಯರೇ. ಒಂದು ಅಂದಾಜಿನ ಪ್ರಕಾರ, ಅಲ್ಲಿ ೩೦ ಲಕ್ಷ ಗಂಡಸರು, ೨೦ ಲಕ್ಷ ಹೆಂಗಸರು ಮತ್ತು ೧೦ ಲಕ್ಷ ಮಕ್ಕಳನ್ನು ಕೊಲ್ಲಲಾಯಿತು. ಅವೆಲ್ಲಾ ಯೆಹೂದಿಗಳು. ಅವರೊಡನೆ ರೊಮಾನಿ (Romani) ಗಳೆಂದು ಕರೆಯಲಾಗಿರುವ ಅಲೆಮಾರಿಗಳನ್ನು (ಜಿಪ್ಸಿ) ಸೇರಿಸಿದರೆ ಈ ಸಂಖ್ಯೆ ಇನ್ನು ದೊಡ್ಡದಾಗುತ್ತದೆ. ಇಂಥ ಕ್ರೂರ ಕಾರ್ಯದಲ್ಲಿ ತೊಡಗಲು ಅವರಿಗೆ ಮನಸ್ಸಾದರು ಹೇಗೆ ಬಂತು? ೧೯೪೮ ಮಾರ್ಚ್ ೧೬ ರಂದು, ವಿಯೆಟ್ನಾಂನ ಮೈ ಲಾಯ್ (My Lai) ಎಂಬ ಹಳ್ಳಿಯಲ್ಲಿ ನಡೆದ ಘೋರ ನರಹತ್ಯೆಯನ್ನು ನೆನಪಿಸಿಕೊಳ್ಳಿ. ಅಂದು ಅಮೇರಿಕದ ಸೈನಿಕರು ನಿರಾಯುಧರಾದ ಸಭ್ಯ ನಾಗರಿಕರನ್ನು ಶತ್ರುಗಳೆಂದು (ವಿಯೆಟ್‌ಕಾಂಗ್) ತಪ್ಪಾಗಿ ತಿಳಿದು ಅಮಾನುಷವಾಗಿ ಕೊಂದರು. ಗಂಡಸರು, ಹೆಂಗಸರು ಮತ್ತು ಮಕ್ಕಳನ್ನು ಸಾಮೂಹಿಕವಾಗಿ ಕೊಲೆ ಮಾಡಿದರು. ಹೆಂಗಸರ ಮೇಲೆ ಸಾಮೂಹಿಕ ಅತ್ಯಾಚಾರ ನಡೆಸಲಾಯಿತು. ಇದು ಯುದ್ಧದ ಹೆಸರಿನಲ್ಲಿ ಮಾಡಿದ ಸಾಮೂಹಿಕ ಕೊಲೆ; ಘನಘೋರ ಪಾಪಕೃತ್ಯ. ಇದನ್ನು ತಡೆಯಲು ಮುಂದಾದ ಒಂದಿಬ್ಬರು ಅಮೇರಿಕನ್ ಸೈನಿಕರನ್ನು ದೇಶದ್ರೋಹಿಗಳೆಂದು ಹೀಗೆಲೆಯಲಾಯ್ತು (೩೦ ವರ್ಷಗಳ ನಂತರ ವಿಚಾರಣೆ ನಡೆದು, ಅವರನ್ನು ಸಾರ್ವಜನಿಕವಾಗಿ ಗೌರವಿಸಲಾಯ್ತು! ಅದು ಬೇರೆ ವಿಚಾರ). ಮನುಷ್ಯರು ಹೀಗೆ ಮೃಗಗಳಂತೆ ವರ್ತಿಸಲು ಕಾರಣವೇನು? ೯-೧೧ ಎಂದು ಪ್ರಸಿದ್ಧಿಯಾಗಿರುವ ನ್ಯೂಯಾರ್ಕ್‌ನ ವಿಶ್ವ ವ್ಯಾಪಾರ ಕೇಂದ್ರದ ಎರಡು ಬಹುಮಹಡಿ ಕಟ್ಟಡಗಳ ಮೇಲೆ ವಿಮಾನಗಳನ್ನು ನುಗ್ಗಿಸಿ ಹಲವು ಸಾವಿರ ಜನರನ್ನು ಹಾಡುಹಗಲೇ ಕೊಂದದ್ದನ್ನು ಮರೆಯುವುದಾದರೂ ಹೇಗೆ? ಕೆಲವು ವರ್ಷಗಳ ಹಿಂದೆ (೨೦೦೩-೨೦೦೪) ಇರಾಕ್‌ನ ಅಬು ಘ್ರಾಯಬ್ (Abu Ghraib) ಎಂಬ ಊರಿನ ಜೈಲಿನಲ್ಲಿದ್ದ ಖೈದಿಗಳ ಮೇಲೆ ಅಮೇರಿಕದ ಸೈನಿಕರು ನಡೆಸಿದ ಪಾಪಕೃತ್ಯಗಳ ಕುರಿತು ಬರೆಯಲು ಹೇಸಿಗೆಯಾಗುತ್ತದೆ. ಬೇಕಾದವರು ಅಲ್ಲಿ ನಡೆದ ಕೃತ್ಯಗಳ ಚಿತ್ರಗಳನ್ನು ಇಂದು ಕೂಡ ಇಂಟರ್‌ನೆಟ್‌ನಲ್ಲಿ ನೋಡಬಹುದು.



ಅಲ್ಲಿ ನಡೆದದ್ದೆಲ್ಲ ಅಸಭ್ಯ, ಅನಾಗರಿಕ, ಅಮಾನುಷ ಕೃತ್ಯಗಳು. ನಡೆದ ಕೃತ್ಯಗಳು ಬೆಳಕಿಗೆ ಬಂದಾಗ, ಅಮೇರಿಕದ ಪ್ರಜೆಗಳೇ ಬೆಚ್ಚಿಬಿದ್ದು ಹುಯಿಲೆಬ್ಬಿಸಿದರು. ಸರ್ಕಾರ ವಿಚಾರಣೆ ನಡೆಸಬೇಕಾಯ್ತು. ಅಲ್ಲಿ ನಡೆದದ್ದು ಮಾನವಹಕ್ಕುಗಳ ಉಲ್ಲಂಘನೆ. ಅದಕ್ಕಾಗಿ ಇಡೀ ವಿಶ್ವ ಅಮೇರಿಕಾ ಸರ್ಕಾರವನ್ನು ಖಂಡಿಸಿತು. ಇಂಥ ಕೃತ್ಯ ನಡೆಸಿದವರು ಪ್ರಜಾಪ್ರಭುತ್ವವಿರುವ ದೇಶವೊಂದರ ನಾಗರಿಕ ಜನ. ಅವರೇಕೆ ಹಾಗೆ ಮಾಡಿದರು? ನಮ್ಮಲ್ಲೇ ನಡೆದ ಜಲಿಯನ್‌ವಾಲ ಭಾಗ್‌ನಲ್ಲಿ ಆಂಗ್ಲ ಸೈನಿಕರು ನಡೆಸಿದ ನರಮೇಧವನ್ನು ಅರಿಯದವರಾರು? ಸ್ವತಂತ್ರಾನಂತರ ಭಾರತ ಇಬ್ಭಾಗವಾದಾಗ ನಡೆದ ಹಿಂಸಾಚಾರಗಳೇನು ಸಾಮಾನ್ಯವೇ?

ಹಾಲೊಕಾಸ್ಟ್‌ನಲ್ಲಿ ತೊಡಗಿದ್ದ ಜನರನ್ನು ನ್ಯೂರೆಂಬರ್ಗ್ ಎಂಬಲ್ಲಿ ವಿಚಾರಣೆಗೊಳಪಡಿಸಲಾಯ್ತು, ಅಡಾಲ್ಫ್ ಐಕ್‌ಮನ್ ಮುಂತಾದವರಿಗೆ ಶಿಕ್ಷೆ ವಿಧಿಸಲಾಯ್ತು. ಅಮೇರಿಕನ್ ಸೈನಿಕರು ಮೈ ಲಾಯ್ ಮತ್ತು ಅಬು ಫ್ರಾಯಬ್‌ನಲ್ಲಿ ಮಾಡಿದ ಕೃತ್ಯಗಳನ್ನು ಮುಚ್ಚಿಡಲು ಅಂದಂದಿನ ಸರ್ಕಾರಗಳು ಹರಸಾಹಸ ಮಾಡಿದರೂ ಪ್ರಯೋಜನವಾಗಲಿಲ್ಲ. ಜನಾಭಿಪ್ರಾಯಕ್ಕೆ ತಲೆ ಬಾಗಿ ಸಿ ವಿಚಾರಣೆ ಮಾಡಲೇಬೇಕಾಯ್ತು. ವಿಚಾರಣೆ ಮಾಡಿದಾಗ ಆ ಕೃತ್ಯವೆಸಗಿದವರಾರು ತಾವು ಮಾಡಿದ್ದು ತಪ್ಪೆಂದು ಒಪ್ಪಿಕೊಳ್ಳಲಿಲ್ಲ. ತಾವು ತಮ್ಮ ಕರ್ತವ್ಯವನ್ನಷ್ಟೇ ಮಾಡಿದೆವೆಂದು ವಾದಿಸಿದರು; ಮೇಲಿನವರ ಆದೇಶವನ್ನು ಪಾಲಿಸಿದೆವೆಂದು ಹೇಳಿದರು. ಜನಾಭಿಪ್ರಾಯಕ್ಕೆ ಮನ್ನಣೆ ಕೊಟ್ಟು ಸರ್ಕಾರ ಅವರಲ್ಲಿ ಕೆಲವರನ್ನು ಕೆಲಸದಿಂದ ತೆಗೆದುಹಾಕಿತು; ಮತ್ತೆ ಕೆಲವರನ್ನು ಜೈಲಿಗೆ ಕಳಿಸಲಾಯ್ತು.

ಇವು ಬೆಳಕಿಗೆ ಬಂದ ಕೃತ್ಯಗಳು. ರಣರಂಗಗಳಲ್ಲಿ, ಸೆರೆಮನೆಗಳಲ್ಲಿ, ಪೋಲೀಸ್ ಸ್ಟೇಷನ್‌ಗಳಲ್ಲಿ, ತೆರೆಯ ಮರೆಯಲ್ಲಿ ಇನ್ನೆಷ್ಟು ಅಮಾನವೀಯ ಕೃತ್ಯಗಳು ನಡೆದಿವೆಯೋ ಹೇಳಬರುವುದಿಲ್ಲ. ಇಂಥ ಕೃತ್ಯಗಳು ಹಿಂದೆ ನಡೆದಿವೆ, ಈಗಲೂ ನಡೆಯುತ್ತಿವೆ, ಮುಂದೆಯೂ ನಡೆಯುತ್ತವೆ. ಇದನ್ನು ನಡೆಸುವವರು ನಾಗರಿಕರೆ. ಅವರಿಗೂ ಎಲ್ಲರಂತೆ ಮನೆಯಲ್ಲಿ ಅಪ್ಪ-ಅಮ್ಮ, ಅಣ್ಣ-ತಮ್ಮ, ಅಕ್ಕ-ತಂಗಿ, ಹೆಂಡತಿ-ಮಕ್ಕಳಿದ್ದಾರೆ; ಬಂದು ಬಳಗದವರಿದ್ದಾರೆ. ಸಮಾಜದಲ್ಲಿ ಅವರು ಮರ್ಯಾದೆಯಾಗಿ ಬದುಕುತ್ತಿರುವ ಜನ. ಅಂಥವರು ಯಾಕೆ ಕ್ರೂರಿಗಳಾಗುತ್ತಾರೆ; ಮಾನವೀಯತೆಯ ಅಧಃಪತನವೇಕೆ ಜರಗುತ್ತದೆ? ಇದು ಮನೋವಿಜ್ಞಾನಿಗಳನ್ನು ಕಾಡುವ ಪ್ರಶ್ನೆ. ಇದಕ್ಕೆ ಉತ್ತರ ಕಂಡುಕೊಳ್ಳಲು ಹಲವು ಪ್ರಯತ್ನಗಳು ಸಮಾಜ ಮನೋವಿಜ್ಞಾನದಲ್ಲಿ (Social psychology) ನಡೆದಿವೆ. ಅವುಗಳಲ್ಲೊಂದು ಝಿಂಬಾಬ್ವೆ ನಡೆಸಿದ ಸ್ಟಾನ್ ಫೋರ್ಡ್ ಪ್ರಿಸನ್ ಪ್ರಯೋಗ.

ಕೆಲವು ವರ್ಷಗಳ ಹಿಂದೆ, ಕನ್ನಡದಲ್ಲಿ ಕೆ.ವಿ. ಅಯ್ಯರ್ ಬರೆದ “ರೂಪದರ್ಶಿ” ಎಂಬ ಕಾದಂಬರಿಯ ವಸ್ತು ಕೂಡ ಇಂಥದೆ - ಒಬ್ಬ ಸದ್ಗುಹಸ್ತ ದುಷ್ಕನಾದುದು ಹೇಗೆ ಎಂಬುದು. ಇದು ಬಹಳ ಒಳ್ಳೆಯ ಕಾದಂಬರಿ. ಇಂದಿನವರು ಓದಬೇಕಾದ್ದು. ಗ್ರೀಕ್ ಕಲಾವಿದ

ಲಿಯೊನಾರ್ಡೊ ಡೆ ವಿನ್ಸಿ ಏಸುವಿನ ಜೀವನವನ್ನು ಚಿತ್ರಗಳ ಮೂಲಕ ಬಿಡಿಸಲು, ಬಾಲ ಏಸುವಿನ ಚಿತ್ರಕ್ಕೆ ರೂಪದರ್ಶಿಯಾಗಿ ಒಬ್ಬ ಸುಂದರ ಹುಡುಗನನ್ನು ಹುಡುಕಿ ತರುತ್ತಾನೆ. ಚಿತ್ರ ಮುಗಿದ ಮೇಲೆ ಅವನನ್ನು ಮನೆಗೆ ಕಳಿಸಲಾಗುತ್ತದೆ. ಚಿತ್ರರಚನೆ ಬಹಳ ವರ್ಷಗಳ ಕಾಲ ನಡೆಯುತ್ತದೆ. ಒಂದು ಹಂತದಲ್ಲಿ ಅದು ಸ್ಥಗಿತಗೊಳ್ಳುತ್ತದೆ. ಮತ್ತೆ ಆರಂಭಗೊಂಡು, ಡೆ ವಿನ್ಸಿಗೆ, ಏಸುವಿಗೆ ಮೋಸಮಾಡಿ ಅವನನ್ನು ಶಿಲುಬೆಗೆ ಏರಿಸಲು ಕಾರಣನಾದ ವ್ಯಕ್ತಿಯ (ಜುದಾಸ್) ಚಿತ್ರ ಬಿಡಿಸಲು ರೂಪದರ್ಶಿಯೊಬ್ಬ ಬೇಕಾಗುತ್ತದೆ. ಅದಕ್ಕಾಗಿ ದುಷ್ಟ ವ್ಯಕ್ತಿಯೊಬ್ಬನನ್ನು ಹುಡುಕಿ ಕರೆತರಲಾಗುತ್ತದೆ. ಹೀಗೆ ಬಂದ ವ್ಯಕ್ತಿ ಅಲ್ಲಿ ಬಿಡಿಸಿದ್ದ ಚಿತ್ರಗಳನ್ನು ನೋಡಿ ಅತೀವ ದುಃಖದಿಂದ ಮೂರ್ಛೆ ಹೋಗುತ್ತಾನೆ. ಕಾರಣವಿಷ್ಟೆ. ಬಾಲ ಏಸುವಿಗೆ ರೂಪದರ್ಶಿಯಾಗಿದ್ದವನು ತಾನೆ ಎಂಬುದು ಅವನಿಗೆ ಅರಿವಾಗುತ್ತದೆ. ಕಾದಂಬರಿ ಹೇಳುವುದು ಅದೇ ವಿಷಯ: ಒಬ್ಬ ಒಳ್ಳೆಯ ವ್ಯಕ್ತಿ ಕೆಟ್ಟವನಾದದ್ದು ಹೇಗೆ? ಅದಕ್ಕೆ ಕಾರಣಗಳೇನು? ಎಂಬುದು.

ಸ್ವಾನ್ ಫೋರ್ಡ್ ಜೈಲಿನ ಪ್ರಯೋಗ

ಎಲ್ಲೆಡೆ ನಡೆಯುವಂತೆ ಅಮೇರಿಕದ ಸೆರೆಮನೆಗಳಲ್ಲೂ ಗಾರ್ಡ್‌ಗಳು ಮತ್ತು ಖೈದಿಗಳ ನಡುವೆ ಘರ್ಷಣೆ ಆಗಾಗ್ಗೆ ನಡೆಯುತ್ತಿತ್ತು. ಇದಕ್ಕೆ ಕಾರಣವೇನು ಎಂಬುದನ್ನು ಕಂಡುಕೊಳ್ಳುವುದು ಸರ್ಕಾರಕ್ಕೂ ಬೇಕಿತ್ತು; ಮನೋವಿಜ್ಞಾನಿಗಳಿಗೂ ಬೇಕಿತ್ತು. ಇದನ್ನು ಕುರಿತು ಸಂಶೋಧನೆ ನಡೆಸುವ ಸಲಹೆಯನ್ನು ಜಿಂಬಾರ್ಡೊ ಮುಂದಿಟ್ಟಾಗ, ನೌಕಾಪಡೆಯ ಸಂಶೋಧನಾ ಶಾಖೆ ಆರ್ಥಿಕ ಸಹಾಯ ಮಾಡಲು ಮುಂದೆ ಬಂತು. ಹೀಗೆ, ೧೯೭೧ರಲ್ಲಿ ಆರಂಭವಾಯ್ತು ಒಂದು ಅಣಕು ಜೈಲಿನ ಪ್ರಯೋಗ (Mock-jail experiment).

ಪ್ರಯೋಗದಲ್ಲಿ ಭಾಗವಹಿಸಲು ಸ್ವಾನ್‌ಫೋರ್ಡ್ ವಿಶ್ವವಿದ್ಯಾಲಯದ ವಿದ್ಯಾರ್ಥಿಗಳನ್ನು ಆಹ್ವಾನಿಸಿದಾಗ, ೭೫ ಮಂದಿ ಮುಂದೆ ಬಂದರು. ಅವರಲ್ಲಿ ೨೪ ಮಂದಿಯನ್ನು ಆರಿಸಿಕೊಳ್ಳಲಾಯ್ತು. ಅವರೆಲ್ಲರೂ ೧೫ ದಿನಗಳು ಪ್ರಯೋಗದಲ್ಲಿ ಭಾಗವಹಿಸಬೇಕೆಂದೂ, ಪ್ರತಿಯೊಬ್ಬರಿಗೆ ದಿನಕ್ಕೆ ೧೫ ಡಾಲರ್ ಸಂಭಾವನೆ ಕೊಡುವುದಾಗಿ ತಿಳಿಸಲಾಯಿತು (ಅಂದು ಅದು ದೊಡ್ಡ ಮೊತ್ತವೆ. ಇಂದಿನ ೮೫-೯೦ ಡಾಲರಿಗೆ ಸಮ). ಭಾಗವಹಿಸಲು ಬಂದ ವಿದ್ಯಾರ್ಥಿಗಳು ದೈಹಿಕವಾಗಿ ಮತ್ತು ಮಾನಸಿಕವಾಗಿ ಆರೋಗ್ಯವಾಗಿದ್ದು, ಅವರಾರಿಗೂ ಕ್ರಿಮಿನಲ್ ಹಿಸ್ಟರಿ ಇಲ್ಲದವರನ್ನು ದೃಢಪಡಿಸಿಕೊಳ್ಳಲಾಯಿತು. ಆರಿಸಿದ ವಿದ್ಯಾರ್ಥಿಗಳಲ್ಲಿ ೧೨ ಮಂದಿಯನ್ನು 'ಖೈದಿ'ಗಳಾಗಿಯೂ ಇನ್ನುಳಿದ ೧೨ ಮಂದಿಯನ್ನು 'ಗಾರ್ಡ್'ಗಳಾಗಿಯೂ ಅಭಿನಯಿಸಬೇಕೆಂದು ಹೇಳಲಾಯಿತು.



ಜಿಂಬಾರ್ಡೊ ಜೈಲ್ ಸೂಪರಿಂಟೆಂಡೆಂಟ್ ಪಾತ್ರ ವಹಿಸಿಕೊಂಡರು. ಅವರ ವಿದ್ಯಾರ್ಥಿಯೊಬ್ಬನನ್ನು ಜೈಲ್ ವಾರ್ಡನ್ ಮಾಡಲಾಯಿತು. ಪ್ರಯೋಗಕ್ಕೆ ಮುಂಚೆ, ಗಾರ್ಡ್ ಪಾತ್ರಧಾರಿಗಳಿಗೆ ಅವರೇನು ಮಾಡಬೇಕು, ಹೇಗೆ ವರ್ತಿಸಬೇಕೆಂಬುದನ್ನು ಕುರಿತು ಜಿಂಬಾರ್ಡೊ ತರಬೇತಿ ಕೊಟ್ಟರು. ಖೈದಿಗಳನ್ನು ಸಂಪೂರ್ಣವಾಗಿ ಹದ್ದುಬಸ್ತಿನಲ್ಲಿಡಬೇಕು; ಅವರ ಮನಸ್ಸಿನಲ್ಲಿ ಭಯ ಹುಟ್ಟುವಂತೆ ಮಾಡಬೇಕು; ಅವರಿಗೆ ಬೇಸರ ಬರಿಸಬೇಕು; ಅವರ ಮನಸ್ಸಿನಲ್ಲಿ ಗೊಂದಲ ಹುಟ್ಟಬೇಕು; ಅವರ ವೈಯಕ್ತಿಕತೆ ನಾಶವಾಗಬೇಕು; ಅವರಲ್ಲಿ ಶಕ್ತಿಹೀನತೆಯ ಭಾವನೆಯನ್ನುಂಟು ಮಾಡಬೇಕು; ಅಧಿಕಾರವಿರುವುದು ಗಾರ್ಡ್‌ಗಳಲ್ಲಿ, ಖೈದಿಗಳಲ್ಲಲ್ಲ, ಎಂಬುದು ಖೈದಿಗಳಿಗೆ ಚೆನ್ನಾಗಿ ಮನದಟ್ಟಾಗುವಂತೆ ಮಾಡಬೇಕು; ತಾವು ನಿರ್ವೀರ್ಯರು ಎಂಬುದನ್ನು ಖೈದಿಗಳು ಅರಿಯುವಂತೆ ಮಾಡಬೇಕು; ಆದರೆ, ಖೈದಿಗಳಿಗೆ ಯಾವುದೇ ವಿಧವಾದ ಶಾರೀರಿಕ ನೋವನ್ನು ಉಂಟುಮಾಡಬಾರದು ಎಂದು ಗಾರ್ಡ್‌ಗಳೆಲ್ಲರಿಗೂ ತಿಳಿಸಲಾಯಿತು. ಗಾರ್ಡ್‌ಗಳಿಗೆ ಖಾಕಿ ಸಮವಸ್ತ್ರ, ದೊಣ್ಣೆ (baton), ಕಪ್ಪು ಕನ್ನಡಕ, ಮತ್ತು ವಿಸಲ್ (whistle) ಗಳನ್ನು ಒದಗಿಸಲಾಯಿತು. ಒಟ್ಟಿನಲ್ಲಿ ಅವರನ್ನು ನಿಜವಾಗಿಯೂ ಜೈಲ್ ಗಾರ್ಡ್‌ಗಳಾಗಿ ವರ್ತಿಸುವಂತೆ ತಯಾರು ಮಾಡಲಾಯಿತು.

ಖೈದಿಗಳಾಗಿ ಅಭಿನಯಿಸಲು ನಿಯೋಜಿಸಲಾಗಿದ್ದವರನ್ನು, ಒಂದು ದಿನ ಯಾವ ಮುನ್ನೂಚನೆಯೂ ಇಲ್ಲದೆ, ಅವರವರ ಮನೆಯಲ್ಲಿ ಅರೆಸ್ಟ್ ಮಾಡಿ, ಕಣ್ಣಿಗೆ ಬಟ್ಟೆ ಕಟ್ಟಿ, ಪೊಲೀಸ್ ಸ್ಟೇಷನ್‌ಗೆ ಕರೆತಂದು, ಅವರ ಮೇಲೆ ದೋಷಾರೋಪಣೆಯ ಪಟ್ಟಿ ತಯಾರುಮಾಡಿ (charge-sheet), ಅವರ ಪೋಷಣೆ ಹಿಡಿದು, ಬೆರಳಚ್ಚು ತೆಗೆದು, ನಿಜವಾದ ಅಪರಾಧಿಗಳಿಗೆ ಏನೇನು ಮಾಡುತ್ತಾರೋ ಅದೆಲ್ಲವನ್ನೂ ಮಾಡಲಾಯಿತು. ಈ ಕಾರ್ಯಕ್ಕೆ ಆ ನಗರದ (Palo Alto) ಪೊಲೀಸರನ್ನೇ ಬಳಸಿಕೊಳ್ಳಲಾಗಿತ್ತು. ಅನಂತರ ಖೈದಿಗಳನ್ನು ವಿಶ್ವವಿದ್ಯಾಲಯದ ಸೈಕಾಲಜಿ ಬಿಲ್ಡಿಂಗಿನ ನೆಲಮಾಳಿಗೆಯಲ್ಲಿ (basement) ನಿರ್ಮಿಸಲಾಗಿದ್ದ ಅಣಕು ಸೆರೆಮನೆಗೆ ಕರೆತರಲಾಯಿತು. ಅಲ್ಲಿಗೆ ಬಂದಾಗ, ಅವರೆಲ್ಲರನ್ನು ಬಟ್ಟೆ ಬಿಚ್ಚಿಸಿ, ಕ್ರಿಮಿನಾಶಕಗಳಿಂದ ಶುದ್ಧಗೊಳಿಸಿ, ಅವರಲ್ಲಿದ್ದ ವಸ್ತುಗಳನ್ನು ವಶಪಡಿಸಿಕೊಂಡು, ಒಂದು ಕಾಲಿಗೆ ಬೇಡಿ, ತಲೆಗೊಂದು ನೈಲಾನ್ ಟೋಪಿ ಹಾಕಿ, ಖೈದಿಗಳು ಧರಿಸುವ (ಒಳಉಡುಪುಗಳಿಲ್ಲದ) ಬಟ್ಟೆಗಳನ್ನು ತೊಡಿಸಲಾಯಿತು. ಒಂದೊಂದು ಚಿಕ್ಕ ಕೋಣೆ (cell) ಯಲ್ಲಿ ಮೂವರು ಖೈದಿಗಳು ಇರುವಂತೆ ಏರ್ಪಾಡು ಮಾಡಲಾಯಿತು. ಮಲಗಲು ಹಾಸಿಗೆಯನ್ನು ಒದಗಿಸಲಾಗಿತ್ತು. ಅವರೆಲ್ಲರಿಗೂ, ಖೈದಿಗಳಿಗೆ ಕೊಡುವಂತೆ ಒಂದೊಂದು ನಂಬರ್ ಕೊಟ್ಟು, ಅದನ್ನು ಅವರ ಬಟ್ಟೆಗೆ ಅಂಟಿಸಿ, ಅವರನ್ನು ಆ ನಂಬರ್‌ನಿಂದಲೇ ಗುರುತಿಸಲಾಗುವುದೆಂದು ತಿಳಿಸಲಾಯಿತು. ಖೈದಿಗಳ ಸೆಲ್‌ಗಳಿಂದ ಕೊಂಚ ದೂರದಲ್ಲಿ ಗಾರ್ಡ್ ಮತ್ತು ವಾರ್ಡನ್‌ಗಳಿಗೆ ದೊಡ್ಡದಾದ ಕೋಣೆಗಳನ್ನು ಕೊಡಲಾಗಿತ್ತು. ೯ ಮಂದಿ ಖೈದಿಗಳಿಗೆ ೩ ಗಾರ್ಡ್‌ಗಳನ್ನು ನೇಮಿಸಲಾಯಿತು. ಗಾರ್ಡ್‌ಗಳು ದಿನಕ್ಕೆ ೮ ಗಂಟೆ ಸರಧಿಯ

ಮೇಲೆ ಕೆಲಸಮಾಡಬೇಕೆಂದು ಹೇಳಲಾಗಿತ್ತು. ಖೈದಿಗಳು ದಿನರಾತ್ರಿ ತಮ್ಮ ಕೋಣೆಯಲ್ಲೇ ಇರಬೇಕೆಂದು ಆದೇಶಿಸಲಾಗಿತ್ತು.

ಅಣಕು ಸೆರೆಮನೆಯ ಪ್ರಯೋಗದ ಮೊದಲ ದಿನ ಹೇಳಿಕೊಳ್ಳುವಂಥದು ಏನೂ ನಡೆಯಲಿಲ್ಲ. ಎರಡನೇ ದಿನ ಗಾರ್ಡ್‌ಗಳು ಖೈದಿಗಳಿಗೆ ಕಿರುಕುಳ ಕೊಡಲು ಮೊದಲು ಮಾಡಿದರು. ಒಂದಲ್ಲ ಒಂದು ರೀತಿಯಲ್ಲಿ ಖೈದಿಗಳನ್ನು ಪೀಡಿಸುವುದಕ್ಕೆ ಆರಂಭವಾಯಿತು. ಅಷ್ಟೇ ಅಲ್ಲ, ಹಾಗೆ ಮಾಡುವುದನ್ನು ಅವರು ಎಂಜಾಯ್ ಮಾಡುತ್ತಿರುವಂತೆ ಕಂಡುಬಂತು. ಬರುಬರುತ್ತ ಖೈದಿಗಳನ್ನು ಹೀನಾಯವಾಗಿ ನಡೆಸಿಕೊಂಡು ಅವಮಾನ ಮಾಡಿದರು, ಹಿಯಾಳಿಸಿದರು, ತಿರಸ್ಕರಿಸಿದರು. ಖೈದಿಗಳೆಲ್ಲಾ ತಮಗೆ ಸಂಪೂರ್ಣವಾಗಿ ವಿಧೇಯರಾಗಿರಬೇಕು, ತಾವು ಹೇಳಿದಂತೆ ಕೇಳಬೇಕೆಂದು ಆರ್ಡರ್ ಮಾಡಿದರು. ಅವರನ್ನು ಅವರ ನಂಬರ್ ಮೂಲಕ ಕರೆದು ಅವರ ಮನಸ್ಸಿನಲ್ಲಿ ಗೊಂದಲವನ್ನುಂಟು ಮಾಡಿ, ಅವರ ವ್ಯಕ್ತಿತ್ವಶಕ್ತಿ ಪ್ರಯತ್ನ ಮಾಡಲಾಯಿತು. ಖೈದಿಗಳು ತಮ್ಮ ಎಲ್ಲ ದೈನಂದಿನ ಅವಶ್ಯಕತೆಗಳಿಗೆ ಗಾರ್ಡ್‌ಗಳನ್ನೇ ಅವಲಂಬಿಸಬೇಕಾದ ಪರಿಸ್ಥಿತಿ ಉಂಟಾಯಿತು.

ಮೊದಲ ದಿನ, ಖೈದಿಗಳು ಗಾರ್ಡ್‌ಗಳ ವರ್ತನೆಯನ್ನು ಕೇವಲ ನಟನೆಯೆಂದು ಭಾವಿಸಿ ನಕ್ಕರು. ಆದರೆ, ಬಹು ಬೇಗ ಅವರಿಗೆ ಗಾರ್ಡ್‌ಗಳು ತಮ್ಮ ಪಾತ್ರವನ್ನು ಸೀರಿಯಸ್ ಆಗಿ ನಿರ್ವಹಿಸುತ್ತಿರುವುದರ ಅರಿವಾಯ್ತು. ಗಾರ್ಡ್‌ಗಳು ಖೈದಿಗಳಿಂದ ಸಂಪೂರ್ಣ ವಿಧೇಯತೆಯನ್ನು ನಿರೀಕ್ಷಿಸಿದರು. ಅದಕ್ಕಾಗಿ ಅಧಿಕಾರ ಚಲಾಯಿಸಿದರು. ಖೈದಿಗಳಿಗೆ ಇದು 'ಅತಿ' ಎನಿಸಿತು. ಹೀಗಾಗಿ, ಎರಡನೇ ದಿನ ಕೆಲವು ಖೈದಿಗಳು ಗಾರ್ಡ್‌ಗಳ ನಡವಳಿಕೆಯನ್ನು ವಿರೋಧಿಸಿದರು; ತಿರುಗಿಬಿದ್ದರು; ತಮ್ಮ ಸಮವಸ್ತ್ರಗಳನ್ನು ಹರಿದು ಬಿಸಾಡಿ, ತಮ್ಮ ನಂಬರ್ ಪ್ಲೇಟ್ ಮತ್ತು ಟೊಪ್ಪಿಯನ್ನು ಕಿತ್ತೆಸೆದು, ತಮ್ಮ ಸೆಲ್‌ಗಳ ಬಾಗಿಲನ್ನು ಮುಚ್ಚಿ ಪ್ರತಿಭಟಿಸಿದರು. ಹೀಗೆ ಬಂಡಾಯವೆದ್ದ ಖೈದಿಗಳನ್ನು ನಿಯಂತ್ರಿಸುವುದು ಕೊಂಚ ಕಷ್ಟವಾಯ್ತು. ಆಗ ರಿಸರ್ವ್‌ನಲ್ಲಿದ್ದ ಗಾರ್ಡ್‌ಗಳು ಸ್ವೇಚ್ಛೆಯಿಂದಲೇ ಸಹಾಯಕ್ಕೆ ಬಂದರು. ಈಗ ಗಾರ್ಡ್‌ಗಳು "ಒಡೆದು ಆಳುವ" (divide and rule) ನಿಯಮವನ್ನು ಉಪಯೋಗಿಸಿದರು. ಧಂಗೆಯಲ್ಲಿ ಭಾಗವಹಿಸದಿದ್ದ ಖೈದಿಗಳಿಗೆ ವಿಶೇಷ (ಸ್ಪೆಷಲ್) ಸವಲತ್ತುಗಳನ್ನು ನೀಡಲಾಯಿತು. ಅವರಿಗೆ ಒಳ್ಳೆ ಊಟ ಕೊಡುವ ಏರ್ಪಾಡಾಯಿತು. ಕೆಲವು ಖೈದಿಗಳು ವಿಶೇಷ ಸವಲತ್ತುಗಳನ್ನು ನಿರಾಕರಿಸಿದರು. ಒಟ್ಟಿನಲ್ಲಿ ಗಾರ್ಡ್‌ಗಳು ನಿಜವಾದ ಗಾರ್ಡ್‌ಗಳಂತೆ, ಖೈದಿಗಳು ನಿಜವಾದ ಖೈದಿಗಳಂತೆ ವರ್ತಿಸಲು ಮೊದಲು ಮಾಡಿದರು. ಕಾಲ ಕಳೆದಂತೆ ಖೈದಿಗಳು ಮೆತ್ತಗಾದರು; ಗಾರ್ಡ್‌ಗಳು ಜೋರಾದರು. ಅಣಕು ಜೈಲು ನಿಜವಾದ ಜೈಲಾಯಿತು. ಸುಮಾರು ೩೬ ಗಂಟೆಗಳು ಕಳೆಯುತ್ತಿದ್ದಂತೆ ಒಬ್ಬ ಖೈದಿ ಕೂಗಿ, ಕಿರುಚಾಡಿ, ಹುಚ್ಚುಚ್ಚಾಗಿ ವರ್ತಿಸಲು ಮೊದಲುಮಾಡಿದನು. ನಿಯಂತ್ರಿಸುವುದು ಕಷ್ಟವಾಗಿ, ಅವನನ್ನು ಬಿಡುಗಡೆ ಮಾಡಬೇಕಾಯ್ತು. ಅನಂತರ, ಇನ್ನು ಮೂವರನ್ನು ಬಿಡುಗಡೆ ಮಾಡಬೇಕಾಯ್ತು.



ದಿನದಿನಕ್ಕೆ ಪರಿಸ್ಥಿತಿ ಹದಗೆಡಲು ಆರಂಭವಾಯ್ತು. ಗಾರ್ಡ್‌ಗಳು ಕ್ರೂರಿಗಳಾದರು. ಖೈದಿಗಳನ್ನು ಪೀಡಿಸುವುದು ಅತಿಯಾಯ್ತು. ಖೈದಿಗಳನ್ನು ಹೊರಗೆ ಬಿಡದೆ, ಅವರ ಮಲಮೂತ್ರ ವಿಸರ್ಜನೆಗೆ ಬಕೆಟ್‌ಗಳನ್ನು ಕೊಡಲಾಯ್ತು. ಬಕೆಟ್‌ನ್ನು ಕ್ಲೀನ್ ಮಾಡಲು ಸಹ ಬಿಡುತ್ತಿರಲಿಲ್ಲ. ಕೆಲವರ ಹಾಸಿಗೆಯನ್ನು ಹಿಂದಕ್ಕೆ ಪಡೆಯಲಾಯಿತು. ಮತ್ತೆ ಕೆಲವರ ಬಟ್ಟೆಗಳನ್ನು ವಾಪಸ್ ಪಡೆದು, ಅವರು ಬರಿ ಮೈಯಲ್ಲಿ ನೆಲದ ಮೇಲೆ ಮಲಗುವಂತೆ ಮಾಡಲಾಯಿತು. ಕೆಲವರನ್ನು ಒಂಟಿಯಾಗಿರುವಂತೆ (solitary confinement) ನೋಡಿಕೊಳ್ಳಲಾಯ್ತು. ಪರಿಸ್ಥಿತಿ ಕೈಮೀರುತ್ತಿರುವುದು ಸ್ಪಷ್ಟವಾಯಿತು. ಬಿಡುಗಡೆಯಾಗಿ ಹೊರಗೆ ಹೋಗಿದ್ದವರಲ್ಲೊಬ್ಬ ಜೈಲಿನ ಮೇಲೆ ಆಕ್ರಮಣ ಮಾಡಿ ಖೈದಿಗಳನ್ನು ಬಿಡಿಸಲು ಬರುತ್ತಿರುವುದಾಗಿ ಸುದ್ದಿ ಬಂತು. ಜೈಲನ್ನು ಬೇರೆಡೆಗೆ ವರ್ಗಾಯಿಸಲು ಏರ್ಪಾಡಾಗಿತ್ತು. ಆದರೆ, ಆ ಬೆದರಿಕೆ ಕಾರ್ಯರೂಪಕ್ಕೆ ಬರಲಿಲ್ಲ. ಪರಿಸ್ಥಿತಿ ಕೈಮೀರುತ್ತಿರುವಂತೆ ಕಂಡುಬಂತು. ಇದನ್ನೆಲ್ಲಾ ಕಂಡ ಓರ್ವ ವಿದ್ಯಾರ್ಥಿನಿ ಪ್ರಯೋಗವನ್ನು ನಿಲ್ಲಿಸಬೇಕೆಂದು ಒತ್ತಾಯ ಮಾಡಿದಳು (ಝಿಂಬಾಬ್ವೆ ಅವಳನ್ನು ವಿವಾಹವಾದದ್ದು ಬೇರೆ ವಿಚಾರ). ಪರಿಸ್ಥಿತಿ ತೀರ ಹದಗೆಟ್ಟು, ಏನಾದರೂ ಕೆಟ್ಟದ್ದು ಸಂಭವಿಸಬಹುದೆಂದು ತಿಳಿದು, ಝಿಂಬಾಬ್ವೆ ೧೫ ದಿನಗಳು ನಡೆಯಬೇಕೆದ್ದ ಪ್ರಯೋಗವನ್ನು ೬ ದಿನಗಳ ನಂತರವೇ ನಿಲ್ಲಿಸಬೇಕಾಯಿತು.

ಪ್ರಯೋಗ ಮುಗಿದ ಮೇಲೆ ಕೆಲವು ಗಾರ್ಡ್‌ಗಳಾಗಿ ವರ್ತಿಸಿದ್ದವರನ್ನು ಸಂದರ್ಶಿಸಿ ಅವರ ಅನಿಸಿಕೆ, ಅನುಭವಗಳನ್ನು ತಿಳಿದುಕೊಳ್ಳಲಾಯಿತು. ಕೆಲವರು ತಾವು ಅಷ್ಟು ಕ್ರೂರವಾಗಿ ನಡೆದುಕೊಂಡುದಕ್ಕೆ ಆಶ್ಚರ್ಯಪಟ್ಟರು ಮತ್ತೆ ಕೆಲವರು ಹಾಗೆ ಮಾಡಿದ್ದಕ್ಕೆ ಪಶ್ಚಾತ್ತಾಪ ಪಟ್ಟರು. ಆಶ್ಚರ್ಯವೆಂದರೆ ಝಿಂಬಾಬ್ವೆ ಕೂಡ ಪ್ರಯೋಗದಲ್ಲಿ ತಲ್ಲೀನನಾಗಿ, ತಾನು ನಿಜವಾದ ಸೂಪರಿಂಟೆಂಡೆಂಟ್‌ನ ಹಾಗೆ ವರ್ತಿಸಿದನೆಂದು ಹೇಳಿಕೊಂಡಿರುವುದು.

ಪ್ರಯೋಗದಿಂದ ತಿಳಿದು ಬಂದದ್ದೇನು?

ಮನೋವಿಜ್ಞಾನಿಗಳು ಮಾನವರ ವರ್ತನೆಗೆ ಸಾಮಾನ್ಯವಾಗಿ ಎರಡು ಬಗೆಯ ಕಾರಣಗಳನ್ನು ನೀಡುತ್ತಾರೆ. ಒಂದು, ವ್ಯಕ್ತಿಗಳ ಆಂತರಿಕ (ವೈಯಕ್ತಿಕ) ಒಲವು; ಎರಡನೆಯದು, ಅವರ ಸಾಮಾಜಿಕ ಪರಿಸರ. ಇವೆರಡರಲ್ಲಿ ಯಾವುದು ಮುಖ್ಯ ಎನ್ನುವುದರಲ್ಲಿ ಇಂದು ಕೂಡ ಒಮ್ಮತವಿಲ್ಲ. ಝಿಂಬಾಬ್ವೆ ಒಬ್ಬ ಕಟ್ಟಾ ಸಮಾಜ ಮನೋವಿಜ್ಞಾನಿ. ಅವನಿಗೆ ಸಾಮಾಜಿಕ ಕಾರಣಗಳೆಡೆಗೆ ಒಲವು ಹೆಚ್ಚು. ಜನರ ನಡವಳಿಗೆ ಎಷ್ಟರಮಟ್ಟಿಗೆ ಅವರ ಸುತ್ತಣ ಸಾಂಘಿಕ ಪರಿಸರದಿಂದ ಪ್ರಭಾವಿತವಾಗುತ್ತದೆ ಎಂಬುದನ್ನು ರುಜುವಾತು ಮಾಡುವುದು ಅವನ ಪ್ರಯೋಗದ ಉದ್ದೇಶವಾಗಿತ್ತು. ಅವನ ಪ್ರಕಾರ, ಜನರು ಸಾಮಾನ್ಯವಾಗಿ ಅಧಿಕಾರಸ್ಥರ, ಬುದ್ಧಿವಂತರ, ವಯಸ್ಸಿನಲ್ಲಿ ಹಿರಿಯರ, ಪರಿಣಿತರ, ಸಮಾನಸ್ಕಂದರ (peers) ಅಭಿಪ್ರಾಯಗಳಿಂದ, ಆದೇಶಗಳಿಂದ ಬಹಳ ಬೇಗ ಪ್ರಭಾವಿತರಾಗುತ್ತಾರೆ; ಅವರಿಗೆ ವಿಧೇಯರಾಗಿರುತ್ತಾರೆ; ಅವರ ಆದೇಶಗಳನ್ನು ಪಾಲಿಸುತ್ತಾರೆ; ಸನ್ನಿವೇಶಕ್ಕೆ ತಕ್ಕಂತೆ ಬದಲಾಗುತ್ತಾರೆ; ತಮಗೆ ವಹಿಸಿಕೊಟ್ಟ ಪಾತ್ರವನ್ನು

ಚಾಚೂತಪ್ಪದೆ ನಿರ್ವಹಿಸುತ್ತಾರೆ. ಅಂದರೆ, ನಮ್ಮ ವರ್ತನೆಯಲ್ಲಾಗುವ ಬದಲಾವಣೆಗಳು ನಾವೆಂಥವರು ಎನ್ನುವುದಕ್ಕಿಂತ ಮಿಗಿಲಾಗಿ, ನಾವು ಎಂಥ ಪರಿಸರದಲ್ಲಿದ್ದೇವೆ, ನಮ್ಮ ಮೇಲೆ ಪ್ರಭಾವ ಬೀರುತ್ತಿರುವವರು ಯಾರು, ಅವರೆಂಥವರು, ಅವರಿಗಿರುವ ಪರಿಣಿತಿ ಎಷ್ಟು, ಅಧಿಕಾರವೆಷ್ಟು, ಎನ್ನುವುದರಿಂದ ನಿರ್ಧರಿಸಲ್ಪಡುತ್ತದೆ. ಸಾಂಘಿಕ ಒತ್ತಡದಿಂದ ಯಾರನ್ನೇ ಆದರೂ ಏನುಬೇಕಾದರೂ ಮಾಡುವಂತೆ ಮನವೊಲಿಸಬಹುದು; ಒಳ್ಳೆಯವರನ್ನು ದುರ್ಮಾರ್ಗಕ್ಕೆಳೆಯಬಹುದು; ಅವರು ದುಷ್ಟತ್ಯಗಳಲ್ಲಿ ತೊಡಗುವಂತೆ ಪ್ರೇರಿಸಬಹುದು; ಅವರು ಬುದ್ಧಿಗೇಡಿಗಳಂತೆ, ಅವಿವೇಕದ, ಅವೈಚಾರಿಕ, ವಿನಾಶಕಾರಿ ಕಾರ್ಯಗಳಲ್ಲಿ ಭಾಗವಹಿಸುವಂತೆ ಮಾಡಬಹುದು. ಅವರಿಗೆ ವಹಿಸಿದ ಕಾರ್ಯದ ಪೂರ್ಣ ಅರಿವು ಅವರಿಗಿದ್ದರೆ, ಅದರಲ್ಲಿ ಸಂಪೂರ್ಣ ಮುಳುಗಿ, ಯಾರೂ ಊಹಿಸಲಾರದ ರೀತಿಯಲ್ಲಿ ಅವರು ನಡೆದುಕೊಳ್ಳಬಹುದು ಎಂಬುದಕ್ಕೆ ಛಿಂಚಾರ್ಡ್ ಪ್ರಯೋಗ ಪುರಾವೆಗಳನ್ನು ಒದಗಿಸುವಂತೆ ಕಾಣುತ್ತದೆ. ಬೇರೆಯವರ ಒತ್ತಡದಿಂದ ಮೂಲ ವ್ಯಕ್ತಿತ್ವ ನಾಶವಾಗಿ, ನೈತಿಕ ಪ್ರಜ್ಞೆ ನಶಿಸಿ, ವೈಯಕ್ತಿಕ ಸ್ಥಿರತೆ ಹಾಳಾಗಬಹುದು. ಒಟ್ಟಾರೆಯಾಗಿ, ವೈಯಕ್ತಿಕ ಬದಲಾವಣೆಗೆ ಛಿಂಚಾರ್ಡ್ ಕಂಡುಕೊಂಡ ಪ್ರಮುಖ ಕಾರಣಗಳು: ಸ್ನೇಹಿತರ ಮತ್ತು ಸಮಾನಸ್ಥಂದರ ಒತ್ತಡ, ಎಲ್ಲರಂತೆ ಇರಬೇಕೆಂಬ ವ್ಯಕ್ತಿಯ ಇಚ್ಛೆ, ಬೇರೆಯವರು ತಮ್ಮನ್ನು ತಿರಸ್ಕರಿಸಬಹುದೆಂಬ ಆತಂಕ ಮತ್ತು ತಾನಿರುವ ಗುಂಪಿನ ಅವಿಭಾಜ್ಯ ಭಾಗವಾಗಿರಬೇಕೆಂಬ ಬಯಕೆ.

ಈ ಪ್ರಯೋಗದಲ್ಲಿ ಭಾಗವಹಿಸಿರುವವರಿಗೆ ಜೈಲೆಂದರೇನು, ಅಲ್ಲಿ ಗಾರ್ಡ್‌ಗಳು ಹೇಗೆ ವರ್ತಿಸುತ್ತಾರೆ, ಖೈದಿಗಳು ಹೇಗಿರುತ್ತಾರೆ, ಗಾರ್ಡ್‌ಗಳು ಖೈದಿಗಳನ್ನು ಹೇಗೆ ನಡೆಸಿಕೊಳ್ಳುತ್ತಾರೆ, ಎನ್ನುವುದರ ಪರಿಚಯವಿದ್ದಿರಬೇಕು. ಇದಕ್ಕಾಗಿ ಅವರು ಜೈಲುವಾಸ ಅನುಭವಿಸಿರಬೇಕೆಂದೇನೂ ಇಲ್ಲ. ಜೈಲುಗಳನ್ನು ಕುರಿತಾದ ವಿವರಗಳನ್ನು ಸಮೂಹ ಮಾಧ್ಯಮಗಳು, ಕಥೆ-ಕಾದಂಬರಿಗಳು, ಸಿನಿಮಾ ಮುಂತಾದವುಗಳಿಂದ ಸಾಕಷ್ಟು ತಿಳಿದುಕೊಳ್ಳಬಹುದಾದ ಸಾಧ್ಯತೆಗಳಿವೆ. ಪ್ರಯೋಗದಲ್ಲಿ ಗಾರ್ಡ್‌ಗಳು ಹೇಗೆ ವರ್ತಿಸಬೇಕೆಂಬುದನ್ನು ಒಬ್ಬ ಪರಿಣಿತರಾದ ಯೂನಿವರ್ಸಿಟಿ ಪ್ರೊಫೆಸರ್ ಮನದಟ್ಟಾಗುವಂತೆ ಹೇಳಿದ್ದಾರೆ. ಅವರು ಆದೇಶಿಸಿರುವಂತೆ ನಡೆದುಕೊಂಡರೆ ತಪ್ಪೇನಿಲ್ಲ ಎಂದು ಪ್ರಯೋಗದಲ್ಲಿ ಭಾಗವಹಿಸಿದವರಿಗೆ ಅನಿಸಿದೆ. ಮಿಗಿಲಾಗಿ ಪ್ರಯೋಗಕ್ಕಾಗಿ ನಿರ್ಮಿಸಿರುವ ಪರಿಸರ ನಿಜವಾಗಿಯೂ ಜೈಲಿನಂತೇ ಇದೆ. ಇಂಥ ಸನ್ನಿವೇಶದಲ್ಲಿ (ಪರಿಸರದ ಪ್ರಭಾವದಲ್ಲಿ) ಪ್ರಯೋಗದಲ್ಲಿ ಭಾಗವಹಿಸಿದ ವಿದ್ಯಾರ್ಥಿಗಳು ನಿಜವಾದ ಗಾರ್ಡ್‌ಗಳಂತೆ ವರ್ತಿಸಿದ್ದರಲ್ಲಿ ಆಶ್ಚರ್ಯವಿಲ್ಲ. ಅವರು ತಮಗೆ ವಹಿಸಿದ ಪಾತ್ರಗಳಲ್ಲಿ ಸಂಪೂರ್ಣವಾಗಿ ತಲ್ಲೀನರಾದರು. ಗಾರ್ಡ್‌ಗಳು ನಿಜವಾಗಿಯೂ ಗಾರ್ಡ್‌ಗಳಾದರು ಖೈದಿಗಳು ಅಪ್ಪಟ ಖೈದಿಗಳಂತೆ ವರ್ತಿಸಿದರು. ಪ್ರಯೋಗಕ್ಕೆ ಪೂರಕವಾಗಬಹುದಾದ ಒಂದು ಉದಾಹರಣೆಯನ್ನು ಗಮನಿಸಿ: ಒಬ್ಬ ಮರ್ಯಾದಸ್ಥ ಮನೆತನದಿಂದ ಬಂದ ಯೋಗ್ಯ ವಿದ್ಯಾರ್ಥಿ ಯಾವುದೋ ಒಂದು ಪ್ರತಿಭಟನೆಗೆ ಸಂಬಂಧಿಸಿದ ಮೆರವಣಿಗೆಯಲ್ಲಿ ಭಾಗವಹಿಸುತ್ತಿದ್ದಾನೆ ಎಂದುಕೊಳ್ಳಿ. ಮೊದಮೊದಲು ಎಲ್ಲರಂತೆ ಅವನೂ



ಸ್ಲೋಗನ್‌ಗಳನ್ನು ಕೂಗುತ್ತಾ ಹೋಗುತ್ತಿರುತ್ತಾನೆ. ಆದರೆ ಎಲ್ಲೆಡೆ ನಡೆಯುವಂತೆ, ಇಲ್ಲಿ ಕೂಡ ಪ್ರತಿಭಟನೆ ತೀವ್ರವಾಗಿ, ಕಲ್ಲು ತೂರಾಟ ಮೊದಲಾಗುತ್ತದೆ. ಆಗ ನಮ್ಮ 'ಯೋಗ್ಯ' ವಿದ್ಯಾರ್ಥಿಯೂ ಎಲ್ಲರಂತೆ ಕಲ್ಲು ತೂರಿ, ಯಾರದೋ ಕಾರಿನ ಗಾಜು, ಕಂಬದ ಮೇಲಿನ ವಿದ್ಯುತ್ ದೀಪಗಳನ್ನು ಒಡೆದು, ಇನ್ನೂ ಅನೇಕ ವಿನಾಶಕಾರಿ ಕೃತ್ಯಗಳಲ್ಲಿ ಪಾಲ್ಗೊಳ್ಳುವುದನ್ನು ನೀವು ನೋಡಿದ್ದೀರಿ. ಹಿಂದೆ ಅವನೆಂದೂ ಇಂಥ ಕೆಲಸ ಮಾಡಿದವನಲ್ಲ. ಈಗ ಮಾಡಿದ್ದಾನೆ. ಕಾರಣ ಏನೆಂದು ತಿಳಿಯಿತು ತಾನೆ? ಇಂಥ ಉದಾಹರಣೆಗಳು ನಿಜ ಜೀವನದಲ್ಲಿ ಹೇರಳವಾಗಿ ದೊರಕುತ್ತವೆ. ಸಂದರ್ಭಗಳು ಏನು ಬೇಕಾದರು ಮಾಡಿಸುತ್ತವೆ. ಜೂಲಿಯಸ್ ಸೀಜರ್ ನಾಟಕದಲ್ಲಿ ಮಾರ್ಕ್ ಆಂಟೋನಿಯ ಭಾಷಣ ಹೇಗೆ ಜನರನ್ನು ಹುಚ್ಚೆಬ್ಬಿಸಿ, ಕೆರಳಿಸಿ ಧಂಗೆ ಏಳುವಂತೆ ಮಾಡಿದ್ದನ್ನು ನೆನಪಿಸಿಕೊಳ್ಳಿ. ಅಂದಮೇಲೆ, ಮನುಷ್ಯನ ವರ್ತನೆಯ ಮೇಲೆ ಸಾಂಘಿಕ ಪ್ರಭಾವ ಎಷ್ಟೆಂಬುದನ್ನು ಊಹಿಸಿಕೊಳ್ಳುವುದು ಕಷ್ಟವಾಗುವುದಿಲ್ಲ.

ಪ್ರಯೋಗ ಹುಟ್ಟಿಸಿದ ವಿವಾದಗಳು

ಮೇಲೆ ವಿವರಿಸಿದ ಚಿಂಬಾರ್ಡೊ ಪ್ರಯೋಗ ನೂರಕ್ಕೆ ನೂರು ಸತ್ಯವೆಂದು ಯಾರೂ ಒಪ್ಪುವುದಿಲ್ಲ. ಕೇವಲ ಸಾಂಧರ್ಭಿಕ ಕಾರಣಗಳೇ ಒಬ್ಬ ವ್ಯಕ್ತಿಯ ವರ್ತನೆಯಲ್ಲಿ ಬದಲಾವಣೆ ತರಬಲ್ಲವೆಂಬುದನ್ನು ಯಾವ ಮನೋವಿಜ್ಞಾನಿಯೂ ಒಪ್ಪುವುದಿಲ್ಲ. ಕೆಲವು ವ್ಯಕ್ತಿಗಳು ಎಂಥ ಸಂದರ್ಭದಲ್ಲೂ ತಮ್ಮತನವನ್ನು ಕಳೆದುಕೊಂಡು ನೀಚ ಕೆಲಸಕ್ಕಿಳಿಯುವುದಿಲ್ಲ ಎನ್ನುವುದಕ್ಕೂ ಸಾಕಷ್ಟು ಪುರಾವೆಗಳಿವೆ. ಚಿಂಬಾರ್ಡೊ ವ್ಯಕ್ತಿಯಲ್ಲಿನ ಆಂತರಿಕ ಕಾರಣಗಳನ್ನು ಕಡೆಗಣಿಸಿರುವನೆಂದು ಪ್ರಸಿದ್ಧ ಮನೋವಿಜ್ಞಾನಿ ಎರಿಕ್ ಫ್ರಾನ್ಸ್ ವಾದಿಸಿದ್ದಾನೆ. ಕೆಲವರು ಈ ಪ್ರಯೋಗ ನಿಜವಾದ ವೈಜ್ಞಾನಿಕ ಪ್ರಯೋಗವೇ ಅಲ್ಲವೆಂದು ವಾದಿಸಿದ್ದಾರೆ. ಯಾವುದೇ ಪ್ರಯೋಗದಲ್ಲಿ ಅಗತ್ಯವಾಗಿ ಪರಿಗಣಿಸಬೇಕಾದ ವಿಷಯಗಳ (participants) ಆಯ್ಕೆ ವೈಜ್ಞಾನಿಕವಾಗಿ ನಡೆದಿಲ್ಲವೆಂಬ ಆಪಾದನೆಯೂ ಇದೆ. ಪ್ರಾಯೋಗದ ಫಲಿತಾಂಶದ ಮೇಲೆ ಪ್ರಭಾವ ಬೀರಬಹುದಾದ ಎಲ್ಲ ಘಟಕಗಳನ್ನು ಚಿಂಬಾರ್ಡೊ ನಿಯಂತ್ರಣಕ್ಕೊಳಪಡಿಸಿಲ್ಲ ಎಂಬ ಮಾತೂ ಇದೆ. ಇದೊಂದು ಆಕಸ್ಮಿಕ ಘಟನೆ, ಪ್ರಯೋಗವಲ್ಲ, ಎನ್ನುವವರೂ ಇದ್ದಾರೆ. ಬೇರೆಯವರು ಇಂಥದೆ ಪ್ರಯೋಗ ಮಾಡಿದಾಗ ಫಲಿತಾಂಶಗಳು ಇದಕ್ಕಿಂತ ಭಿನ್ನವಾಗಿದ್ದು ಕಂಡುಬಂದಿದೆ. ಆದರೆ, ಚಿಂಬಾರ್ಡೊ ಪ್ರಯೋಗಕ್ಕೆ ಹೋಲಿಸಬಹುದಾದ ಅನೇಕ ಪ್ರಯೋಗಗಳು ಬೇರೆಡೆ ನಡೆದು, ಅವನ ತೀರ್ಮಾನಗಳಲ್ಲಿ ಹೇಳಿಕೊಳ್ಳುವಂಥ ತಪ್ಪೇನು ಇಲ್ಲವೆಂಬುದು ಕೂಡ ಸಾಬೀತಾಗಿದೆ. ಇದೆಲ್ಲದರ ಒಟ್ಟಾರೆ ಸಾರಾಂಶ ಒಂದೆ: ಮನುಷ್ಯರ ವರ್ತನೆಗೆ, ಅವರಲ್ಲಾಗುವ ಪರಿವರ್ತನೆಗಳಿಗೆ ಇಂಥದೇ ಕಾರಣವೆಂದು ನಿರ್ದಿಷ್ಟವಾಗಿ ಹೇಳಬರುವುದಿಲ್ಲ. ಮನುಷ್ಯನ ವರ್ತನೆಗೆ ಕಾರಣಗಳು ಹಲವಾರಿರುತ್ತವೆ; ಅವು ವ್ಯಕ್ತಿಗತವಾದವಿರಬಹುದು, ಹೊರಗಿನವಾಗಿರಬಹುದು, ಅಥವಾ ಎರಡೂ ಇರಬಹುದು. ಭೌತವಿಜ್ಞಾನ ಹೇಳುವ ಹಾಗೆ 'ಒಂದು ಕಾರ್ಯಕ್ಕೆ ಒಂದೇ ಕಾರಣ' ಎಂಬ ನಿಯಮವನ್ನು ಮಾನವಿಕ ವಿಜ್ಞಾನಗಳಿಗೆ ಅನ್ವಯ ಮಾಡುವುದು ಕಷ್ಟ.

ಲೂಸಿಫರ್ ಎಫೆಕ್ಟ್ ಗ್ರಂಥದ ಪ್ರಭಾವ

ಝಿಂಬಾರ್ಡೊ ತಮ್ಮ ಪುಸ್ತಕದಲ್ಲಿ ಹೇಳಿರುವಂತೆ, ಮೂಲತಃ ನಾವಾರೂ ಒಳ್ಳೆಯವರೂ ಅಲ್ಲ ಅಥವಾ ಕೆಟ್ಟವರೂ ಅಲ್ಲ; ನಮ್ಮ ಭೌತಿಕ ಮತ್ತು ಸಾಮಾಜಿಕ ಪರಿಸರಗಳು ನಮ್ಮನ್ನು ಹಾಗೆ ಮಾಡುತ್ತವೆ. ಅವರು ತಮ್ಮ ಪ್ರಯೋಗದ ಫಲಿತಾಂಶಗಳನ್ನು 'ಲೂಸಿಫರ್ ಎಫೆಕ್ಟ್' ಎಂಬ ಹೆಸರಿನ ಪುಸ್ತಕದಲ್ಲಿ ಪ್ರಕಟಿಸಿದಾಗ ಅದು ಬಹಳ ಕೋಲಾಹಲವನ್ನೇ ಉಂಟುಮಾಡಿತು. ಇಂಥದೇ ವಸ್ತುವನ್ನು ಉಪಯೋಗಿಸಿಕೊಂಡು ಟಿವಿಯಲ್ಲಿ ಸೀರಿಯಲ್‌ಗಳು ಬಂದವು, ಸಿನಿಮಾಗಳು ತಯಾರಾದವು, ಪತ್ರಿಕೆಗಳಲ್ಲಿ ಲೇಖನಗಳು ಪ್ರಕಟವಾದವು. ಝಿಂಬಾರ್ಡೊ ಖ್ಯಾತ ಮನೋವಿಜ್ಞಾನಿ ಎನಿಸಿಕೊಂಡು ಹಲವಾರು ಪ್ರಶಸ್ತಿಗಳಿಗೆ ಭಾಜನರಾದರು. ಕೊನೆಯದಾಗಿ ಒಂದು ವಿಷಯವನ್ನು ಮರೆಯಬಾರದು. ಝಿಂಬಾರ್ಡೊ ನಡೆಸಿದ ಆನಂತರದ ಪ್ರಯೋಗಗಳಲ್ಲಿ, ಸಾಮಾಜಿಕ ಪ್ರಭಾವ ಒಳ್ಳೆಯರನ್ನು ಕೆಟ್ಟವರನ್ನಾಗಿ ಮಾಡುವುದಷ್ಟಕ್ಕೆ ಮಾತ್ರ ಸೀಮಿತವಾಗಿರುವುದಿಲ್ಲ, ಜನರನ್ನು ಒಳ್ಳೆಯವರನ್ನಾಗಿಸಲಿಕ್ಕೆ, ಅವರಲ್ಲಿರುವ ಕೆಲವು ಅನಪೇಕ್ಷಿತ ಗುಣಗಳನ್ನು ಹೋಗಲಾಡಿಸಲಿಕ್ಕೆ ಕೂಡ ಸಹಾಯ ಮಾಡಬಲ್ಲದು ಎಂಬುದನ್ನು ತೋರಿಸಿಕೊಟ್ಟಿದ್ದಾರೆ. ಈ ವಿಷಯವನ್ನು ಅಧ್ಯಯನ ಮಾಡಲು ಒಂದು ಸಂಸ್ಥೆಯನ್ನು (Heroic Imagination Project) ಕಟ್ಟಿ, ಅದರ ನಿರ್ದೇಶಕರಾಗಿ ದುಡಿಯುತ್ತಿದ್ದಾರೆ. ನಿಜ ಜೀವನದಲ್ಲಿ ವೀರೋಚಿತ ವರ್ತನೆಗಳಲ್ಲಿ ನಿರತರಾಗಿ, ಶೌರ್ಯ ಪ್ರದರ್ಶನ ಮಾಡಿದ ವ್ಯಕ್ತಿಗಳನ್ನು ಗುರುತಿಸಿ, ಅವರನ್ನು ಅಧ್ಯಯನ ಮಾಡಿ, ಅವರನ್ನು ಅಂಥ ಕಾರ್ಯಗಳನ್ನು ಮಾಡುವಂತೆ ಪ್ರೇರಿಸುವ, ಪ್ರೋತ್ಸಾಹಿಸುವ ಸಾಮಾಜಿಕ ಸಂದರ್ಭಗಳನ್ನು, ಸನ್ನಿವೇಶಗಳನ್ನು ಕಂಡುಹಿಡಿಯುವುದು ಅಧ್ಯಯನದ ಉದ್ದೇಶ. ಯಾವ ವ್ಯಕ್ತಿ ಪರಿಸ್ಥಿತಿಯ ಪ್ರಭಾವವನ್ನು ಎದುರಿಸಿ, ಅದನ್ನು ಮೆಟ್ಟಿ ನಿಂತು, ಬೇರೆಯವರನ್ನು ಎಂಥ ಪರಿಸ್ಥಿತಿಯಲ್ಲೂ ಕೀಳಾಗಿ ಕಾಣದೆ, ಉದಾತ್ತ ಉದ್ದೇಶಗಳಿಂದ ಪ್ರೇರಿತನಾಗಿ ಕಾರ್ಯಮಾಡಬಲ್ಲನೋ ಅವನೇ ಶೂರನೆನಿಸಿಕೊಳ್ಳುತ್ತಾನೆ ಎಂಬುದು ಝಿಂಬಾರ್ಡೊ ಅಭಿಪ್ರಾಯ.

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National Council of Professional Social Work in India Bill 2007

Reasons and objects:

Education for social work began in India in the year 1936 with the establishment of the Sir Dorabji Tata Graduate School of Social Work at Bombay (now known as the Tata Institute of Social Sciences). Much water has flown under the bridge since then. The number of professional social work educational institutions in the country has multiplied manifold, albeit in an unregulated manner. Social work which is recognized as a distinct profession in the West and other countries of the world has failed to gain professional recognition in India for various reasons, the primary being the absence of any regulatory body at the national level for standardizing social work educational and practice standards. The emerging social realities post LPG have posed fresh challenges before the social work profession, which need to be addressed by services and action for social change in the area of social development, welfare, empowerment and crisis intervention. This in turn requires an army of professionally qualified human power, with specialized knowledge and skills. The effectiveness of social initiatives for welfare, development, empowerment and their initiation through the process of enlisting the participation of all sections of the society in the overall development of the country is directly linked with the quality of human power employed in the welfare and development institutions, both governmental and non-governmental, and also in the people-oriented community-based social movements and services.

It is in this context, and in order to upgrade and enhance the quality of professional education and practice, and also to make the profession more accountable to the public, that the present Bill on the National Council of Professional Social Work in India has been proposed.

**National Council of Professional social work in India Bill
2007**

Scheme of the Act

Chapter No.	Section Title
I	PRELIMINARY 1. The Act 2. Definitions
II	ESTABLISHMENT OF THE COUNCIL 3. Establishment of the council 4. Terms of Office and Condition of Service of Members 5. Disqualification 6. Vacation of Office by members 7. Executive Committee and Other Committees 8. Pay and Allowances
III	MEETINGS OF THE COUNCIL 9. Meetings
IV	FUNCTION OF THE COUNCIL 10. Functions
V	RECOGNITION AND REGISTRATION 11. Minimum Standards of Social Work Education 12. Information on Courses and Examinations 13. Minimum Standards of Education for Enrolment as Professional Social worker 14. Code of Ethics
VI	POWER TO MAKE RULES AND REGULATIONS 15. Power to make Rules 16. Power to make Regulations
VII	FINANCE AND REPORTS 17. Council Fund and Budget 18. Annual Reports 19. Accounts and Audit 20. Returns
VIII	MISCELLANEOUS PROVISION 21. Delegation of Powers and Functions



A Bill to provide for the constitution of the National Council of professional Social Work in India for the coordination and development of professional social work education and practice and for matters connected herewith or incidental thereto.

Be it enacted in the Parliament in the _____ year of the Republic of India as follows:

Chapter I Preliminary

The Act

1. (a) This Act may be called the National Council of Professional Social Work in India Act _____
- (b) It shall come into force on such date as the Government of India may, by notification in Official Gazette, appoint.

2. Definitions

- a) In this Act, unless the context otherwise requires:
 - i) 'Council' means the National Council of Professional Social Work constituted under Section 3 of the Act.
 - ii) 'Chairperson' means the Chairperson of the Council.
 - iii) 'vice-Chairperson' means the Vice-Chairperson of the Council.
 - iv) 'Professional Social Work' means a form of practice which follows-established and acknowledge methods of social work carried out by professional social workers.
 - v) 'Social Work Practicum' means the prescribed supervised instructional component of professional social work training through suitable field placements.
 - vi) 'Social Work Professional' means a person who has undergone prescribed courses of study and practicum in social work and has passed the examination from a recognized institution of social work education' at the undergraduate and/or post-graduate level.
 - vii) 'Social Work Educator' means a person who holds the prescribed social work qualifications and is engaged

in teaching and/ or research in a recognized institution on a part time or full time basis.

- viii) 'Social work Practitioner' means a person who holds the prescribed social work qualifications and is engaged in social work practice, and/or administration.
- ix) 'Social Work Researcher' is a person who holds prescribed qualifications in social work and is engaged in full time research in social work.
- x) 'Paraprofessional Social Worker' means a person who has undergone social work training and has a certificate or diploma other than Bachelor's or Master's degree in social work.
- xi) 'Institution of social work education' means an institution of higher education, an affiliated college, or a department, or a faculty of a University, or a deemed university, and includes institutions of distance learning that provide a Bachelor's or a Master's programme in social work.
- xii) 'Recognized social work qualifications' means any of the qualifications prescribed by the rules and regulations.
- xiii) 'Recognized institution' means an institution recognized by the 'Council' under this Act.
- xiv) 'Register' means the National Register of Social Work Professionals maintained under this Act.
- xv) 'Rules' means rules made under this Act.
- xvi) 'Regulation' means regulation made under this Act.

Chapter II

Establishment of the Council

3. Establishment of the Council

a) Constitution of the Council

With effect from such date as the Government of India may, by notification, appoint on this behalf, there shall be



constituted for the purpose of this act, a Council to be called the National Council of Professional Social Work in India.

b) Power to acquire property

The Council shall be a body corporate, by the aforesaid name having perpetual succession, and a common seal, with power, subject to the provisions of the Act, to acquire, hold and dispose off property both movable and immovable and to contract and shall by the said name sue and be sued.

c) Composition of the Search Committee

The Search Committee may comprise of two senior social work educators, two senior social work practitioners and a representative of the Government of India not below the rank of a Secretary.

4. Composition of the Council

The Council shall consist of the following members, namely:

i) Chairperson

The Chairperson shall be appointed by the Government of India, from a panel of names suggested by a Search Committee, to be constituted from amongst eminent professional social work educators and he/she shall not be an officer of the government of India or any State Government.

ii) Vice-Chairperson

Vice-Chairperson shall be appointed by the Government of India, from a panel of names suggested by the Search Committee, from amongst eminent professional social work educators and he/she shall not be an officer of the Government of India or any State Government.

iii) Member-Secretary to be appointed by the Government of India, from a panel of names suggested by the Search Committee, from amongst eminent professional social work educators and he/she shall not be an officer of the Government of India or any State Government.

iv) Members

- a) Eight social work educators by rotation from the recognized institutions for Social Work Education from different regions.
- b) One member each to be nominated by the chairperson, university Grants commission and the Chairperson of distance Education Council to represent UGC and the Distance Education Council respectively.
- c) Two ex-officio members, not below the rank of Joint Secretary to be nominated from among the officers of the Central Government to represent (i) the Ministry/ Department of Welfare and (ii) the Ministry of Finance or Financial Advisor of the department concerned.
- d) Two ex-officio members to be nominated by the Central Government not below the rank of Joint Secretary to represent the Department of (a) Women and Child Development, (b) Labour and Rural Development, (c) Youth, Health and Family Welfare of the Central Government.
- e) Four members to be nominated to represent the State Governments and Union Territories from the Departments of Social Welfare or allied departments by rotation, to be specified by Rules.
- f) Two members to be nominated by the National Association of Professional Social Workers in India.
- g) Four members to be nominated by the Government of India from amongst the practicing Social Work Professionals representing public, voluntary and corporate sectors.
- h) One member to be nominated by the School of Social Work, IGNOU, Ministry of MHRD.

Terms of Office and Conditions of Service

- a) A Person appointed as Chairperson, Vice-Chairperson, Member Secretary, or any other Member, after commencement



of this Act shall, unless he/she is disqualified for continuing as such, under the rules that may be made under this Act, shall be subject to the following terms of office: Will hold office for a term of three years, or until he/she attain the age of sixty five years, whichever is earlier.

- b) Appointment of officers and other employees of the Council.
 - i) For the purpose of enabling the Council to discharge its functions efficiently under this Act, the Council shall, subject to such regulations as may be made in this behalf, appoint (whether on deputation or otherwise) such number of officers and other employees as it may consider necessary. Provided that the category of posts equivalent to Group 'A' posts in the Central Government shall be subject to the approval of the Central Government.
- c) Decision making
All questions which come before any meeting of council shall be decided by a simple majority of the members present and voting and in the event of any equality of votes, the Chairperson in his/her absence, the person presiding or shall have a casting vote.

Executive Committee and Other Committees

5. Constitution of Executive and other committees

- a) The Council shall constitute, from amongst its members, an Executive Committee, and such other Committees, for general or special purposes as the Council deems necessary to carry out the purposes of this Act.
- b) The Executive committee shall consist of the Chairperson and Vice-Chairperson and not less than 6 and not more than 10 members and shall be nominated by the Council from amongst its members, two-third of whom shall be social work professionals.
- c) The Chairperson of the Council shall be the Member-Secretary of the Executive Committee.

- d) The member-secretary of the council shall be the Member-Secretary of the Executive Committee.
- e) The Council shall establish the following Committees, and such others as may be necessary, to carry out the functions assigned to it and shall, if necessary, also co-opt members other than its own on these Committees to facilitate the work.
 - 1. Committee on Training and Accreditation
 - 2. Committee on Policy, Planning, Research and Evaluation.
 - 3. Committee on Curriculum development and continuing Education.
 - 4. Committee on Social Work Practice and Innovation
 - 5. Committee on code of Ethics
 - 6. Any other committee that the council may decide to constitute

Member-Secretary of the Council

Pay and Allowances

The Council shall, with the previous sanction of the Government of India, fix the allowances to be paid to the Chairperson. Vice-chairperson, Member-Secretary and other members and determine the conditions of service by rules.

Chapter III

Section 9: Meetings of the Council

Meetings

- i) The Council shall meet at such time and places and shall observe such rules of procedure in regard to the transaction of business at its meetings(including the quorum) as may be provided by regulations: Provided that the Council shall meet at least once every year.
- ii) The Chairperson, and in the absence of the Chairperson the Vice-Chairperson, shall preside at the meetings of the Council.



- iii) If for any reason the Chairperson and Vice-Chairperson, both are unable to attend any meeting of the council, any other Member present at the meeting, with the consent of the majority, shall preside at the meeting.

Chapter IV Function of the Council

10. Functions

The Council shall, in consultation with the Universities, including IGNOU and NAPSWI, take all such steps as it may think fit for the promotion, maintenance, co-ordination of standards of education, training, research and practice; and for the purpose of performing its functions under this Act, shall:

1. Make recommendations to the Central and State Governments, University Grants Commission and recognized institutions in the matter of suitable policies, plans, and programmes concerning the development of professional social work education and practice;
2. Co-ordinate and monitor social work education and practice and promote its development in the country;
3. Undertake surveys and studies relating to various aspects of social work education, training and practice and disseminate results thereof;
4. Lay down guidelines in respect of minimum qualifications for persons to be employed as social work professional;
5. Lay down guidelines for granting recognition to the institution as well as existing courses and for starting new courses for social work education and training, including the minimum eligibility criteria for admission and for providing physical and instructional facilities, staffing pattern and staff qualifications;
6. Promote innovation in social work teaching, training, research and practice and disseminate the results thereof.

7. Evolve suitable performance appraisal systems, norms, and mechanisms for assessing standards of social work education and practice and review periodically the implementation of the norms, guidelines and standards laid down
8. Take all necessary steps to prevent commercialization of social work education and practice.
9. Assess the professional social work human power needs in the country including identification of positions to be filled by social work professionals only and those positions where social work could also be one of the professions.
10. Promote the production of indigenous literature in all the official languages of the country;
11. Collect and disburse financial assistance to recognized social work institutions from the Funds of the Council for special and suitable programmes, not funded by the UGC.
12. Promote interaction between professional social work and allied disciplines/professions in the area of teaching, training, research and practice;
13. Undertake and/or promote programmes of faculty development, preparation of teaching aids and field action projects;
14. Act as a clearing house for social work education and practice in the country and liaise with national and international organizations with similar functions;
15. Hold periodic consultation with the Government of India, National Commissions/ Councils which have a bearing on professional social work;
16. Take steps for advocacy and promotion of the profession of social work;
17. Draw up a Code of Ethics and a Code of Conduct for social work educators, researchers and practitioners, and mechanisms for their enforcement and
18. Recommend from time to time to the government of India and the state governments the posts/jobs for which social



work education and training should be a preceding condition for appointment.

19. Perform such other functions as the Council may deem fit from time to time.

Chapter V Recognition and Registration

Recognition of Qualifications granted by Universities in India for Social Work Professionals

12. Minimum Standards

- 1) The Council shall prescribe the minimum standards of social work education and shall advise the UGC for specification of degrees in professional social work for purposes of section 22(3) of the UGC Act, 1956.
- 2) Recognition of qualifications granted by institutions inside India
 - i. For pursuing any courses or seeking employment outside India the Council shall be the authorized professional body to certify the qualifications, credentials, credit etc. of the person applying for further studies in social work discipline or employment abroad.
 - ii. Recognition of qualifications granted by institutions outside India

The Council may enter into negotiations with the authority in any country outside India, or set up a scheme of reciprocity for the recognition of qualifications and, in pursuance by notification on the recommendation of the Council, amend the schedule so as to include therein any qualification which the council by notification may also direct that an entry shall be made in the last column of the schedule declaring that it shall be the recognized qualification only when granted after a specified date.(not clear)

Power to require information as to the courses of study and examinations

13. Information on Courses and Examinations

- 1) Every University (including IGNOU) college or Institution in India, which grants a recognized qualification in professional social work, shall furnish such information as the Council may, from time to time, require as to the courses of study, training and examination to be undergone in order to obtain such qualifications, as to the ages at which such courses of study and such qualifications are conferred and, generally, as to the requisites for obtaining such qualifications.
- 2) The Council shall appoint such number of Expert Committees, as it may deem necessary, to visit any university or institution, referred to in Section 13(1) above.
- 3) Expert Committee
The Expert Committees shall visit any university or institution, which wishes to grant or confer university pre-degree, degree diploma or certificate in para-professional social work for purposes of recommending to the Government of India or State Government, for recognition of such qualifications diplomas or certificates as recognized social work qualifications.
- 4) The Expert Committee, appointed under sub-section 13(2), shall not interfere with the conduct of any training or examination but shall report to the council on the adequacy, or otherwise, of the standards of education including the staff, equipment, accommodation, training and facilities.
Withdrawal of recognition
- 5) Withdrawal
When, upon report by the Expert Committee, it appears to the Council (a) that the courses of study and examination to be undergone in, or the proficiency required from the candidates at any examination held by any university or institution, or
(b) that the staff, equipment, accommodation, training and other infrastructural facilities for the instruction and training provided in such university or institution do not conform to



the prescribed standards, the Council shall make a representation to the concerned authority as it may deem fit for the withdrawal of recognition.

Appeals

Subject to other provisions contained in this Act, any qualification included in this schedule shall be sufficient qualification for enrolment on the Register.

Minimum Standards of Education for Enrolment as Professional Social Worker

14. Minimum standard for enrolment

1. The Council shall prescribe the minimum standards for enrolment as Social work Professional under its Regulations.
2. Every person, whose name is borne on the Register, shall be entitled to work as Social Work Educator or practice social Work in any part of India.
3. No person other than the Social Work Professional, who possesses a recognized social work qualification, and Is enrolled on the Register.
 - a) Shall practice as Social Work Profession anywhere in India.
 - b) Contravention and penalty

Any person who acts in contravention of any provision of sub-sections 14(3) (a), (b), (c), and (d) shall be punished with imprisonment for a term which may extend to one year or with fine which may extend to Rs.1,00,000/-or both.

Section 15:

- 1) The Council shall prescribe standards of professional conduct and code of ethics for social work professionals by Regulations.

- 2) Every person whose name is borne on the Register of the council shall be bound by the code of ethics and its infringement shall attract the provisions of this Act.

Chapter VII

Finance and Reports

SECTION 20: Annual reports

The Council shall prepare, once every year, in such form and at such time as may be prescribed, an annual report giving a true and full account of its activities during the previous years, and copies thereof shall be forwarded to the Central Government and the Government shall cause the same to be laid before both Houses of the Parliament.

Note : Only the significant sections of the draft bill are presented above.



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ಸಮಾಜಕಾರ್ಯದ ಹೆಜ್ಜೆಗಳು Social Work Foot Prints

“ಪ್ರೊ. ಎಚ್.ಎಂ. ಮರುಳಸಿದ್ದಯ್ಯ ಪ್ರಶಸ್ತಿ”

ಜನವರಿ 2015ಕ್ಕೆ “ಸಮಾಜಕಾರ್ಯದ ಹೆಜ್ಜೆಗಳು” ಪತ್ರಿಕೆ 4 ವರ್ಷ ಪೂರೈಸಿ 5ನೇ ವರ್ಷಕ್ಕೆ ಕಾಲಿಡುತ್ತಿದೆ. ಈ ಸಂದರ್ಭದಲ್ಲಿ ಸಮಾಜಕಾರ್ಯ ವಿದ್ಯಾರ್ಥಿಗಳಿಂದ ಲೇಖನಗಳನ್ನು ಆಹ್ವಾನಿಸುತ್ತಿದ್ದೇವೆ. ಹಾಗೆಯೇ ಆಯ್ಕೆಯಾದ ಉತ್ತಮ ಲೇಖನಗಳನ್ನು “ಸಮಾಜಕಾರ್ಯದ ಹೆಜ್ಜೆಗಳು” ಪತ್ರಿಕೆಯ ಸಂಚಿಕೆಗಳಲ್ಲಿ ಪ್ರಕಟಿಸಲಾಗುವುದು ಮತ್ತು ಆಯ್ಕೆಗೊಂಡ ಲೇಖನಕ್ಕೆ ಪ್ರೊ. ಎಚ್.ಎಂ.ಎಂ. ಪ್ರಶಸ್ತಿ ನೀಡಿ ಗೌರವಿಸಲಾಗುವುದು. ಪ್ರಶಸ್ತಿಯು ಪ್ರಶಸ್ತಿ ಪತ್ರದೊಂದಿಗೆ 5,000 ರೂ.ಗಳ ನಗದು ಹಣವನ್ನು ಒಳಗೊಂಡಿರುತ್ತದೆ. ಲೇಖಕರ ಗಮನಕ್ಕೆ :-

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NGOs in Karnataka

Please send your NGOs details to update in the forthcoming 2nd edition of 'NGOs in Karnataka-Niratanka Directory (2015)'

1. Name of the Organisation:
2. Year of establishment:
3. Address:
District: Pin code:
4. Contact No: Website:
5. Head of NGO:
Mobile No: e-mail:
- Contact person: Mobile No:
6. Is the NGO a Society Trust Company
7. Is the NGO registered under: 12A 80G 35 AC FCRA
8. **Area(s) of Service:**

Children <input type="checkbox"/>	Women <input type="checkbox"/>
Aged <input type="checkbox"/>	Youth <input type="checkbox"/>
Differently abled <input type="checkbox"/>	Mentally challenged <input type="checkbox"/>
Rural development <input type="checkbox"/>	Urban poor development <input type="checkbox"/>
Microfinance <input type="checkbox"/>	Other (Specify)
9. **Major Activities**

Health <input type="checkbox"/>	Education <input type="checkbox"/>	Adult education <input type="checkbox"/>
Vocational training <input type="checkbox"/>	Residential Care <input type="checkbox"/>	Old age home <input type="checkbox"/>
Day care centre for elderly <input type="checkbox"/>	Counselling <input type="checkbox"/>	
Advocacy/ Campaign <input type="checkbox"/>	Other (Specify)	
10. Have you received grant from any govt agency ? Yes No
11. Kindly suggest other NGOs and their Contact Details to include in this NGO Directory.....
.....



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