



# ज्ञानविधि

कला, मानविकी और सामाजिक विज्ञान की सहकर्मी-समीक्षित, मूल्यांकित, त्रैमासिक शोध पत्रिका

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## Gandhian approach and Social Work Profession

**ABSTRACT :** Gandhiji placed a strong emphasis on the notion that human existence at its right level requires a moral and spiritual order. He therefore firmly believed in and openly supported a political and socioeconomic order based on the traditional virtues or eleven vows: Aparigraha (non-possession), Asteya (non-covetousness), Brahmchrya (self-control of the senses and the sex impulses in particular), Sharirshrama (bread labor), Aswada (control of the palate), Sarvatra Bhayavarjan (fearlessness), Sarwa Dharma Samanyta (equality of all religions), Swadeshi (use of local products), and Sparsh Bhawana (removal of untouchability).

Gandhian social work is based on value of individual, services swadeshi movement and community oriented rural development. Gandhi,s contribution tend to list such ideas as Ahimsa, Swaraj, Satyagraha, Swadeshi, Sarva Dharm Sambhav and Sarvodaya. His ideal remained self-governing, self-regulating self-sufficient, voluntarily organized autonomous village communities or republic relying on moral and social pressure.

Social work plays much wider role than social welfare service. Meeting human needs and fostering human potential have been the main goals of social work practice since its inception more than a century ago. The scope of social work fluctuates throughout societies and even within a single community. because disadvantage section and weaker element in the society may not be always in same character and it is these weaker either individual or weaker groups of individual that call for services under the philosophy of social work. These weaker class of citizens have received such an unfair treatment throughout the ages in past that social worker must give them the highest place of priority in its programs.

**Key Words :** Social work philosophy, Gandhian Philo-

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sophy, Socio-economic principles of Gandhiji and political ideas, Gandhian Social work.

**Introduction :** Gandhian social work is based on value of individual, services Swadeshi movement and community oriented rural development. Social work practice theory complements Gandhi's ideas as a framework for helping others and pursuing social justice. His approach, which was founded on the fusion of social action and social service, integrated micro and macro interventions—something social work has found difficult to do. Gandhi accomplished this unity by distilling his ethical philosophy to two main tenets: social justice and service to others. Gandhian philosophy placed a strong emphasis on social justice as treating everyone fairly, giving precedence to those who are less fortunate. Gandhi thought that unfair laws, regulations, and establishments ought to be changed or eliminated. He was a relentless crusader for reforms within the Indian society and he was particularly concerned by the plight of the untouchables and women who according to him were the most oppressed section in the Indian society

Gandhi's contribution tend to list such ideas as Ahimsa, Swaraj, Satyagraha, Swadeshi, Sarva Dharm Sambhav and Sarvodaya. His ideal remained self-governing, self-regulating self-sufficient, voluntarily organized autonomous village communities or republic relying on moral and social pressure.

Gandhiji underlined that human existence was at its right level only when there was a moral and spiritual order. Thus, he firmly believed in and openly supported a political and socioeconomic order based on the traditional virtues or eleven vows: Aparigraha (non-possession), Asteya (non-covetousness), Brahmchraya (self-control of the senses and the sex impulses in particular), Sharirshrama (bread labor), Aswada (control of the palate), Sarvatra Bhayavarjan (fearlessness), Sarva Dharma Samanyta (equality of all religions), Swadeshi (use of local products), and Sparsh Bhawana (removal of untouchability).

Respect for each person's equality, value, and dignity is the foundation of social work, which sprang from humanitarian and democratic beliefs. "Social work is a practice-based profession and an academic discipline that promotes social change and development, social cohesion, and the empowerment and liberation of people, principles of social justice, human rights, collective responsibility and respect for diversities are central to social work. Underpinned by theories of social work, social sciences, humanities and indigenous knowledge, social work engages people and structures to address life challenges and enhance wellbeing:" (IFSW, IASSW, 2014)

**Social Work Philosophy and Values :** The principles, standards, and moral judgments that direct social workers' professional conduct both as a group and as practitioners working with clients are referred to as ethics. Social work philosophy is founded on democracy, liberalism, and humanitarianism and accepts its main objective the adjustment of the individuals in society. Respect for the equality, value, and dignity of every individual is the foundation of social work, which sprang from humanitarian and democratic ideas.

The NASW (National Association of Social Workers) NASW identifies the profession's fundamental principles such as service, social justice, human worth and dignity, the significance of interpersonal connections, competence, and integrity.

1. **Service-** Helping those in need, addressing social issues, and offering assistance, resources, and benefits to help individuals reach their full potential are the main objectives of social workers.
2. **Social Justice-** The difficulty faced by social workers Social workers' efforts to address social inequality efforts are focused primarily on issues of poverty, unemployment, discrimination, and other forms of social injustice. These activities seek to promote

sensitivity to and knowledge about oppression and cultural and ethnic diversity. Social workers strives to ensures access to needed information, services and resources; equality of opportunities; and meaningful participation in decision making for all people and to uphold equal rights, protection, opportunity, social benefits to everyone.

3. **Dignity and worth-** Social workers see each individual as distinct and valuable, respecting their inherent dignity and value. and worthwhile and each individual with consideration and deference, taking into account their unique characteristics as well as the diversity of their cultures and ethnicities.
4. **Importance of human relationships-** Social professionals understand the critical significance of human relationship and understand that relationships between and among the people are an important vehicle for social change. Social worker seeks to strengthen relationship among people in a purposeful effort to promote, restore, maintain and enhance well being of individuals, families, social groups and communities and to value the relationship between social worker and client.
5. **Integrity-** Social workers act in a reliable way. Social workers uphold moral principles and behave honorably and responsibly and maintains trustworthiness.
6. **Competence-** Social workers build and improve their professional knowledge by practicing within their areas of specialization and practice within the breadth of recognized competencies adds to the profession's body of knowledge. (2017, NASW Code of Ethics; Ethical Principles and Values.)

**Gandhian Philosophy and approaches :** Gandhian values are based on a collection of philosophical ideas that prioritize social justice over individual success, collaboration over rivalry, interdependence over tough individuality, and empathy for others above self-interest. Gandhian ethics are based on the principles of fairness for everyone (satyagraha) and service to others (sarvodaya). Truthfulness, love for everyone, peaceful relationships, and service to others are the cornerstones of Gandhi's philosophy of social development.

Mahatma Gandhi's humane philosophy and empowering principles, His groundbreaking idea of Satyagrah, founded on the straightforward principles of truth and nonviolence, unleashed an unstoppable moral force that not only inspired Indians to fight for social justice and freedom from colonial oppression, but also motivated millions of people worldwide to pursue these goals. His ideology offers concrete solutions to a number of contemporary society's conundrums and issues in a world plagued by terrorism, ethnic and religious strife, and an increasing focus on economic success at the expense of social, cultural, and environmental aspects. His philosophy provides the foundation without which we believe our social, economic and political progress would be devoid of moral direction and anchor. His philosophy embraced all mankind, and was never confined by narrow divides of national boundaries or barriers of religion or culture. The world to invoke the Gandhi's way to resolve current conflicts between peoples and cultures, and to liberate humankind from the misery of poverty and hunger.

The core of Gandhi's philosophy is the application of love, which he described as the 'law of our being, of our species', to all human activities and relationships. He accepts the notion of the limitlessness of human existence, the basic equality and dignity of all beings regardless of their race and status. For him all human beings were basically identical. Gandhiji was a strong proponent of a political and socioeconomic order founded on the "Eleven Vows," or traditional virtues: Aparigraha (non-possession), Ahimsa (non-violence), Satya (truth), Asteya (non-covetousness), and Brahmchraya (self-control of the senses, especially the sex

impulses). Aswada (control of the palate), Sarvatra Bhayavarjan (fearlessness), Sarwa Dharma Samanya (equality of all religions), Swadeshi (use of local goods), Sparsh Bhawana (removal of untouchability), and Sharirshrama (bread labor).

His greatest experiments related to the method of Satyagrah which applied to different situation and against different types of opponents. It basically applied the Christian dictum of hate the sin but not the sinner and relying on moral persuasion and public pressure brought about a transformation in the opponent. This ensured that the opponent in no way felt insulted or slighted which explains why Gandhi and innumerable friends from the other side throughout his life. Gandhi was a firm believer in Ahimsa or nonviolence.

**Social Principles of Gandhi :** The principles underlying the concepts of **Sarvodaya** sum up the practical implication of the Gandhian philosophy. Sarvodaya philosophy demands a transformation of the ego centric outlook to one of altruism. Gandhi adopted the term 'Sarvodaya' which means good of all or the rise of all. The emphasis on Sarvodaya good of all, has profound implication for resolving caste conflict. Gandhi's way of turning the spotlight on the discrimination practiced on untouchables by naming them Harijans or Children's of God. He emphasized both equality of all Indians before law and God. The use of term Harijan thus implies the acceptance of not only the assertive secular power to Harijan but more importantly, their claim to human dignity. All people are created equal by God and some of them are made unequal by manmade law.

What Gandhi referred to as the constructive program comprised his prescription for social advancement and change. Gandhi addressed the social, political, economic, and moral facets of growth while he was writing his constructive agenda. Economic, educational, social, environmental, and political are the five categories into which his constructive program method may be divided. The program was regarded as the secret to success. of poorna Swraj and considered the following items: (a) communal harmony (b) Removal of untouchability, (c) prohibition, (d) Khadi, (e) other village industries, (f) village sanitation, (g) new or basic education, (h) adult education, (i) upliftment of women, (j) education in health and hygiene, (k) propagation of national language ,(l) mother tongue, (m) economic equality, (n) kisaan, (o) labour, (p) Adivasi, (q) students (r) one more be include improvement of live stocks.

**Economic Principles of Gandhiji :** Gandhiji looked toward an economy built on the principle of '**Bread labour**'- that each should perform sufficient manual labor in the production of life's necessities to produce one's own needs, or the equivalent. Certain amount of physical labour required to produce the essential of life. Gandhi saw the root of all oppression exploitation and class division. If the principle of bread labour were universally followed economic equality and a harmonious society would be the natural and inevitable outcome. Gandhiji advocated "Bread labor" and held the community organization accountable for the workers' well-being. Gandhi promoted the idea of proportional equality and minimal living income, allowing for individual variances based on requirements that go beyond the minimum.

**'Against Heavy Industries'** Gandhiji believed that industrialization and the development of technology were the primary causes of human suffering in contemporary society. He rejected the modern economic order because it was based on economic inequality and because it dehumanized man and ignored his personality. In order to provide fundamental needs like food production, housing, healthcare, and education, he wished to restrict industry. He understood that the situation determined the approach to be used. The use of

equipment and heavy industries should be restricted in nations like India, which have a big labor pool and high rates of unemployment and underemployment.

The Khadi and Village Industries Program gave the faltering economy a lifeline. Gandhi argued that the village should have authority over the primary occupations of weaving, agriculture, and food and clothing. Gandhi envisioned a village that was self-governing, self-supporting, and self-reliant.

**System of trusteeship** Rich use their property and wealth as a trust for the community. To the rich, Gandhi promoted the trusteeship notion. The remaining is to be held as a trust for and on behalf of society, over and above what is needed for individual needs. He even desired that trusteeship should come about by the voluntary efforts on the part of the rich and advocated the minimal role of force. Gandhi advocated for mutual understanding, reconciliation, and settlement in the context of labor conflicts.

**Decentralized economy** The Gandhian economic system is based on a decentralized mixed economy that includes a self-governing village community, a network of businesses that provide gainful employment for all employables, and a state-controlled public sector. Gandhi include in his economic order was economic equality, as characterized by the principles of 'to each according to need'. Central to the concept of **economic equality** was the idea that all labour has equal value-the work of the farmer, the artisan, the merchant, the lawyer, the government official should be considered on a par and compensated accordingly.

**Political Ideas of Gandhiji** : Gandhi was primarily a social and political activist and he himself emphasized on the activities and not his writings. His political ideas were essential due to his fame as an activist.

**Gandhi's Ideal State-** For Gandhi, the concept of a society devoid of exploitation and violence remained central to their vision. Gandhi's ideal state was not a prescription for all nations; rather, it was the future ideal for India specifically. India's mission is different from that of others," he said, taking care to highlight the country's unique features. In his ideal India, "all communities shall live in perfect harmony; the poorest shall feel that their country is theirs in whose making they have an effective voice"

Equality, self-sufficiency, and a healthy relationship between capital and labor would be the cornerstones of such a society free from exploitation and violence. In such a society "there can be no room for ....the curse of untouchability or the curse of the intoxicating drinks and drugs. Women will enjoy the same rights as men. Since we shall be at peace with all the rest of world, neither exploiting, nor being exploited, we should have smallest army imaginable. All interest not in conflict with the interest of the dumb millions will be scrupulously respected whether foreign or indigenous ... this is India of my dreams...I shall be satisfied with nothing else". The welfare and advancement of its people must be the goal of a nonviolent state.

**The concept of Swaraj:** Gandhi used Swaraj to mean "positive freedom i.e. participating in the process of politics in every way possible, rather than conceiving the state as a negative institution restricting its activities to the bare minimum. It did not mean that the state was all powerful rather an intimate relationship should exist between the state and all its citizens. For Gandhi, Swaraj implied participatory democracy." Gandhi saw the term, which meaning self-rule, as a moral condition. Swaraj is achieved by a moral revolution in the governing class and a reversal of the degenerative process, not by a political transfer of power. Gandhi placed a high value on education as a prerequisite for enjoying both foreign

sources and democratic freedom. Both political and economic freedoms were suggested by swaraj. Political independence and the issue of the general welfare are closely related. A self-sufficient community would be the greatest way to ensure the wellbeing of the populace. The vast majority of Indians resided in its villages, which is why this attention was placed there.

**State and society:** Gandhi distinguished between society and the state. He disagreed with the state's full sovereignty. His distinction is very similar to pluralist assumptions. He believed in limited sovereignty. Gandhi believed that the state existed outside of the everyday lives of the average person, and his ultimate goal was to construct a society without states. Gandhi attempted to outline an ideal society which would cater to the genuine need of man, a society free from strife, strain and conflict. With remarkable optimism and belief in human perfection, he believed that not only was a society desirable, it was also feasible.

**Civil disobedience:** Gandhi's entire theory of **civil disobedience** is an acknowledgement of the distinction between state and civil society. Before modern pluralism emerged in modern political analysis he had no difficulty in exposing political social and religious pluralism. His belief in human diversity and imperfectability was matched by his understanding that a societal bond is also essential for modern order. His theory of tolerance is as rigorous and solid. Gandhi accepts the essential conflict in society.

**Satyagrah:** Gandhi's Satyagrah approach offered a means of learning that lesson, and by giving it a form that was influenced by Indian culture, he was able to appease nationalists' intense emotional and ideological urge to defend their goals in a way that connected them to India rather than the West. Satyagrah was Gandhi's means of bringing about political or social change.

**Vision of a Nation:** Gandhi asserts that the unity of India's variety, the country's national identity, and the issue of many religions are what make the Indian Federation strong. India's multireligious population makes it impossible for it to remain a one nation. The number of religions is actually equal to the number of people; yet, those who respect national identity do not meddle with the religious beliefs of others. They are unfit to be regarded as a country if they do. Hindus are living in a fantasy world if they think that only Hindus should inhabit India. The Hindus, Mahomendans, Parasis, and Christians who have settled in India are all fellow citizens and must coexist, if only for their own benefit.

Gandhi vision of a Nation cannot be comprehended properly without discussing the basic unit which is the villages. Gandhi conceived of the autonomous and self contained village as the unit of society. He fondly talked about "**Village India.**"

**Village Republics:** Gandhi strongly believed that real democracy could only be a rural democracy. Gandhi's village an ideal one it is self sufficient unit producing its own food and cloths. The bottom must be where independence starts. Every village would therefore be a republic or panchayat with complete authority. Therefore, every town must be self-sufficient and competent to run its affairs, even to the point of protecting itself from the outside world.

**Oceanic circle:** The circles in this construction, which is made up of many villages, will always broaden but never rise. Life won't be a pyramid in which the apex is supported by the base. Ultimately, however, all life will consist of humans who share the oceanic circle's magnificence, of which they are essential parts. The village will be ready to die for the circle of villages, and the person in the middle of this circle will always be willing to give their life

for the village. The outermost circumference will therefore offer strength to everything inside and draw strength from it instead of having the ability to crush the inner circle.

**Swadeshi movement:** The goal of the Swadeshi movement was to challenge British commerce and control. "Encouraging native industries and hitting the British people where it was claimed they would feel it most viz in their pockets and compel them to relax their grip on India" were the two goals of the boycott of British rule. The swadeshi enabled them to take an intelligent interest in country's economic development, and taught them the important lesson of "co-operating with one another for a national end. The Swadeshi thus sharpened people's consciousness against imperialist policy of keeping the country backward. It meant more indigenous industries and more bread for the people. The swadeshi gave an impetus for more and more technical education.

**Srvodaya Society:** He wanted to construct a new society- what he called the 'Srvodaya Society.' The word Sarvodaya was not coined by Gandhiji; it occurs frequently in the ancient religious scriptures. Gandhi represents Sarvodaya, which is the highest good. In his perfect world, Ramrajya, human exploitation would not exist. The consummation is to be reached by a change of heart, by inner purification, by an assiduous cultivation of moral virtues and by constructive work. The ideal of Ramrajya spoken of Gandhi is to be made reality by purifying heart of man. The spirit will wake up in purified heart and will transform the owner of the heart. The awakened spirit like the philosopher's stone makes gold of base metal.

**Gandhian Social Work :** Gandhiji's whole political, social, and moral worldview was predicated on each person carrying out their responsibilities as best they could and working with others to solve issues that affect their neighborhood, society, and country. Throughout his life, he founded nonprofit organizations and carried them out to the best of his ability in every aspect.

**Voluntarism:** People's voluntary action is considered to be essence of democracy. The prime concern of Gandhian constructive work is to develop constructive programme as an instrument of mass mobilization for the non-violent struggle of Swaraj. Since then, the constructive workers, who had been trained in the Gandhian school of thought, have spread widely and established institutions across the nation, placing a strong emphasis on their way of life and the self-help organization of community events. Workers' hard effort is the cornerstone of rural development under the Gandhi program. As outlined in his "eleven vows," Gandhi's idea of rural development is undoubtedly multifaceted, emphasizing the quality of development while including human growth as a whole. Voluntarism, sharing, collaboration, The pillars were self-reliance, self-help, decentralization, non-violence, moral behavior, and mutual aid. of Gandhiji's constructive agenda. The Gandhian approach for rural welfare is in Constructive programme it is classified into five segments as economic, social, educational, political and environmental.

**Constructive work:** Gandhi's technique-it would not be doing him justice to call his method of work a technique, though it had three sectors. One is the establishment of social service groups, which Gandhi referred to as constructive work organizations. These organizations are staffed by individuals who are motivated by idealism and a sense of service, and human compassion. These social workers or constructive workers would likewise adhere to the non-violent attitude if we had a constructive social service organization that aimed to achieve Gandhian outcomes. Non-violence as a revolutionary way of living, not as a practical solution. The way society is organized now is incredibly

unfair. A great deal of In the guise of law and order, injustice is being perpetrated. Law-based government and the rule of law are both highly delicate stages. The people themselves will be responsible for building the new India. Let us not follow in letter what Gandhi said, let us understand the spirit of what he said and apply it. Let us be creative. We must try to win over people through selfless service. The social worker must live with people and understand the problems of the people. There is virtue in voluntary poverty, but not in enforced poverty. Every person's basic requirements should be met, including enough clothing, a good home, healthcare and education for family members who are ill or disabled, and equitable work opportunities. Whichever society a person lives in, it should provide for these five basic necessities. Gandhi favored a full life for everybody. He also believed that everyone should willingly set limits on their own desires as a communal obligation and a moral virtue.

There is Sarvodaya movement is the second part of the Gandhian technique having individual contact, and won the confidence of the people, a plan for peaceful mass action must be presented to the public. Society cannot be changed in little steps. Massive transformation, a mass movement, and a mass revolution are required.

**Individual and society:** Gandhi stands for Sarvodaya, the greatest good of all. Gandhi made no separation between the good of the individual and the good of the larger society. His firm conviction was that the welfare of everyone includes the welfare of the individual. He called the concept Sarvodaya-the welfare of all- and it was the key to his entire societal vision. He had a pretty clear idea of what he desired. His goal was to establish a new India. In order to spark a social revolution, he sought to alter India's current social structure and system. In this sense, the word "revolution" simply signifies that society must undergo fundamental changes rather than just superficial ones. His goal was to create a brand-new civilization that he dubbed the "Srvodaya Society." As opposed to Sarvodaya, Antodaya means the elevation of the last.

**Social transformation:** Gandhi saw that societal ills were impeding India's progress toward swaraj and unity. He did not rely on the government or its political apparatuses for this. He energized the populace's social energy. A component of his nationalism and national unity worldview was his constructive agenda. He envisioned it as a way to fortify the social facets of our shared existence at the local level. He saw his work on untouchability as a component of the unification movement. Similar to this, basic education was first developed as a means of bridging the gap between the working and intellectual classes in order to effect social change. A thorough and constructive program guaranteed a solid basis for the country's superstructure. In addition, it gave the wealthy and privileged a chance to actively and productively engage in social service.

Gandhi advocated for mutual understanding, reconciliation, and settlement in the context of labor conflicts. Gandhi consistently emphasized truth and non-violence as the fundamental tenets of action, whether it was via political agitation, constructive social work, or the reconstruction of the village economy. He made a plea to the conscience and the natural need for compassion and love.

Therefore, if we are to maintain the growth and sustainability of our national economy and way of life, we must recognize the importance of improving the economic and social standing of those who reside in rural regions.

**Gandhian Approach and Social work :** The purpose of social work is to assist individuals in realizing their greatest potential. through existing institutions (physical, emotional, social,

and spiritual) or to change existing institutions to create a healthier environment where people can develop and reach their full potential. (Sixth International Social Work Conference). The fundamental tenets of social work include competence, integrity, human worth and dignity, social justice, service, and the significance of human connections. profession- are closely linked to Gandhi's principles of Sarvodaya, non-violence, the abolition of untouchability, republic villages, Satyagrah, bread labor, 11 vows, and constructive programs.

**Social action:** Sydney Maslin defines “Social action as a process of social work mainly concerned with securing legislation to meet mass problems. Baldwin defined social action as organized effort to change social and economic institution as distinguished from social work or social service, the fields of which do not characteristically cover essential change in established institution. Social action covers movements of political reform, industrial democracy, social legislation, racial and social justice, religious freedom and civil liberty, its techniques include propaganda, research and lobbying. Nanavati defined social action as process of bringing about desired changes by deliberating group and community effort. The institute of Gandhian Studies defines social action as the term commonly applied to that aspects of social welfare activity which is directed towards shaping or modifying the social institution and policies that constitutes the social environment in which we live.

**Methods of Srvodaya as an Illustration of social action:** Methods of Srvodaya movement can be cited as an Illustration of social action. Sarvodaya workers' methods are quite similar to those of social action. discussed earlier They have recognized the following stages: Adhyayan (survey or research), Sahavasa (association), Pratikar (resistance), Prachar (propaganda), Parichya (first introduction), and constructive effort. or community service. Building the climate of change.

Britto attempts to identify some principles of social action which he has derived from an analysis of the strategies used by Gandhiji during his struggle in South Africa and India. The principles that were identified include the following: the principle of legitimization, which is the process of persuading the general public that the movement and its goals are morally correct; the principle of credibility building, which is the task of establishing a public image of the movement's leadership, organization, and participation; the principle of dramatization of mass mobilization, which is the process by which movement leaders inspire the populace to take action through emotional appeals to heroism, sensational news management, novel procedures, pungent slogans, and other tactics; and the principle of multiple strategies. The two fundamental methods to development—conflictual and non-conflictual—have been reframed for use in social action and include power, facilitation, persuasive, and instructional strategies. and power strategy, as well as the idea behind several programs Gandhi created a number of initiatives with the ultimate goal of organizing the masses. These may be roughly divided into three groups: Social programs Gandhi dedicated many years to the cause of social improvement. He pushed for women's rights to be recognized, fought to eradicate discrimination against untouchables, and attempted to curb alcohol and dangerous drug usage throughout India. Gandhi tried to build up the human resources of the nation. Removal of oppressive patterns of social interaction militants is an essential task in the consolidation of any movement. Economic programme: khadi is an economic programme as well as a social and political programme.

**Gandhian constructive work:** Community organization and social action and suggest two models of it : non-violent, which society and nonviolent is to rectify the system from

within. The theory and practice of social action, how it developed within the Gandhian constructive labor tradition. According to a group of constructive social workers, the current legal and constitutional framework may be progressively changed through constructive social work; all that is needed is education and an appeal to the conscience of those in positions of power and property. Viewed thus, constructive work is undertaken to support or supplement with new methods of reconstruction.

**Lokshakti** (Gandhian socialism): Gandhian socialism aims at the elimination of exploitation and poverty; provision of equal opportunity to all for self-development; full development of material and moral resources of the society and their use in accordance with its needs and wishes. Lokshakti is crucial in the Gandhian constructive work tradition, it will need to be explained in order to appreciate the dimension of social action. Lokshakti refers to the manifested or latent ability of the populace to ponder, make decisions, and act in concert.. The people may mean the entire people of a country, a local community, or any group of people drawn together by common concerns. Lokshakti must be appealing and exhibit ethical value in order to be effective, and it must employ nonviolent social transformation techniques.

People's voluntary action is considered to be essence of democracy. The prime concern of Gandhian constructive work is to develop constructive programme as an instrument of mass mobilization for the non-violent struggle of Swaraj. Gandhian workers and social scientist seem to hold an identical position on the issues of leadership.

**Conclusion :** Gandhij acknowledges the boundless potential of human life as well as the fundamental equality and dignity of all creatures, regardless of their position in society. To him, all people were essentially the same. By spiritualizing truth and non-violence as the cornerstones of social order and the tool of socio-political dynamics, Gandhiji transformed Indian politics. Gandhiji placed a strong emphasis on the notion that human existence at its right level requires a moral and spiritual order. As a result, he openly and strongly supported a political and socioeconomic structure founded on the classical virtues, or eleven vows.

According to his definition, a country is "historically constituted, stable community of people formed on the basis of common language, territory, economic life, and psychological make-up manifested in a common culture." A satyagrah does not cause suffering to the enemy. Gandhi adopted the term 'Sarvodaya' which means good of all or the rise of all. Gandhiji's whole political, social, and moral worldview was predicated on each person carrying out their responsibilities as best they can and working with others to solve issues that affect their community, society, and country. During his lifetime, he founded nonprofit organizations and carried them out with the utmost care and consideration. Gandhi described property as 'a sin against humanity' but he was against the violent confiscation of property from the rich for that would make society poor for it would be lose out on the talent of those who know how to make money. Instead, he proposed a system of trusteeship.

Social work philosophy is based on humanitarianism, liberalism and democracy and accepts its main objective the adjustment of the individuals in society. Social work's core beliefs are based on respect for the equality, dignity, and worth of every individual. Humanitarian and democratic ideas gave rise to social work.

Social work plays much wider role than social welfare service. Since social work practice began more than a century ago, its primary objectives have been to meet human needs and develop human potential. The concept of need or social problem shifted from

individual to that of environment which include socio-political and economic institutions, bases of power and class. In India scheduled caste and tribes, minorities group, women, children, aged, labor, physically and mentally disabled persons call the attention of social workers. These classes of citizens have received such an unfair treatment throughout the ages in past that social worker must give them the highest place of priority in its programs. The inferior position of these citizens is the result of religious, social and economic subordination to which they have had been subjected in the past and it must be the earnest endeavor of all social workers in India to meet the challenges of problems quickly and effectively. We are all volunteers, regardless of whether we are working as Gandhian constructive workers or as other social workers. However, we are leaving the primary responsibility for transforming and developing our nation to the politicians and state governments.

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