



## WOMEN IN SOCIAL SERVICE –A CASE STUDY OF “MANAV JEEVAN SEVA TRUST”

**Ms. Shital K. Rawal**

Asst. Professor and Head, Dept. Of Economics ,  
Lions Juhu Nandlal Jalan Mahila Mahavidyalaya, Vile Parle (E).



### ABSTRACT

*Economic development is multi-dimensional process which has many parameters like higher standard of living, improved health, quality education etc. One of the important parameter is ‘Women Empowerment’. Women Empowerment will be imperatively followed with her employment and economic productivity.*

**KEYWORDS:** *Economic development , Women Empowerment , quality education.*

### INTRODUCTION

But the question arises here is: ‘whether the work participation & productivity of women is registered economically in all sectors?’ In India, only 6% women are engaged in organized sector and rest of the 94% are in unorganised sector.

In city like Mumbai only 11.37% of women are said to be “economically active” . The reality is that women’s work is not registered economically in most of the occupation and one such occupation is ‘Social Service’.

Social work has been originated from industrialisation in the nineteenth century and with the establishment of Charity Organisation Societies of Great Britain and America (Payne, 2005). Dominelli (2004) argues these organisations promoted ‘friendly visiting’ and ‘prevented disorganised charitable giving’. This ‘organised’ way of working was the first step to establishing social work as a discrete area of activity and as a profession (Adams, 2003).

Professional relationships inside hospitals reflected the Victorian patriarchal family ideal, where female nurses were perceived as mothers and carers and male doctors as fathers (Deacon, 2002). Nurses and social workers were counted under the category of semi-professional, on account of limitations of their training, knowledge base and autonomy (Nazarko, 2004). In addition, work based in state welfare bureaucratise, such as those of social work and nursing, did not commensurate with the traditional idea of professionalism (Payne, 2005). To provide a form of balanced professionalism with a career structure and job security, most professionals in health and social care work have to be recognised as social workers. Traditional concepts of professionalism has changed as professionals are employed in either a clinical or an expert role to perform certain, clearly defined, tasks or be involved in service management (Bradshaw, 2004) In attempt to counter imbalance of power, professionals possess specific codes of conduct and ethics (Banks, 2001). Scott (2001) argues this is necessary, that professionalism implies not just expertise, but moral responsibility. For the social worker, their ‘moral’ philosophy is embedded within a specific professional Code of Practice (Adams, 2003). Dominelli (2002) suggests social workers are increasingly having to meet the demands of government performance strategies.

This is a result of a globalising world economy, a ‘New Right’ philosophy of ‘value for money’ and a demand that people look after themselves (Means et al, 2003). According to Butcher (2006) many

professionals may find problems arise within the agency context. They may find there is dichotomy of interest with their role as a ‘professional’ and the role and responsibility within the organisation (Butcher, 2006).

The government’s policy of ‘caring in the community’ could be said to further reinforce oppression, whereby, informal care is reliant on the goodwill of women to undertake the free caring role of a relative or to undertake low paid work within social care (Bradshaw, 2004). By contrast, following the ‘natural’ assumption that men should be in paid work, if men do undertake the caring of a relative or friend, they often considered incapable of undertaking domestic work so are usually offered more help and support than a woman in a similar situation (Scott, 2001).

### CONDITIONS IN INDIA :

India has made a significant progress on human development over the past sixty years. At the same time, these benefits are not shared equally. India is the world’s largest democracy and has nearly 1.3 billion citizens. India has to overcome yet the structural challenges to reduce poverty.

These reasons stress that more efforts are required in area of social service to tackle the problem of poverty.

The Central Social Welfare Board (CSWB), set up in 1953, was confronted with the problem of the lack of any governmental machinery and for welfare related activities it undertook the task of promoting welfare through voluntary organisations. It also encouraged women’s organisations to take up such activities in partnership with government.

As part of this strategy women’s organisations were promoted, especially those working with the grassroots. Mahila Mandals were promoted as ‘delivery mechanisms’ for essential services like education, health, especially for maternal and child health, both by the CSWB and the Community Development Programme during the First and the Second Five-Year Plans.

The Third, Fourth and the Fifth Five-Year Plans saw a decline in support to strategies of organisation building and human resource development. The Report of the National Committee on Women’s Education saw some priority being accorded to Women’s Education. From the period of the Third Plan there was a distinct rise in the priority according to the issue of population control.

Another problem in India is that the Labor Force Participation Rate for Women is one of the lowest in the World. Despite educational gains, the labor force participation rate for women in 2017 was 28.5% (compared to 82% for men).

- In 2011-2012, 17.9% of the total employment in India was in regular wage and salaried positions, and in urban areas the gender gap for this employment narrowed
- Of the 11.7 million urban working women in 2011-2012, almost 43% were in regular wage and salaried positions (up from 28.5% in 1993–1994).
- Young women are moving into non-traditional professional jobs, for example in communications.

This paper studies one of such work and that is women in social service. Women constitute 81.6% of social workers, 69.9% of counselors, and 82.4% of social and human service assistants.

This is purely a case study at “Manav Jeevan Seva Trust” & Women Working there.

The paper is based on field- visit questionnaires & Interviews at Manav Jeevan Seva Trust.

Case study of Manav Jeevan Seva Trust and Women Working (field Workers)

It is established on 3<sup>rd</sup> March 2005 at Manav Jeevan trust is at Golibar Road, Altaf Nagar, Ghatkopar (W), Mumbai-400086 to help needful people better and organised way. The trust extended financial and non- financial support in the field of education, health and community Development. Through their efforts, today their support reaches out over 3,75,000 marginalised people through their offices in Mumbai, Maharashtra, Chennai, Delhi And Gujarat.

Mrs. Meena Jadhav has established this trust out of passion towards social service. Mrs Meena Jadhav feels that “Economic Development means betterment of down – trodden, poorest and deprived people”. They strongly believe that the disadvantaged and marginalised need opportunities and not charity.

### **Work done in the earlier years:**

Before establishing this trust , initially food was provided everyday to nearly 50 adivasi children around altaf nagar area in Ghatkoper. For this funds were collected from neighbouring areas.

Mrs Meena Jadhav again faced problem like undue advantage of food supply was taken by drunkards around the area.

Then she took a decision that instead of providing food, it is better to provide education to adivasi children . Just Provision of food would make those children dependent but education will make them independent. Manav Jeevan Seva Trust gives funding for education of poor children.

Beside it, provision of medicines, cloths & essential commodities is done for needy people totally free of cost.

### **Women field workers at Manav Jeevan Seva Trust**

‘To empower the illiterate women’ is another goal of the trust. So the trust has employed most of the illiterate women as field – workers.

These field workers do following tasks:

1. To collect funds from various areas for Manav Jeevan Seva Trust.
2. To collect aid, material like cloths, books medicines, for distribution among poor people.
3. The notable future here is that all the women field workers are from the same area, living in poor conditions. They have no permanent or own house. These field have their own specific problem at their house. Some case studies show the fact that, though these field workers are suffering from serious problems, they intend to have development of their own people.

### **Work conditions of the field workers:**

Finding from the questionnaires & interview reveals that:

1. Field workers do not have any fixed timing for collection of funds & materials. They can work voluntarily keeping balance in house work & field work. Approximately they work for 6 hrs. A day between 9.00 a.m.to 2.00 p.m
2. Average fund collected by field workers per day ranges between Rs50/- to Rs 200/-
3. 98 % of field worker said, they don’t want to change this job as they are working for economic & social development of poor people.

Only 2% desired to change for a job giving high salary.

### **Future Plans of the Trust:**

1. To educate more number of adivasi children.
2. To educated field workers.
3. To establish Ashram for children & old Age People.
4. Have set up ‘ Unnat’ Co –Op Society to inculcate saving habit among poor in neighbouring area.

Socialism has no moral justification whatsoever; poor people are not morally superior to rich people, nor are they owed anything by rich people simply because of their lack of success. Charity is not a socialist concept - it is a religious one.. The trust extends financial and non-financial support in the fields of Education, Health and Community Development. Through their efforts, today their support reaches out to over 2,75,000 marginalised people through their offices in Mumbai, Maharashtra, Chennai, Delhi and Gujarat.. They strongly believe that the disadvantaged need opportunities, not charity. They have dozens of field workers who go to the homes of hundreds of people in the city and gather old clothes and donations.

Today they work to support develop-mental work in the country, enabling NGOs to concentrate on their core activities,projects in Mumbai.

The city of Mumbai is a giving city, is what the trustees found out. People are willing to give old clothes, donations for a good cause. And teams of volun-teers move through the city picking up what the city needs no more!

...projects in rural areas..

But it was not just the city that moved the heart of the trustees. Just outside the city walls, adivasis, tribals and villagers live in deep poverty. Tempo loads of the old clothes now cleaned and neatly folded and packed are taken to these places and distributed to the poor. Food is also distributed and the villagers are also taught hygiene and cleanliness, and their health and happiness sees a great improvement.

**CONCLUSION:**

The above case study show that the confidence of social workers.They are firm in their decisions & work. They are not getting any economic remuneration as such but for development of society they are working whole heartedly.

Govt, NGOs, academicians should take note of this & help such cause & guide them.