Chapter - 2

Review of Literature

The present study, like all others, began with a review of current literature and continued throughout the research process. The relevant readings in this chapter have been compiled and presented using a thematic approach. It has offered justification and improved organisation for this chapter. The following themes are discussed in light of the existing research literature on the professional practices of trained and voluntary social workers:

2.1 Conceptualising Professional Practice

2.2 Professional Practices of Social Workers

2.3 Practices of Professional Social Workers in India

2.4 Practices of Voluntary Social Workers in India

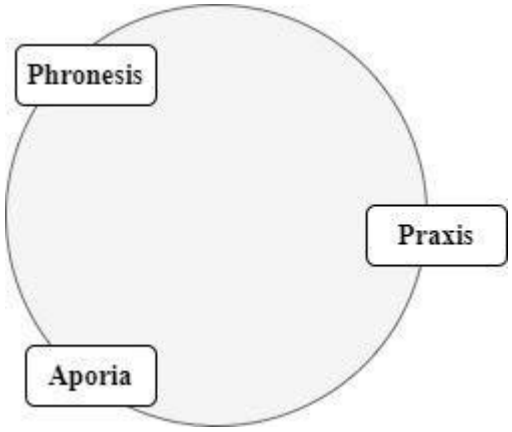
2.1 Conceptualising Professional Practice

'Professional practice' is a construct which links two concepts. The word 'professional' is a qualifying term that is related to 'profession'. The other key term, 'practice', is loaded with difficulty because it is perhaps highly agonistic in nature (Green B., 2009).

In the realm of the concept of professional practices, Beck and Young (2005) described, "In recent decades, professions and professionals have faced unprecedented challenges to their autonomy, to the validity of any ethical view of their calling, to their relatively privileged status and economic position, and to the legitimacy of their claims to expertise based on exclusive possession of specialised knowledge." They also talked about "knowledge-based professionalism", with close links to more or less traditionally conceived university structures and cultures. Their concern ultimately is with questions of knowledge (Beck and Young, 2005).

Further, Bill Green (2009), in his book on *Understanding and Researching Professional Practice*, defines guiding principles of professional practice in order to define and understand the concept in-depth, which are as follows-

These guiding principles are to be identified as *phronesis*, *praxis* and *aporia*, respectively, represented diagrammatically in fig. 1.



(Figure 1, Source - *Understanding and Researching Professional Practice*; Green B. 2009)

Polkinghorne (2004) describes *phronesis* as "an expanded view of rationality as an embodied process" (Polkinghorne, 2004). Flyvberg (2001) defines it as an "intellectual virtue dealing with context, practice, experience, common sense, intuition, and practical wisdom" (Flyvberg, 2001). It is similar to the explanation of the term given by Aristotle in Greek philosophy. It is education or learning achieved via life experiences (life experiences). It is a valuable source for obtaining knowledge and skills in social work.

Lather (2007) observes that "classically, *praxis* is the self-creative activity through which we make the world, for instance, the concept of a Marxist philosophy, which did not want to remain a philosophy, philosophy becoming practical". It concerns the practical aspect, i.e., 'doing' of the professional practice" (Lather, 2007). It involves exercising or applying theory in practice. Praxis includes theory, reflection and action. The interdependence and incorporation of theory into practice are distinguishing characteristics of the social work profession, which is also

apparent in the practices.

'*Aporia*' refers to the confrontation in one's practice with irresolvable problems or paradoxes (Green B., 2009). Aporia is a situation characterised by uncertainty or doubt. Aporia haunts professional practices when unpredictability and uncertainty exist, and practitioners must make decisions in such circumstances. For instance, aporia is the situation of value conflict and the ethical dilemma faced by social work practitioners. It is also evident in the situation where the practitioner must decide and take action owing to the circumstances despite uncertainty.

These three key guiding principles are thoroughly engaged in the nature of professional practice. Bill Green emphasised recently professionalised disciplines like nursing and teaching instead of elite professions like medicines, law, etcetera. He emphasised qualitative research methodology for researching on professional practice. Polikinghorne (1997) also referred to qualitative research methodology and the importance of narrative to understand professional practices. He argued that a narrative is an appropriate form for researching professional practice. (Polikinghorne, 1997)

Another study by Kemmis Stephen in 2009 identified certain key features of professional practice, which are as follows - a) Practice is not just "raw" activity, b) Practice always involves values, c) Practice is always culturally and discursively formed and structured, d) Practice is not just what individuals do (It includes 'doing,' i.e. time and space, 'relating' means networks of relationships between the people it includes and excludes and 'saying' means structure unfolds by words or discourse.) e) Practice is always materially and economically formed and structured, f) Practice is always socially formed and socially structured, g) Practice is always historically formed and structured. He emphasised that practice is constituted in 'sayings', 'doings' and 'relating'. (Kemmis S., 2009)

Few researches on professional practices emphasise the dimension of 'Knowledge-based professionalism' and the role of academic institutions and universities. For instance, Beck &

Young in 2005 noted that "the emergence of a new kind of professionalism with much weaker ties to the acquisition and production of knowledge in universities and much stronger links to practice in the 'real world'." (Beck & Young, 2005).

With rare exceptions, elite professions predominate in the field of conceptual research on professional practice. In the following section, relevant and significant literature on the professional practices of social workers is highlighted.

2.2 Relevant Literature on Professional Practices of Social Workers

2.2.1 Guidelines for social work practices

In the area of professional practices of social workers, Charlotte Danielson (2007) proposed a rubric which defines components of professional practices of social work educators. In his *Enhancing Professional Practice: A Framework for Teaching* suggested four domains: 1) Planning and preparation, 2) Classroom environment, 3) Instruction, and 4) Professional responsibilities.

In domain one, it includes demonstrating knowledge of content basic to the social work profession, knowledge of the diagnostic process, knowledge of resources, developing intervention goals, designing an intervention plan, and assessing student growth. Domain two on the classroom environment includes creating an environment with respect and rapport, establishing a counselling relationship, supporting classroom/school procedures, and facilitating positive student behaviour. Domain three on Instruction emphasised communicating clearly and accurately, using questioning and discussion techniques, engaging students, providing feedback, and demonstrating flexibility and responsiveness. The fourth domain of Professional Responsibilities includes reflecting on intervention, maintaining accurate records, communicating with families, social workers contributing to the school environment, growing and developing professionally and showing professionalism.

However, the rubric of professional practices by Danielson is for professional practices for social work educators. Though many of these components can be replicated in social work practices like demonstrating knowledge regarding various processes, interpersonal relations within and outside of the agency, record keeping and maintaining and adhering to professional conduct. Hence, this model plays a significant role in laying the foundation of social workers' professional practices in the practice setting.

2.2.2 A Framework of the Practice Standard by AASW

In addition, various professional associations of professional social work in various countries give certain codes of conduct. Few notables among them are the Code of conduct given by IFSW (International Federation of Social Work), which is globally accepted, and another significant and well-defined code of conduct is given by AASW (Australian Association of Social Work). These guidelines define the ideal and required framework for social work practice.

2.2.2.1 Values - Social work is committed to three core values which give rise to general and specific ethical responsibilities as outlined in the Code of Ethics (2010). These values and ethical responsibilities underpin and inform the practice standards outlined in this document. The values are: a) Respect for persons, b) Social justice, and c) Professional integrity. NASW added three more values, including the importance of human relations, social service and competence. (Mentioned in the previous section)

2.2.2.2 Components of social work practice

The *Practice Standards* outline what is required for effective, professional and accountable social work practice. The practice standards in this document apply to all areas listed below and are categorised under eight components of practice common to all areas. Practice standards are specified for each of these components, and each standard has detailed indicators illustrating the requirements for meeting that standard. The components of practice are:

1) Values and ethics
2) Professionalism
3) Culturally responsive and inclusive practice
4) Knowledge for practice
5) Applying knowledge to practice
6) Communication and interpersonal skills
7) The information recording and sharing
8) Professional development and supervision

2.2.2.3 Areas of Social Work Practice

Social work operates at the interface between people and their social, cultural and physical environments. Human needs are always seen in the context of socio-political and environmental factors. While social work practice is diverse, it can generally be broken up into the following areas of practice:

1) Work with individuals
2) Work with families
3) Work with groups
4) Work with communities
5) Social policy practice
6) Management, leadership and administration
7) Education and training

8) Research and evaluation

2.2.2.4 Global Social Work Statement of Ethical Principles:

This Statement of Ethical Principles serves as a framework for social workers to work towards the highest possible standards of professional integrity.

Principles:

a) Recognition of the Inherent Dignity of Humanity

Social workers understand and respect all human beings' inherent dignity and worth through their attitudes, words, and actions. However, it appreciates all people but confronts the views and behaviours of those who demean or stigmatise themselves or others.

b) Promoting Human Rights

Social workers recognise and advocate for the basic, fundamental rights of all people. Respect for the inherent value, dignity and individual and social/civil rights of all persons is the foundation of social work. Frequently, social workers assist individuals in striking a balance between competing human rights.

c) Promoting Social Justice

Social workers are responsible for promoting social justice regarding society as a whole and the individuals with whom they work.

d) Promoting the Right to Self-Determination

Social workers support and promote the right of individuals to make their own decisions and choices, so long as this does not compromise the rights and legitimate interests of others.

e) Promoting the Right to Participation

Social workers promote people's full involvement and participation in all parts of decisions and activities that affect their lives to enhance their self-esteem and capacities.

f) Respect for Confidentiality and Privacy

Social workers respect and adhere to the confidentiality and privacy of individuals unless there is a risk of harm to the self or others or other statutory limits.

g) Treating People as Whole Persons

Social workers recognise the biological, psychological, social, and spiritual aspects of people's lives and understand and treat each individual as a whole person. Social workers use this recognition to design holistic assessments and interventions with the full participation of individuals, organisations, and communities.

h) Ethical Use of Technology and social media

Social workers must recognise that digital technology and social media may pose threats to the practice of numerous ethical standards. They must acquire the necessary knowledge and skills to safeguard against unethical practise when utilising technology.

i) Professional Integrity

2.2.3 Standard of Practice for Social Workers by Manitoba College of Social Workers (MCSW)

Standards of Practice given by the Manitoba College of Social Workers (MCSW) provide fundamental standards and directives for the practices of social workers. It includes maintaining professional relationships, competence, integrity, knowledge, confidentiality, recognising and respecting cultural diversity, and active involvement in advocacy and public policy (The standard of practice for social workers, 2015).

2.3 Empirical Research on Professional Practices of Social Workers

In the domain of professional practices of social workers, several empirical researches have been undertaken. One of the significant empirical research delineating social workers' professional practices is by Qiuling An and Mimi V. Chapman (2012). This research on *Early Professional Experience of a New Social Worker in China,* through the case study of social workers about how these new social workers view themselves, their professional identity, and their work. The case study highlights the experience of one of the first professionally educated social workers in Shanghai. It describes the challenges and achievements of her first five years of professional practice, including salary, job role, work environment and process of becoming self-independent. It describes the practitioner's dilemma in the initial days when she experienced a gap between practice skills learned in the classroom and the reality of the client's needs. (An and Chapman, 2012)

Apart from this, few researches are available that focus on some aspects of professional practice, such as attitude toward specific areas of practice and issues, values and ethics in practice, and knowledge of social workers regarding particular problems or areas. For instance, in the knowledge domain, Knight C. (2013) studied social workers' attitudes toward Peer-Reviewed Literature and their engagement in evidence-based practices. The results of the study indicate that practitioners did not read peer-reviewed literature. In addition, the majority of respondents did not engage in activities associated with evidence-based practice. It means they do not use research findings to review their practice and adopt strategies with empirical evidence (Knight C, 2013).

In the field of research on professional practices, all studies on the topic are undertaken within the framework of diverse disciplines, such as medical, education, nursing, and engineering. Such studies do not exist for the professional practices of social workers, but a framework has been established by several researchers for social work professional practices like Danielson's

framework of professional practices for social work educators. In addition, there is a code of conduct for social workers, which can be viewed as a standard for the professional practices of social workers. As a result of the fact that professional practice comprises conduct that practitioners are expected to adhere to in order to achieve their goals, it can be stated that professional practice is constituted by conduct for social workers.

2.4 Relevant Literature on Voluntary Social Work

A volunteer can be defined as “one who serves or acts of his or her own free will” (Webster's II Riverside University Dictionary, 1984). On reviewing a variety of interpretations of who is a volunteer, Mukhopadhyay (1995), in his research paper, concluded that “a volunteer may be any person, male or female, from a wide age range, from any religion or caste group, from varieties of lifestyles, and working independently or as a part of some agency on part or full-time basis without any financial benefit for his or her services (accepting some occasional token payment to meet expenditure on travel and other such necessities) for a cause that he/she has voluntarily chosen”.

Reed and Selbee (2000) found that 'active volunteers' have distinguishing characteristics. Some traits are widespread, whereas others occur in patterns that are particular to different regions, community types, and levels of religiosity. In proclaiming the International Year of Volunteers (2001), the international community recognized the essential contributions which volunteers make to the progress, cohesion, and resilience of communities and nations.

In their report on ‘A Report on Volunteerism & The 20th Century Volunteer’, Elisha Evans & Joe Saxton (2009) mentioned that Voluntary involvement is one of the most powerful change agents in history. Even today, in this highly globalised world, volunteering is essential and what needs to be changed is the perception and approach to volunteerism. “Volunteering is more than a mere gift of time. It is an opportunity, a privilege, a stride towards greatness” (Elisha Evans & Joe Saxton, 2009).

According to the U.N. (2011), volunteerism or volunteer work is “a desire to contribute to the common good, out of the free will and in a spirit of solidarity, without expectation of material reward”. “The ethos of volunteerism is infused with values including solidarity, reciprocity, mutual trust, belonging and empowerment, all of which contribute significantly to the quality of life”(U.N., 2011). According to Seth (2012), the central components of volunteerism are caring, helping, sharing, creating alliances and establishing cooperation based on unity and commonality of intent.

According to the United Nations Charter on volunteerism (U.N., 2011), commonly understood expressions of volunteerism are: “formal service delivery, i.e., provision of a service to a third party; mutual aid or self-help, i.e., when people with shared needs, problems or interests join forces to address them, thus benefiting members of the group; civic participation such as advocacy and campaigning, lobbying or campaigning”.

2.4.1 Historical Dimension of Volunteerism

Volunteerism has been an integral component of social development for a very long time. Mutual self-help has been the cornerstone of survival in all preindustrial societies, a tradition thatstill prevails in the developing world (Gillette, 1999). This incorporates values such as solidarity, mutual assistance, cooperation and interdependence. In America, the beginning of the history of volunteerism can be traced back to when the new migrants formed support systems in order to survive in a new locale (Ott, 2011). In Canada, mutual support was needed to cope with the harsh weather and prevent the social isolation of the new occupants. It led to building a sense of "community" and belonging (Lautenschlager, 1992). In fact, according to Jakimow (2010), “volunteerism appeared as a Hindu concept as early as 1500 BC in the Rig Veda and is related toideals of dharma, i.e., personal obligations and *Jeev daya,* i.e., humanitarian concern”.

In the Western world, volunteerism means offering service without the expectation of remuneration and out of free will, and in India, ‘*seva’* relates to service, working for the

community. According to Jakimow (2010), current volunteerism is influenced by an amalgamation of the Indian perspective and the Western view it in a structured form. The concept of '*Seva*' continues to be an important element of welfare organizations and NGOs.

The history of voluntary action is an integral part of the study of evolution and changes in Indian society. There are three distinct phases of Volunteerism in India, namely, the Ancient and Medieval Period (until about 1800): Informal Voluntary Service; the British Period (1800-1900): Organized Voluntary Service by Christian missionaries, social reformers and individual philanthropists; the Modern Era: development of the concept of paid workers (Mukhopadhyay, 1995).

Volunteerism in the Ancient and Medieval Period was rooted in charity, philanthropy and relief activities that were grounded in religious belief and were limited in scope to rural and community development.

Throughout the first half of the nineteenth century, efforts are commonly known as the Era of Social Reform Movements (1800-1850). Social reformers such as Raja Ram Mohan Roy, Rabindranath Tagore, Dayananda Saraswathi, Iswara Chandra Vidyasagar, Keshava Chandra Sen, Ram Krishna Paramhansa, Sayyed Ahmed Khan, and Swami Vivekananda fought against rigid social evils and practices such as Sati, child marriage, the ban on widow remarriage, and other caste-based practices. In the second half of the nineteenth century, organised volunteerism evolved as a result of heightened knowledge and initiative on the part of the middle class during the independence movement. (Dhruti;2010)

The Gandhian Era of Constructive Work advocated for a national rebuilding based on swadeshi, local self-government, and self-sufficiency. Self-help, autonomy, and a boycott of imported British goods encouraged widespread volunteerism. The Constructive Work ethic was also a part of the political freedom struggle, as Gandhi believed that social responsibility was essential for the success of political independence. The essential elements of this constructive work ethic were

voluntariness and sharing, cooperation, mutual assistance, decentralisation, nonviolence, self-reliance, self-help, and moral action.

In the Modern Era, the focus was on *nation-building.* After Gandhi's demise in 1948, *Sarvodaya Samaj* and a coordinated organization named Sarva Seva Sangh were established for constructive work institutions. Acharya Vinoba Bhave (*Bhoodan and Gramdan movements*), Jaya Prakash Narayan, and Thakkar Bapa were among the many who continued the Gandhian legacy in the area of volunteerism.

The adoption of the Constitution of India at this time indicated a democratic process of development toward nationalism and secularism. Volunteerism in the country has undergone a qualitative transformation, and the voluntary sector has become increasingly professional. (Dhruti, 2010)

Subsequently, the nature and scope of volunteerism are also transforming. U. Baxi (1986) states, "modern volunteerism is significantly different from conventional volunteerism in form, content, intent and impact. Conventional volunteerism was primarily aimed at charity and relief or social welfare and social reform. It sprang out of religiosity,generosity and altruism. It was inspired by idealism rather than ideology".

The focus is on capacity building and mobilising people to take charge of their own lives, lobbying to assert their rights to social justice and equity rather than being passive receivers of alms. Thus, modern volunteerism requires different strategies to achieve the goals of redistribution of power, status and wealth (Gandhi, 2012; Mukhopadhyay, 1995; Jena, 2012).

2.4.2 Motivation dimension of volunteerism

Conducting a national-level survey on volunteer motives, Clary, Snyder and Stukas (1996) developed a more complex functional analysis of volunteer motives along six dimensions. They are called the most important motivation values associated with altruistic or humanitarian

concerns. Other motives are understanding (self-awareness), enhancement (self-esteem) and career social and protective (self-justification).

Studying volunteer motivation through evidence in religious literature, Clary and others (1996) and Clary and Snyder (1999) have proposed that religious teachings that seek to strengthen humanitarian values or enhance personal understanding and growth are likely to increase volunteering since they are among the strongest motivations for engaging in volunteer work. They have conducted broad quantitative studies on motives and developed an American Volunteer Functions Inventory, including six motive factors- value, understanding, social career and protective functions. They have proposed that individuals differ in their psychological motivations for volunteering.

Hodgkinson and Weitzman (1996), in a survey on 'giving and volunteering', discussed faith as a key motivational factor promoting volunteerism. Maehr and Meyer (1997) have, from an educational psychology perspective, utilised psychometric testing tools on a random sample of 200 volunteers and have proposed that intrinsic motivation forms the cornerstone of volunteerism.

Similar empirical explorations have been made by Leihteenmaa (1996 and 1997) in the context of Southern states in the US. He has proposed that hedonistic altruism is the chief motivating factor instrumental in volunteer activity in the contemporary postmodern context. Employing the understanding of Maslow's hierarchy, Schondel and Boehm (2000) have assessed the motivational needs of adolescent volunteers using exploratory data and discerned multiple factors ranging from social acceptance to that of discovering self through selfless service.

Yeung (2004) has proposed that individual motivation is the core of actualization and continuity in voluntary work from theoretical research and practical volunteerism. Based on the data from 18 interviews, his study explores volunteer motivation utilizing a phenomenological approach to individual experience and the meaning of volunteerism. Using a phenomenological approach

illuminates the nature of volunteer motivation more holistically. The research includes 767 motivational elements in 47 themes and develops an innovative four-dimensional model of volunteer motivation (Yeung, 2004).

2.4.3 Researches on Various Models of Volunteerism and its Motives

1) **The economic model** of volunteerism reflects the association of economic factors and volunteerism. Utilizing official data on voluntary organizations in India and published sources ofinformation on women's involvement therein, Morris (1998), in a pan-India survey, studied how women volunteers associated with voluntary organizations have been instrumental in reducing poverty. A total of 58 voluntary organizations in semi-rural and rural areas were studiedto examine the nature and quality of women's volitional participation and their role in reducing poverty. The discussion was concluded with the cognizance of women's centrality inmaintaining economic security-both at household and community levels. (Morris, 1998)

2) **The volunteer motivations model** (Thoits and Hewitt, 2001) considers the aspirations or goals of individuals that drive them to take up volunteer work. Research corroborates that people volunteer for many reasons, such as volunteering to fulfil a range of their needs. These may vary from an aspiration to learn new skills to develop the self and enhance self-esteem, prepare for a career, express personal values and community commitment, and reduce ego conflicts or identity threats (Omoto and Snyder, 1995). Subsequently, the "selection into volunteer service may not be broadly socially patterned or systematic". (Thoits and Hewitt, 2001)

3) **The values and attitudes model** focuses on people's belief in the worthiness of civic participation or charitable responsibility as a determinant of their engagement in volunteer work (Thoits and Hewitt, 2001). In a study conducted by Janoski, Musik and Wilson (1998), one conclusion was that "prosocial attitudes have a stronger impact on

volunteering than social participation". (Janoski, Musik and Wilson, 1998)

Sundeen (1992) found that a positive relationship exists between volunteering and personal attitudes in relation to personal goals about religion, charity and politics, the role and responsibility of government, the charitable responsibility of individuals and confidence incharitable and non-charitable organizations. (Sundeen, 1992) Further, in this context, the study saw significant differences between volunteers and non-volunteers; among volunteers across different categories of organizations: private (for profit), public (governmental) and not-for-profit organizations, as well as in volunteer activities of various types related to health; education; religious charity; social welfare; engagement in civic social and fraternal associations; community action; recreation; art-based and cultural involvement; formal and professional services in work-related organizations; political activities; fundraising. Research has indicated that although civic-oriented values and attitudes positively impact volunteer motivation, other factors exert a greater influence (Thoits and Hewitt, 2001).

4) **The role-identity model** traces the process in which people engage in voluntary work. It connects past volunteer service with developing a 'volunteer role identity'. This is seen to generate a desire to engage in voluntary work in the future (Callero 1985; Penner, Midli and Kegelmeyer, 1997; Piliavin and Callero 1991). According to Charng, Piliavin, and Callero(1988), the importance that is given to a role identity (a set of characteristics or expectations which are defined by social positions in society and which become an aspect of a person's self at the same time) is called role 'salience' of role identity. 'Role-person merger' refers to how the role 'salience' is internalized into the self. "An important implication of role -identity salience or centrality' is in its association to behaviour: the more salient the role identity, thehigher the probability that the individual will behave consistently with that identity. Thus, role-identity salience is viewed as "an important predictor of behaviour" (Stryker, 1968, cited inCharng, Piliavin, and Callero,

1988). A positive correlation was found by Callero (1985) between „role-identity salience" and self-definition; social relations with others; and behaviour (explicitly volunteering).

Thoits (2012) reflected a reciprocal process: "the more time spent in volunteer activities, the more important the volunteer identity. The greater the identity importance, the more one perceives one matters to other people, which, in turn, enhances purpose and meaning. The more life seems purposeful and meaningful, the better one's well-being".

5) **The group-identity model** points to the preferences of individuals in choosing to volunteer. According to this model, people help those with whom they collectively identify. Thus, "in this variation, prior identification with a needy or disadvantaged group may become a motivating factor for giving or continuing service" (Thoits and Hewitt, 2001).

6) **The volunteer personality model** "suggests that personality or dispositional variables motivate volunteer work" (Penner and Finkelstein, 1998; Penner, Midli and Kegelmeyer, 1997). A prosocial or altruistic personality orientation, including traits of "other-oriented empathy" and "helpfulness," has positively impacted the duration and time offered in voluntary work. It has also been found that "helpfulness was associated with other positive personality characteristics such as dominance, self-efficacy, confidence, and feelings of competence" (Penner and Finkelstein 1998).

7) Thoits and Hewitt (2001) have suggested the **personal well-being model.** A positive relationship was found between "internal or personal resources" (confidence, control, and self-worth) that enable effective problem solving, self-determination, and motivation to volunteer. Thus, the study concluded that "people with greater wellbeing invest more hours in volunteer service work, promoting positive well-being". (Thoits and Hewitt, 2001)

According to Hustinx and Lammertyn (2003), in recent times, there has been a growing conviction that the nature of volunteering is undergoing radical change as a result of broader social transformations. The researchers found that traditional forms of volunteering as an individualistic and continuous commitment give way to modern ways of doing so, which are undertaken on a "more sporadic, temporary, and noncommittal basis" (Hustinx and Lammertyn, 2003). Nowadays, willingness to participate in volunteering depends more on personal interests and needs (reflexive) than altruistic intentions. Motivated by a search for self-realization, volunteers demand freedom of choice and limited assignments with tangible outcomes.

2.4.4 The training aspect of Volunteerism

Adopting the case study method, Nath and Jhamkhedkar (1995) have described the case of Sanjivani, a voluntary organization working in the field of mental health in Pune. Primarily, volunteers run the crisis intervention unit of the organization. Certain systems that underlie volunteers' selection, training, and supervision have been highlighted through the case study. Volunteers are crucial to the organisation's functioning (Nath and Jhamkhedkar, 1995).

Drawing from a qualitative study on managerial strategies of five service organizations, Mahtani (1995) has highlighted the need to enhance the role of volunteers in organizations providing welfare services. The possible roles volunteers can play in such service organizations have been conceptualized in a 2x2 model- classified along with the nature of decision-making- strategic and operational and the nature of organizational functions- service delivery and administrative (Mahtani, 1995). These data point out managerial issues about enhancing volunteers' possible roles. For the purpose of discussion, these are grouped under the heads of recruitment, placement and retention of volunteers.

According to Laura Garza (2010), "Community Service is not about helping the community every so often for a few hours. True community service requires a commitment to work for the

community and with the community for as long as it takes for those issues to be solved or for the desired changes". They studied the commitment level of the volunteers and found that commitment is high among volunteers, leading to high productivity.

Further, some research studies focus on religiosity, humanitarianism, and altruistic behaviour in relation to volunteerism or voluntary activities.

Conclusion

Analysing previous patterns in both spheres, i.e., professional practices for trained and voluntary social workers, reveals that professional practices for social workers are not yet well defined. In the field of voluntary social work and volunteerism, on the other hand, research studies have been carried out on a very restricted number of characteristics. These variables include motivation, commitment, and values. The training of voluntary social workers in the conceptual framework and the empirical research has been largely overlooked.

In addition, social work research has a minimal number of studies that examine voluntary social work or volunteerism, despite its considerable contribution to the social welfare domain. Volunteerism was viewed only through the lenses of attitude, economic, and social dimensions in social work research studies. This research will therefore examine this category through the viewpoint of training. In addition, it will compare professional and voluntary social workers' competency and practice standards.

Based on the conceptual framework and a review of pertinent literature on various components, the following section describes the research methodology employed to address the research questions of the current study.