

COMMUNITY ENGAGEMENT AND RURAL INNOVATION MODELS IN HIGHER EDUCATION INSTITUTIONS

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Abstract

In India, Social work education has been mainly western-centric and missed to address societal needs and their problems. There is growing realisation of limitations of the Western model in the Indian context that calls for indigenous social work practice. It is because of the borrowed teaching content from western literature; and there is hardly any relevance in the Indian context. We are living in the era of global research and innovation, where one could not underestimate scale and importance of the HIEs. To achieve goals of socio-economic development, HIEs can contribute effectively, by community engagement program. In 2018, UGC launched an ambitious Quality Mandate that emphasizes to improve the societal linkages of HEIs which could be pivotal for students to become socially productive. In addition, there is constant need in the Higher Institute to develop better understanding and incorporating the issues which are very happening in the society and it could be achievable by bring in social responsibility and community in their vision and mission itself, in result of this definitely there will be improvements in the standard of research as well teaching. This paper centers on works on indigenous knowledge reflects how the criteria for involvement to rural community could be pivotal within the local context by exploring vivid literature on indigenization and their influence on the paradigm of social work and its curriculum specially which is related to rural community engagement in Higher Education Institution.

Keywords: Rural Community Engagement, Higher Education Institutions, Literature Review, Social Work Education.

1. Introduction

Fredrick Max Muller, once said "If I were to look over the whole world to find out the country most richly endowed with all the wealth, power, and beauty that nature can bestow – in some parts a very paradise on the earth- I should point to India...and if I were asked to myself from what literature we, here in Europe, who have been nurtured almost exclusively on the thoughts of Greeks and Romans, and of one Semitic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life not for this life only, but transfigured and eternal life- again I should point to India."

For the case of our country, there is yet the lack of connection between the social work tradition of our civilization and social work education, that results in the minds that are developed on the borrowed theory of western. In that situation our students often find themselves exposed to the highly frustrating situation where classroom teaching standards or expectations are hardly ever indigenous in our institution. This is a major obstacle in our academia. Having said that, one must have to note that these problems are structurally related to colonial history and the development happened after independence in the education.

To resolve the problem, we need to peep into the realm of the curriculum and need to give importance and need to look for the indigenous

nature of the curriculum that was marginalized for a long time, (Un) intentionally..

2. Rural Community Engagement and HEIs

Rural community engagement is a process of actively involving rural residents, organizations, and stakeholders in decision-making, planning, and implementation processes that affect their lives and communities, by encompassing a range of activities aimed at fostering dialogue, collaboration, and participation to address local needs, promote development, and enhance the well-being of rural populations.

Rural community engagement in higher education is a powerful means of leveraging the resources, expertise, and intellectual capital of colleges and universities to address local challenges, promote development, and enhance the well-being of rural communities. So, it is a multifaceted endeavor that intersects with various disciplines such as sociology, community development, and environmental studies.

Higher education institutions (HEIs) play a critical role not only in the academic and intellectual development of students but also pivotal to shape the socio-economic development of their surrounding communities. This will boost the quality of teaching and research by developing a better understanding of issues confronting society. In recent years, there has been a growing recognition of the importance of universities and colleges in fostering community engagement and addressing local challenges. This is particularly relevant in

rural areas, where higher education institutions often serve as anchors and catalysts for positive change.

Rural community engagement with reference to higher education is deliberate strategic efforts made by colleges and universities to actively involve rural communities in collaborative partnerships, initiatives, and activities aimed at addressing local challenges, promoting development, and enhancing the well-being of rural residents. It is a holistic approach that goes beyond traditional forms of community service or outreach and seeks to establish sustainable, mutually beneficial higher institution and rural communities as well.

3. The Indianisation model of rural community

The Indianisation model of rural community engagement within higher institutions is a holistic approach aimed at fostering sustainable development and mutual growth by integrating indigenous knowledge systems, cultural practices, and community needs into the academic curriculum and outreach programs. This model recognizes the significance of rural communities in the socio-economic fabric of India and seeks to empower them through education, research, and collaborative initiatives.

Recently, there are efforts to recognize the need to bridge the gap between higher institutions and rural communities in India. Despite rapid urbanization and technological advancements, a significant portion of the population still resides in rural areas, facing various socio-economic challenges such as poverty, deprive of quality education, healthcare, and basic infrastructure. In these circumstances, Indianisation model of rural community engagement emerges as a response to these challenges, emphasizing the importance of inclusive development and cultural preservation.

4. Components of the Indianisation Model

Central to the Indianisation model is the rich cultural heritage and traditional knowledge systems prevalent in rural India. Higher education institutions adopting this model prioritize cultural sensitivity and understanding by incorporating local perspectives, languages, and practices into their educational curricula and research frameworks.

Furthermore, rather than imposing external interventions, the Indianisation model promotes a participatory approach that involves active engagement and collaboration with rural communities, that values local wisdom and expertise, empowering community members to actively participate in decision-making processes

regarding educational initiatives, research projects, and development interventions.

The Indianisation model encourages interdisciplinary approaches to education and research, recognizing the complex and interconnected nature of rural development issues. By integrating diverse academic disciplines such as agriculture, environmental studies, social sciences, and cultural studies, higher education institutions can address multifaceted challenges facing rural communities more effectively.

In addition to academic learning, the Indianisation model emphasizes skill development and capacity building tailored to the specific needs and aspirations of rural youth and adults. Vocational training programs, entrepreneurship development initiatives, and experiential learning opportunities are designed to enhance employability, promote sustainable livelihoods, and foster community resilience.

While leveraging technology can facilitate access to information and improve communication channels, the Indianisation model advocates for a cautious approach to technology adoption in rural contexts. Rather than promoting indiscriminate technological solutions, higher education institutions prioritize culturally sensitive and contextually appropriate innovations that align with the socio-cultural values and aspirations of rural communities.

5. Importance of Rural Community Engagement in Higher Education

Engagement in rural community is of paramount importance for higher education institutions for several reasons:

- HEIs have a moral and ethical responsibility to contribute to the well-being of the communities they serve, particularly those in rural and underserved areas.
- Rural communities offer unique learning opportunities for students and faculty, resulting with knowledge and expertise to real-world challenges.
- HEIs can share their resources, including human capital, research facilities, and expertise, with rural communities to support local development initiatives.
- By engaging with rural communities, HEIs can contribute to regional economic development, innovation, and capacity building, thereby fostering sustainable growth and prosperity.

6. Revisiting the existing literature on Indianisation Model of Rural Community Engagement A review of an existing body of knowledge, help scholar to assists researchers in understanding how other scholars investigated or

explored the research problem that is of interest to them or allied with their research.

Coming of NEP 2020 opened a wide canvas for Indianisation, so here I will presents a review of the literature on community engagement and Indianisation that have been produced of scholarship over the past few years. This review of literature consists of key arguments of various scholarships pertaining to community engagement within the global context, as well as in the Indian context.

Research studies on rural community engagement-

According to **Strasser** (2010) community engagement serves as a link between higher education and the community. It creates a mutually beneficial collaboration through which the community is actively involved, thus the community ensures that the students feel welcomed in the community. **Klipatrick** (2009) argues that the partnership also contributes to their educative experience. This is with regard to their understanding and knowledge of local social determinants. For effective community engagement and empowerment in rural communities there is dependency on the understanding the contextual comprehensive rural arena.

Garver et al. (2009) raises three key reasons which drive higher education to encourage student community engagement. First the desire to prevent perceptions of universities as isolated ivory towers, second a desire for graduates to become balanced citizens and not merely employable, and third the benefit of providing opportunities for students "to broaden their learning through real world location in which to apply skills they have learned in the classroom".

Smith and Johnson in "Engaging Rural Communities: A Review of Best Practices and Challenges" provides an extensive review of best practices and challenges in engaging rural communities. It examines various approaches to community engagement, including participatory decision-making processes, capacity-building initiatives, and collaborative partnerships between local stakeholders and external agencies. The study identifies common challenges such as limited access to resources, infrastructure deficits, and socio-economic disparities, while also highlighting successful strategies for overcoming these barriers. Key findings emphasize the importance of tailoring engagement efforts to the unique needs and context of rural communities.

The main argument of the study "Engaging Rural Communities: A Review of Best Practices and

Challenges" is centered on the importance of effective community engagement in rural areas for fostering sustainable development. The study argues that rural communities face unique challenges and opportunities in engaging with development initiatives, and understanding these dynamics is crucial for designing effective engagement strategies, by emphasizing the following key point-

- 1. Need for Tailored Approaches:** Rural communities have distinct characteristics and contexts compared to urban areas, necessitating tailored approaches to community engagement. One-size-fits- all solutions are unlikely to be effective in addressing the diverse needs and challenges present in rural settings.
- 2. Importance of Participation:** The study likely emphasizes the significance of participatory approaches to community engagement, where local residents are actively involved in decision- making processes, project planning, and implementation. Participation not only enhances the relevance and sustainability of development initiatives but also promotes ownership and empowerment within communities.
- 3. Barriers to Engagement:** Rural communities may face various barriers to effective engagement, including limited access to resources, infrastructure deficits (such as poor road networks or lack of internet connectivity), socio-economic disparities, and cultural factors. Understanding and addressing these barriers are essential for overcoming challenges and maximizing the impact of engagement efforts.
- 4. Best Practices:** The study likely identifies best practices for engaging rural communities, drawing on examples of successful initiatives from various contexts. These may include building partnerships with local organizations, leveraging existing social networks and community leaders, employing culturally appropriate communication strategies, and fostering trust and collaboration among stakeholders.
- 5. Importance of Contextual Understanding:** Recognizing the importance of context-specific approaches, the study may argue for the need to conduct thorough assessments of local contexts, including socio-cultural norms, economic conditions, and environmental factors, to inform the design and implementation of engagement strategies.

"Enhancing Rural Community Engagement through Digital Technologies" by **Brown and**

Martinez investigates the role of digital technologies in enhancing rural community engagement. Through a mixed-methods approach involving surveys, interviews, and case studies, the study explores how technologies such as mobile phones, social media platforms, and online forums can facilitate communication, collaboration, and participation in rural settings. Findings indicate that while digital technologies hold promise for improving engagement, challenges such as limited internet connectivity, digital literacy gaps, and privacy concerns need to be addressed. The study revolves around the potential of digital technologies to overcome barriers and improve community engagement in rural areas, highlights successful examples of digital engagement initiatives and offers recommendations for maximizing the benefits of technology while mitigating associated risks.

Key point's are-

Digital Technologies as Enablers: The study argues that digital technologies, such as mobile phones, internet platforms, and social media, have the potential to overcome geographical constraints and facilitate communication and collaboration in rural communities. These technologies can serve as enablers for enhancing engagement by providing new channels for information dissemination, networking, and participation.

Addressing Information Gaps: Rural areas often suffer from limited access to information and communication channels. The study may argue that digital technologies can help bridge these information gaps by providing access to timely and relevant information on development initiatives, local resources, and community events. This access to information can empower community members to make informed decisions and participate more actively in community affairs.

Increasing Connectivity: Digital technologies can enhance connectivity within rural communities and with external stakeholders, such as government agencies, NGOs, and development organizations. The study might highlight how digital platforms enable real-time communication and collaboration, allowing for more efficient coordination of community projects, sharing of best practices, and advocacy efforts.

Empowering Marginalized Groups like women, youth, and ethnic minorities can be empowered through digital technologies within rural communities. It helps them to provide the access to digital tools and platforms, resulting in amplify their voices, advocate for their rights, and participate in decision-making processes that

affect their lives.

Challenges and Considerations: While emphasizing the benefits of digital engagement, the study may also acknowledge the challenges and considerations associated with the adoption of digital technologies

in rural areas that are related to internet connectivity, digital literacy, privacy concerns, and the digital divide between urban and rural areas. Addressing these challenges is essential for ensuring that digital engagement efforts are inclusive and equitable.

Garcia and Nguyen in participatory action research project titled "Promoting Social Inclusion through Rural Community Engagement: Lessons from a Participatory Action Research Project" explores strategies for promoting social inclusion through rural community engagement. Drawing on principles of participatory research, the study involves collaboration between researchers and community members to co-design and implement engagement interventions. Through a series of workshops, focus groups, and community forums, participants identify barriers to inclusion, develop action plans, and evaluate the impact of their efforts. The study demonstrates the importance of empowering marginalized groups, fostering dialogue and collaboration, and addressing structural inequalities to promote social inclusion in rural communities. The study focuses on the following key points-

- 1. Participatory Approach as a Catalyst:** The study likely argues that participatory action research (PAR) provides a powerful framework for promoting social inclusion in rural communities. By actively involving community members in the research process, PAR empowers them to identify, prioritize, and address issues related to social exclusion and marginalization. This approach serves as a catalyst for collective action, dialogue, and transformative change within communities.
- 2. Empowerment and Ownership:** Through the PAR process, community members are empowered to take ownership of their development agenda and advocate for their rights and interests. The study may highlight how participatory engagement enables marginalized groups, such as women, youth, and ethnic minorities, to voice their concerns, contribute their knowledge, and involve in decision-making as well.
- 3. Building Trust and Solidarity:** Participatory engagement fosters trust, solidarity, and social cohesion within rural communities. By creating spaces for dialogue, collaboration, and mutual learning, PAR strengthens social

ties and builds bridges across diverse social groups. This sense of solidarity enhances resilience and collective action in addressing social exclusion and inequality.

4. **Addressing Structural Inequities:** The study likely argues that social inclusion goes beyond individual attitudes and behaviors to address underlying structural inequities and power dynamics. Through PAR, communities can identify systemic barriers to inclusion, such as discriminatory policies, unequal access to resources, and socio-cultural norms, and work towards transformative change at both local and systemic levels.
5. **Lessons Learned and Best Practices:** Drawing on the experiences of \
6. the participatory action research project, the study may highlight key lessons learned and best practices for promoting social inclusion through rural community engagement. These lessons may include the importance of building trust and rapport with community members, prioritizing the voices of marginalized groups, and fostering participatory decision-making processes.

Wang and Jones in "Community-Based Approaches to Rural Development: A Comparative Study of Participatory and Non-Participatory Models" comparative study examines the effectiveness of participatory and non-participatory models of rural development in fostering community engagement and empowerment. Through surveys, interviews, and case studies conducted in multiple rural communities, the study evaluates the outcomes of different development approaches. Findings suggest that participatory models, where active involvement of community members in decision-making and implementation processes, lead to greater ownership, sustainability, and impact of development initiatives compared to top-down, non-participatory approaches. The study underscores the importance of bottom-up approaches that prioritize local knowledge, participation, and collaboration in rural development efforts and propose following arguments-

1. **Effectiveness of Participatory vs. Non-Participatory Models:** The study argues that participatory approaches to rural development, which actively involve local communities in decision-making and implementation processes, are more effective than non-participatory models. Participatory models empower communities to identify their own needs, priorities, and solutions, leading to more sustainable and contextually relevant

development outcomes.

2. **Community Empowerment and Ownership:** Participatory models of rural development empower communities to take ownership of their development process, fostering a sense of agency, responsibility, and pride. By engaging in participatory decision-making and project implementation, community members develop skills, confidence, and leadership capacities, which contribute to long-term sustainability and resilience.
3. **Inclusivity and Equity:** Participatory approaches prioritize the inclusion of marginalized groups, such as women, youth, and ethnic minorities, in the decision-making process. By ensuring that all voices are heard and valued, participatory models promote equity, social justice, and human rights within rural communities. In contrast, non-participatory models may perpetuate existing power imbalances and exclude marginalized groups from decision-making processes.
4. **Local Knowledge and Contextual Relevance:** Participatory approaches recognize the importance of local knowledge, traditions, and socio-cultural practices in shaping development interventions. By tapping into community expertise and wisdom, participatory models ensure that development initiatives are contextually relevant, culturally appropriate, and sustainable over the long term. Non-participatory models, on the other hand, may overlook local realities and impose top-down solutions that are disconnected from community needs and aspirations.
5. **Building Social Capital and Resilience:** Participatory approaches to rural development foster social capital and solidarity within communities, strengthening social networks, trust, and reciprocity. This social capital enhances community resilience to external shocks and stresses, such as natural disasters or economic downturns, by facilitating collective action, resource sharing, and mutual support. Non-participatory models may undermine social cohesion and trust, leading to fragmented communities that are less able to respond effectively to challenges.

In "Building Partnerships for Service-Learning" **Barbara Jacob (2003)**, focus on Service-learning by exploring the potential to yield tremendous benefits to students, communities, and institutions of higher education. For success, service-learning must be grounded in a wide range of solid, reciprocal, democratic partnerships, and that could

be possible by faculty, administrators, student leaders, and community and corporate leaders who could be source of vital information, exemplary models, and practical tools .

Randy Stoecker and Elizabeth A. Tryon(2009) in “The Unheard Voices” by focusing on eye-opening interviews with community-organization staff members, challenges assumptions about the effectiveness of service learning, and offer strong critiques of service learning practices from the lack of adequate training and supervision, to problems of communication and issues of diversity.

Emily Schnee and Alison in edited volume “Civic Engagement Pedagogy in the Community College: Theory and Practice” (2015) refers that there has been a considerable amount of research done with regards to community engagement locally and globally over the recent years. However, little research has been conducted on community engagement within a rural context particularly in India.

Research studies on Indianisation Model and Practices

D.P. Chowdhary (1992) in “Introduction to social work: History, concept, methods and field” complained about the limited literature in India, and argued that one of major complaints about professional social work education is inadequacy of indigenous literature in social work without which it is very difficult to maintain the standard of social work education.

R. Bhanti (1996) in his fieldwork research titled “Fieldwork in Social work perspective” provided some insights into the existing pattern of fieldwork in India, by showing concern over the status of the profession and the irrelevance of the fieldwork education in existing social system in India. He discusses details description of the different components of social work field education. Furthermore, by pointed out the lack of fixed field work curriculum for social work students, he suggested for designing fieldwork curriculum.

I.S. Subedar (2001) discussed field work supervision in “Field work training in social work” by elaborated upon all the aspects of prevailing trends in field education in social work in Indian universities. He also highlighted the lack of literature on the concurrent field work training and pointed out the lacuna existing in the field education in some universities and has attempted to diverged modalities for the field practicum for social work students.

K. D. Gangrade (2005) questioned the education curriculum of social work in India in “Gandhian approach to development and social work”, and argues that we marginalized our great social reformers to include in our curriculum. By citing example of Gandhi, he further states that “The concept of Gandhian social work or constructive programmes is far wider than we understood. It is not only philosophical and theoretical but also experimental in life.”

Furthermore, he suggest three problems in –

1. curriculum construction;
2. teaching social work methods, and
3. fieldwork

Nandkarni and Joseph in their research article, suggest a pathway towards creating an identity for social work in India that would be to evoke indigenous theoretical and practice framework.

P.P. Saju (2024) in his study “Strengths and limitations of field work practicum in social work education in Kerala” states that classroom teaching and field practicum are two integral and indispensable parts of social work education. Social work practice itself is a type of situating knowledge that is shaped and contextualized in the complexity of the social work.

Bishnu Mohan Dash and Sushma Batra (2021) in their edited volume, “Fundamentals of Social Work” come up to provide various basics aspects of social work profession in India. In two parts, the volume conceptualizes attributes and skills required to be a professional social work and also highlight the contemporary issues in social work practice and education.

Dash argues that Indian social work curriculum need to tap the wisdom of Indian, dharmic, spiritual, and nationalist organizations in promoting the wellbeing of people would have contributed such a lot to a rich indigenous theory and value base in social work.

Emily Schnee and Alison (2015) in edited volume “Civic Engagement Pedagogy in the Community College: Theory and Practice” work is based on teaching and scholarship engagement at the community college level.

Thomson. Et al. (2021) in his study, mentioned that social work plays a significant role in defining, and argues that it is the field education that provides opportunities for social work students to understand as well as practice human right work.

This argument is followed by **Lee**. He described that the cultural competency model enables social workers to have an excellent good rapport with the clients and work upon a problem-solving process. His study focuses on cultural competency model that appeal for contemporary social work practice

and to prepare an indigenous social work practice to some extent.

Gair et al. (2005) researching on Australian context uses action research to confront euro-centrism in social work curriculum. He addresses the key issues, by giving emphasis on the need of decolonization in social work theories and practices.

Linda Kreitzer's (2012) in *Social work in Africa: Exploring culturally relevant education and practice in Ghana* is inspirational for the entire scholar community who are working for indigenous models. Her path breaking work "Social work in Africa: Exploring culturally relevant education and practice in Ghana" (2012) focuses on the hegemony of western knowledge forms in the realm of syllabi in the colonial country. Her research that brings into discussion critical issues relating to the meaning and relevance of African knowledge vis-à-vis the so-called hegemony of Western knowledge forms in the curriculum is important to the study of African societies. She, through a critical approach explores the process of westernization in the Ghanaian society. By answering the question, "How did social work evolve in Africa?", the work provides a well researched background for addressing how the colonial and post colonial context augmented western hegemony and knowledge in the social work curriculum in Ghana.

She adds various dimension including historical, cultural, political and economic contexts, and enables the reader to contextualize the debate within a wider national and international framework.

Furthermore, she explores gaps in knowledge and curriculum and adds, "The exportation of western social work theories and knowledge had helped introduce social work to many parts of the world with the assumption that its core theory and practice is universal and transferable and that a western social work curriculum is the best in the world", by challenging the assumption.

The book's revolves around combine historical (colonial, liberal policies, development aid), thematic (African and Western knowledge, curriculum changes) and contextual (Ghana) approaches.

Her reflection on 'Cultural Identity' provides examples of how identity has been historicized and the international frameworks within which identity is given shape, by discussing cultural identity's influence-

- a. looking at professional identity;
- b. professional training and
- c. professional practice.

Other than contestation on hegemony of western knowledge, she also trace the shifts within western knowledge, neo-liberal thinking, economic systems, development and aid, the role of professional associations, and social work curriculum implementation modalities.

She urges the need to make curriculum changes, reflecting how there centrality of social work and the urgency of (re-)considering.

By adopting an advocacy approach, she emphasizes the centrality of African needs and voices for an African curriculum.

Based on these literatures, we can see that there is huge literature where the need for a national curriculum is highlighted, as a passing remark but there is lack of efforts towards achieving the same. Though, there many investigations that call for need to for indigenous thoughts on the curriculum in social work, at both national and internationals as well, but hardly, these rigorously discussed the indigenous models and their implementation aspects as there is a dearth of study on this topic.

There is need to conceptualize a core framework for social work theory and practice through praxis, which would serve as the foundation for social work fieldwork for rural community engagement, in the context of indigenoussness in our curriculum. This framework could then be developed further regionally as well to integrate the local social and developmental issues and it would be based on the cultural tendency of our civilization as well. .

Scholars often emphasize the significance of engaging rural communities due to their unique challenges, resources, and contributions to society. This section would explore why rural community engagement is crucial for addressing issues such as economic development, healthcare access, and environmental sustainability. Though, Researchers have proposed various approaches and models for engaging rural communities effectively. This may include participatory methods, asset-based community development, and collaboration with local leaders and organizations, but there is need to understanding the obstacles that hinder community engagement in rural areas is essential. Factors such as geographic isolation, limited resources, and distrust of external entities can pose significant challenges to meaningful engagement efforts.

There is also need of examining case studies and examples of successful rural community engagement initiatives can provide valuable insights into what works well in different contexts. Highlighting best practices can inform future engagement strategies and interventions.

With advancements in technology, there is growing interest in exploring how digital tools and platforms can facilitate community engagement in rural areas. This section would review literature on the role of telecommunication, social media, and online forums in connecting and empowering rural communities. Evaluating the impact of community engagement initiatives is essential for assessing their effectiveness and identifying areas for improvement. This may involve measuring outcomes such as increased civic participation, improved quality of life, and enhanced social cohesion. Sustainable engagement requires ongoing commitment and collaboration between stakeholders. This section would explore strategies for maintaining momentum and ensuring that engagement efforts have lasting benefits for rural communities.

Lastly, literature review on rural community engagement should identify gaps in the existing literature and propose areas for future research, by exploring new methodologies, addressing emerging challenges, and examining the Intersectionality of rural issues with other social, economic, and environmental factors, and it must play policy role that is crucial role in supporting and facilitating rural community engagement through legislation, funding, and resource allocation.

7. Conclusion

This literature critique shows that many investigations have been made on the need for indigenous thoughts and rural community engagement in the social work curriculum. Research articles are there on national and international fronts, but needless to say, the lack of such research will have the most minor empirical inputs to policymakers. Hardly, any research study discussed the Indianisation models and their implementation aspects as there is a dearth of study on this topic. It affirmed the argument that despite the great historical past, unluckily we had fallen into a cage that is dominated by western ideas and practices. More or less, Indian Academia is blindly following west, like a sheep herd, without critically evaluating the method of west and our societal circumstances and needs.

Though, it is due to the historical reasons, the success and effectiveness of the profession of social work in our country are Skeptical. In my personal teaching and research experience, there is reason for both optimism and discouragement of the progress of the profession. It is discouraging that internal and external barriers identified in this

research have impeded social work from becoming Indian-centered and these barriers persist to exist today. It is also deterring that in many parts of our Country, western social work education is still considered superior, not because it has been critically evaluated, but because being educated in a western curriculum and teaching style allows social workers to move to the western world, fleeing from the challenges of living and working in their own countries.

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