

# Social work practice with group

## Unit.1. social group and group work.

### What is group work?

While many practitioners may describe what they do as 'group work', they often have only a limited appreciation of what group work is and what it entails. In this piece we introduce groups and group work, define some key aspects, and suggest areas for exploration. In particular we focus on the process of working with groups.

For some group work is just another way of talking about teamwork. In this context, working in groups is often presented as a good way of dividing work and increasing productivity. It can also be argued that it allows for the utilization of the different skills, knowledge and experiences that people have. As a result, in schools and colleges it is often approached as a skill to be learnt – the ability to work in group-based environments. Within schools and colleges, working in groups can also be adopted as a mean of carrying forward curriculum concerns and varying the classroom experience – a useful addition to the teacher or instructor's repertoire.

In this article our focus is different. We explore the process of working with groups both so that they may undertake particular tasks and become environments where people can share in a common life, form beneficial relationships and help each other. Entering groups or forming them, and then working with them so that members are able to be around each other, take responsibility and work together on shared tasks, involves some very sophisticated abilities on the part of practitioners. These abilities are often not recognized for what they are – for when group work is done well it can seem natural. Skilled group workers, like skilled counsellors, have to be able to draw upon an extensive repertoire of understandings, experiences and skills and be able to think on their feet. They have to respond both quickly and sensitively to what is emerging in the exchanges and relationships in the groups they are working with.

Our starting point for this is a brief exploration of the nature of groups. We then turn to the process of working with. We also try to define group work – and discuss some of foci that workers need to attend to. We finish with an overview of the development of group work as a focus for theory-making and exploration.

## What is a group?

In a separate article we discuss the nature of groups and their significance for human societies (see What is a group?). Here I just want to highlight five main points.

First, while there are some very different ways of defining groups – often depending upon which aspect of them that commentators and researchers want to focus upon – it is worthwhile looking to a definition that takes things back to basics. Here, as a starting point, we are using Donelson R. Forsyth's definition of a group as 'two or more individuals who are connected to one another by social relationships' [emphasis in original] (2006: 2-3). This definition has the merit of bringing together three elements: the number of individuals involved, connection, and relationship.

Second, groups are a fundamental part of human experience. They allow people to develop more complex and larger-scale activities; are significant sites of socialization and education; and provide settings where relationships can form and grow, and where people can find help and support.

Humans are small group beings. We always have been and we always will be. The ubiquitousness of groups and the inevitability of being in them makes groups one of the most important factors in our lives. As the effectiveness of our groups goes, so goes the quality of our lives. (Johnson and Johnson 2003: 579)

However, there is a downside to all this. The socialization they offer, for example, might be highly constraining and oppressive for some of their members. Given all of this it is easy to see why the intervention of skilled leaders and facilitators is sometimes necessary.

Third, the social relationships involved in groups entail interdependence. As Kurt Lewin wrote, 'it is not similarity or dissimilarity of individuals that constitutes a group, but interdependence of fate' (op. cit.: 165). In other words, groups come about in a psychological sense because people realize they are 'in the same boat' (Brown 1988: 28). However, even more significant than this for group process, Lewin argued, is some interdependence in the goals of group members. To get something done it is often necessary to cooperate with others.

Fourth, when considering the activities of informal educators and other workers and animateurs operating in local communities it is helpful to consider whether the groups they engage with are planned or emergent. Planned groups are specifically formed for some purpose – either by their members, or by some external individual, group or organization. Emergent groups come into being relatively spontaneously where people find themselves together in the same place, or where the same

collection of people gradually come to know each other through conversation and interaction over a period of time. (Cartwright and Zander 1968). Much of the recent literature of group work is concerned with groups formed by the worker or agency. Relatively little has been written over the last decade or so about working with emergent groups or groups formed by their members. As a result some significant dimensions of experience have been left rather unexplored.

Last, considerable insights can be gained into the process and functioning of groups via the literature of group dynamics and of small groups. Of particular help are explorations of group structure (including the group size and the roles people play), group norms and culture, group goals, and the relative cohesiveness of groups (all discussed in *What is a group?*). That said, the skills needed for engaging in and with group life – and the attitudes, orientations and ideas associated with them – are learnt, predominantly, through experiencing group life. This provides a powerful rationale for educative interventions.

### Working with

Educators and animateurs often have to ‘be around’ for a time in many settings before we are approached or accepted:

It may seem obvious, but for others to meet us as helpers, we have to be available. People must know who we are and where we are to be found. They also need to know what we may be able to offer. They also must feel able to approach us (or be open to our initiating contact). (Smith and Smith 2008: 17)

Whether we are working with groups that we have formed, or are seeking to enter groups, to function as workers we need to be recognized as workers. In other words, the people in the situation need to give us space to engage with them around some experience, issue or task. Both workers and participants need to acknowledge that something called ‘work’ is going on.

The ‘work’ in ‘group work’ is a form of ‘working with’. We are directing our energies in a particular way. This is based in an understanding that people are not machines or objects that can be worked on like motor cars (Jeffs and Smith 2005: 70). We are spending time in the company of others. They have allowed us into their lives – and there is a social, emotional and moral relationship between us. As such, ‘working with’ is a special form of ‘being with’.

To engage with another’s thoughts and feelings, and to attend to our own, we have to be in a certain frame of mind. We have to be open to what is being said, to listen for meaning. To work with others is, in essence, to engage in a conversation with them. We should not seek to act on the other person but join with them in a search for understanding and possibility. (Smith and Smith 2008: 20)

Not surprisingly all this, when combined with the sorts of questions and issues that we have to engage with, the process of working with another can often be 'a confusing, complex and demanding experience, both mentally and emotionally' (Crosby 2001: 60).

In the conversations of informal and community educators the notion of 'working with' is often reserved for describing more formal encounters where there is an explicit effort to help people attend to feelings, reflect on experiences, think about things, and make plans (Smith 1994: 95). It can involve putting aside a special time and agreeing a place to talk things through. Often, though, it entails creating a moment for reflection and exploration then and there (Smith and Smith 2008:20).

As Kerry Young (2006) has argued, 'Working with' can also be seen as an exercise in moral philosophy. Often people seeking to answer in some way deep questions about themselves and the situations they face. At root these look to how people should live their lives: 'what is the right way to act in this situation or that; of what does happiness consist for me and for others; how should I relate to others; what sort of society should I be working for?' (Smith and Smith 2008: 20). This inevitably entails us as workers to be asking the same questions of ourselves. There needs to be, as Gisela Konopka (1963) has argued, certain values running through the way we engage with others. In relation to social group work, she looked three 'humanistic' concerns. That:

Individuals are of inherent worth.

People are mutually responsible for each other; and

People have the fundamental right to to experience mental health brought about by social and political conditions that support their fulfilment. (see Glassman and Kates 1990: 14).

Working with groups – a definition for starters

What does it mean, then, to say that we work with groups, or that we are group workers? A problem that immediately faces us is that most commentators and writers come at this question from the tradition or arena of practice in which they are located. However, if we bring together the discussion so far we can say that at base working with groups involves engaging with, and seeking to enhance, interactions and relationships within a gathering of two or more other people.

Some will be focusing on issues and problems, and individual functioning. It is not surprising, for example, that Gisela Konopka (1963) writing from within social work would have this sort of focus – although she does look across different areas where these might arise:

Social group work is a method of social work which helps individuals to enhance their social functioning through purposeful group experiences, and to cope more effectively with their personal, group or community problems.

However, as Allan Brown (1992: 8) and others have pointed out, many group workers look beyond helping the individual with a problem. Group work can emphasize 'action and influence as well as reaction and adaption' (op. cit.). Thus, Allan Brown argues:

... group work provides a context in which individuals help each other; it is a method of helping groups as well as helping individuals; and it can enable individuals and groups to influence and change personal, group, organizational and community problems. (Brown 1992: 8. Emphasis in the original)

This particular way of conceptualizing group work is helpful in that it looks to strengthen the group as what Lawrence Shulman (1979: 109; 1999) described as a 'mutual aid system'. The worker seeks to help people to help each other. Crucially, it is concerned with the ways in which both individuals and groups can build more fulfilling lives for themselves and for communities of which they are a part. It also looks to wider change.

Three foci

From this exploration I want to highlight three foci for group workers. They need to 'think group, attend to purpose, and stay in touch with themselves.

Three foci of group work – mks

Thinking group

For the worker working with a group entails 'thinking group' (McDermott 2002: 80-91). 'Thinking group' means focusing on the group as a whole – 'considering everything that happens in terms of the group context (also the wider context in which it is embedded –social, political, organizational) because this is where meaning is manifest' (op. cit.:81-2). She continues:

In advocating for the group worker to keep in mind that, while groups are comprised of individuals, at the same time their coming together may enable the expression of powerful forces reinforcing a sense of commonality and solidarity. These are the building blocks for the development of trust. Trust and its counterpart – reciprocity amongst members, may establish the bonds which serve to enable members

to achieve their individual and common goals. The task of the worker is to nurture such developments. (op. cit.: 82)

For Fiona McDermott the capacity to 'think group' is the single most important contribution that group workers can bring to their practice. They need to avoid working with individuals in the setting of the group, but rather see individual growth and development as something that emerges out of group interaction and group life.

#### Attending to purpose

As well as attending to the group as a process of harnessing the collective strengths of group members, workers also need to look to purpose. Urania Glassman and Len Kates (1990: 105-18), for example, have argued that group workers should attempt to effect two complementary objectives. The first is the development of mutual aid systems; the second is to help the group to attend to, and achieve, their purpose (what they describe as the actualization of purpose). In other words, workers need to keep their eyes on the individual and collective goals that the group may or does want to work towards. They also need to intervene in the group where appropriate to help people to clarify and achieve these.

When considering purpose it is also important to bear in mind the nature of the group engaged with – and the context within which we are working with them. An influential model for thinking about this in social work came from Papell and Rothman (1966). They distinguished between three models:

Remedial – where the aim on the part of the work/agency is individual social adaptation.

Reciprocal – where the aim is to strengthen mutual aid and to mediate between individuals and society.

Social goals – where the concern is to further social justice often through collective, social action.

Subsequently, there has been various variations and developments of this model e.g. Shulman (1999) – but this original model still remains helpful as a way of alerting us to thinking about purpose – especially from the perspective of the agency employing group workers.

#### Attending to ourselves

As Parker Palmer has argued in the context of education any attempt at reform or development will fail if we do not cherish and challenge the human heart that is the source of good practice (Palmer 1998: 3). For Palmer, good practice is rather more than technique, it flows from the identity and integrity of the worker' (Palmer 2000: 11). This means that they both know themselves, and that they are seeking to live life as well as they can. Good group workers are, thus, connected, able to be in touch with themselves, with those they work with and their 'subjects' – and act in ways that further flourishing and wholeness.

In a passage which provides one of the most succinct and direct rationales for a concern with attending to, and knowing, our selves Parker Palmer draws out the implications of his argument.

Teaching, like any truly human activity, emerges from one's inwardness, for better or worse. As I teach, I project the condition of my soul onto my students, my subject, and our way of being together.... When I do not know myself, I cannot know who my students are. I will see them through a glass darkly, in the shadows of my unexamined life – and when I cannot see them clearly, I cannot teach them well. When I do not know myself, I cannot know my subject – not at the deepest levels of embodied, personal meaning. I will know it only abstractly, from a distance, a congeries of concepts as far removed from the world as I am from personal truth. (Parker Palmer 1998: 2)

### **Exploring the theory and practice of group work**

The emergence of the group as a focus for intervention and work within social work and informal education in Britain and north America was a slow process and initially largely wrapped up with the response of Christians, particularly evangelical Christians, to the social conditions they encountered in the late eighteenth and throughout the nineteenth century. Examples from Britain include Hannah More and Robert Raikes and Sunday schooling; John POUND and Quentin Hogg and ragged schooling; George Williams and the YMCA; Arthur Sweatman and Maude Stanley in boys' and girls' club work. Their motives were often a complex mix of concern for others, the desire to bring people to Bible truths and values, and worries about the threat to order that the masses posed.

Alongside this a considerable amount of mutual aid activity developed during the nineteenth century especially around chapels, meeting houses, working men's clubs and in the field of adult education (see, for example, Smith 1988 on the making of popular youth work; Horton Smith 2000; Rose 2002). There was also a growing appreciation of group process and sophistication in approach within adult education. However, it was with developments in psychology and sociology (with the emergence of 'small group theory' and studies of group dynamics, for example) that the scene for a more thorough building of theory about working with groups – particularly in north America. Alongside this, the influence of progressive education as a philosophy – particularly through the work of John Dewey and William Kilpatrick – began to be felt by many practitioners (see Reid 1981a).

In the USA, courses on group work started to appear in the early 1920s – and the first sustained treatments of group work began to appear. In particular, the work of Grace Coyle (1930; 1937) drawing upon her experience of settlement work, the YWCA and adult education was influential – but many others around the field such as Eduard Lindeman (1924), Margaretta Williamson (1929) and Mary Parker

Follett (1918; 1924) were exploring different aspects of working with groups. There began to be a discourse around the work that transcended professional and sector boundaries.

First, it was discovered that workers in a variety of agencies had a great deal in common and that the major component of that common experience lay in their experience with groups. Out of this recognition came the widespread use of the term social group work and the development of interest groups focusing on work with groups in a number of cities. The second discovery was that what was common to all the groups was that, in addition to the activities in which the group engaged, groups involved a network of relationships between the members and the worker, between the group as a whole and the agency and neighborhood in which the members lived. This combination of relationships was called the group process. This second realization produced a search for deeper insights into these relationships, an attempt to describe them and to understand their dynamics. (Reid 1981a:123)

Group work began to be seen as a dimension of social work in north America (perhaps best symbolized by it being accepted as a section at the 1935 National Conference of Social Work). It's potential as a therapeutic process was also starting to be recognized (Boyd 1935). As might be expected there was considerable debate around what group work was – and where it belonged (see, for example, Lieberman 1938). Although group work methodology was developed within recreation and informal education agencies it was increasingly being used in social work-oriented agencies within other institutions such as children's institutions, hospitals, and churches (Reid 1981b: 145-6). Influential commentators such as Gertrude Wilson (1941) argued that group work was a core method of social work and not a field, movement, or agency. At the same time theorizing about group work was benefiting from significant advances in the understanding of group dynamics (most especially through the work of Kurt Lewin) and small work groups (Elton Mayo's research at the Hawthorne Plant of the Western Electric Company being the best known).

By the start of World War II, group work in north America 'was beginning to change its emphasis from social action and preparation of group members for social responsibility to problems of individual adjustment' (Reid 1981b: 154). This gathered pace during the 1940s and was reflected in the publication of key practice texts – notably Grace L. Coyle's (1948) *Group Work with American Youth: A Guide to the Practice of Leadership*, and Gertrude Wilson and Gladys Ryland's (1949) *Social group work practice; the creative use of the social process*. There were those, such as Alan Klein (1953) who continued to explore the connection between group work and democracy – but much of the running was now being made by those working within social work and therapy. Gisela Konopka's explorations of therapeutic group work with children (1949), group work in institutions (1954) and of social group work as a helping process (1963) were amongst the most important here. Some more generic texts around social group work such as Phillips (1957) also appeared.

In Britain, there was some awareness of these developments – but there was very little explicit exploration of group work theory and practice until the early 1950s. A number of the key figures



involved in stimulating debate and exploration came from youth work – notably Peter Kuentler at the University of Bristol. Kuentler encouraged Grace Coyle to come to Britain to spend time with workers – and edited the first major text on social group work in Britain (Kuentler 1955). Josephine Klein was another pivotal researcher and writer. Her books *The Study of Groups* (1956) and *Working with Groups* (1961) were major additions to the literature – and brought groups and group work firmly into the discourse of social work. This was helped by the attention given by the Younghusband Report (Ministry of Health 1959) to social group work.

Group work as form of social work is directed towards giving people a constructive experience of membership in a group, so that they may develop further as individuals and be better able to contribute to the life of the community.

There was also important work happening within community development – with studies of community groups (Spencer 1964) and small social groups (Phillips 1965). George Goetschius' (1969) long term exploration of work with community and estate groups was also important. Further significant work followed – notably Joan Matthews (1966) explorations of working with youth groups, Leslie Button's (1974) examination of developmental group work, and Bernard Davies' (1975) path-breaking interactionalist perspective with regard to the use of groups in social work practice.

At the same time there had been an explosion in exploration and publishing in the United States. Aside from the obvious problem of scale, there are issues around categorizing material, quality (many texts are repeats of a basic how-to-do-it formula), and purpose. To make life easier I have adapted a framework used by Kenneth E. Reid in his helpful study of the use of groups in social work (1981) and added in a more therapeutically strand. I am not very comfortable with the categories – but they do provide a way of mapping material:

Case-focused group work. This approach can be described as 'preventative and rehabilitative', 'remedial' or 'organizational' – and is focused on the individual. The group provides a means by which an individual's problems can be assessed and addressed. It is most clearly connected with social work and casework and case management. The emphasis is upon 'ameliorating or preventing the adverse conditions that negatively influence individuals and result in deviant behaviour' (Reid 1981: 191). Classic examples of this literature come from Gisela Konopka (1949, 1954, 1963) and Paul Glasser et al. (1974).

Interaction-focused group work. Here the group is understood as 'a system of mutual aid wherein the worker and the members are engaged on the common enterprise of carrying out the group's goals' (Reid 1981: 191). Within this category fall humanistic approaches such as those of Glassman and Kates (1990), the social group work of Grace Coyle and the work of William Schwartz as his associates such as Lawrence Shulman (1979, 1999).

Group therapy, T-groups and encounter groups. There was a continuing growth in discussions that looked to the group as a key element in the therapeutic process – and that drew heavily upon central traditions of practice within psychotherapy e.g. psychoanalytic, Gestalt, cognitive-behavioural etc.

Allied to this was material around family therapy (through which I have hardly bared to tread). ‘Classic’ work appeared from Wilfred Bion (1961) and some standard works from writers such as Irvin D. Yalom (1970). Another tradition of practice that could be said to fall in this strand is that of Training groups (T-groups). Here following on from Lewin’s interest in using small groups as training laboratories for teaching people interpersonal skills, Bradford’s work at the National Training Laboratory at Bethel, Maine; and the later development of sensitivity-training or encounter groups (e.g. Lieberman 1973, Rogers 1970) are examples of the use of groups for interpersonal learning.

Social goals group work. Here the focus is on dealing with ‘those problems that are related to the social order and the social value orientation in small groups’ (Reid 1981: 202). This long established set of traditions of practice is closely linked to community organization/community work. See, for example Mullender and Ward (1991) and Twelvetrees (1982, 1991, 2001, 2008).

Importance of group work in human life cycle ;

The nature of any group can change quite dramatically over time. There are a wide range of theories relating to group development but most assume that groups go through a number of stages – a life-cycle.

Perhaps the most influential model of group development has been that of Bruce Tuckman who created his group model in 1965. Many academics and practitioners working with groups have adopted versions of his model.

Given time, many groups will pass through at least some of the Tuckman’s stages of group development. However, not all groups will go through every stage – this will depend on a number of factors and variables, how long the group will be together, how the group is structured, the aims and objectives of the group and the style of leadership and behaviour of others within the group

### **Stage One:**

The Establishment and Formation of the Group (Forming)

At this initial stage, individuals in the group are brought together.

This can be a difficult time for people, as they begin to explore how to behave within the group. There is a great deal of individual exploration, with members of the group getting to know each other and

discovering common interests. For some less outgoing members, this can be a very intimidating experience.

This initial stage in group forming is a perfect time to practise interpersonal skills such as building rapport and questioning. There are numerous team-building exercises that can be utilised early in group formation in an attempt to break the ice.

The role of the group leader during this opening stage is to encourage group members to find common ground, for the individual group members to relax and feel more confident. There is a need to ensure that a balance is achieved between the more extrovert and the more introvert members of the group. The leader should aim for each individual member to feel that they have an equal status within the group.

Once group members begin to feel that they know one another and common ground has been established, the aims of the group need to be agreed. The leader must focus the members on the aims and goals of the group. The norms of the group will begin to evolve at this stage, which is further characterised by the group's dependence on the group leader, who needs to establish the group's confidence and respect.

Developing group cohesiveness is very important at this stage. Cohesiveness evolves as bonds within the group emerge and members begin to feel they belong. At this stage, there may be fears of 'not belonging' or not 'fitting in'. In order to facilitate group cohesiveness and bonding, the group leader may try to prevent the group from forming sub-groups. Sub-groups may, however, already be formed if some of the members of the group are acquainted.

From this initial stage, the group style is established.

Style refers to whether the group has a positive or optimistic outlook, whether it is supportive or antagonistic, whether it is serious or light-hearted. Once the style of the group is established, the group can be resistant to change at a later stage, therefore it is important that the leader steers the group towards a style that is best suited to meet the aims of the group.

## **Stage Two:**

### **Group Conflict and Fragmentation (Storming)**

This stage is characterised by individuals within the group exerting themselves – being assertive.

Conflicts of power may occur and members may challenge the role and authority of the leader. Individuals test and establish their roles, pushing boundaries to find acceptable medians – this can be a highly turbulent and volatile stage.

As tensions and conflicts between individuals arise, the group may lose focus of its original aims, this in turn may lead to cynicism, lack of enthusiasm and frustration – some members may withdraw or even leave the group.

The role of the leader at this time is to encourage group members and refocus the group on its aims and the purpose of its existence. The group needs to make some sort of progress during this stage, to move forward and attain some feeling of success. This will increase group morale and reinforce the desire to belong, cohesiveness.

## **Stage Three:**

### **The Development of Group Norms (Norming)**

Surprisingly, after a period of conflict, groups tend to develop a greater cohesiveness, mutual trust and a sense of belonging between members.

This is a period of negotiation – working out the group norms – and can be a positive and stable time, when members of the group begin to take on responsibility for the emotional and social well-being of the group as a whole. This activity is called group maintenance. From here on, the group can begin to centre its attention on the aims or tasks of the group.

More on Group Norms.

#### **Stage Four:**

The Working Stage (Performing)

This stage is when the group will be most concerned with carrying out its aims and serving its purpose.

By now members will be working well together, with individual strengths and skills being recognised and utilised to their best advantage for the group's wider aims.

By this stage, the group should have reached a high degree of cohesion and trust, without which motivation is likely to be lower. Having developed a clear group identity and by each member recognising their roles, the group may become quite independent from the leader. Other members of the group might take on some of the leadership roles.

#### **Stage Five:**

The Disbanding Stage (Adjourning/Mourning)

Some groups have a limited life span. These include groups which come together during a training course or pressure groups which are drawn together to achieve a specific aim.

If the group's objectives are met, there may no longer be a reason to continue. For many groups, this can be a time of sadness and mourning and often some members will be reluctant to see the group break up.

To help the group through this time, the leader may decide a definite ending date. A clear evaluation of the group's achievements will allow the group to end on a high note. Symbolic endings such as a party or a meal out are important ways of celebrating and recognising the group's life. Technology makes it a lot easier for members of disbanded groups to stay in touch, email and social-media enable professional connections to be strengthened and friendships developed

## **Characteristics of Social Groups:**

### **1. Mutual Awareness:**

The members of a social group must be mutually related to one another. A mere aggregate of individuals cannot constitute a social group unless reciprocal awareness exist among them. Mutual attachment, is therefore, regarded as its important and distinctive feature. It forms an essential feature of a group.

### **2. One or more Common Interests:**

Groups are mostly formed for the fulfillment of certain interests. The individuals who form a group should possess one or more than one common interests and ideals. It is for the realization of common interests that they meet together. Groups always originates, starts and proceed with a common interests.

### **3. Sense of Unity:**

Each social group requires sense of unity and a feeling of sympathy for the development of a feeling or sense of belongingness. The members of a social group develop common loyalty or feeling of sympathy among themselves in all matters because of this sense of unity.

### **4. We-feeling:**

A sense of we-feeling refers to the tendency on the part of the members to identify themselves with the group. They treat the members of their own group as friends and the members belonging to other groups as outsiders. They cooperate with those who belong to their groups and all of them protect their interests unitedly. We-feeling generates sympathy, loyalty and fosters cooperation among members.

### **5. Similarity of Behaviour:**

For the fulfillment of common interest, the members of a group behave in a similar way. Social group represents collective behaviour. The-modes of behaviour of the members on a group are more or less similar.

## 6. Group Norms:

Each and every group has its own ideals and norms and the members are supposed to follow these. He who deviates from the existing group-norms is severely punished. These norms may be in the form of customs, folk ways, mores, traditions, laws etc. They may be written or unwritten. The group exercises some control over its members through the prevailing rules or norms.

### Difference between Social Group and Quasi-group or Potential Group:

A social group must be distinguished from a quasi-group or potential group. A social group is an aggregation of individual in which (a) definite relations exists between individuals composing it and (b) each individual is conscious of the group itself and its symbols. But a quasi-group may be defined as an aggregate or portion of the community (a) which has no recognizable structure or organization, and (b) whose members may be unconscious or less conscious of the existence of the grouping.

In other words, a quasi-group means a number of individuals having certain characteristics in common but the body is devoid of any recognizable structure. For example, the students of a college or of university may form a quasi-group when they do not have the advantage of their own union or an organisation of some sort.

But once they organise themselves, their organisation, they become a social group. Bottomore refers to social classes, sex groups, age groups, income groups, status groups and the like as examples of quasi-groups. But at any time a quasi-group or potential group may become an organized social group. "The frontier between groups and quasi-groups is fluid and variable, since quasi-groups may give rise to organised social groups", says Bottomore.

### Classification of Groups:

Different sociologists have classified groups in different ways. Social groups are not only innumerable but also diverse. It is not possible to study all the groups. A systematic study of groups needs a classification. Various thinkers have chosen many criteria or bases for the classification of social groups such as size, kind of contact, nature of interests, degree of organisation and degree of permanence etc. Some of these bases have received more attention than others.

1. Dwight Sanderson has classified groups into three types on the bases of structure such as involuntary, voluntary and delegate groups. An involuntary group is that to which man has no choice, which is based on kinship such as the family, tribe or clan. A voluntary group is one which a man joins of his volition or wishes
2. P.A. Sorokin, an American sociologist, has divided groups into two major types – the vertical and the horizontal. The vertical group includes persons of different strata or statuses. But the horizontal group includes persons of the same status. A nation, for instance, is a vertical group, while a class represents horizontal grouping.
3. F.H. Giddings classifies groups into genetic and congregate. The genetic group is the family in which a man is born involuntarily. The congregate group is the voluntary group to which he joins voluntarily.
4. George Hasen has classified groups into four types on the basis of their relations to other groups. They are unsocial, pseudo-social, antisocial and pro-social groups. An unsocial group is one which largely lives to itself and for itself and does not participate in the larger society of which it is a part. It does not mix-up with other groups and remains aloof from them.
5. C.H. Cooley classified groups on the basis of kind of contact into primary and secondary groups. In primary group, there is face-to-face, close and intimate relationship among the members such as in the family. But in a secondary group the relationship among the members are indirect, impersonal and superficial such a the political party, a city and trade union etc.
6. W.G. Sumner made a division of groups into in-group and out-group. The groups with which the individual identifies himself are his in-groups such as his family, tribe, college, occupation etc. All other groups to which he does not belong are his out-groups.



Besides these above, the groups can be classified further into following categories:

- (i) Disjunctive and overlapping groups.
- (ii) Territorial and non-territorial groups.
- (iii) Homogenous and Heterogeneous groups.
- (iv) Permanent and Transitory groups.
- (v) Contractual and non-contractual groups.
- (vi) Open groups and closed groups.

Thus, sociologists have classified groups into numerous categories according to their own way of looking at them.

In-group and Out-group:

William Graham Sumner, an American Sociologist in his book "Folkways" made distinction between in-group and out-group from the individual point of view and it is based on preferential bonds (ethnocentrism) among the members of the groups. According to Sumner, "The groups with which the individual identifies himself are his in-groups, his family or tribe or sex or college or occupation or religion, by virtue of his awareness of likeness or consciousness of kind". The individual belongs to a number of groups which are his in-groups; all other groups to which he does not belong are his out-groups.

In-groupness produces among the members the sense of belonging together which is the core of the group life. In-group attitudes contain some element of sympathy and a sense of attachment to the other

members of the group. It embodies the collective pronoun 'we'. The members of the in-group display cooperation, goodwill, mutual help and respect for one another's rights.

They possess a sense of solidarity, a feeling of brotherhood and readiness to sacrifice themselves for the sake of the group. W.G. Sumner also said that ethnocentrism is a characteristic of the in-group. Ethnocentrism is that view of things in which one's own group is the centre of everything and others are scaled and rated with reference to it. It is an assumption that the values, the ways of life and the attitude of one's own group are superior to those of others.

An out-group, on the other hand, is defined by an individual with reference to his in-group. He uses the word 'they' or 'other' with reference to his out-group. Toward the members of out-group we feel a sense of indifference, avoidance, disgust, hostility, competition or outright conflict. The relationship of an individual to his out-group is marked by a sense of remoteness or detachment and sometimes even of hostility.

It is obvious that in-groups and out-group are not actual groups except in so far as people create them in their use of the pronouns 'we' and 'they' and develop a kind of attitude towards these groups. The distinction is nevertheless an important formal distinction because it enables us to construct two significant sociological principles. But the distinction between 'we' and 'they' is a matter of situational definition.

The individual belongs not to one group but to many groups, the membership of which are overlapping. As a member of a family, he is 'we' with the other members of that family, but when he meets in a club to which the other members of the family do not belong, these members become for him 'they' for limited purposes.

Mencius, the Chinese sage, said many years ago, "Brothers who may quarrel within the walls of their home, will bind themselves together to drive away any intruder". Likewise, a wife serving in a women's college becomes a member of the out-group for a husband serving in a men's college, though husband and wife in the family are members of the in-group.

Thus, the distinction between in-group and out-group are not only overlapping, they are often confusing and contradictory. In short, an individual's group identification changes in circumstances.

### Primary Group:

The concept of primary group was introduced by Charles Horton Cooley, in his book "Social Organisation" published in 1909. Though Cooley has never used the term 'secondary group', but while discussing the groups other than those of primary, some sociologists like K. Davis, Ogburn and Maclver have popularised other groups such as secondary groups. Hence, the classification of primary and secondary groups is made on the basis of the nature of social contact, the degree of intimacy, size and the degree of organisation etc.

The Primary group is the most simple and universal form of association. It is nucleus of all social organisation. It is a small group in which a small number of persons come into direct contact with one another. They meet "face to face" for mutual help, companionships and discussion of common questions. They live in the presence and thought of one another. The primary group is a small group in which the members live together.

In the words of C.H. Cooley "By primary groups I mean those characterized by intimate face to face association and cooperation. They are primary, in several senses, but chiefly in that they are fundamental in framing the social nature and ideal, of the individual". Such groups in Cooley's phrase are "the nursery of human nature" where the essential.

Sentiments of group loyalty and concern for others could be learned. C.H. Cooley regards certain face-to-face associations or groups like the family, tribe, clan, play groups, the gossip groups, kinship groups, the community groups, etc, as primary groups. These groups are primary because they are always "first" from the point of view of time and importance. "It is the first and generally remains the chief focus of our social satisfactions".

### Characteristics of a Primary Group:

Primary Group possess certain essential traits. The following are the characteristics of Primary group.

#### 1. Closeness or Physical Proximity:

Physical proximity or presence provides an opportunity for the development of intimate and close relations. In order that relations of the people may be close, it is necessary that their contacts also should be close.

Seeing and talking with each other makes exchange of ideas and thoughts easy. It is because the members of primary group meet and talk frequently that a good feeling and a sense of identify develop among them quickly. Prof. K. Davis remarked that physical proximity or face-to-face relation is not indispensable for establishing close contact or intimacy.

For example, we may have face-to-face relations with our barbers or laundrymen; there may not be intimacy or primary group relationship with them. On the other hand, we may establish contact with our close friends through the correspondence of letter even though we may not have seen for many years. Relationships among primary group members are based on intimacy not on contractual obligations.

#### 2. Smallness:

Primary groups are smaller in size. The smaller the size of the group, the greater will be the intimacy among its members. Relationship can be intimate and personal only in a small group. It is a fact that intimacy declines as the size of the group increases. The limited size of the group facilitates the participation of all its members in its common activity. Better understanding and fellow feeling among the members can be possible only when the group is small in size.

#### 3. Durability:

Primary group is relatively, a permanent group. Intimacy between the members becomes deeper because they meet frequently and are closely associated with one another. The longer the duration of the acquaintance, the greater the intimacy. All the members of the primary group try to fulfill the condition of continuity or durability of relationship.

#### 4. Identity of Ends:

Members of a primary group have similar attitudes, desires and objectives. They all work together for the fulfillment of their common end. Every member tries to promote the common welfare of his group. The experiences, pain and pleasure, success and failure, prosperity and adversity of an individual member are shared by all the members of the group.

The interests of one are the same as the interests of other. Kingsley Davis has rightly remarked "the child's needs become the mother's ends". Such a complete and mutual identity of ends is seldom found.

#### 5. Relationship is an end in itself:

The Primary relationship is regarded not as a means to an end but rather as an end itself. If the people make friends for specific purpose or means, we cannot regard their friendship as genuine. A genuine friendship or true love is not formed for a purpose. It is above the consideration of any selfish interest or interests. Friendship is a source of pleasure, it is intrinsically enjoyable. The primary relations are voluntary and spontaneous because they possess intrinsic value.

#### 6. Relationship is Personal:

The primary relationship is a matter of persons. It exists because of them and it is sustained by them. It should be noted that this relationship comes to an end as soon as one of the partners disappears from the primary group. The personal relationship is non transferable and irreplaceable.

One individual cannot be substituted by another individual in the same relationship, for example, no one can take the place of our dead friend. The vacuum created by his death cannot be filled in, nor can anybody establish and continue the same kind of relationship with us after his death. If the particular person in whom our interest is centered disappears, the relationship also disappears. Such are the relationships between friends, husband and wife.

#### (vii) Relationship is Inclusive:

In the primary group, we face our fellows as total human beings. A person comes to know his fellow in all the details of his life, as a whole being. A person in the primary group is not merely a legal entity, an economic cipher or a technological Cog. He is all of these rolled into one. He is the complete concrete person.

It thus becomes clear that primary relationships are non-contractual, non-economic, non-political and non-specialised; they are personal, spontaneous, sentimental and inclusive.

**Importance of Primacy Group:**

The primary group is considered to be equally important both for the individual and society.

**Individual point of view:**

The primary group plays a commanding role in the development of human personality. It is fundamental in forming the social nature and ideal of the individual. It is regarded as a nursery of human nature. The development of "self" – the core of personality depends on close, intimate and personal contacts.

It is in the primary group – the family – that the individual in his formative stages identifies himself with others and takes over their attitudes. In the family the child acquires all his fundamental habits-those of his bodily care, of speech, of obedience or disobedience, of right or wrong, of sympathy, of love and affection.

Similarly, in the primary group – the play group, the child learns to give and take with other children. The play group affords him early training in meeting his equals, learning to cooperate, to compete and to struggle. The primary groups, such as family or the play group, are preeminently the agencies of socialization. That is why the family is often said to be the foundation of society and the play group, the best school for the future citizen.

The primary groups not only satisfy the human needs but also provide a stimulus to each of its members in the pursuit of interest. The face-to-face association-ship or the close physical presence of others acts as a stimulus to each. One feels that he is not alone pursuing the interest but there are many others who along with him are devoted to the same pursuit. "Through participation of all, the interest gains a new objectivity". This feeling stimulates one to keener efforts, by enlarging and enriching the character of the interest.

**Societal point of view:**

Primary groups are important not only from the individual's point of view, they are equally important from societal point of view. Primary group acts as an agency of social control. It not only provides security to the members but also control their behaviour and regulate their relations.

The primary groups, such as the family or the play group, are preeminently the agencies of socialization. They transmit culture and in this respect they are irreplaceable. They help the individuals to acquire basic attitudes towards people, social institutions and the world around him.

The attitude of kindness, sympathy, love, tolerance, mutual help and sacrifice which provide the cementing force to social structure are developed in the primary groups. From such experiences and attitudes spring the desire for democracy and freedom.

The members are taught by the primary groups to work in the society according to their roles with efficiency. In this way, primary groups run the society smoothly and maintain its solidarity. "It is the first and generally remains the chief focus of our social satisfactions."

### **Secondary Group:**

The Secondary groups are of special significance in modern industrial society. They have become almost inevitable today. Their appearance is mainly due to the growing cultural complexity. Secondary groups may be defined as those associations which are characterized by impersonal or secondary relations and specialization of functions. K. Davis says that "The secondary groups can be roughly defined as the opposite of everything already said about primary groups."

They are also called "special interest groups" or "self-interest groups". The examples of secondary groups include a city, a nation, a political party, corporation, labour union, an army, a large crowd etc. These groups have no direct bearing on the members. Here members are too many and too scattered. Here human contacts are superficial, undefined and mechanical.

Different sociologists have defined secondary group in different ways. Some of the important definitions are given below.

According to C.H. Cooley, "Secondary groups are wholly lacking in intimacy of association and usually in most of the other primary and quasi-primary characteristics".

As Ogburn and Nimkoff say, "The groups which provide experience lacking in intimacy are called secondary groups".

According to Kingsley Davis, "Secondary groups can be roughly defined as the opposite of everything said about primary groups".

Robert Bierstedt says, "Secondary groups are all those that they are not primary".

### **Characteristics:**

The characteristics of secondary group are as follows:

#### 1. Large in size:

Secondary groups are relatively large in size. These groups comprise a very large number of persons. For example, a political party, a trade union, international associations, such as Rotary Club, Lions Club, the Red cross Society which consists of thousands of members scattered all over the world.

#### 2. Formality:

The relations of members in a secondary group are of a formal type. It does not exercise primary influence over its members. Secondary groups exert influence on the members indirectly. They are controlled by formal rules and regulations. Informal means of social control are less effective in regulating the relation of members.

#### 3. Impersonality:

Secondary relations are impersonal in nature. In the large scale organisation, there are contacts and they may be face-to-face, but they are, as says K. Davis, of "the touch and go variety." Here contacts are chiefly indirect. The two persons may never see each other. Relations among them are impersonal, because members are not very much interested in other members as 'persons'.

#### 4. Indirect Cooperation:

Indirect cooperation is another characteristic of secondary groups. In it, members do different things interdependently. All contribute to the same result, but not in the same process. They do unlike things together. In the large scale organisation where division of labour is complex, the members have not only different functions but different powers, different degrees of participation, different rights and obligations.



#### 5. Voluntary Membership:

The membership of most of the secondary groups is not compulsory but voluntary. Individuals are at liberty to join or to go away from the groups. It is not essential to become the member of Rotary International or Red Cross Society. However, there are some secondary groups like nation or the State whose membership is almost involuntary.

#### 6. Status depends upon Role:

In secondary groups the status or position of every member depends on his role. The determination of his status is not influenced by ascription or by his birth or personal qualities but by the achievement or the role he plays. For example, the status of the President in a trade union depends upon the role he plays in the union and not upon his birth.

#### **Importance of Secondary Group:**

The secondary groups occupy a dominant place in modern civilised and industrial societies. Where life is relatively simple or where the number of people is small, the face to face group may be sufficient for most purposes. But as the society expands demanding more and more division of labour and specialization of functions, the large-scale secondary groups become necessary. The small communities have now given way to large communities.

In place of cottage industry we have now grant corporations employing thousands of people. Population has moved from the village to the city. The changing trends of modern society have swept away primary groups. Man now depends more on secondary groups for his needs. The child was formerly born in the warm atmosphere of the family, now he is born in the cold atmosphere of the hospital.

The followings are the advantages of secondary groups:

#### 1. Efficiency:

The secondary group helps its member to improve their efficiency in their specific field of activity and in consequences, they become experts. The emphasis is on getting the job done. Sentiment, emotion is subordinated to achievement. A formal authority is set up with the responsibility of managing the organisation efficiently. The secondary relationships are instrumental in accomplishing certain specific tasks. In this sense, they may be regarded as functional in character.

## 2. Wider Outlook:

The secondary group broadens the outlook of its members. It accommodates a large number of individuals and localities which widens the outlook of its members. It is more universal in its judgement than the primary group.

## 3. Wider Opportunities:

The secondary groups have opened channel, of opportunities. A large number of professions and occupations are opening the way for specialised careers. Secondary groups provide a greater chance to develop individual talents. The talented individual can now rise from an unknown background to the highest position in business, industry, civil and technical services.

The functions of secondary groups are essential for our society if we wish to enjoy our current life styles. The people are becoming more and more dependent on these groups. The tremendous advances in material comfort and in life expectancy in modern world would be impossible without the rise of goal-directed secondary groups.

### **Difference between Primary Group and Secondary Group:**

It is important to mention here that dichotomy between primary and secondary' groups was perceived by Cooley but it was not elaborated by him. However, the following are the chief points of difference between the primary group and secondary group.

#### 1. Size:

A primary group is small in size as well as area. The membership is limited to a small area. It is not spread over the whole world. At the other end in a secondary group the membership is widespread. It may contain thousands of members scattered in different parts of the world as is the case with a corporation.

#### 2. Physical Proximity:

Primary groups are based on close contacts. People in these groups do not merely know one another and interact frequently. But they know one another well and have strong emotional ties. Secondary

groups do not give its members feeling of close proximity that primary groups give. In primary group, one is concerned with the other person as a person, but as a functionary who is fitting a role.

### 3. Duration:

Primary groups exist for a longer period. Relationships in primary group are permanent in nature. Secondary groups, on the other hand are based on temporary relationship. For example, members of a club infrequently and only for a few hours at a time.

### 4. Kinds of Cooperation:

In a secondary group, the cooperation with the fellow members is direct. The members cooperate only to achieve the objective of the group. In a primary group, on the other hand, the members directly cooperate with each other participating in the same process. They sit together, discuss together play together.

### 5. Types of Structures:

Every secondary group is regulated by a set of formal rules. A formal authority is set up with designated powers and a clear cut division of labour in which the function of each is specified in relation to the function of all the rest fellows. The primary group is based on a informal structure. The members participate in the same process. The spontaneous adjustment in the working of the group. No formal and detail rules are drafted. The structure is simple.

### 6. End in itself versus Means to an End:

Primary groups are an end in themselves. Individuals enter into primary relations because such relations contribute to personal development, security and well-being. Secondary group on the other hand is goal oriented.

### 7. Position:

In primary groups, the position or status of a person is fixed according to his birth, age and sex. But in secondary groups, the position of a person is determined by his roles. For example, in family, the position of father is based upon birth, whereas in a trade union the position of the president depends upon the roles he plays in the union.

#### 8. Difference in Development of Personality:

Primary group is concerned with the total aspects personality of a person and it develops his whole personality. Secondary group, on the other hand, is concerned with a particular aspect of personality and it develops only that aspect. In this way, the qualities like love, sympathy, obligation, mutual help, and tolerance etc. flourish in primary groups, while secondary groups promote self-interest and individuality.

#### 9. Relationship:

The relationship of members with each other in primary group is direct, intimate and personal. They meet face to face and develop direct contacts. A secondary group is based on impersonal relationships. It does not exercise a primary influence over its members because they do not live in presence and thought of one another.

They perform their jobs, carry out the orders, pay their dues and contribute to the group interest, still may never see each other. Paul Landis 'Says, "Secondary groups are those that are relatively casual and impersonal in their relationships – Relationships in them are usually competitive rather than mutually helpful.

People in primary group share their feelings, thoughts, fears and doubts without worrying that others will think less of them. On the other hand, in secondary group individuals interact with part of their personality. There is a feeling of external constraints between members.

For example, the relations between a customer in a restaurant and a waiter. Each member of a Secondary group is involved with only a segment of the other's lives and sometimes that segment is very small. The relations are unsentimental and limited in scope.

#### 10. Social Control:

The mode of recruitment to the primary group is formal. Therefore, formal means of social control are more effective. As members have closeness and greater intimacy, there is great control over a member.

Neighborhood and family control is very complete control and the individual sometimes wishes to escape it by getting into more impersonal life of a larger setting such as a big city. Secondary group on the other hand, uses formal means of checking deviation or violation of norms. Formal agencies of social control are more effective as formal relations exist between the members.

To conclude, terms 'Primary' and 'secondary' thus describe a type of relationship and do not imply that one is more important than the other.

### **Reference Group:**

The term 'reference group' was coined by Herbert Hyman (1942) to apply to the group against which an individual evaluates his or own situation or conduct. He distinguished between membership group to which people actually belong and a reference group which is used as a basis for comparison.

A reference group may or may not be a membership group. The term reference was introduced into the literature on small group by Muzaffar Sherif in his book "An Outline of Social Psychology". The concept was subsequently elaborated by R.K. Merton and Turner.

Strictly speaking, a reference group is one to which we do not actually belong but with which we identify ourselves or to which we would like to belong. We may actually belong to a group, yet we accept the norms of another group to which we refer but to which we do not actually belong. L Merton writes, individual in the society choose not only reference group but also reference individual. Reference individual has often been described as "role model". The person who identifies himself with a reference individual will seek to approximate the behaviour and value of that individual in his several roles.

According to Sherif, "A reference group is one to which the individual refers and with which he identifies himself, either consciously or sub-consciously. The central aspect of the reference group is psychological identification."

According to Shibutani, "A reference group is that group whose outlook is used by the act or as the frame of reference in the organization of his perceptual field.

As Horton and Hunt have pointed out, "A reference group is any group to which we refer when making judgements – any group whose value-judgements become our value-judgements". They have further

said, "Groups which are important as models for one's ideas and conduct norms..." can be called reference groups.

Ogburn and Nimkoff say, "Groups which serve as points of comparison are known as reference groups". They have further added that the reference groups are those groups from which "we get our values or whose approval we seek".

An individual or a group regards some other group as worthy of imitating, such group is called a reference group and the behaviour it involves is called the reference group behaviour. It accepts the reference group as model or the ideal to imitate or to follow. Reference groups, therefore, can be numerous- some may begin imitating, other may be potential imitators and some others may be aspiring to imitate.

The importance of the reference group concept is highlighted by R. Merton in his theory of "relative deprivation" and "reference group". He argues that we orient our behaviour in terms of both membership and non-membership, i.e. reference groups.

When our membership group does not match our reference group, we may experience a feeling of relative deprivation- discontent which arises from experiencing the gap between what we have (the circumstances of our membership group) and what we believe we should have (the circumstances of our reference group). Feelings of relative deprivation provide fertile soil for collective behaviour and social movements.

Reference groups serve as models for our behaviour. We assume perspectives of these groups and mould our behaviour accordingly. We adopt value judgements of these groups. Depending on what groups we select to compare ourselves with, we either feel deprived or privileged, satisfied or discontented, fortunate or unfortunate. For example, when a student gets 2<sup>nd</sup> Division in the examination, he or she can either feel terrific in comparison to 3<sup>rd</sup> Division students or inadequate/ bad compared to 1<sup>st</sup> Division students.

The reference group is not synonymous with the membership group. The individual may identify himself with groups of which he is not a member, but of which he aspires to be a member. The ambitious clerk may identify himself with the board of directors of the bank. He interacts on a face-to-face basis with his fellow clerks, but he may think of himself in a more exalted company.

Identification with groups of which one is not a member is characteristic of a society where the opportunities for advancement are great and the choice of group participation is wide. In a simpler society, the individual rarely identifies himself with groups to which he does not belong, but is content with his own position. The individual evaluates his own situation and behaves with respect to three reference group situations:

1. The group in which he is a member and has direct contact.
2. The group to which he aspires to be a member but does not yet have direct contact; and
3. A group in which he is not a member and does not aspire to membership.

The individual's social participation and functioning, then operates under a continuing series of adjustments depending on individual's perception of three kinds of reference groups.

### **Objectives of Reference Groups:**

Reference groups have two basic objectives:

Reference groups, as Felson and Reed have explained, perform both normative and comparative functions. As we aspire to membership of a certain group, we take on the group's norms and values. We cultivate its life styles, food habits, musical tastes, political attitudes, and marriage pattern in order to view ourselves as being members in good standing.

We also use the values or standards of our reference group to evaluate ourselves – as a comparative frame of reference against which we judge and evaluate our speech, dress, ranking and standards of living.

By making such comparison we may strive to be like the members of the reference group in some respect or to make our membership group like the reference in some respect. Or, as Johnson points out, we may simply appraise our membership group or ourselves using reference group as a standard for comparison, without aspiring to be like or unlike the reference group.

### **Types of Reference Group:**

A reference group can be, but is not necessarily, one 'of a person's primary groups. At times the In-Group and the reference group may be the same, as when the teenager gives more importance to the opinions of the peer group than to those of his teachers. Sometimes an Out-Group is a reference group. Each sex dresses to impress the other sex.

Newcomb distinguishes between positive and negative reference groups. A positive reference group is "one in which a person is motivated to be accepted and treated as a member (overtly or symbolically), whereas a negative reference group is one "which the person is motivated to oppose or in which he does not want to be treated as a member."

By comparing ourselves with negative reference groups we emphasize the differences between ourselves and others. The significance of negative groups thus lies in strengthening social solidarity; the negative reference group is an instrument by which a community binds itself together. For example, Hindus constitute negative reference groups for Muslims and vice versa.

The reference group is, in summary, "a group with which the individual feels identified, the norms of which he shares and the objectives of which he accepts." (Hartley and Hartley, 1952). The reference group provides many of the standards that guide behaviour, even when the standards are contrary to those of earlier membership groups.

The boy who identifies himself with a criminal gang will try to follow its standards, even when they conflict with those of his family. The delinquent boy "refers" himself to the gang, even though he "knows" that he is acting in conflict with the membership groups of his family, school and religious institution. To understand the behaviour of an individual, we must, therefore, refer to his reference group as it helps us in understanding the interaction between the individual and the group.

### **Historical development of group work**

Social group work and group psychotherapy has primarily developed along parallel paths. Where the roots of contemporary group psychotherapy are often traced to the group education classes of tuberculosis patients conducted by Joseph Pratt in 1906, the exact birth of social group work can't be easily identified (Kaiser, 1958 Schleidlinger, 2000 Wilson, 1976).



Social group work approaches are rooted in the group activities of various social agencies that arose in the latter part of the 19<sup>th</sup> century and the early years of the 20<sup>th</sup> century. Social upheaval and new found demands as a result of post-Civil War industrialization, migration and immigration created many individual and societal needs (Brown, 1991, Kaiser, 1958, Middleman, 1968, Reid, 1991, Schwartz, 1977, Wilson, 1976).

Some of these needs were met through group work endeavors found in settlement houses as well as religious and charity organizations (Middleman, 1968, Wilson, 1976). Additionally group work could be found in the progressive education movement (Dewey, 1910), the play and recreation movement (Boyd, 1935), informal education, camping and youth service organizations invested in character building (Alissi, 1980, Schwartz, 1977, Williamson, 1929, Wilson, 1976).

As Clara Kaiser (1958) has indicated there have been numerous philosophical and theoretical influences on the development of social group work. Chief amongst these influences are the ethics of Judeo Christian religions the settlement house movement's charitable and humanitarian efforts, theories eminent in progressive education, especially those of John Dewey (1910).

Sociological theories about the nature of the relationship between man and society, i.e. Mead (1914), the democratic ethic articulated by early social philosophers, the psychoanalytic theories of Rank and Freud, the practice wisdom, theory building, educational and research efforts of early social group workers (Alissi 1980, Kaiser 1958, Wilson 1976). Early theoretical, research and practice efforts of Grace Coyle (1930, 1935, 1937, 1947, 1948), Wilber Newsletter (1935), and Neva Boyd (1935) paved the way for the advancement and development of social group work.

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Grace Coyle presented an early theoretical framework for social group work articulating the need for a democratic value base (Coyle 1935), identifying the role of the worker as a group builder (Coyle 1937) and noting the benefits of “esprit de corps” or group morale (Coyle 1930). As the editor of several small group research compendiums Hare (1976) would later point out, Many of her insights about group process were ahead of her time.

Social group work was introduced to the social work profession when it made its debut at the National Conference for Social Work in 1935. At this conference, Newsletter (1935) introduced the concept of social group work to the social work profession and identified group work as a field, process and set of techniques. He described group work as an “educational process” concerned with “the development and social adjustment of an individual through voluntary group association” and “the use of this association as a means of furthering other socially desirable ends”.

The period of time between the 1930s and the 1950s was one of growth and expansion for social group work (Alissi 1980, Wilson 1976). The economic despair of and varied psychosocial needs resultant of the Great Depression paved the way for greater affiliation between the social work profession and the field of group work (Alissi 1980, Konopka 1983, Wilson 1976).

The psychological needs of returning war veterans who served in World War-II resulted in the more frequent application of social group work in psychiatric treatment (Konopka, 1983). During this period of time not only would the field of social group work debut at the National Conference for Social Work but additional advances would be made.

Academic courses and research institutions were established, a professional organization was formed, The American Association of Social Work with Groups (AAGW) and a journal, *The Group*, was established.

The 1950s would usher in even greater affiliation of group work with the profession of social work (Alissi 1980, Andrews, 2001). The merger of the AAGW with six other organizations to form the National Association of Social Work (NASW) in 1955 solidified the identification and integration of social group work with the social work profession (Alissi 1980, Andrews, 2001). The impact of the merger was reflected in efforts at definitional shifts regarding group work.

In 1956 the NASW formed a group work section which issued a new definition that contrasted in focus with that proposed by the AAGW. The new definition dismissed the idea of group work with normal growth and development and instead saw group work as a Service to a group where the primary purpose is to help members improve social adjustment, and the secondary purpose is to help the group achieve objectives approved by society, the definition assumes that the members have adjustment problems” (Alissi, 1980).

The 1960s and the 1970s saw the expansion of the social welfare state the Vietnam War the emergence of the war on poverty, the Woman’s Rights Movemen, the Black Power Movement, and the Lesbian and Gay Rights Movement (Balgopal and Vassil 1983, Somers 1976).

The above social, intellectual and cultural factors influenced the social work profession including social group work (Balgopal and Vassil 1983, Somers, 1976). With such a wide range of social and therapeutic needs there seemed to be an even greater appreciation of group work (Balgopal & Vassil 1983, Hartford S1964, Somers, 1976).

Having expanded into differing practice settings, the purposes and goals of group work had been more broadly described at this juncture than in previous decades.

Group work scholars made great strides in developing practice theories. The work of Vinter and Schwartz and their respective associates would dominate the group work scene for much of this decade and the next (Galinsky and Schopler, 1974). In Vinter’s approach (1967) the treatment group is thought of as a small social system “whose influences can be plan fully guided to modify client behaviour”.

In this approach the worker takes a central position in providing treatment, interventions are planned, group process is highly structured, and great emphasis is given to outcome evaluation and research

(Vinter 1967, Garvin 1987, Galinsky and Schopler 1974). Schwartz (1961) proposed his vision of the small group as an enterprise in mutual aid.

In 1965, Bernstein and colleagues introduced another social group work practice theory (Bernstein 1978, Lowy, 1978, Garland Kolodney and Jones 1978). The centrepiece of the edited collection was a developmental stage model, known as the Boston Model, which presented a framework for understanding how groups navigate degrees of emotional closeness over time (Bernstein 1978, Garland, Kolodney and Jones 1978).

In 1966 Papell and Rothman (1966) presented a typology of social group work that included the social goals model (in the tradition of Coyle), the remedial model (as developed by Vinter) and the reciprocal model (as articulated by Schwartz). In 1968 Middleman (1968) made a seminal contribution in articulating an approach to group work practice that utilized non-verbal activities.

In 1976 Roberts and Northern presented a collection of ten group work practice theories (Roberts and Northern 1976) further illustrating the diversity of approaches to group practice.

## Unit 2. Group interaction.

### Group Interaction:

Differentiation involving group interaction means high ability students have opportunities to collaborate with each other on a challenging task in pairs or groups. Groups should be organized based on “students documented level of learning within the subject area.”[38] These experiences enable students to acquire and enhance their social and leadership skills, learn to take the perspectives of others and become more empathic. Such experiences should include collaboration, self-analysis and critique from others. According to Vygotsky,[39] interaction with others who think differently, or in more sophisticated ways, is a key feature of developmentally powerful learning activity. It enables students to broaden their repertoire of skills through the gradual internalization of mental operations learned from peers and others with greater expertise and experience.

There is an extensive body of research that supports grouping by ability for instruction.[40] In Rogers’ words, “...the evidence is clear that powerful academic effects and small to moderate affective effects are produced when gifted children are grouped with like-ability or like-performing peers and exposed to differentiated learning tasks and expectations.”[41]”

It is essential that the tasks offered to groups of advanced learners pose a challenge for all group members. They should be sufficiently difficult to require authentic collaboration because no individual in the group could complete it independently.[42]

In mixed-ability classes this may create a need for tiered activities.[43] This means having multiple versions of the task that vary in difficulty. Tasks are assigned to groups based on members’ pre-assessed levels of readiness. Tiered instruction does not always involve group interaction (collaboration), but it may.

When asked about their preferences when learning in groups, highly able learners indicated they liked working in groups, but not all of the time; doing projects in a group or with a partner when they get to

choose their workmates; and learning with workmates who learn as quickly as they do.[110]These research findings suggest high ability learners may prefer to work with each other if the task is difficult.

## Examples

Collaborative learning experiences can be found or created in the classroom and community. Committee work, student government, literature circles/discussion groups, and community projects all provide opportunities for students to engage in purposeful, challenging activities.

Groups in problem-based learning experiences can be organized so students with the most advanced understanding of the problem can work together consistently, moving in to unfamiliar, sophisticated material throughout their inquiry and solution-building.

Successful group interaction requires collaboration or interdependence of its members. Classroom examples include simulations and problem-based learning experiences in which each student is assigned a role with responsibilities for particular elements of the groups' overall task.

Group members may need to learn to lead and to follow, to listen and to speak respectfully. The guidelines below are based on Johnson & Johnson's[45]"Discussion Rules for Participating in an Academic Controversy". They are reframed here as "attitudes" as they are intended to be adopted by students to self-regulate their behavior when collaborating.

## Scheduling Problems

Occasionally, groups are so large or group members so busy, that it is impossible to find a time when every group member can attend all of the meetings. Absences can slow or stop work and can make it very difficult to coordinate the development of the project.

- Encourage group members to be as flexible as possible in establishing meeting times. Make sure that family, work, extra-curricular commitments, and not mere preferences, are the cause of missed meetings. Keep accurate records of attendance at meetings.
- Figure out what happens if a meeting is wholly or partially missed and establish procedures for how a group member would get caught up.

- There are alternatives to meeting face to face. Keep in touch over the phone or via e-mail. If e-mail or conference calling will be used as a primary method of communication, be certain to establish a set time that is most convenient for all group members.

### **Dealing with Conflict**

Some tension or internal struggle within groups is not unusual. Most students have spent years of their education working independently in a competitive, rather than collaborative, learning environment and are simply unfamiliar with the unique demands of group work.

- Clearly establish separate and equitable roles and responsibilities for group members at the outset of the project, but check on how the process is working for everyone and be prepared to renegotiate these jobs if necessary.
- Remember that patience and inclusive communication are essential to good group dynamics.
- Be familiar with human rights and equity policies.
- Try to make collective decisions professionally and democratically.
- Socialize with one another and have fun together outside of group meetings.

## **Working Efficiently**

Time is a precious commodity. Group work can conjure up fears of long, unproductive meetings spent doing something collaboratively that you are confident you could do much more efficiently on your own.

- Ensure that group members know in advance what role they are to play during each meeting (i.e. leader, note-taker, trouble-shooter, detail person, big picture person, creative input, progress-chaser, reviewer).
- Run efficient meetings — start and end on time.
- Set clear objectives for each meeting, arrive prepared, and keep to a schedule .

## **Problem Members**

Group work functions best when everyone participates actively in the development of the project; however, it is not unusual for a group to have one or more members who are occasionally or chronically unproductive.

- Find out why the group member is not participating or producing. The solution will depend on the reason for their withdrawal, so begin by determining the cause.



- Encourage shy individuals to contribute by soliciting their input on a topic that you are confident that they know something about. You may find that they just need an invitation and a positive experience before they will become more involved in discussions.
- Disinterested learners may need some assistance in uncovering their motivation for contributing to the group project.
- Let your professor or T.A. know what is happening.

### **Domineering Members**

Some learners, whether they are highly goal-directed, self-confident, or extroverted, simply prefer to monopolize conversations or direct and delegate the work of the group.

- Indicate that this is an issue of concern by addressing it in the ground rules for conducting group meetings.
- Deliberately take turns presenting ideas or updates. Limit the amount of time each person has to talk and discourage any interruption during the presentations.
- First try to discourage domination by using indirect, blanket statements regarding the nature of collaborative work, or by making humorous, but not critical, comments to the overly talkative or dictatorial group member.

### **Getting Help**

- Understanding the learning objectives and requirements of the group project.

- If you need feedback or direction on process or content issues.
- For direction or advice on the use of resource materials.
- If you are having difficulties with group dynamics that you cannot resolve independently.
- As recommended in your course outline, assignment outline, or lecture.

**So, The two major objectives of group work are :**

- What is learned : factual material as well as the process
- What is produced : written paper , presentation , and/or media project

### **Conclusion**

Thus, the success of the outcome depends on the clarity of the objectives given by teachers, as well as guidelines on expectations. The group's challenge is to interpret these objectives, and then determine how to meet them.

## **Models of social group work :**

In the early stage of social group work preventive approaches used to be the major concern for social group work. Over the years it has been shifted and completely enveloped from prevention to treatment approaches. The transition of group development has led to the wide verity of the theoretical models of social group work for its better practice. This model enables a social group work to understand the problem holistically. There are several models from classical to contemporary model and the employment of these models depends on the group objectives and its purpose. Let's understand the following social group work model clearly.

### **1-Social Goals Model (Papell and Ruthman 1966)**

The central focus of the model is on "social consciousness "and social responsibility. It helps the community members to work for solving social issues and bring about desirable social change. The principles of the democratic group process are fundamental to this model. The settlement house movement .the social movement the labor union movement and the women movement are the roots of the social goals model.

### **2-Remedial Model ( Vinter R.D 1957)**

The prime focus of the model is about treatment individual's behavior. This model primarily deals with individuals who suffer social and personal adjustment in social relations. Individual dysfunction and deviant behavior which is not approved by the society are brought into the planned group work environment and through the means of group work approach, deviant behavior of the individuals is normalized. Hence it is often regarded as clinically oriented in approach. Group worker adopts this model while dealing with a group of a person with an emotional problem. This model enables the group work to facilitate interaction among the group to achieve change. This model is widely used in mental health care, correctional institution, family service organization, counseling center, and school and health care as well.

### **3-Reciprocal Model ( Schwartz 1961)**

This model has been influenced and derived from the work of system theory, field theory, social psychological theory, and the generic principles of social work. Many of the scholars often called it the amalgamation of social goals and remedial models. The model came into reflection when society and individuals experience interference in their mutual striving, the conflict arises from this perspective the use of reciprocal model may become imperative. This model considers the individual and group are the significant components and here the worker roles appeared to be facilitative in nature, that is why the model is known to be a Mediating model of social group work.

#### 4-Intake Model

Under this model, an individual directly becomes part of the agency without becoming part of any program intervention of support, the achievement of challenge or improvement of social condition. Hankinson, Stephens is very popular for this model. The primary concern that was given in this model is the orientation of agencies' functions.

#### 5-Problem solving/ social skills model

Solving the behavioral problem and developing behavioral skills are an important concern for this model. It encourages positive reinforcement in practice.

#### 6- Psychotherapeutic Model (Alport)

This model is known as the person-focused model which is concerned with the person feeling, emotion, and relation. The aim of this model is to strengthen the mental health and self-concept of the person. Psychoanalytic, group therapy, gestalt therapy, psychodrama, and transactional analysis are coming under this category of the model.

#### 7-Developmental Model (Berustein 1955)

Group is seen to be in the degree of closeness and founded on the essence of interdependence. And the development model completely depends on the dynamics of intimacy and closeness. However, the knowledge and theoretical foundation of this model is substantially influenced by Erickson's ego psychology, conflict theory, and group dynamics. Looking into the nature of the model, we can say the developmental model comprises of reciprocal, remedial, and traditional approach mod

## **Unit .3.**

### **Social Work Practice: Engage, Assess, Intervene, evaluate and termination:**

In the practice setting Social Workers utilize the generalist intervention model. The generalist intervention model is a multilevel approach that allows social workers to work within a variety of environments, whether it be on a micro, mezzo, or macro level. It rests on 4 major premises:

- 1) Human behavior is inextricably connected to the social and physical environment.
- 2) Opportunities for enhancing the functioning of any human system include changing the system itself, modifying its interactions with the environment, and altering other systems within its environment.
- 3) Work with any level of a human system—from individual to society—uses similar social work processes.
- 4) Generalist practitioners have responsibilities beyond direct practice to work toward just social policies as well as to conduct and apply research.

### **The Generalist Intervention Model is a 7-step process. These steps are:**

- 1) Engagement
- 2) Assessment
- 3) Planning
- 4) Implementation
- 5) Evaluation
- 6) Termination

## 7) Follow-up

Below are 4 of the crucial stages in the Generalist Intervention Model, and how I implemented them in my field experience.

### **Engage:**

The engagement stage of social work practice is when the social worker and the client have their first interaction. It can last anywhere from a couple of minutes to an hour or more, depending on the circumstances and avenue of practice. It is crucial for the worker to not only be friendly and open to the client in order to establish a level of trust, but also to have excellent listening and questioning skills in order to get an idea of what the true problem or problems are. Skills necessary to implement on the part of the social worker include eye contact, empathy and empathetic responses, open ended question, focusing on the client's thoughts and feelings, active listening to ensure the client is heard, and note taking for assessment purposes. In my field experience one important document I utilize for engaging students is the 'All About Me' assessment, which covers questions relating to the student's family, favorite and least favorite subjects, and future aspirations.

### **Assess:**

The assessment stage is when the social worker and the client review the information shared by the client to develop strategies for intervening. Social workers utilize their abilities to reiterate what was said in order to clarify with the client. Strengths in the client that are recognized by the social worker are shared and reiterated to the client to boost confidence in both the client and the helping process. Systems that affect the client are also shared so the client is able to see where he or she spends his or her time and how that can have a positive or negative experience. Missing information is also gathered so a clear picture can be painted in order for the social worker and the client to begin establishing an action plan for change. In my internship I meet with students regularly to evaluate where they were at that particular day. I would inform them of their grades and ask about their days and weekends. If they came to me with a problem, I would do my best to work through the problem with the student to try to come up with a plan of action.

### **Intervene:**

Intervening in the client involves both the planning and implementing stages of the Generalist Intervention Model. In the planning stage the social worker begins working with the client, and much like the assessing stage begins developing a plan with the client in order to accomplish goals that work to resolve the targeted issues. Specific actions and objectives are created in order for the goals to become more attainable. If needed a contract can be drafted in order to ensure that the goals and objectives are clear, concise, and easily understood by both parties. Implementation then is when the

contract is executed, and each side does their part in ensuring the contract gets met. The contract can be revised if both parties agree to a revision. The social worker is generally responsible for monitoring progress and attaining information so services can be rendered to the client. The client then acts on those services and implements the objectives and actions in order for the goals to be achieved. In my internship I had developed a contract with a student outlining specific academic, behavioral, and attendance objectives in order to meet his goals of getting all passing grades, not being absent more than 5 times in a quarter, and receiving only 2 in school suspensions. If he met all of the goals, I would reward him by purchasing him a jersey of his favorite basketball player.

### **Evaluate:**

The Evaluation stage is executed throughout the intervention stage and is crucial to determining whether goals have been met. Evaluations can take the forms of a questionnaire, a one on one meeting where the social worker receives feedback from the client about the process, a goal attainment scale which the client fills out, and many other ways. The hope is that the goals are met and the client begins to feel better and takes steps to independently continue to work on the issues. However sometimes it is necessary to begin the assessment and implementation stages over if the client feels that specific issues were not adequately addressed.

### **Code of Ethics & Social Work Practice**

#### 1. Commitment to Clients

Social workers' primary responsibility is to promote the well-being of clients. In general, clients' interests are primary. However, social workers' responsibility to the larger society or specific legal obligations may on limited occasions supersede the loyalty owed clients, and clients should be so advised. (Examples include when a social worker is required by law to report that a client has abused a child or has threatened to harm self or others.)

#### Self-Determination

Social workers respect and promote the right of clients to self-determination and assist clients in their efforts to identify and clarify their goals. Social workers may limit clients' right to self-determination when, in the social workers' professional judgment, clients' actions or potential actions pose a serious, foreseeable, and imminent risk to themselves or others.

#### Competence

(a) Social workers should provide services and represent themselves as competent only within the boundaries of their education, training, license, certification, consultation received, supervised experience, or other relevant professional experience.

(b) Social workers should provide services in substantive areas or use intervention techniques or approaches that are new to them only after engaging in appropriate study, training, consultation, and supervision from people who are competent in those interventions or techniques.

## **Unit 4 : program and planning skills ;**

### **Introduction**

In this chapter, we shall discuss the importance of program planning in social group work. It will enable us to make proper planning for our group work practice. Planning is a process of thinking about the activities required to achieve the desired goals. It is also understood as the process of thinking before the action takes place. Planned activities play an important role in social group work. Practice. These planned activities are known as the program and it has been developed for the many purposes of the group. It may include attainment about improvement in members' environmental conditions, promoting a sense of achievement, sublimating and canalizing certain impulses, and actualizing problems in an ongoing social situation, etc. Therefore careful planning is expected from a worker to direct the group and enable the group member to know his/her responsibility. Program is a concept in which the entire range of group activities, interaction, and relationship very broadly conceived and includes experience individuals and groups. Social group workers implement and translate his/her knowledge into practice with the groups and achieve the desired goal through the adequate means of program planning.

### **Program planning.**

The group achieves the goal by making adequate use of the program and these programs are organized and composition of various activities. It includes targets, set of tasks, and set of activities. Therefore deciding and planning out for a program is very much essential for the development of the group as well as the member of the group.

An important factor for program planning

A social group worker must take into account a number of factors while going for program planning and the following are some of the important factors.



## **General Factor**

The program must be developed or take place in accordance with the facilities and tradition of the community program must be designed to fit into the needs and requirements of the group member.

The group worker must analyze each factor and individualize each member.

The participation of the group member should be opened and made mandatory to all the members of the group.

Individual factor -The program needs to include a wide range of activities, the same be adaptable to every age group of the member. As the program must be designed and depend on the basis of what the member is capable of, and it will vary according to their age, ability, motivation, and self-control.

Group Factor -The program should be planned out looking into the group factor as the size and composition of the groups may vary according to the purpose

Resources Factor -All the program activities need resources. It may be in the form of money and materials. Hence proper plan of the program should be developed in keeping the knowledge of the availability of the resources.

## **Principles of Program Planning.**

The effectiveness of group work largely depends upon the effectiveness of the effective implementation of the program activities. To achieve the objective of the group work a number of important principles of program planning have been developed. Let's discuss the following principles of program planning given by Tracker (1955)

The program should be developed out of the interest and needs of the members.

The program should be taken into accounts such as group size, age, cultural background, and economic differences.

The program should be designed to provide individual experience and opportunities which they voluntarily choose and pursue because of the inherent values in it.

The program should be flexible and should satisfy various needs of the members and to create a maximum number of opportunities to participate.

The transition of the program should be developed from simple to complex and from person to group and from group to community resulting in the group growth and greater social significance.

P.D Mishra has highlighted principles in his book Social Work Philosophy and Methods

The following are the principles in program planning for our reference.

Participation in activity depends on the rewards

Group work and employee energy on the felt problem

Leadership is by the team.

Membership should be based on willingness to work not on ideology.

The activity should be problem-centered

Group members should plan their own program

All decisions are subject to revision as a result of taking action

There should be definite rules and regulations of the group activities.

The group should be formed on the basis of sociometric measures maturity of interest, and the needs of the individuals.

### **Conclusion**

The above outline shows how it is important for the development of programs to achieve the objective of group work. And the group worker must ensure to work and make a program planning under the preview of the given principles.

## **Unit.5. Recording and evaluation in social group work**

Social work recording has long been recognized as a vital component of Professional and competent practice in agency, private, and community settings. A Process Recording in social work education is a written format designed to provide a structure For the student to become aware of and gain a greater understanding of themselves in the Process of intervention with an individual client or target system. As a learning tool, a process Recording assists the student in assessing the degree to which they are achieving their learning Objectives during their interactions with individuals and/or groups. A process recording is holistic In that it incorporates the skills, theories and interventions learned in other social work courses, Particularly direct practice courses. There are many types of process recordings. The two Formats utilized by George Mason University are the Direct Service Process Recording for and the DEAL Process Recording.

The field instructor uses the student's process recording as an evaluation tool to gauge the Student's growth and development as a professional social worker. The Field Instructor's Observations, noted in the process recording, provide an opportunity for the student to gain Experience in the use of consultation and to critically analyze and improve their practice skills.

### **WHAT IS SOCIAL WORK RECORDING?**

The Social Work Dictionary (1995) defines "recording" as

The process of putting in writing and keeping on file relevant information about The client; the problem; the prognosis; the intervention; the progress of Treatment; the social, economic, and health factors contributing to the situation And the procedures for termination or referral (p. 317).

The social work record should also emphasize the client's strengths and solutions for Change. The dictionary acknowledges that there are many types of social work recording And the type used may depend upon factors such as agency requirements, the social Worker's theoretical base, style and type of intervention. Kagle (1991), describes that "social work records

Individualize and typify the client, the need, the situation and the service Transaction. Link goals, plans and activities to the assessment of the client-need situation and to the resources available. Facilitate the delivery of services to or On behalf of the client. Through the process of making the record, which involves Reviewing, selecting, analyzing and organizing information; and through the Product, the record, itself, which becomes an important resource in Communication about the case Therefore, the purpose of social work recording is to provide:

- ☒ Accountability to the client, the organization and to relevant legislation

- ☑ Evidence of facts gathered, assessment, intervention and outcome
- ☑ On-going essential information
- ☑ A clear statement of social work involvement on an on-going basis
- ☑ Relevant information for future social work involvement and continuity of Care.
- ☑ Information about the role of social work in an interdisciplinary team
- ☑ Documentation for the purposes of research and program evaluation

### **Purpose of Recording**

According to experts, recording in social casework

### **Serves the following purposes:**

- It aids practice
- It aids administration
- It aids teaching and supervision
- It aids research

### **Benefits of Recordings:**

- Teaches the student how to listen and attend to critical points of a conversation
- Increases the student's awareness of skills utilized and names them
- Provides a forum for the student to assess their practice and identify areas of strength, to
- Include the WAY a student sees things, the WAY a student understands, and the WAY a
- Student might conduct the intervention differently in the future
- Gives the student an avenue to be honest about what they were feeling/how they
- Reacted during a session.
- Improves the student's ability to recall information
- Creates a supervisory bond as discussion of the client interaction takes place.
- Gives the student permission to self-reflect directly after a client interaction for Professional development.

## **RECORDING OUTLINE FOR GROUP PRACTICE**

### **Group Process Recording Outline**

- Information about the Group

Group Name:

Group Type:

Date of Group:

Group Members Present:

- **Purpose of the Group/Meeting**

1. Write a brief statement on the overall purpose of the group

This statement is include only in the first process recording, or it there is an agreed upon change in the group's overall purpose.

2. Write a concise statement about the goals of the meeting of the group being recorded.

- How were these goals perceived by the group?
- How did you perceive these goals?
- What are the similarities or differences between the group's perception of these goals and yours?

- **Group Process at the Meeting**

1. Initial Observations

- Describe briefly, in general terms, the physical and emotional climate at the beginning of the group meeting.
- Describe briefly your initial impressions of the attitudes and feelings of the group members at the beginning of the meeting.
- Describe any significant changes in the appearance or feelings or attitudes of the group members since the last meeting.

## 2. Group Member Interaction (Group Process)

- a. Describe what went on within the group during its meeting. For example:
  - Describe the means of interaction, e.g., program activity, discussion, debate, tasks, etc.
  - Describe the feeling reactions of the members to this interaction.
  - Describe your feeling reactions to this interaction.
- b. Describe the effectiveness, vitality, and responsibility of the group's members during the interaction.
- c. Describe your role in the group's interaction.
- d. Describe the ways the group moved toward attainment of its goals.
- e. Describe how the group's members dealt with obstacles to attainment of the meeting's goals.

- **Analysis of the Group Meeting**

2. Describe your understanding of the nature of the interaction of the group members, including you, at this group meeting.
3. Indicate the theoretical or other knowledge, learned in your other courses, that helps you to understand the process and content of this group meeting.
4. On the basis of your analysis, what is your current assessment of:
  - the stage of the group's development,
  - the commitment of the group members to the group's purpose,
  - the climate and tone of the group,
  - if relevant, discuss specific roles played by individual group members and how they impact the group process.

- **Plan for the Group's Next Meeting**

1. Write a brief statement of the plan for the next meeting of the group.

- Explain how the members of the group, including you, arrived at this plan.
- Explain how the plan relates to the purpose of the group.

2. Describe what you and the other group members are to do prior to, and in preparation for, the next group meeting.

- Analysis of the Student Social Worker's Practice

1. Discuss your use of social work practice knowledge and skills during the group meeting.

- a. What specific social work skills and/or techniques learned in your practice courses, did you use during the group meeting?
- b. What were the strengths and weaknesses in your practice during the group meeting?

### **An outline for group recording**

#### Relationship to Agency

How does your group relate to the overall mission and purpose of the agency? What kind of staff and administrative support exists for this group? Is this an ongoing service of the agency?

#### **Client Population**

Identify the specific population for whom the group serves. What are their common needs? How did you become aware of these commonalities you have identified? What factors influenced your choice of a small group approach?

#### **Goals and Objectives**

What are the goals/objectives for your group?

### **Theoretical Background**

What theoretical knowledge/concepts will be needed to work with the group?

### **Main Themes**

What are the expected themes/issues to be pursued in the group?

### **Proposed Activities**

What are the proposed programs and/or activities?

### **Membership**

What are the criteria for membership in your group? How will group members be selected and/or recruited? How will they be informed or screened for the group?

### **Role of Worker**

What will be your initial and ongoing role in this group? How will you work together with a co-leader to maximize effectiveness?

### **Diversity Issues**

Are there any racial, ethnic or sexual diversity issues related to the client population, worker(s) or agency orientation? How will these issues relate to group functioning?

### **Size of Group**

What is the preferred and actual size of the group? What is your rationale for the size of the group?

### **Physical Structures**

Where will meetings be held? What factors were considered in selecting this location? What will be the length and frequency of the meetings? How long will group last?



## **Recording**

What types of forms are needed? What type of record keeping is required? Who needs to be kept informed of client progress?

## **Evaluation**

What is the plan for evaluating the service given? Who will be involved? By what criteria and method will service be evaluated? Indiana University School of Social Work

Tips for writing Process Recordings:

- Write a draft immediately after the session so you capture the dialogue and your gut
  - Reactions accurately
- Give yourself 30-45 minutes after an interview to write the process recording (you may
  - Need more time depending on the intensity/length of the session)
- For the analysis section, reflect on what you have learned in your social work courses
  - (theory, direct practice, human behavior) and how it relates to your interaction.

This type of recording is performed when the student has a face-to-face interview with an individual, family or group. The student may also use this format in conjunction with a direct telephone contact with an individual client.

## **Direct Service Process Recordings:**

Process recording in this context is a detailed word for word exchange between the student and the client. It would be prudent to recount this exchange as soon as possible in order to accurately retain information. If there is an opportunity to use an audio or video recorder, then Process Recording permission to record from the client is necessary, and their consent should be documented. In the case where you will not be electronically recording, it would be helpful to take notes in a manner that does not detract from your engagement with the client.

Process Recording as a DEAL Format:

In circumstances where the student is attending and/ or facilitating an agency or community Meeting, observing an event, such as a legislative vote, or performing administrative tasks, a

Narrative DEAL format in process recording is used to document student observations and Interactions.

PROCESS RECORDINGS SERVE THE FOLLOWING FUNCTIONS:

A. They are primarily useful as a teaching -learning tool. The process recording helps the Student to recall the interview in an objective manner, and to see the interview in a different Light. By providing an approximate text of the interview, the process recording allows the Field Instructor to follow the interview, see the steps taken by the student, and then either Affirm the process or suggest alternative approaches for future reference. A Field Instructor May see problems or issues that a student may not pick up on, and thereby may alert the Student to different directions for the future.

B. Process recordings do give the pertinent information that assures appropriate follow-up in Case the student is not available in a time of crisis.

C. An important learning experience for students is learning about themselves, particularly in Their relationships with other people. Through process recording, the student learns how He/she relates to other people. Space is reserved in the process recording format for the Student to identify his/her feelings relating to interactions with clients (see col. 3 on sample). Through the use of the process recording, the Field Instructor can assist the student in Understanding his/her feelings and behavior in interactions with clients.

### **Types of Recording**

From the literature available on casework recording no Clear cut classification of records on the basis of their Types is available. However, for our understanding we Can give the following classification of recording.

- (a) Process
- (b) Summary
- (c) Verbatim
- (d) Nonverbatim

### **Process Recording**

Process recording is a form of recording used frequently by the caseworker. In this type, the process of interview is reported and is a rather detailed description of what transpired with considerable paraphrasing. It preserves a sequence in which the various matters were discussed. It includes not only what both the worker and the client said but also significant reaction of the client and changes in mood and response. In this the interview and observation go hand-in-hand. It may be verbatim or non-verbatim reproduction.

### **Summary Recording**

Summary is a good device for organizing and analyzing facts. Summary points into meaning and relative importance of material gathered. A careful summary made at appropriate intervals reduces bulk, clarifies direction and saves the workers, time. Summary is commonly assumed to be a review or recapitulation of material that has already appeared in the record. It may be either topically arranged or may appear as condensed chronological narrative. Mrs. Sheffield has defined summary in social casework Recording as "A digest of significant facts in the client's history which has previously been recorded". Summary could be a diagnostic summary, periodic summary or closing summary. The closing summary is a summary made at the time the case is closed. To be most effective it should be written by the worker who was responsible for the case at the time of closing. The periodic summary is simply the summary of material previously recorded and is made at more or less regular intervals or at the end of more or less definite episodes in the family history.

### **Verbatim Recording**

It is reproduction of factual data in the individual's own words. It is commonly used in casework because of its accuracy and objectivity. However, it should not become a mechanical reproduction of information because casework as an art requires an intelligent selection and rearrangement of material. As a part of training of the worker, verbatim recording may be of value in developing objectivity.

### **Non-verbatim /narrative recording**

Narrative recording has been and still is a predominant style of recording. It is the style found in newspapers and magazines. It is the way we speak of the day's events; it is the way we write letters, and it is the ways we keep diaries. Narrative form of recording is preferred for reporting acts of practical helpfulness, events and most collateral visits or conferences. It may be used for the contents of the interview in all instances except when the process itself and use of relationship have.