MAKING CASE WORK TREATMENT INDIAN: AN INDIGENOUS REMEDY FOR PSYCHO SOCIAL PROBLEMS

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Introduction

Social case work is a method of social work intervention in which aims to find individual solutions to individual's problems. The focus of social case work is on an individual. People often faced with difficulties due to personal or environmental factors, leading to their malfunctioning and consequent maladjustment in society. The case worker thoroughly understands the person and problems and helps him to balance himself to strengthen out his difficulties. social case work is an art of helping individual to work out better social relationship and adjustment, it is a method of helping people individual by individual, to tackle effectively the various problems confronting them and that it is a way of helping individual to use their own resources both material and psychological for the treatment and prevention of personal and social problems. But even after almost 80 years of inception of social work in India we have not been able to find the suitable model to treat the patients, who are suffering with psycho social problems. It is also because the current western psychiatry is incapable in fulfilling the needs of Indian psyche since the two are completely distinct culturally, socially and in their family values. Working in this field requires understanding of these differences. According to the laws of counseling, if the counselor and client come from different cultural backgrounds, it is very likely to fail. Whereas we are talking about the whole mental science, we must realize the fact that even if we use current western psychiatry, thousands of year old Indian mental science should not be ignored, not only because it's very scientific but also because it is fully developed in all its aspects.

Need of Indigenous methods

We need our own methods, models and therapy to treat the people suffering with mental disorders, as every nation, just like its citizens has a unique overall personality, nature, life style, values, brain and *Mann* . In order to work on a person, understanding his self, nature and needs is very important. Similarly in the context of social work in India, while working on mental health,

it's vital to perceive the significance of the uniqueness of India's Mann. Being a time honored civilization; India has successfully understood and recognized its needs. Like other aspects, psychiatry has been given high importance and has been developed efficiently in the past 5000 years.

Western Model of Social case work treatment process-

The process of intervention or treatment begins with initial contact with the client. The process of treatment passes through many phases i.e. (1) Initial phase (2) Motivation and role induction (3) Primary contract (4) Diagnosis and assessment (5) Establishing treatment goals (6) Developing treatment plan (7) Preparation for actual treatment (8) Treatment in practice (9) Monitoring and evaluating the effects of treatment and (10) Planning of follow up   termination of therapeutic relationship.

Application of Intervention Methods :-

In order to active goals set by the worker, conventionally the following methods of social intervention have been mentioned

(1) Direct Method
(2) Environment Modification
(3) Administration of Practical Service

Direct Method :- Direct method of intervention is used to promote specific behavior on the part of the client. According to Perlman it is a systematic intervention through which client can work over his problems and possible solutions. Here, the case worker applies his influence directly on the client. The techniques of direct intervention used where the clients needs direction because of his/her ignorance, anxiety and weakness of his/her strength. Direct intervention is given through counseling, therapeutic interviewing, clarification and interpretation, leading to an insight. Supportive intervention is provided through guidance, externalization of interests, re-assurance, suggestion, persuasion and advice.

Counselling :- It is direct intervention towards the solution of a problem in which a person find that he cannot solve the problem himself, therefore seeks the help if a skilled person whose knowledge, experience and expertise could be used to solve the problem. It is a psychological technique in which information and clarification are used for making the client aware of the problem.

Therapeutic Interviewing :- Therapeutic interview is used where intra-psychic conflict is present in the environment. The purpose of such interview is that of psychotherapy which aims at

personality, competence and self actualizations. For the analysis of the unconscious, social case worker applies the techniques of free association, dream interpretation, analysis of resistance and transference. For behaviour modification, social case worker makes use of the techniques of positive enforcement, negative enforcement, positive punishment, negative punishment, systematic desensitization and covert desensitization.

It is the process through which clarification about the client himself, his environment and the public with whom he is associated is made. Clarification may consist of information given to the client so that he becomes capable of understanding himself, his environment and his social network, which he does not posses and without which he cannot see clearly what step he ought to take.

Psychological support :- Psychological support is useful is decreasing tension and guilt, increasing self confidence, encouraging healthy functioning that maintains the clients equilibrium and in helping him to build up compensatory strength and satisfaction. The case worker accepts him and his feeling and shows keep interest in him. He clarifies the problem and encourages him to take his own decision- The social case worker helps him to strengthen clients' ego through the techniques of guidance, reassurance, persuasion and psychological support.

(2) Environmental Modification :- Means to bring change in the social as well as physical conditions of the client so that he may be relieved from excessive stresses and strains. The case worker suggest positive steps to client to cope better with his problems. He plans with him emotional, professional and recreational activities. He gives appropriate advice to member of his environment and modifies their attitude favorably.

(3) Administration of Practical Service :- According to Hamilton administration of practical service is the oldest and best known case work method of intervention. Porter Lee was the first social worker who emphasized and classified such resource. Administration of practical services means to help the client in such a way that he could select and use the resources available in the community in this process social case worker helps the client for adequate knowledge of available resource through the techniques of discussion information classification and direction.

Proposed Indian Model of Social Case Work Treatment Process-

The major methods of psychological treatments mentioned in ancient Indian Literatures are as follows:

1. *Daivayaparsya* (Spiritual or faith Therapy)
2. *Yuktivyapasrya* (Rational Therapy)
3. *Satvavajaya* (Psychotherapy)

1) *Daivayaparsya* **(spiritual or faith therapy)** – It is a faith based treatment derived from spiritual practice in Aayurveda. Faith is a part and parcel of human psychology and if the patient believes in the process of treatment and chants mantras and reads religious texts, he is believed to cure faster. *Vaagbhatta* in *Ashtang Hridaya* has also mentioned individual's faith based ritualistic treatment (*Ishwar pooja chikitsa* 5/50,51)

2) *Yuktivyapasrya* - Here the treatment is based on reasoning and necessary planning and hence is scientific/rational. Causes of the diseases are reasoned out and suitable ways and means are devised to effect the cure, based on fundamental principles of Ayurvedaz viz *Pancha Mahabhoota*, *tridosa*, *samanya* and *vishesha* etc. Pathogenesis is eliminated by the administration of appropriate medicines and by prescribing suitable diets. This treatment is further subdivided into three groups:

   a) *Antahaparimarjana* (internal treatment)
   b) *Bahirparimarjan* (external cleansing)
   c) *Sastrapranidhanna* (operative treatment)

   A). Antahaparimarjana is further divided into two processes:

   I. *Sam sodhana* (purification)
   II. *Sam samana* (pacification)

   I. *Sam Shodhana* – When *dosha* vitiation is abundant, *shodhana* indicated in psychological disorders, following *Pancha karma* procedures are implemented :

   - Vaman
   - Veerechana
   - Vasti
   - Nasya
   - Shirodhara
   - Shirobhasti

II. *Sam Samana* – Here one major difference is that sedative medication isn't used. Instead, special herbal treatment of *medha rasayan* is recommended .These herbs include *brahmi*, basil, *ashwagandha*, sandal wood, *guggul*, *sankhapushpi amalaki, vacha, jatamansi, sarpagandha* etc.

B) Bahirparimarjana **(external treatment) :**

- *Abhayanga* (oil massage): Herbalized oil massage is used in treatments to aid the cleansing process and pacifying *vatta* as well. Herbalized oil massage provides a deeply soothing and balancing effect for the entire physiology. The motion of massage creates

heat and friction which enhances circulations and help cleanse affected tissues from chemical impurities that could be causing symptoms of psychological disorders.

- *Kundalini* massage – Special type of massage with *medya* herbal oil (intellect boosting) is given to *merudand* (spinal cord).
- Diet Therapy- Food you eat is either *satvik, rajsik* aur *tamsik* based on its character and effect on the body and the mind. One can find out the nature or temperament of a person from the nature of food he/ she prefers.

Shrimad Bhagavad Geeta gives high importance to the subject it elaborates beautifully how three types food can effect three types of personality. In case of an increased *guna*, if the person is fed a diet of the opposite *guna,* can result in balancing the personality. The nature of food results in building the nature of a person.

Aayurveda and *Geeta* promotes the idea of *Satvik* food which is always freshly cooked and simple at the same time nourishing and tasty. It increases the energy of the mind and produce cheerfulness, serenity and mental clarity. *Satvik* food is highly conducive to good health.

- Exercise- Vedic exercise such as yoga and sun salutes are the most highly regarded forms of exercise because they rejuvenate and purify the body at a subtle level.

C. *Sastrapranidhana* (Operative treatment)- For example *Shiravedh, Suchi Dab*

3) **Sattvavajaya** (**Psychotherapy**)- *Sattvavajaya* is aimed at the control of mind. Charak was the propounder of this theory and therapy. His definition gives lot of scope for expansion of *Sattvavajaya 'punah ahite bhyo mano nigrah'.* The word *mano nigrah* means control of mind which can be both subjective and objective. Self control of mind is one of the most difficult tasks and needs a perfect combination of desire, determination and dedication. *Sattvavajaya* is the typical Indian scientific approach which prevents the impairment of intellect. *Sattvavajaya* plays a significant role in maintenance of a harmonious state between these three important factors-intellect, memory and patience. Ultimately leading to happy and healthy state of the individual. Charaka says that it is the patience that restraints the mind from its harmful objects. The applied aspects of *Sattvavajaya* can be summarized as under-
   - Assurance
   - Replacement of Emotions
   - Regulation of thought process
   - Reframing of ideas
   - Channeling of presumptions
   - Corrections of objectives and ideas

- Proper guidance and advise for taking right decisions

Aachar Rasayan- this includes social and personal behaviors as follows: Truthfulness, freedom from anger, non indulgence, non indulgence in alcohol, non violence, well spoken, engaged in meditation, friendliness, perseverance of charity, being religious, respectful towards teachers, loving and compassionate, balanced in sleep and while awake, using ghee regularly, knowing the measure of time and place, controlling the senses, keeping the company of elders and wise, positive attitude, self control, devotion.

Sadvritta- Sadvritta is about leading a healthy life style or observance of the code of right conduct. Eat a nutritious breakfast. Work or study according to your dharma (nature), engage in activities that are life supporting for patients. Diet should be balanced according to and to eat sitting down and paying attention to the food with all your senses. Practice religion *yogasanas, pranayams* and meditation regularly, relaxing activities and company of righteous people.

Dharaniya Vegas: Control of certain natural mental urges.

Yoga: Yoga means to get rid of various *vrittis* of *Chiita*. It is also the harmony between mind, body and soul.

There are eight limbs of Yoga-

Yama-Rules of social conduct

- *Ahimsa*- Principle of Non violence
- *Satya*- Principle of truthfulness
- *Asteya*- Principle of non stealing
- *Brahmacharya*- Continence/celibacy
- *Aparigrah*- Principle of non holding or non possessiveness

Niyam- Rules of personal conduct

- *Shoucha* – Purity
- *Santosh*- Contentment
- *Tapa*- Endurance
- *Swadhyaya*- Self Study
- *Ishwar Pranidhan*- Dedication

Asana (Yoga postures/positions)- A stable and comfortable posture which helps attain mental equilibrium.

Pranayam (Breath Control)- Extension and control of breath.

Pratyahara (withdrawl of senses)- A mental preparation to increase the power of mind.

Dharna (concentration on object)- Concentration of mind on one object and its field.

Dhyaan (meditation)- Withdrawing mind from all external objects and focusing it one point and meditating on it.

Samadhi (salvation)- State of super bliss, joy and merging individual consciousness in to universal consciousness

Yoga as described in the yoga sutras of *Patanjali* and in the *Bhagavad Geeta* is for making the mind calm and quiet, through this one can get rid of psychological disorders. While in western psychology we typically divided human awareness, mind or mental functions into three level of consciousness-Conscious, Sub Conscious and Unconscious. Yoga adds a higher dimension known as cosmic consciousness in which the base of all philosophical and practical knowledge for the system of yoga. *Yoga* is a natural and readily available approach to maintaining wellness and treating mental health issues. Research in 2009 (Javabakht and Ghasemi) says that regular *Yog*a practice helps to decreased level of anxiety and depression.

Psychological benefits of yoga are linked to the release of B-endorphins and the shift caused in neurotransmitter level linked to emotions such as dopamine and serotonin. (Bucksworth and Dishnan, 2003).Yoga targets unmanaged stress, a man component of chronic disorders such as anxiety, depression, insomnia and other disorders.

Psycho shock Therapy- Psycho shock therapy is an important non pharmacological method of treatment which can be include in *sattvavajaya*. This therapy is prescribed particularly in case of insanity. These methods have to be made use in the patients who do not respond to *shodhana* and *shamana*, type of therapy which produces excitement to body, mind and intellect have to be adopted procedure to torture both body and the mind have been advocated in the form of Psycho shock therapy to restore the abnormal flow of thought and mood to normalcy.

It is based on the ancient presumption that if the patient is put to shock by the fear of death he regains his past memory and is thus cured. This is a principle very much similar to the shock therapy as practiced in modern medicine by ECT etc.

If the cause of a mental disorder is the separation from a close friend or a relative or loss of a very dear object, then he has to be treated either by providing him the object or by assurance for the same, in case the disease is caused by the emotional disturbances, like lust, anger, greed etc.

This emotion should be replaced by the opposite one, the same principle has been made use of in treating fevers arising out of anger is being treated by love and vice versa.

Conclusion- We have analyzed two different method of treating person suffering with mental disorders; it is evident by the thorough inquiry that the Indian model of treatment is comprehensive, far reaching and inclusive. The western model of treatment is shallow as well as one dimensional. We have many ways and methods of therapy that can be useful, if we apply to the sufferer. Now, it is highly recommended to incorporate these indigenous methods into our curricula of social work.

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