



# JOURNAL OF THE MADRAS SCHOOL OF SOCIAL WORK

A Half-yearly Peer-Reviewed Journal of Social Work and Social Sciences

Vol.8, No.1

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An Uncertain Future  
Edited by T. K. Nair

## MADRAS SCHOOL OF SOCIAL WORK

32, Casa Major Road, Egmore, Chennai - 600 008

## CALL FOR PAPERS

### JOURNAL OF THE MADRAS SCHOOL OF SOCIAL WORK (JMSSW)

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Greetings from Madras School of Social Work! We are pleased to call for papers for the forthcoming issues (2015) of the Journal of the Madras School of Social Work. Faculty members, research scholars and practitioners are requested to contribute papers for consideration for publication in the Journal of the Madras School of Social Work. The journal is a half-yearly, peer-reviewed initiative in the field of Social Work and Social Sciences.

#### **The guidelines for submission are given below:**

- Thematic papers or articles based on research in social work and social science subjects are welcome. Up to two authors per manuscript is permitted.
- Manuscripts should be in English and typed in MS-Word, with double-line spacing on one side of A4-size paper, and a one-inch margin on all sides. Two hard copies and one soft copy (by email) should be submitted. The articles may be sent to the Editor, JMSSW; Madras School of Social Work; 32, Casa Major Road; Egmore; Chennai 600 008.
- The first page of the article is the cover page. The cover page should include the title of the article (in not more than 12 words), the author's name/ authors' names author (s)' name (s) and details establishing the identity of the author/s and the identification details of the author/s designation, institution, postal address, contact phone number and email address. It should also contain a declaration by the author (s) that the paper is original, and that it has neither been accepted for publication/published elsewhere nor submitted for consideration for publication in any other journal.
- The second page of the article should commence with the title, and present the abstract, key words and the main text. The author's name or details establishing identity should not appear anywhere in the manuscript. This document should have page numbers.
- The length of the article should be between 3500 - 5000 words. Each article should have an abstract of a maximum of 200 words. The manuscript should be carefully proofread.
- References for both printed and electronic sources should be given at the end of the article. References should be in the APA (American Psychological Association) format or IJSW (Indian Journal of Social Work) format.
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The Editorial Board reserves the right to accept or reject, or request modifications and resubmission, of the manuscript sent in for publication. Manuscripts will be subject to a double-blind peer review. **For further details, contact: [msswjournl2009@gmail.com](mailto:msswjournl2009@gmail.com)**



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## **EDITORIAL**

The Journal of the Madras School of Social Work (JMSSW) is a peer-reviewed Journal of Madras School of Social Work, a renowned institution for social work education in India. I am immensely pleased, as its editor, to write this editorial for this present volume. Facilitating quality publications in the fields of social work and social sciences is one of the objectives of the Madras School of Social Work.

It is heartening to note that the contributors of papers for this particular volume have made a great effort to consolidate their experiences in specific areas that particularly interest them. The paper by J.M.Arul Kamaraj discusses the life style of women workers in unorganized sectors and particularly in steel utensil industries at north Chennai and presents various suggestions to empower those women. The paper by P. S. Sreedevi portrays the Gandhigram Rural University imparts knowledge and experiences that will stand its trainees in good stead when they take up a career in rural development, and how this unique institution aims at nurturing professionals for nation-building by imparting values. Author Sisir Das has made an invaluable contribution to the existing literature through his analysis on the reasons for absenteeism among Paniya tribal students. He cites certain key factors - such as a lack of awareness, the indifferent attitude of the parents concerned, a lack of interest in studies, laziness, poor health, and long-distance commuting contributes to the high rate of absenteeism in schools. The paper by T.Mythili compares emotional maturity levels of adolescent boys and girls and looks at contributory factors like emotional instability, social maladjustment, personality disintegration and lack of independence that contribute to the emotional maturity. P.K.Visvesvaran has written a fine review of the book titled 'Social Work Profession in India: An Uncertain Future' edited by T. K. Nair.

The Editorial Board places on record its appreciation to the commendable work done by all the contributors of papers, and the

Board of Reviewers. But for their contributions, the release of this journal issue would not have been possible. The hard work of the members of the Editorial Board needs a special mention and appreciation for their valuable time and contribution. I am especially appreciative of the services rendered by Dr V. Sakthi Regha and Dr A. Enoch, Associate Editors, of Journal of Madras School of Social Work for their meticulous and painstaking coordination efforts. I wish all our readers a fruitful reading experience!

DR. V.A.VIJAYARAGAVAN  
PRINCIPAL-IN-CHARGE CUM CHIEF EDITOR

## **LIFESTYLE OF WOMEN WORKERS IN STEEL UTENSIL INDUSTRIES AT NORTH CHENNAI**

**J.M.ARUL KAMARAJ**

Assistant Professor, Department of Social Work,  
Loyola College,  
Chennai - 34

### **INTRODUCTION**

Women, of course, have always worked. Today, in addition to the traditional unpaid labour required for maintaining a household, which often involves growing food and securing water and fuel supplies, women increasingly take on paid work outside the home to augment personal and family income. The world over, these dual responsibilities respectively termed 'reproductive' and 'productive' by social scientists have always play vital role in human economic activity. Equally importance, the newly found economic independence of millions of woman has inevitably caused dramatic transformation of women's self image, their growing sense of independence as well as mounting responsibilities and expectations at home and in their communities. It is an open secret that women take up employment mainly due to economic necessity and to supplement their family income. However there are other factors like; to pass time, to meet professional obligations, to attain economic independence and to develop personality, desire to utilize the education, social role and personality and to get rid of the monotony of home .These are some of the factors identified by many authors. Hoffman (1974) views that the working mother provides a different role model than does the nonworking mother. Modern women aspire to utilize their education and mental abilities in a very useful way. It is natural that the increases in dual career families are inevitable (Porter and Angle, 1980).

## **WOMEN WORKERS**

The concept of employment of women has assumed a dominant role in the economic structure of the world. Employment opportunities for women are expanding widely with the advent of industrialization in developed and developing countries alike. Traditionally women's occupational status has always been closely associated with the home and family. In recent times educational, political, economic and social changes have necessitated a change in women's status and their role, which was hitherto that of a house wife. Employment of all types contributed in several ways to women's status in society and this was reflected in many fields where custom and tradition had prescribed a subordinate role for women (Devi and Lalitha, 1982). A working woman enhances her status and gets an independent income. Many young women work before marriage and continue to hold the job thereafter. It has also been pointed out that they become an asset to middle class family. The employment status has impact on the life of women even if they work as unorganized labour.

The Steel Utensil industry is one of the important unorganized cottage industries. In the Chennai district, Steel Utensil industries are prevalent, especially in North Chennai areas. As this industry requires very little technical know-how, women are employed in considerable numbers. Many studies on the working and living conditions of organized labour is available in India. Labour laws in India cover organized industries. Unorganized labour has mostly been left out of their purview.

## **WOMEN WORKERS IN UNORGANIZED SECTOR**

In India out of total population 48.6 percent is shared by female, in which 25.67 percent female are working (Census, 2011). A vast majority of women workers are employed in the unorganized sector.

Unorganized workers consist of those working in the unorganized enterprises or households, excluding regular workers with social security benefits and the workers in the formal sector without any employment / social security benefits provided by the employers (NCEUS, 2004). Owing to this, several major problems affect the lives of these workers. They are outside the reach of protective labour laws and trade union organizations. Women workers have to recourse for any remedies owing to the invisible and unorganized nature of their work. Ravindran Nair (1998) in his article 'women workers demand a better deal' says that unorganized sector employs the vast majority of rural women. In his view this sector, while extracting the maximum contribution from them, has given them very little in return.

## **WOMEN WORKERS IN STEEL UTENSIL MAKING INDUSTRIES**

In today's changing conditions it has become essential for women to work along with men. By being employed, the women are able to supplement their income and lead more comfortable lives. Economic compulsion is the common reason to join unorganized sector for all of them (Dave 2012). With this object in view many of the women of Chennai district are now offering themselves to work in Steel Utensil industries.

### **OBJECTIVES**

- To know the Demographic details of the Women workers in Steel Utensil industries
- To analyze the Economic conditions of Women workers in Steel Utensil industries
- To reveal the Working conditions of Women workers in Steel Utensil industries

## **METHODOLOGY**

The researcher adopted 'Descriptive design' for this study. The researcher personally visited and collected the data from the respondents. Multi-stage sampling method is used for sampling. The researcher collected the necessary data from the respondents with the help of an Interview schedule within the purview of the objectives of the present study. The total number of respondents covered by this study was 100. The data are analyzed and interpreted with a view to study this life style.

## **RESULTS AND DISCUSSION**

It is observed that 52.3 percent of the respondents are between the age group of 18-24 years. It can be inferred that 43 percent of the respondents have completed their Middle School education only. Most of the respondents (61.6 Percent) are from Backward communities. Majority of the respondents (74.1 Percent) are Hindus. High number of respondents (68.2 Percent) are married. It can be inferred that 72.6 percent of the respondents are in nuclear family system. It is found that 54.3 percent of the respondent's family monthly income is in between rupees 3001-6000. It is seen that 38.4 percent of the respondents travel by the employer's vehicle from home to their office. The data indicates that 47.9 percent of the respondents leave from home for going job in between 7.30 AM to 8.30 AM and 70.8 percent of them are returning from the job after 5.30 PM.

Majority of the respondents (69.4 Percent) have got Rs 5000 to 8000 as advance amount from employers of Steel Utensil industries. It is clear that majority of the respondents are satisfied with the working condition (54.4 Percent), working environment with ventilation (67.4 Percent), wages (52.1 Percent) and Bonus (55.5 Percent) they get. More than half of the respondents (58.9 Percent) are satisfied with

welfare amenities (drinking water and toilet facilities). A vast majority of the respondents (75.4 Percent) said that leave facilities are available in their units. It is known from the data that for 53.5 percent of the respondents said that there is no first aid facility in their industries. Majority of the respondents (74.1 Percent) said that the employers always help to solve employee' personal problems. The data reveals that 62.4 percent of the respondents express that the employers are considering their grievances. Most of the respondents have own tiled houses (76.1 Percent); their house is not in good condition (53.5 Percent) and is not convenient (54.2 Percent) also.

Majority of the respondents (66.8 Percent) said that they have sufficient utensils for cooking, adequate dresses (67.2 Percent), and do not have adequate jewels (64.5 Percent). It is understood that 72.5 percent of the respondents use firewood as a fuel for cooking, and they get drinking water from roadside tap (78.9 Percent). Most of the respondents (81.3 Percent) purchase the household provisions daily, and they are not accustomed to hotel food (86.9 Percent). Most of the respondents (92.1 Percent) sleep on the floor. Majority of the respondents (84.8 Percent) are not having toilet facilities at their house. Most of the respondents (80.8 Percent) are using tooth powder for brushing tooth and they are not having separate soap individually (89.9 Percent) for bathing. Majority of the respondents (72.3 Percent) get treatment through Government hospital for their ill health. Majority of the respondents' are having Television (97.3 Percent), Bi-cycle (58.4 Percent), Cattle (56.7 Percent) and agriculture land (65.9 Percent). More than half of the respondents (56.5 Percent) get time to meet relatives.

It is understood from the study that 67.5 percent of the respondents object their husband who has the bad habit of smoking and drinking. It is seen that 69 percent of the respondents view that there is no inter-caste marriage among employees in Steel Utensil industries. Majority

of the respondents (55.1 Percent) said that there is recognition for women workers of Steel Utensil industries by village people. It was Lodhal and Kejner (1964) who pointed out that Job Involvement is the degree to which a person is identified psychologically with his work or importance of work in his total self-image. Patchen (1970) considered Job Involvement as a convenient label summarizing several characteristics that make the job more importance and potentially more satisfying to the individual. The person with Job Involvement is supposed to be highly motivated and feels a sense of pride in his work. In this research also majority (70.6 percent) of the respondents feel pleasure for working in Steel Utensil industries.

## **DISCUSSION**

Now a day it has become compulsory to work even for survival. It is no longer possible to maintain a decent standard of life unless the husband and wife earn in a family. As far as India is concerned the number of women in the unorganized sector is greater than in the organized one. This is seen more in rural areas than in the urban areas. As most of the women belong to the unorganized sector education is not an important criterion for jobs. So the unorganized sector contributes a lot to women to supplement their family income. One of the chief industries of this unorganized sector is Steel Utensil industry in which women are employed more. This is more common with Chennai district. There are plenty of potentials for using women for employment in Steel Utensil industries. The nature of job in Steel Utensil industries is specially suited for women. This explains as how 90 percent of the workers are women. This is because the parents of the women workers find that it is better to send their daughters at an early age to work in Steel Utensil industries to support the family income.

An overview of the living conditions of women workers in Steel Utensil industries suggests that their families cannot reach the status of

not even the lower middle class. The economic status of these families is low even with the income earned by women. The marital status of women workers and women employment has contributed for nuclear family systems even though they are living in rural areas. The availability of employment for women and the poor family background have disturbed their educational status. Most of the women workers are dropouts at primary school level. The type of houses they live, the availability of drinking water facility, the usage of open space for toilet and the pattern of purchasing household provisions further expose their economic condition. On the whole their living condition suggests that their way of life is almost similar to “Culture of Poverty”.

The most conducive working condition for the women workers in Steel Utensil industries seems to be the attractive advance amount given to them by their employer. In fact this has become a work culture for Steel Utensil industries in Chennai district. Another similar attractive feature is the transport facility provided by the employers to women workers. Even though their working hours are long they are satisfied with the overall working conditions, salary and bonus. In a rural cottage industry environment, the expectations of women workers are very less and hence they are satisfied with working conditions. The employers make their working condition conducive by extending help to women workers personal problems and redressing their grievances frequently.

## **SUGGESTIONS**

While the women workers give a variety of reasons for working, the reason given by the highest percent of them was less income earned by the husband. Majority of them are self-motivated to work and they are engaged in unorganised sector due to lack of any skill. These women workers are usually the wife of husbands who are either in unskilled work which is less paying or there may be few husbands who may not be employed. Seeing the unfulfilled demands of the family, the women

might be self-motivated to go out and work. As unorganised labours are inducted without training, the women workers might have been forced to join this particular sector only. Voluntary organizations, extension workers and social workers should organize some skill development training programmes for this class of workers.

The empowerment of women is an important necessity of the present day. The following steps can be taken for empowering such women workers:

- Voluntary organizations should make themselves popular among these women. Workers education can include Street plays, meetings in regional language either near the work sites or colonies of these women workers about government schemes.
- Women should be educated. When she is educated, she can manage here dual responsibility of home and work. So Adult education programmes may introduce among these workers through Voluntary organizations.
- Social action can be done for increasing of wages and for implementing minimum wages.
- Research related to the problems of women workers in Steel Utensil industries can be conducted.
- More seminars, conferences and workshops on women should be organized. They should be encouraged to participate in them for expressing their views.
- Counseling can be practiced among women workers. Women should change their attitude about themselves. They should be developed with self-confidence in their approach.

- Social awareness programmes, medical camps and eye camps can be organized by the social workers along with employers of Steel Utensil industries for the benefit of these workers in rural areas.

## **CONCLUSION**

Women workers development should be viewed as an issue in social development but also are seen as an essential component in every dimension of development. The Steel Utensil industry is considered a vital one in many respects. It provides major employment opportunities to women in this district. The present study is a novel attempt to study the life style of women workers in Steel Utensil industries. The findings of the present study will be highly useful to the workers, Trade unions, State and Central Government and employer of the Steel Utensil industries in particular to improve the quality of life of women workers in Steel Utensil industries.

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**GANDHIGRAM: AN INSTITUTION COMMITTED TO VALUES****P S Sreedevi**

Assistant Professor,

Department of Education

The Gandhigram Rural Institute, Gandhigram 624 302

**ABSTRACT**

Both in terms of its academic content and practical training aspects, Gandhigram tries to impart knowledge and experience that will stand trainees in good stead when they engage in a career in rural development. This unique institution aims not only at imparting professional skills but also in nurturing individuals who cherish values and dedicate themselves to the daunting task of nation-building.

**Key words:** Gandhigram; Mahatma Gandhi Values personality development

**Gandhigram - A Gandhian Experiment in Imparting Value Education:**

The Gandhigram Rural Institute (GRI) was founded in 1956 with an undying faith in, and deep devotion to, Mahatma Gandhi's revolutionary concept of the "*Nai Talim*" system of education. GRI has developed academic programmes in Rural Development, Rural Economics and Extension Education, Gandhian Thought and Peace Studies, Rural Oriented Sciences, Cooperation, Development Administration, Rural Sociology, English and Communicative Studies, and Tamil and Indian Languages. The institute has developed into a towering educational complex comprising seven academic faculties with 24 departments and 7 centres.

**Personality and Career Development:**

Gandhiji's philosophy of personality development was based on the cornerstones of truth, love, non-violence and peace, which are the building blocks of civilization. Truth is eternal and monochrome, just as it is singular and positive. Without truth no relationship can survive, no trust possible. Love manifests itself in all its forms - spiritual,

emotional and physical - and makes relationships firm and strong. In all relationships, love is the cement that binds individuals with one another - we would find it very difficult indeed to bond with our companions, and go on to build families, communities, societies and civilizations without that blessed tie that binds us all together. Bapu believed that “an eye for an eye” would end up making the whole world blind, and being guided by such a destructive doctrine would have threatened human existence for all time. Youth should be educated throughout life to aim for peaceful co-existence and value non-violence, so that people everywhere might endeavour to live in harmony with nature.

The institute has a student adventure club, a trekking club, and a cell for culture and arts. Life skills education and soft skills are also imparted to students. Environmental study is offered as a compulsory paper for all undergraduates. “Gandhi in Everyday Life” is offered as a special course for undergraduates, and the “Gandhian Way of Management” is offered for postgraduates, so as to propagate and inculcate Gandhian views among rural youth. Academic programmes in the sciences are integrated with teacher education programmes in order to help train students to attain proficiency in teaching. The vast majority of students who enroll in this institute are from rural areas therefore, Gandhi's vision that education should reach the heart of India's rural villages is being fulfilled here. Apart from the Department of Gandhian Thought and Peace Studies, Gandhigram Rural institute has south India's second-largest Gandhi Museum, which depicts all of Gandhi's constructive programmes. The museum is visited by people in and around Gandhigram Rural Institute, as well as by people from diverse parts of the world.

In addition, all undergraduate and postgraduate students are required to undergo a Village Placement Programme (VPP) and participate in rural extension activities. During the course of this particular programme, students visit villages close by, stay there for an entire week and serve the community. As a result, students gain experience in living together with entire families, and it also offers them a chance to provide

extension activities in that particular village. This, in turn, is most helpful in imparting priceless lessons in value education and in being able to witness, at close quarters, its impact among these students. During their 7-day stay in the villages in the vicinity, students collect basic information about each village, observe the general attitude to learning (as well as learning patterns) displayed by the villagers, and study their day-to-day activities. Students offer villagers and rural youth awareness programmes on the need for education, environmental cleanliness, environmental sustainability, and adult education. They organize free medical camps and veterinary camps for the benefit of the village as a whole. Through these assorted activities, Gandhigram Rural Institute is helping promote Gandhian values among rural youth as they pursue courses in higher education.

**Conclusion:**

Gandhiji had always affirmed that the educational system must be one that promotes the highest possible development of mind and soul, while at the same time instilling courage and self-reliance in the individual and, further, helping them cultivate the highest intellectual scientific, moral, and ethical accomplishments. He aimed at the development of a society that would produce “a socially conscious man, dedicated to truth and nonviolence.” He had very specific ideas about higher education and the acquisition of knowledge. In his view, the purpose of higher education was to perform the two essential functions of providing training, and appropriately inspiring individuals to serve the needs of the nation. It is in this way that Gandhigram Rural Institute continues to uphold Gandhian values in higher education and disseminate these same values to the present generation, and the ones to follow in the future.

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**AN OVERVIEW OF SCHOOL ABSENTEEISM AMONG  
STUDENTS OF THE PANIYA TRIBES IN MANATHAVADY  
PANCHAYAT OF WAYANAD DISTRICT, KERALA**

**Sisir Das**

Faculty Member, Department of Social Work  
St. Joseph's College, Devagiri, Calicut

**ABSTRACT**

Education is essential for any society to enable its people to take their due place in its social, economical and cultural life. Education aims to help develop insights and skills so as to enable people to deal effectively with their problems (Sahu, 2001). Tribes have always been considered down trodden communities, and tribals perceived as secondary citizens due to contributory factors such as illiteracy and ignorance. The Paniya community in Wayanad is the most downtrodden tribe of all. The tribal populace is unaware of the importance of education and, consequently, do not encourage their children to complete their education and this has led to considerable numbers of young people dropping out of school and, in addition, large-scale absenteeism. The present study on absenteeism among Paniya students is aimed at examining the reasons for absenteeism among the said students and the attitude of the parents, in general, towards education. The economic backwardness of the tribes in the area was considered a major drawback, and a host of welfare programmes were implemented by the Government of Kerala for their betterment. It was observed that several factors accounted for the high rate of absenteeism in schools, and not merely the lack of financial security on the home front. Deprivation was a major factor that led to tribal students dropping out of school early on and begins working alongside their parents in right earnest. Contributory factors also included a lack of general awareness, indifference to the benefits of a general education, laziness, poor health, and the considerable difficulty involved in commuting long distances over inhospitable terrain." This paper also identifies the pitfalls that authorities at school are expected to deal with in order to prevent absenteeism among tribal students.

**Key words:** Absenteeism, Tribal education, Paniya students, Educational backwardness, Tribal absenteeism

## Introduction

Tribals are “adivasis” or “original inhabitants,” the aboriginal people of the land. People were divided into various tribes prior to the introduction of the caste system. A tribe is a homogenous and self-contained unit without a hierarchical discrimination. India has the largest population of tribal people in the world, and these people have a social structure, culture and language quite different from the general Indian populace (Thakur, Devendra, & Thakur, 1994). They live in scattered, isolated areas that lack basic amenities such as communication, transportation, education and medical care (Menon, 2013). The Indian Constitution refers to these people as the “Scheduled Tribes,” and they collectively represent one of the most economically impoverished and marginalized groups in India. The tribals were always exploited, considered second-rate citizens, and deprived of privileges which the general population enjoys. Kerala consists of 37 Scheduled Tribes constituting 1.26% of the state's population. Among the Scheduled Tribes of Kerala, the Pulayans, Paniyans, Maratis, Malayarayars, Kurumans, Kurichiyans and Irulas exist in considerable numbers, while the Kadars, Cholanayikkars, Mudugars, Irulars, Pulayars and Kurumbas make up the rest. The Scheduled Tribe population in Wayanad district is 114969, which is 35.8% of the state's tribal population and 17.11 percent of the district's population (Census of India, 2001). Wayanad consists of the Paniya, Kurichyan, Adiyar, Kattunaikkar and Kuruma tribes. According to the Kerala Development Report (2008, p. 356), grinding poverty among the rural adivasis in Kerala persists, and is reckoned to be more than two-and-a-half times that of the rural population of Kerala in general. The level of education is directly related to income and wealth which, in turn, influence poverty.

Education, in a sense, is the sum of all the experiences through which a person or people come to acquire knowledge, instruction or training. It is a process of growth and development of the human personality and knowledge (Coombs & Ahmed, 1974). While the importance of education is universally recognized, it is essential that tribals not only acquire general literacy but also related skills which will equip them to

face the relentless onslaught of the exogenous forces of modernization (Sahu, 2001). Education is an important step in the process of empowerment, Empowerment, with reference to the tribal community, refers to equipping them to secure access to (and control of) their land, forest and water resources, as also helping them sustain and promote viable alternatives for the sake of a secure livelihood. Education is important for all tribals, and not because of a constitutional obligation but rather as a crucial point for their total development, especially when it comes to building confidence and dealing with outsiders on equal terms.

Tribals are not known for perseverance. They have no desire to wait for years to complete their formal education as they wish to make money effortlessly and quickly, therefore they lose no time in reverting to their traditional jobs. This has led to steadily rising numbers of school dropouts across tribes. The literacy rate among the tribes in Kerala is very low, with a low enrolment ratio and a high dropout ratio (Census, 2001). Kerala has a high literacy rate of 90.92% but it is only 64.5% in the case of Scheduled Tribes, which is far behind. A vast majority of the rural tribes in Kerala hail from the Paniya sect, traditionally an extremely regressive group, characterized by acute illiteracy and ignorance, combined with superstition. The Paniyas - who constitute the largest group of Kerala's illiterate and primitive tribes - , have been included in the list of Scheduled Tribes maintained by the unions of various state governments in India, namely Madras, Mysore and Kerala (Thurston, 1909).

80% of literates from the Paniya community have had a primary school education, whereas the Kurichyan (the second largest tribe) has 60% of its literates at the same level, and an additional 9.9% with a secondary school education (Census of India, 2001). The Paniyas speak their respective tribal mother tongues and, in addition, speak one or more regional languages like Tamil, Malayalam or Kannada (also of Dravidian stock). A study of the government residential hostel in Gudalur reveals that in the last 39 years of its history, only 5 tribal students completed high school, with many dropping out while still in primary school (Pottala, 1996).

School absenteeism refers to: a child-motivated refusal to attend school, difficulty in attending classes, partial absence, skipping classes or missing part of a school day, chronic tardiness, sporadic or full-time school attendance marked by a substantial fear of going to school and, finally, pleasing parents so as to remain at home and not have to attend school (Uppal, Paul & Sreenivas, 2010). Absenteeism is the stage that precedes dropping out of school. Tribal students fail to attend school regularly, citing reasons such as difficulty in coping with lessons, discrimination by their peers, poor health, economic factors and a lack of transportation - to name a few - for not going to school. The Paniya community was found to be the most downtrodden tribal community of all. The widespread poverty of the Paniyas doesn't permit them to keep their homes clean: consequently the unhygienic environment and lack of nutritious food has made the children susceptible to various illnesses. As a direct result of their parents lacking the resources to afford proper medical treatment, children who are ill are forced stay back at home often, eventually culminating in their dispensing with schooling altogether Tribal parents, ignorant and largely unaware of the benefits of schooling, desist from consciously encouraging or supporting their children's education: unluckily, this has gone a long way in determining the negative attitude that Paniya students have of education in general. Hence a good number of Paniya students are either school dropouts, or are not regular at school. There are a number of studies on school dropouts among tribal students in India. This study, however, is confined to looking into the reasons behind school absenteeism, the preliminary stage that eventually culminates in students dropping out of school altogether. Hence the study attempts to discover both the reasons for school absenteeism among students from the Paniya tribal community, and the lack of parental support for education.

### **Review of Literature:**

Ananda (1994), in his study of the Chenchu tribes in Nagamalai Hills, found that absenteeism in primary school is high because children accompany their parents in collecting non-timber products. Absenteeism in middle and high school results from early marriage,

children being engaged in tending to cattle, older children looking after their younger siblings, migration and students' own indifference to the pursuit of learning.

Shukla (2005) stated that preventing children from dropping out of schools is a serious challenge for the educational authorities. A general finding of her studies is that tribal children perform poorly in schools and demonstrate a lower level of achievement when compared to children of other culture groups.

Singh (2006) observed that school students from the S T communities encounter a series of problems leading to absenteeism from school (followed by dropping out of school altogether), including commuting a long distance to school in hostile environmental conditions, putting up with abuse and discrimination from teachers and fellow students from non-tribal backgrounds, experiencing difficulty in comprehending the language of instruction, and negotiating for themselves a space which history has denied them. Tribal children are often subjected to overt discrimination by non-tribal upper caste school teachers, who view them as slow learners. Since tribal languages are very distinct from the medium of instruction in schools, tribal children find it extremely difficult to cope with their general studies and homework.

Swamy (2010) stated that most Paniya parents prefer to bring their children's education to a halt with schooling at the primary level. It is noted that the Paniyas in the Vellamunda Panchayat of Manathavady Block have no interest whatsoever in attending high school. The study conducted among Paniya students reveals that 43% of the respondents are illiterates, 23% have had a primary school education, 32% a high school education, and 2% have completed Std X. Female education is still lagging behind because every woman member of the community becomes an earning member and, therefore, lends a hand in any economic pursuit worth its name. As soon as children in the Paniya community attain the age of six or seven, they begin to participate in the process of generating an income and assist in certain petty errands like fetching water, collecting wood for fuel and looking after infants at home. Boys find work as agricultural labourers.

Ota, Bara, & Patnaik (2010) found that in Orissa, most children belonging to the ST and SC categories drop out of school early due to rampant poverty. The author attributes the high incidence of dropouts, absenteeism and non-enrolment in school - as well as the engagement of children in household, agricultural and supplementary work - to the indifferent attitude of economically deprived parents to the benefits of modern education; difficulty in comprehending what is taught (as the medium of instruction at school is not their mother tongue) and, finally, the location of schools in an inhospitable terrain.

Sujatha (2010) found that due to an appalling lack of sanitary provisions, many tribal students studying in ashram schools are affected by contagious diseases like scabies and diarrhoea, leading to school absenteeism. Further, the rigid system of formal schooling - which emphasizes discipline as a routine norm, coupled with teacher-centered instruction - have led to students staying away from school.

## **Methodology**

### **Objectives**

1. To study the socio-demographic details of the respondents,
2. To analyze the various reasons for absenteeism among the respondents,
3. To examine the attitude of parents and their lack support towards the education of the respondents, and
4. To nurture talent and encourage interest and enthusiasm in co-curricular activities on the part of the respondents.

### **Research design and tools adopted**

The study attempts to describe the reasons for school absenteeism among tribal students of the Paniya community in Manathavady Panchayat of Wayanad district. Absenteeism in this study refers to “not going to school with, or without, any reason by the Paniya tribal students of Manathavady Panchayat.” A descriptive research design was adopted for the study. Wayanad District comprises the three block Panchayats of Kalpetta, Manathavady and Sulthan Bathery.

Manathavady Panchayat in Manathavady Block consists of 40 Paniya tribal colonies with 931 tribal students. Of the 40 colonies, 5 colonies with the highest number of tribal students were selected for the study, and there is a total number of 201 students in these 5 colonies. Irrespective of the elements in each stratum, 10 elements were randomly selected from each stratum using disproportionate stratified random sampling, which constitutes a sample size of 50 Paniya tribal students - that is, 25% of the population studied. Multistage sampling was thus used for selecting the sample. The data was collected from the respondents through a self structured questionnaire. Since the study was limited solely to the Paniya community, the results drawn cannot be generalized to apply to Wayanad's other tribal communities.

### Data analysis

**Table 1**

**Distribution showing the respondents' opinion on the reasons for liking school**

<b>Reasons for liking school</b>	<b>N (50)</b>	<b>Percent of Cases</b>
Like to be taught at school	34	68.0%
Good teachers and school atmosphere	30	60.0%
To spend time with friends	45	90.0%
To become disciplined	13	26.0%
To get midday meals	46	92.0%

Table 1 reveals that an overwhelming majority - that is, 92% - of the respondents state that they like school as they get midday meals, while 90 % state that they like school as they are interested in spending time with friends. More than two-thirds (68 %) of the respondents state that they like to be at school so as to learn something of value, with 60% saying that they like school because of good teachers and the conducive atmosphere therein.

**Table 2****Distribution showing the respondents' opinion on reasons for absenteeism**

<b>Reasons for absenteeism</b>	<b>N 50</b>	<b>Percent of Cases</b>
Poor health	15	30.0%
Lack of interest	25	50.0%
Long distance travel	38	76.0%
Fear of teachers	1	2.0%
Difficulty in picking up things	17	34.0%
Laziness	36	72.0%
No specific reason	3	6.0%

Table 2 shows that more than three-fourths of the respondents (76%) state that they often take leave and stay away from school as they are required to travel long distances from their homes. 72% of the respondents accept that they are often too lazy to go to school, whereas half (50%) state that they are not too interested in going to school. 30% of the respondents cite poor health as the major reason for absenteeism, while 34% say that difficulty in coping with what is taught is the major reason for bunking school. Only 2% of the respondents state that they are afraid of teachers (which leads to their taking leave often), while 6% state that they have no particular reason to stay away from school.

**Table 3**  
**Kruskalwallis H test between absenteeism at school and income status of respondents' parents**

Dependent variable	Independent variable	Categories	N	Mean Rank	df	H value	P value
Absenteeism at school	Income of respondents' parents	Less than 100	2	11.00	2	4.319	0.115
		100-200	47	26.43			
		More than 200	1	11.00			
		Total	50				

Table 3 shows that the variance between respondents' absenteeism at school is based on the size of parental income earned. It is inferred that there is no significant difference between respondents' absenteeism at school and their parents' income ( $H=4.319, P=0.115$ ). It is thus derived that the income of the parents does not affect the respondents' absenteeism at school.

**Table 4**

**Mann Whitney U Test between gender and respondents' percentage of marks**

	Gender of the respondents	N	Mean Rank	Sum of Ranks	U Value	P Value
Percentage of marks	Male	36	27.06	974.00	196.00	.112
	Female	14	21.50	301.00		
	Total	50				

Table 4 shows the variance in the respondents' percentage of marks with regard to gender. It is found that there is no significant difference between gender and the respondents' percentage of marks ( $U \text{ Value}=196, P=0.112 > 0.05$ ). Thus it is derived that the respondents' gender does not affect the percentage of marks scored by them.

**Table 5**  
**Association between the respondents' gender and absenteeism due to illness**

Gender of the respondents	Attributes	Absenteeism due to illness		Total	df	P Value
		Yes	No			
Male		15	21	36	1	0.151
Female		9	5	14		
Total		24	26	50		

Table 5 shows the association between the gender of the respondents and absenteeism due to illness. It is inferred that there is no association between gender and absenteeism at school.

**Table 6**  
**Association between distance travelled by the respondents to school and regularity of attendance**

Distance to school	Attributes	Regularity of attendance at school			Total	Df	P value
		Always	A few days	Rarely			
Less than 1 km		0	3	0	3	4	.631
1-3 kms		0	9	3	12		
More than 3 kms		3	23	9	35		
Total		3	35	12	50		

Table 6 shows the association between the distance travelled by the students to school and the regularity of their attendance. It is inferred that there is no association between the two.

### **Findings and Discussions**

The study was conducted among 50 tribal students of the Paniya tribal community. The results showed diverse reasons for school absenteeism, proficiency in skills quite apart from the conventional, the aptitude of these students and the attitude of tribal parents, in general, towards education.

### **Socio-economic conditions and absenteeism**

It was found that 88% of the students' parents were coolies or daily-wage workers, and 94% earned a sum of Rs 100-200 daily. The adivasis constitute 3% of the total BPL population, while their proportion to the total population is only 1.14 per cent (The Economic Review, 2009). As indicated by Thurston (1909), "Paniyans," - a term used to refer to "workers" - were agricultural laborers "bought" by the upper castes during the medieval ages. The declining dependence on agriculture, combined with the use of new technology, has rendered them unemployable.. Thus, the Paniyas - said to be the most downtrodden community of all - live in pitiable economic conditions. It was observed that 42% of the students stated that the family's economic hardships were the major reason for their staying out of school.

### **Lack of proper transportation facilities**

The Paniya tribes live in tribal colonies which are isolated from the main towns. The study reveals that 70% of students travel more than 5 kilometers, and are often compelled to walk to school because of the grossly inadequate transportation facilities connecting their colonies and schools. More than two-thirds (68%) of the students declared that the lack of transportation affected their regular attendance at school.

### **Health issues**

Kerala's Education Report reveals that students of ashram schools suffer from contagious diseases like scabies and diarrhoea due to a lack of sanitary facilities, and this has led to their staying away from school (Sujatha, 2010). However, while this study shows that only 5% of all students have no access to proper sanitation facilities, 48% stated that illness led to irregular attendance, on their part, at school. Joy & Srihari (2014) stated that many tribal students who had dropped out of school pointed out that they had not been given proper medical care while ill.

### **Academic problems**

Despite the great strides made in terms of achievements in Kerala's educational system - with special reference to the Kerala model of development - tribals across Kerala have fared poorly in the domain of

educational achievements. Tribal students have a lot of problems when it comes to academic performance. Shukla (2005) stated that tribal children perform poorly in schools and demonstrate lower levels of achievement in comparison with children from other cultural groups. Of the Paniya students in Manathavady Panchayat, 56% of the respondents showed very little interest in general studies. The study also looked into the academic performance of the respondents in the previous exams, which revealed that 74% of the tribal students had scored marks below 40%.

The Paniya tribes speak a colloquial language which is a blend of Tamil, Malayalam and Kannada. The medium of instruction at ashram schools, consequently, was a major hurdle that these unfortunate students had to deal with - to try to comprehend what their teachers were teaching them in the local language. It was noted that 86% of Paniya students declared that problems with language had affected their academic performance. Sahu (2001) is of the opinion that in much of India, the medium of instruction is largely Hindi, which tribal students in primary school are entirely unfamiliar with. More than half the students in this study (53%) hold the view that academic failure is no reason for absenteeism.

### **The approach of teachers & parents**

As a general rule, teachers do not make much of an effort to work at raising the educational standard of tribal students. A lack of communication, consistently high levels of absenteeism in class, poor results in tests and examinations, and the lack of attention in class on the part of these students are certain factors that have contributed to the increasingly indifferent attitude of the teachers concerned towards tribal students. (Haseena, 2014) Disparately, though, teachers in Manathavady Panchayat had, at least, made an attempt to look into the reasons for student absenteeism. The majority of tribal students (86%) state that teachers do visit their homes when they are persistently absent from school, while a heart-warming majority (96%) state that their teachers show them no discrimination on the basis of their caste or community - quite unlike the rampant discrimination reported in many schools in north India.

Alcohol consumption in India is disproportionately higher among the poorer and socially marginalized groups, notably the Scheduled Tribes (STs), when compared to the general populace. Alcoholism is viewed as a major problem among the Paniyas, with students' parents consuming alcohol in large quantities and regular resorting to tobacco use. These children are exposed to conflicts at home on a regular basis, and the atmosphere therein is hardly conducive to peace and harmony, with their fathers coming home drunk every evening. The resultant brawling and ugliness lead to emotional distress and a complete lack of interest in education. A constructive environment to study in is not provided at home. More than half the students (60%) state that their parents' alcoholism affects their studies.

The fact that the parents themselves are illiterate and scarcely aware of the importance of education has a bearing on the fact that the said parents do not actively encourage their children to pursue an education: on the contrary, they persuade them instead to engage in some form of work so as to contribute to increased monetary pickings at home. The study reveals that more than half of the respondents' parents do not attend PTA meetings, although an encouraging 56% have shown a positive attitude towards their children's education by motivating them to continue to go to school.

### **Negative attitude towards schooling**

Tribal students are largely unaware of the far-reaching benefits of education, and consider it something of a bore. Although they are clearly aware that the government's generous monetary allowances are intended to help them continue with their education, the prevailing negative attitude towards education in general constrains them to stay back at home rather than put in an appearance at school (Joy & Srihari, 2014). This study shows that 88% of the respondents are aware of the scholarships made available for their benefit, and 56% bold enough to say that they go to school only in order to receiving the funding.

Tribal students prefer hanging out in groups, bunking classes en masse so as to play in the outdoors, wander around in the woods and swim in the river. Peer group pressure is an important factor responsible for

large-scale absenteeism, with a little more than half the respondents (56%) stating that it is their friends who influence them to stay away from school.

### **Factors encouraging attendance at school**

The study revealed that 70% of all students go to school for only a few days, resulting in a marked shortage of attendance. The study attempted to find out if there exist factors that motivate these students to attend school at all. It was discovered that acute poverty deters tribal households from putting nutritious food on the table, and this has led to frequent illness among the children. Not surprisingly, an overwhelming majority of students (92%) stated that the mid-day meal served at school is the single most important factor that motivates them to continue turning up at school. It was also found that 90 % are interested in going to school so as to enjoy the company of their friends.

### **Tribal students and their distinctive skills**

This piece of research focused on examining whether Paniya tribal students were at all interested in co-curricular activities, apart from the regular education that was being imparted to them. It was found that the majority of tribal students (76%) preferred to participate more in sports than in any other programme, while 60% regularly participated in sports. Evidently, most are gifted when it comes to cultural activities and sports. Unfortunately, regular absenteeism has disqualified them from taking part in from different competitions at school; consequently, they have been unable to do justice to their talents and skills. It is precisely these very skills and talents that need to be augmented in order to help tribal students integrate seamlessly into mainstream society.

“Kanavu,” a non-formal educational system founded by K J Baby in 1990, aimed at bringing tribal students into mainstream society. Tribal students were found to be brilliant stage performers but most, unfortunately, lacked even a rudimentary primary education. “Kanavu” is an alternative school for the tribal community, and it went

on to become a successful model in educating the tribals, even as it sought to preserve their skills and traditions. It attempted to reaffirm the individuality of the tribe while simultaneously imparting a sense of self-worth and self-esteem to tribal children through a unique educational process. Apart from education, “Kanavu” promotes and showcases the distinctive talents and skills of these students. Kanavu's students have won a slew of prizes in cultural competitions at the district and state levels. (Mohan, Neethu 2014)

Thus it is clearly evident that tribal students are just as talented and skilled in assorted extracurricular activities as their counterparts in mainstream schools. Regrettably, however, their peculiar gifts find few avenues for expression, given the pitfalls obtaining in the current education scenario prevailing in most present-day schools. They need to be constantly encouraged to do their best - and given equal opportunities to display their unique talents - in order for them to be able to compete, on an equal footing, with students from mainstream schools.

### **Suggestions**

- It ought to be made mandatory for school authorities to appoint a “school social worker” who is adequately equipped to deal with community level problems of tribal students.
- The school social worker should make it a point to visit those students who frequently absent themselves from school and attempt to study the underlying reasons for such sustained absenteeism.
- It is necessary that systematic follow ups be undertaken on the basis of inquiries instituted with the support of teachers, school authorities and tribal supporters.
- Teachers, accompanied by the school social worker and tribal supporters, ought to visit the parents concerned in order to offer appropriate guidance on the importance of education.

- Frequent health check-ups need to be provided to ensure that tribal students enjoy sound health. This will result in the currently high absenteeism rates (due to health issues) registering a steep decline.
- Tribal students with consistently high attendance at school should be suitably rewarded by being offered appropriate incentives.
- Remedial classes should be made freely available for students showing poor academic performance.
- High-level officials responsible for school education should check the functioning of schools frequently, especially looking into issues relating to teaching methodology, working hours and attendance registers.
- Regular attendance at school should be made a mandatory criterion for providing tribal students grants and merit scholarships.
- Pioneering institutions that function along the lines of “Kanavu” should be launched, in addition to the ones in existence, to promote excellence in extracurricular activities involving tribal children.

### **Conclusion**

Irrespective of the many educational scholarship programmes implemented by the government, the study reveals that tribal students do not, on the whole, display academic excellence of any sort. There are also large numbers of absentees and school dropouts. The paper explains the reasons for absenteeism among tribal students including long haul commutes from the tribal settlements (in hilly and isolated areas) to school, and the fact that these school-goers state that they would rather spend time with their friends than pick up the rudiments of learning. It is also evident that teachers are responsive, when it comes to enquiries about the reasons for student absenteeism, from the families concerned. But the need of the hour is for the official authorities to take a tough stand in curtailing the increasing numbers of dropouts and preventing absenteeism among this particular set of students. Further research in this area would help the government formulate innovative policies and programmes aimed at promoting academic excellence in tribal students.

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## **A COMPARATIVE STUDY ON EMOTIONAL MATURITY BETWEEN ADOLESCENT BOYS AND GIRLS**

**T. Mythili**

Assistant Professor,

Department of Applied Psychology

Justice Basheer Ahmed Sayeed College for women,

Chennai 600011

### **Abstract**

Adolescence, the teenage years, marks the transitional period between childhood and maturity, occurring roughly between the ages of 13 and 19. It is the passage from childhood to adolescence, composed of a set of transitions that unfold gradually and touch upon many aspects of the individual's behaviour - biological, cognitive, social and emotional. Emotional maturity is a significant predictor that may be equated with wealth, a general level of happiness, self-confidence, success in relationships, and an enhanced level of well being. An emotionally disturbed individual displays behaviour that is typical of a child: looking for sympathy, conceited, quarrelsome, infantile, self-centered and demanding, self-seeking and emotionally excitable. The problem the present investigation concerns itself with is to find out if there does exist a significant difference between adolescent boys and girls with regard to emotional maturity. The sample consists of 130 members - of which 65 are adolescent boys and 65 adolescent girls - from regular college in the age group 17-19 years. The critical ratio (C R) was found and findings indicate that there is a significant difference in contributory factors - such as emotional instability, social maladjustment, personality disintegration and a lack of independence - between adolescent boys and girls in the area of emotional maturity. While there is no significant difference in emotional regression between adolescent boys and girls, there is a significant difference between adolescent boys and girls in the domain of overall emotional maturity.

**Key words :** Emotional maturity, Adolescent boys and girls

## **Introducton**

Adolescence, the teenage years marks the transitional period between childhood and maturity, occurring roughly between the ages of 13 and 19. The word “adolescence” is derived from the Latin “adolescere,” which means “to mature/to grow up/to grow into adulthood (Compact Oxford Dictionary, Thesaurus & Wordpower Guide, 2001) Adolescence is a time that marks the moving away from the immaturity of childhood into the maturity of adulthood. There is no single event or boundary line that divides the end of childhood or the beginning of adolescence. Rather, experts think of the passage from childhood to adolescence as composed of a set of transitions that unfold gradually and that touch upon many aspects of the individual's behaviour including the biological, cognitive, social and emotional.

The biological transition entailed in adolescence or puberty is perhaps the most observable sign of adolescence. Technically, puberty refers to the period during which an individual becomes capable of sexual reproduction. It is used as a collective term that refers to all the physical changes that occurs in a growing girl or boy as the individual passes from childhood into adulthood. The timing of physical maturation varies widely. The physical changes of puberty are all triggered by hormones, chemical substances in the body that act on specific organs and tissues. In boys, a major change that happens during puberty is the increased production of testosterone, a male sex hormone, while girls experience increased production of the female hormone, estrogen.

There is a perceptible change in cognition in adolescence, in that thinking tends to become multidimensional rather than being limited to a single issue. Adolescents describe themselves and others in more differentiated and complicated aspects and find it easier to look at problems from multiple perspectives. They are more likely than children to see things as relative rather than absolute. They think about abstract ideas as seen in interpersonal relationships, politics, philosophy, religion and mortality. Adolescence is also a period of emotional transition marked by changes in the way individuals view

themselves and their capacity to function independently. As adolescents mature intellectually and undergo cognitive changes, they come to perceive themselves in more sophisticated and distinctive ways.

Accompanying the biological, cognitive and emotional transitions during adolescence are important changes affecting the adolescent's social relationships. One of the noteworthy aspects of the social transition from childhood into adolescence is the increased time that individuals spend with their peers. The importance of peers during early adolescence coincides with changes in the individual's need for intimacy. Teenagers, especially girls, spend a good deal of time discussing their innermost thoughts and feelings, and so try to understand one another. One of the most important social transitions that takes place in adolescence concerns the emergence of sexual and romantic relationships.

## **EMOTION**

The word 'emotion' is derived from the Latin word 'emovere' which means to stir up, agitate or excite (Compact Oxford Dictionary, Thesaurus & Word power guide, 2001). It is a stirred-up state of feeling. Emotional states are communicated through a wide range of nonverbal signals including facial expressions, eye contact, body language and touch. Emotions can activate and direct behaviour in the same way as biological or psychological motives. These emotions are found in children from birth upwards. Emotions may be overt behaviour patterns, involving facial and vocal expressions.

Emotions involve three major components:

- Physiological changes in the body - shifts in heart rate, blood pressure, etc.
- Subjective cognitive states - the realm of personal experiences
- Expressive behaviour - outward signs of these internal reactions

Jersild (1943) defined emotion as a state of being moved, stirred up, or aroused in some way. It involves feelings, impulses and physical and physiological reactions. These feelings, impulses, physiological

reactions etc., occur in an almost unlimited variety of mixtures and gradations.

Munn (1951) defined emotions as acute disturbances of the individual as a whole, being psychological in origin, and involving behaviour, conscious experiences and verbal functioning.

### **EMOTIONAL CONTROL**

The efficiency of an individual in dealing with daily happenings depends on his ability to control and manage his emotions. The feelings and emotions he experiences can make his life miserable or happy, depending on the control he has over them. Worry can make a person not just miserable, but inefficient as well. Emotional states also affect physical health. When a person has unhealthy fears, he cannot expect to enjoy good his health. Worry, vague fears and frequent emotional upsets bring illness, therefore emotional control is especially necessary. The best time for emotional control is during early development, but even in adulthood it is not too late. Emotional control is necessary for health, happiness and efficiency. The emphasis, in recent times, on the conflict between the regressive (and dependent) versus the progressive (and productive) forces in the human personality has been successful in directing interest towards more detailed studies on the very nature of maturity.

### **NATURE OF MATURITY**

1. One of the most obvious pathways of development, long emphasized by Freud, S. & Alexander, F. (1990), is from the parasitic dependence characteristic of a foetus to the relative independence enjoyed by a parent, coupled with the parental capacity for responsibility for both spouse and child.
2. Intimately bound up with the organism's development - from parasitism on the mother to relative independence from the parents - is its increased capacity for responsibility and productivity, as well as its decreased receptive needs.
3. The third characteristic of maturity is relative freedom from the well-known constellation of inferiority, egotism and competitiveness.

4. Maturity consists in acquiring the conditioning and training necessary for socialization and domestication.
5. Hostile aggressiveness - the term being used here to include all sorts of anger, hate, and cruelty - is always a sign of emotional irritation or crabbiness thread.
6. An important attribute of maturity is a firm sense of reality.
7. A characteristic of maturity is flexibility and adaptability.

### **EMOTIONAL MATURITY**

The concept of “mature” behaviour, at any level, is that which reflects the fruits of normal emotional development. Kaplan and Baron (1986) elaborate upon the characteristics of an emotionally mature person; they say that he has the capacity to withstand delays in the satisfaction of his needs. He has the ability to tolerate a reasonable amount of frustration.

According to Murray (2003), there is no correlation between chronological age, intellectual age, social age or emotional age. Just because someone is 'grown-up' in terms of chronological age does not mean they are 'grown-up' emotionally. Chronological maturity and intellectual maturity, when unequally combined with emotional immaturity, is not common and is potentially dangerous. A person whose body and mind are adult, but whose emotional development is like that of a child, can wreck havoc in his own life and that of others.

It is the opinion of Murray (2003) that an emotionally mature person displays the following characteristics:

1. The capability to face reality and deal with it.
2. The aptitude for being just as interested in giving as in receiving.
3. The capacity to relate positively to life experiences.
4. The ability to assimilate more experiences.
5. The prowess to accept frustration.
6. The proficiency to handle hostility constructively.
7. The gift of experiencing relative freedom from the symptoms of tension.

Mostly, 'emotional balance' and 'emotional maturity' are thought of as synonymous terms - but they are not, actually. Emotional balance emphasizes the value of learning to cope with both pleasant and unpleasant emotions. One can attain emotional maturity without having attained emotional balance, although the vice versa is not true. An emotionally balanced person will necessarily be an emotionally mature person. Emotional balance is the quality of an adult and not that of a child. Thus, emotional maturity is a relative term directly related to age and the particular stage of development at which the individual concerned finds himself. Therefore, the emotionally mature individual is not one who has necessarily resolved every condition that arouses anxiety and hostility, but is one who is continuously engaged in the process of seeing himself clearly from an unequivocal perspective and is, in addition, constantly involved in the struggle to achieve a healthy integration of feeling, thinking and action. Aleem and Sheema (2005) have found that there is a significant difference between the mean scores of male and female students in terms of emotional stability. Female students are less emotionally stable when compared to their male counterparts.

Sivakumar, R. (2010) found that sex, community and the kind of family they belonged to did not play any role (there was no significant difference) in the emotional maturity levels of the college students studied. But it is inferred from the college students studied that there were indeed significant differences in emotional maturity, depending upon the religion professed/practiced. Stephen, S. (2002) conducted a study related to neuroticism and emotional maturity among female college students and found that those individuals who scored higher on neuroticism displayed lower levels of emotional maturity as well.

### **EMOTIONAL IMMATURITY**

Individuals who are emotionally immature find it difficult to deal with their own feelings. Singh & Bhargava (1989) have prepared a list of five factors that are broadly indicative of emotional immaturity

- Emotional instability
- Emotional regression

- Social maladjustment
- Personality disintegration
- Lack of independence

- **EMOTIONAL INSTABILITY**

It is represented by a syndrome that includes a lack of capacity to dispose of problems, irritability and the need for it to be allayed, constant help with one's day-to-day work, vulnerability, stubbornness, and temper tantrums.

- **EMOTIONAL REGRESSION**

It is represented by a syndrome inclusive of feelings of inferiority, restlessness, inhospitality, aggressiveness and self-centeredness.

- **SOCIAL MALADJUSTMENT**

The person shows a lack of social adaptability and hatred, and is inclined to be secretive, withdrawn and taciturn yet boastful and is, in addition, predisposed to be a liar and shirker.

- **PERSONALITY DISINTEGRATION**

It includes all of those symptoms that represent the disintegration of the personality, such as traumatic reactions, daunting phobias, an unmitigated lack of rationalization, dire pessimism, and alarming delusions of immortality. Such a person suffers from a massive inferiority complex and hence reacts to the environment through aggressiveness and destruction, and has a distorted sense of reality with varied degrees of neuroticism.

- **LACK OF INDEPENDENCE**

The individual shows a parasitic dependence on others, is egocentric and lacks objective interests. People think of him as inclined to be unreliable.

- **NEED FOR THE STUDY**

All human beings are essentially highly emotional, regardless of whether they live in this millennium or any other. They need to be emotionally mature so as to be able to handle any kind of situation

plausibly. In the present scenario, youth as well as children face difficulties in life reasons for which may vary vastly - but these difficulties, in fact, give rise to certain psychosomatic problems such as anxiety, tension, frustration, and emotional upsets in day-to-day life. The study of one's emotional life is now emerging as a science, comparable to anatomy. The present study, therefore, was done to assess the emotional maturity of the individuals concerned and enable them to discern their level of emotional maturity in general - and then, in particular, identify the dimension in which he/she lacks the maturity required so that they can be equipped to cope with difficult and stressful situations and, in this way, intelligently manage their emotions and act in a mature way.

## **PROBLEM**

The problem of the present investigation is to find out if there exists a significant difference between adolescent boys and girls with regard to emotional maturity.

## **HYPOTHESES**

- 1 There is no significant difference in the factor of emotional instability between adolescent boys and girls.
- 2 There is no significant difference in the factor of emotional regression between adolescent boys and girls.
- 3 There is no significant difference in the factor of social maladjustment between adolescent boys and girls.
- 4 There is no significant difference in the factor of personality disintegration between adolescent boys and girls.
- 5 There is no significant difference in the factor of the lack of independence between adolescent boys and girls.
- 6 There is no significant difference in emotional maturity between adolescent boys and girls.

## **RESEARCH DESIGN**

Ex post facto research is used, as there is no control over independent variables.

## SAMPLE

The study was carried out on 130 subjects, randomly selected from various colleges in Chennai. The sample consists of 65 adolescent boys and 65 adolescent girls, ranging from 17 to 19 years of age.

## TOOLS

The “Emotional Maturity” questionnaire, developed by Dr. Yashvir Singh and Dr. Mahesh Bhargava, is a scale that comprises 48 statements listed under five broad factors such as emotional instability, emotional regression, social maladjustment, personality disintegration and lack of independence; with a self-reporting five-point scale featuring options such as “very much, much, undecided, probably, and never,” depending upon how often the individual experiences affirmative emotions that irrefutably reflect signs of emotional maturity. The age group to which the questionnaire can be administered ranges from 14-23 years. The reliability of the scale, determined by test-retest reliability, was 0.75. The scale was validated against external criteria and its value was found to be 0.64. The lower the scores on the test items, the higher the emotional maturity of the individual.

## STATISTICS

An uncorelated critical ratio (t-test) was used to ascertain whether adolescent boys differed from adolescent girls in terms of emotional maturity, taking into consideration the five factors determining emotional maturity.

## RESULTS AND DISCUSSION

**Table 1**

**Mean value, standard deviation, standard error of the difference, critical ratio and level of significance of the factor of emotional instability between adolescent boys and girls.**

GROUP	N	MEAN	SD	SED	CR	Level of Significance
Boys	65	28.1	5.3	1.01	9.1	0.01
Girls	65	37.3	6.2			

Table I shows the number of respondents, their mean value, SD value, SE<sub>d</sub> value, C R value and the level of significance between adolescent boys and girls in terms of emotional instability.

The mean of 65 adolescent boys is 28.1, the mean of 65 adolescent girls is 37.3, and their standard deviation values are 5.3 and 6.2 respectively. The standard error of difference is 1.01. The critical ratio, with 128 degrees of freedom, was found to be 1.98 at 0.05 level and 2.61 at 0.01 level. The computed C R value is 9.1. This value of 9.1 is more than the table value and hence is significant. It shows that emotional instability is a significant factor affecting the well-being of both adolescent boys and girls. It is represented by a syndrome that includes a lack of capacity to dispose of problems, irritability and the need for it to be allayed, constant help with one's day-to-day work, vulnerability, stubbornness, and temper tantrums - and all of these are more marked in girls than in boys. Girls are more likely than boys to be highly strung during stressful times, and consequently tend to make hasty decisions, followed by lingering doubts about the wisdom of the said decisions. They have become accustomed to a great degree of dependency, constantly being supported by parents, husbands, and sons during the course of an entire lifetime. Therefore, hypothesis 1 which states that there is no significant difference in terms of (the factor of) emotional instability between adolescent boys and girls is not accepted.

**Table 2**

**Mean value, standard deviation, standard error of the difference, critical ratio and level of significance of the factor of emotional regression between adolescent boys and girls.**

<b>GROUP</b>	<b>N</b>	<b>MEAN</b>	<b>SD</b>	<b>SED</b>	<b>C R</b>	<b>Level of Significance</b>
Boys	65	22.9	4.8	0.86	1.51	NS
Girls	65	24.2	5.0			

NS – Not Significant

Table II shows the number of respondents, their mean value, SD value, SE<sub>D</sub> value, C.R value, and the level of significance between adolescent boys and girls in terms of emotional regression.

The mean of 65 adolescent boys is 22.9, the mean of 65 adolescent girls is 24.2, and their standard deviation values are 4.8 and 5.0 respectively. The standard error of difference is 0.86. The C R value is 1.51, which is lesser than the table value, and hence insignificant. It shows that emotional regression is not a significant factor affecting adolescent boys and girls. Both experience feelings of inferiority, restlessness, inhospitality, aggressiveness and self-centeredness. Therefore, hypothesis 2 which states that there is no significant difference in terms of (the factor of) emotional regression between adolescent boys and girls is accepted.

**Table 3**

**Mean value, standard deviation, standard error of the difference, critical ratio and level of significance of the factor of social maladjustment between adolescent boys and girls.**

GROUP	N	MEAN	SD	SED	C R	Level of Significance
Boys	65	27.1	5.9	0.9	2.7	0.01
Girls	65	24.6	5.3			

Table III shows the number of respondents, their mean value, SD value, SE<sub>D</sub> value, C R value, and the level of significance between adolescent boys and girls in terms of social maladjustment.

The mean of 65 adolescent boys is 27.1, the mean of 65 adolescent girls is 24.6, and their standard deviation values are 5.9 and 5.3 respectively. The standard error of difference is 0.9 and the computed C R value is 2.7, which is higher than the table value and hence significant, showing that social maladjustment is a key factor affecting both adolescent boys and girls. When compared to girls, boys show a lack of social adaptability and hatred, and are inclined to be secretive, yet boastful -

and are, in addition, likely to be liars and shirkers. Girls, on the other hand, excel at adapting to change, making the adjustments necessary to blend seamlessly into society, all the while essaying to lead a healthy and peaceful life. Therefore, hypothesis 3 which states that there is no significant difference in terms of (the factor of) social maladjustment between adolescent boys and girls is not accepted.

**Table 4**

**Mean value, standard deviation, standard error of the difference, critical ratio and level of significance of the factor of personality disintegration between adolescent boys and girls.**

GROUP	N	MEAN	SD	SED	CR	Level of Significance
Boys	65	24.9	6.6	1.114	3.15	0.01
Girls	65	21.3	6.1			

Table IV shows the number of respondents, their mean value, SD value, SE<sub>d</sub> value, C R value, and the level of significance between adolescent boys and girls in terms of personality disintegration.

The mean of 65 adolescent boys is 24.9, the mean of 65 adolescent girls is 21.3, and their standard deviation values are 6.6 and 6.1 respectively. The standard error of difference is 1.114 and the computed C R value is 3.15, which is higher than the table value and hence significant. It shows that personality disintegration is a significant factor affecting adolescent boys and girls. Boys display certain symptoms that represent the disintegration of the personality, such as traumatic reactions, daunting phobias, an unmitigated lack of rationalization, dire pessimism, and alarming delusions of immortality. Therefore, hypothesis 4 which states that there is no significant difference in terms of (the factor of) personality disintegration between adolescent boys and girls is not accepted.

**Table 5**

**Mean value, standard deviation, standard error of the difference, critical ratio and level of significance of the factor of a lack of independence between adolescent boys and girls.**

<b>GROUP</b>	<b>N</b>	<b>MEAN</b>	<b>SD</b>	<b>SED</b>	<b>C R</b>	<b>Level of Significance</b>
Boys	65	26.9	5.2	0.99	6.5	0.01
Girls	65	33.4	6.1			

Table V shows the number of respondents, their mean value, SD value, SE<sub>d</sub> value, C R value, and the level of significance between adolescent boys and girls in terms of a lack of independence.

The mean of 65 adolescent boys is 26.9, the mean of 65 adolescent girls is 33.4, and their standard deviation values are 5.2 and 6.1 respectively. The standard error of difference is 0.99. The computed C R value is 6.5, which is higher than the table value and hence significant. This shows that a lack of independence factor is a significant factor affecting adolescent boys and girls. Girls show a great degree of dependence on others. Therefore, hypothesis 5 which states that there is no significant difference in terms of (the factor of) a lack of independence between adolescent boys and girls is not accepted.

**Table 6**

**Mean value, standard deviation, standard error of the difference, critical ratio and level of significance in emotional maturity between adolescent boys and girls.**

<b>GROUP</b>	<b>N</b>	<b>MEAN</b>	<b>SD</b>	<b>SED</b>	<b>C R</b>	<b>Level of Significance</b>
Boys	65	112.1	20.3	3.9	2.89	0.01
Girls	65	123.4	26.6			

Table VI shows the number of respondents, their mean value, SD value, SE<sub>d</sub> value, C R value, and the level of significance between adolescent boys and girls in terms of emotional maturity.

The mean of 65 adolescent boys is 112.1, the mean of 65 adolescent girls is 123.4, and their standard deviation values are 20.3 and 26.6 respectively. The standard error of difference is 2.89. The computed C R value is 2.89, higher than the table value and hence significant, showing that emotional maturity is a significant factor affecting adolescent boys and girls. It indicates that boys display a greater degree of independence and emotional control and handle circumstances and situations commendably, when compared to girls. Therefore, hypothesis 6 which states that there is no significant difference between adolescent boys and girls in terms of emotional maturity is not accepted.

### **SUGGESTIONS**

- The study can be done on large samples.
- Variables such as intrinsic values and patterns of/attitudes to adjustment prevailing among adolescent boys and girls can also be studied.
- The study can be done between adults and children.
- The study can be done with people from the poorer sections of society.
- The study can be done on professionals.

### **CONCLUSION**

- There is a significant difference in terms of such particular factors as emotional instability, social maladjustment, personality disintegration and a lack of independence between adolescent boys and girls when it comes to the question of emotional maturity.
- There is no significant difference in terms of emotional regression between adolescent boys and girls.
- The degree of emotional maturity differs significantly between adolescent boys and girls.

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**BOOK REVIEW****P. K. Visvesvaran**

Faculty Member (Retd.)

Madras School of Social Work

**Social Work Profession in India: An Uncertain Future****Edited by T.K. Nair****Bangalore: NIRUTA Publications, 2014****Price Rs.500/-****Pages: 256**

This book is an anthology of ten essays, besides an introduction by the editor himself. The papers authored by social work practitioners and academics deal with varied aspects of the social work profession, as the following table of contents reveals:

M.V. Moorthy	<i>Philosophy of Social Work in Changing India</i>
J. M. Sampath and Kalpana Sampath	<i>Evolutionary Excellence in Social Work</i>
Shanthi Ranganathan	<i>Substance Use Disorders and Social Work Interventions</i>
Nalini Gangadharan	<i>Poverty Alleviation through Skill Building: A Social Work Initiative</i>
Henry J D' Souza	<i>Social Justice in India: Reflections</i>
Annie Namala	<i>Promoting Social Justice, Human Rights and Empowerment</i>
B. Devi Prasad	<i>Voluntary Sector and Professional Social Work: Trends and Challenges</i>
M. Nadarajah	<i>Should We Re-think the Nature of Social Work?</i>
R. R. Singh	<i>Education for Professional Social Work in India: Overview</i>
T. K. Nair.	<i>Humanitarianism Professionalized: Dilemmas of Social Work in India</i>

For convenience and easy comprehension of the latent design of the book, the contents may be grouped as follows:

- Section 1: *Gandhiji's Dreams .... Shattered!*  
 Philosophy of Social Work in Changing India Social  
 Justice in India: Reflections
- Section 2: *Whither Social Work Education?*  
 Voluntary Sector and Professional Social Work: Trends  
 and Challenges  
 Education for Professional Social Work in India:  
 Overview  
 Humanitarianism Professionalized: Dilemmas of  
 Social Work in India
- Section 3: *The Way Out*  
 Evolutionary Excellence in Social Work Should We  
 Re-think the Nature of Social Work?
- Section 4: *Beyond Uncertainties*  
 Substance Use Disorders and Social Work  
 Interventions  
 Poverty Alleviation through Skill Building: A Social  
 Work Initiative  
 Promoting Social Justice, Human Rights and  
 Empowerment

*P.S. Please note that the grouping, as well as the captions, are notional and not to be found in the book.*

**Section 1** may be called 'Gandhiji's Dreams .... Shattered!,' for Moorthy's paper deals mainly with Gandhiji's concept of social work and sarvodaya, while D'Souza (a former Indian citizen who migrated to the U.S.) points to the morass of corruption, inefficiency and inaction into which the country, of late, has fallen.

**Section 2** may be titled 'Whither Social Work Education?' as the three writers seem to share, essentially, the same apprehensions. For example, while Devi Prasad remarks that the quality of most institutions imparting social work education has become a matter of great concern (p.161), R. R. Singh expresses regret over the lamentable

and, clearly, substandard education imparted by social work institutions (p.212), and T. K. Nair, for his part, deplores the commercial interests that drive the running of these institutions (p.253).

**Section 3** may be called the 'The Way Out' since the two writers concerned have elaborately outlined the manner in which the profession may still move towards redemption, excellence, freedom from materialism and commodification - and so transform itself into a venture driven by a spirit of brotherhood and compassion.

**Section 4** can be aptly titled 'Beyond Uncertainties,' as all three articles deal with concrete services, painstakingly organized mostly by the workers themselves.

While the ideas expressed in Section 3 were mostly theoretical in nature, Section 4 is about the much-needed services provided to clients who are victims of addiction, unemployment and persecutions of a racist and casteist nature.

### **Beyond Uncertainties:**

Anyone who cares to record in detail the achievements of alumni and alumnae will realize that what is perhaps uncertain is only the shape that social work education will take in the future, and not the future of the profession itself, by any means. In this connection, it is quite surprising that innovations reportedly introduced by M. S. S. Nambudiri such as the de-institutionalization of destitute children, to which the editor makes a special reference have not been fully narrated and explained for the benefit of the readers. The editor arouses our curiosity by calling Nambudiri the most outstanding student of MSSW and by dedicating the book to his memory, but the book is, unfortunately, almost totally silent about Nambudiri's professional contributions.

All said and done, it can be reiterated that there is no genuine reason to fear that the future of the profession is uncertain. On the other hand, it is social work education which appears to be beset with numerous problems - such as the mindless proliferation of schools motivated by, in most cases, profit-making, it would appear. But there is reason to

hope that illustrious alumni and alumnae of the various social work education institutions will continue to hold the social work flag high and be shining examples of *professional social work* even as *schools of social work* have failed to cover themselves with glory.

**In sum:**

This book is both special and remarkable for several reasons. For one thing, all the essays have been well-written and some truly scholarly. Both the essays in Section 3 are novel, innovative and thought-provoking. The first advocates a rational approach to improvement while the second recommends a spiritual remedy.

If Moorthy's article reflects experience and maturity, D'Souza's represents an ex-citizen's resentment of corruption and squalor in the country of his birth. R. R. Singh's vast and varied experience in social work education has resulted in a write-up which is richly textured and suffused with an incontrovertible air of authenticity. He reveals the shocking fact that social work teachers have been subjected to lethal attacks by students owing to the fact that they (students) were not trusted. Curiously, the writer withholds further details of the tragic occurrence.

Devi Prasad gives a lucid account of the role of voluntary agencies in social welfare and how VOs (voluntary organizations) and professional social workers can work together.

Nair's article reflects his first-hand experience with the Association of Schools of Social Work in India (ASSWI) and the raw deal he had received as an ASSWI office-bearer. According to him, the major drawback of social work is that it fails to qualify as a profession in accordance with the criteria laid down by well-known authorities.

All in all, this is a useful book which gives readers ample food for thought. It would have us believe that the profession of social work has an uncertain future. Most readers will not agree with this view which is, nevertheless, disturbing. But then all good books tend to do this: disturb.

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