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# Deeksha

Bi-Annual Peer Reviewed Journal of Social Work

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## *Editor's Note...*

In a changing world, with the easy accessibility to information, one often finds himself/herself venturing into finding something new and updated. The articles published in Deeksha are such an effort of the scholars in researching information pertaining to the various spheres of social sciences.

An article by Stan Lobo talks about the aspects of self-acceptance, compassion and mindfulness as the key to social work profession. This review paper analyses the various perceptions to the concept of spirituality.

Kamath Anusuya and B K Veena in their paper on Human Rights discuss about the issues and concerns of the pregnant women. Abdul Hameed PV and Loveena DMello discuss the effect of family environment on marital adjustment among women and speak about the issues connected with it.

Indumathi in her paper highlights about the Cooperative Movement in India as an alternative paradigm for democratic participation and about the various aspects governing it. An article by Nagesh M speaks about the Corporate Social Responsibility and Sustainable Development in TVS Motor Company in India.

Arunima RJ in her article on Local Self-Governance lists out the perceptions and attitudes surrounding it. An article on Concerns of Indian Adolescents in the Gulf Region authored by Veena Davis and Sebastian KV suggests various measures for the betterment of the adolescents. An article by Akshatha on School counselling Services is also empirical in finding out the responses of school management authorities in it.

Covering various aspects of social sciences and reaching out to the larger mass is indeed the objective of our journal Deeksha. We thank our authors, readers and beneficiaries for helping us disseminate ideas and reach different minds.

**Dr Vidya Vinutha D'Souza**

**INTEGRATION OF SPIRITUALITY IN  
SOCIAL WORK PROFESSION:  
AN EMERGING REALITY**

**Stan Lobo**

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**ABSTRACT**

Over the last 20 years, Social work as a profession across the globe has been accumulating clinical and research evidence to suggest that the aspects of Spirituality play an important role in effectiveness of social work profession and also influences the settings in which the social worker, client/s, community interact and connect. This paper examines how values of social work in respecting the worth of each individual in a wide variety of cultures, values, ideological perspectives can be now efficiently managed with the universally accepted ethos of Spirituality, which if incorporated into the social work profession, could help students & practitioners with a means and a method to help the client/s to heal themselves.

This paper suggests that the aspects of self-acceptance, compassion, mindfulness, and self-healing are key for social work as a professional practice, as the world today is seeing increased stress levels, the disintegration of the family, emergence of plurality, non-duality, and issues relating to inclusion and diversity. As a result, in today's world of human services, social work, psychology, and psychiatry have a definite role to play in terms of providing various healing & transformative methods to our clientele as we are challenged to honor the spiritual issues woven into the concerns clients bring to us.

This paper analyses the previous studies done by various stalwarts who have promulgated Spirituality as the source of inspiration for social workers across the globe. It explores the relevance and significance of integrating Spirituality into social work curriculum and also its relevance in the lives of Social work educators, students, and practitioners. In conclusion the paper raises questions for reflection on what Indian social work fraternity needs to do to implement its inclusion in education and practice.

***Keywords: Spirituality, Social Work, Holistic, Mindfulness, Compassion.***

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## INTRODUCTION

*“We are not human beings having a spiritual experience. We are spiritual beings having a human experience.” — Pierre Teilhard de Chardin.*

The above quotation inspires me to re-think of ‘who am I really, what am I here for’ and ‘what is the real meaning of my life’ and ‘who is that real me? And as I read them again and again, their meanings change my way of looking at myself, my own perceptions of life, revealing to me that self is really beyond mere physical attributes, my desires, my physical, safety, love needs. I am also able to realize that there is something beyond what I see, feel, hear, desire, and also become aware of an inner self that continuously yearns for the connection with the something above and beyond. The quotations also make me realize that I am an energy body, a spiritual entity, which cannot be created or destroyed, and that I am truly more than my physical body, and I am truly spiritual energy, which is above and beyond mere physical attributes of a human being, and that I need to be connected to the spiritual energy to be complete.

Maslow (1962, p.206) had suggested that a human being needs “a framework of values, a philosophy of life, a religion or religion-surrogate to live by and understand by, in about the same sense he needs sunlight, calcium or love.” These reflections make me re-think my role as a professional social worker as I ask myself whether I see my clients as beyond mere physical beings or see them having more than only physical needs, which I have been trying to fulfill through my work with them. These thoughts make me ponder and ask myself if my clients are asking for a connection with their source, or they too are looking for much more beyond physical needs, just like the way I do, and whether I am able to provide it to them through my relationship and professional help. Further, I do realize as a social worker, human suffering during this earthly life is part of the physical journey of establishing the connection with the spiritual self through various means of belonging to a religious organization, doing work, accomplishing career goals, bringing up a family, dealing with nature and in the process suffer the setbacks, the pain, and suffering, and joys of life. As the French philosopher, Pierre Teilhard de Chard input it, “We are not human beings having a spiritual experience; but we are spiritual beings having a human experience,” which clearly meant that we are basically spiritual beings having an experience as human beings in this world, facing

physical, mental, social challenges which when faced, needs the assistance of Spirituality as a method to realize our true potential to deal with challenges of life which need a social worker to interact, support, and help in its realization. Dr. Wayne Dyer (2001), in his masterpiece book ‘There’s a Spiritual Solution to every problem,’ states that most of us believe that there is only limited kind of interventions and methods available for dealing with problems, most of which relies on our sensory or intellectual faculties. Whereas he laments that “we hardly use the additional power which we already possess within us, which is spiritual power, which is internal, personal, having greater power, which if accessed can solve all the problems with permanence, as it emanates from the roots within the human spirit.” (p. 5-10).

When we see these possibilities of using internal spiritual power from the perspective of the Social work profession, one could possibly find meaning and relevance in using Spirituality as one of the interventions by enabling individuals, groups, and communities to access this power within them, thereby solve problems with greater impact and permanence. However, the challenge today facing the social work profession is a lack of awareness, information, knowledge, and skills in using this spiritual power in solving client problems. As many educators and thinkers in the social work profession lament, social work as a profession and education has given less credence and has less dependence on accessing internal spiritual solutions and have been focusing on other scientific, intellectual resources of providing for the physical, safety, and emotional needs. Canda (1999) believes that it’s a ‘soul loss’ in the social work profession as he believes that the profession would need to revisit its fundamentals of existence as a soul-recovery (p.3-4). Maybe it’s time now to revisit the roots of the social work profession and examine if the original soul of religious and spiritual inspirations could be re-kindled and integrated into social work practice. And hence this study focuses on examining the possibility and feasibility of integrating Spirituality as a subject for building knowledge and skills as an intervention in social work education and practice.

Religion is the main driving force for human beings (Gotterer, 2001; Patel, 1998). Since known history, most people link their life matters with religion and Spirituality (Wilkinson, 2012). Their cultures, civilizations, socialization, and development are influenced by their religious and spiritual beliefs. The concept of Spirituality in social work practice is not new; since

its inception, it has its roots in religious orientations (Mabvurira & Nyanguru, 2013). However, in the last century, these religious orientations were challenged. Major factors reinforcing this trend were rapid scientific advancements, the emergence of economic schools of thought, the reliance on the positivist approach, the radical social sciences paradigm, and of course, postmodernism (Canda, 1989). Although social work recognizes that Spirituality is a basic dimension of human development, little attention is being given to this dimension by social work programs. Research suggests that there is considerable support for a course on this subject in social work institutions in the west. But however, there is no specific study done in India so far, and hence needs an exploration on what needs to be done to include spirituality as a content and practice in professional social work.

In October 2004, the International Federation of Social Workers (IFSW) and the International Federation of Schools of Social work announced that social workers should uphold each individual's' spiritual integrity and well-being' (IFSW,2004). And once again, in 2018, IFSW has reiterated the same resolve in its principles on 'Treating People as Whole Persons' by stating that "Social workers recognize the biological, psychological, social, and spiritual dimensions of people's lives and understand and treat all people as whole persons. Such recognition is used to formulate holistic assessments and interventions with the full participation of people, organizations, and communities with whom social workers engage" (IFSW, 2018). Hence working with the whole person calls for addressing the spiritual aspects of a person, too, because it draws on the social work concept of working with the whole person and building empathy (Kriegelstein, 2006, p.26).

### **MEANING OF SPIRITUALITY**

Spirituality is considered as a universal concept, linked to religion and yet different from religion. And hence the terms spirituality and religion are used interchangeably, as both are interconnected. Rather than they both being independent of each other, the concepts of religion and Spirituality are related to each other (Hill et al.2000). Despite both of them being interconnected, both concepts are inter-connected (Scott 1997) And if they are thought to be separate, then it is possible for individuals to be spiritual without being religious and to be religious without being spiritual (Richard and Bergin 1997, as cited in Loue, S.(2017) p.6.

Within India, each spiritual tradition has a different way of interpreting Spirituality. For example, Christianity speaks of “the kingdom of God is within” as meaning spirituality. In Buddhism, Spirituality is the discovery of “our own true nature”; in Hinduism, it is in “Atman” realization; in transpersonal psychology, we speak of “the Self.” Yet, the universal understanding of Spirituality is the same, and for social work, we would need to access this source of inner wisdom if we are to use science for the benefit of humanity rather than for self-destruction. Hence it is fundamental to understand Spirituality in its universal sense and nature.

To put the above discussions into perspective, the following definitions given by various scholars with different perspectives would need to be taken into consideration for understanding Spirituality:

1. Spirituality is a quest for meaning & purpose within the person: “Spirituality refers to a universal quality of human beings and their cultures related to the quest for meaning, purpose, morality, transcendence, well-being, and profound relationships with ourselves, others, and ultimate reality” (Canda, 2010, p.5)
2. Spirituality as being part of being human: “To be human means to be spiritual. Human beings have longings and aspirations that can be honoured only when the clients spiritual capacity is taken seriously” (Gratton, 1995). Elkins et al. ( 1988) explained Spirituality as a humanistic approach consisting of eight features: transcendent dimension, meaning, and purpose of life, mission in life, the sacredness of life, material values, altruism, awareness of the tragic, and fruits of Spirituality( as cited in Loue, S.(2017) p.7
3. Spirituality as being holistic: “The gestalt of the total process of human life and development, encompassing biological, mental, social, and spiritual aspects” ( Canda 1990, pp.13-14)
4. Spirituality as being inner life: “spirituality is about the inner life or spirit in each of us as it relates to the unseen world of Spirit or God” (Testerman 1997, as cited in Loue, S.(2017) p.7
5. “Spirituality can refer to the essence of human beings as unique individuals, what makes me, and what makes you. So, it is the power, energy and hopefulness in a person. It is what is deepest in us- that gives us direction, motivation. It is what enables a person to survive



in bad times, to overcome difficulties, to be themselves” (National Institute of mental health in England (NIMHE), 2003, as cited in Ian Mathews (2009)

Findings from another study by Zinnbauer et al.(1997) showed that there are significant differences in understanding Spirituality and religion as a whole, but yet both having similar or inter-related meanings.

Carroll(1998) reviewed the various definitions in social work literature and identified three common features of Spirituality: 1) Holistic quality of the human being that cannot be reduced to any part of a person 2) an aspect of the person concerned with the development of meaning and morality and relationship with a divine or ultimate reality and 3) as a transpersonal experience, in which consciousness transcends the ordinary limits of ego and body boundaries, such as in mystical experiences ( p.66, as cited in Canda 2010). Canda(2010) points out that the developmental aspect of Spirituality is towards connectedness with oneself, other people, other non-human beings, the universe, and the sacred and divine(P.66).

Most contemporary scholars have distinguished between spirituality and religion as distinct concepts (Canda, 2008a). However, for the purpose of this research, Spirituality is used interchangeably as Spirituality refers to a universal and human fundamental quality involving a search for meaning, purpose, morality, well-being, and profundity in relationship with ourselves, others, and ultimate reality (Canda, 2010, p.59). It is to be noted for the purpose of this research that Spirituality would be expressed through religious forms, or it may be independent of it. On the other hand, religion is an institutionalized, systematic pattern of values, beliefs, symbols, behaviors, and experiences that are oriented towards spiritual concerns shared by a community (Canda, 2010, p.59)

In the above definitions, there is an emphasis on spirit, humanity, meaning, purpose, internal quality, which denotes who we really are as people, what makes us and what makes us unique and what moves us forward in life and what enables us to overcome difficulties. Social work as a profession cannot ignore the fact that we are spiritual in nature, and hence understanding the Spirituality of the person is key to understanding the problems and challenges of the person we serve.

## **SOCIAL WORK AS A PROFESSION**

1. Social work is a profession primarily concerned with the remedy to psycho-social- environmental- spiritual problems and deficiencies which exists in the relationship between the individual and his social environment, and hence Spirituality as a factor is a key intervention in the profession (Nair, 2014, p.25-27)
2. There is a growing body of evidence to suggest that religious belief, belonging to a place of worship and spiritual expression is good for both physical and mental health. Social work is increasingly concerned with health promotion, and social workers work closely with colleagues from health backgrounds to promote well-being in both individuals and communities. (Rick, 2002) p.8-9.

Social work needs to make every person self-dependent and self-reliant by attempting to explore the root causes lying beneath the external symptoms, one of those causes being spiritual meaning and purpose of life and loss of human connection with the divine, meaning and purpose, causing suffering and pain and disease.

Considering the above inputs social work profession is about dealing with people as a whole and person-in-situation basis. However, there are frequently seen misconception about social work is that people mistake charity, almsgiving, and voluntary activities like social work, but this, in reality, is not social work, as it does not provide any permanent solution to the person's problems and does not empower a person to face his problems only with meeting lower-order needs. Whereas holistic approach of meeting a client's need for both lower-order needs and higher-order needs are simultaneous, is the key for holistic treatment. There is a need to move beyond providing charity and voluntary activities.

Several research studies done across the world have proved a connection between spiritual practices and health benefits such as extended life expectancy, lower blood pressure, lower rates of death from heart disease and heart attacks, and increased success in heart transplant surgery; reduced cholesterol levels, reduced levels of pain in people with cancer; reduced feelings of negative emotions, such as anger, fear, and revenge, reducing tension levels. It has also been proved that these reductions may lead to a stronger immune system, lower blood pressure, and reduced risk of

cardiovascular disease and strokes. For example, an individual who practices yoga is likely to experience a reduction in anxiety, depression, post-traumatic stress disorder, stress, and other stress-related medical illnesses. (as cited in Rick (2002))

During the last six decades or more, advances in medicine, sociology, psychology, and psychiatry have thrown great light on the working of the human mind and body, on group behavior, and also on all types of pathological phenomenon, due to which social work is able to measure, analyze and predict behavior in various contexts, and discover the etiology of mental, moral and physical disabilities, establish scientific inter-personal relationships, and condition and re-condition or re-shape the environment of the sufferer and evoke a required response. Belcher & Mellinger (2016) argue that Spirituality and social work are interconnected as the spiritually inspired methods, and interventions allow clients to use it as a lens to make sense of the greater picture and to reflect on how they are connected to their community. It is a tool that people already put in place in their lives and is something that can be very helpful. Furthermore, Stevenson and colleagues (2007) argue that even in psychology, it is ethically, culturally, and clinically appropriate and relevant to use Spirituality for clients in direct practice work. During the last 50 years or so, research has proved that there is a linkage between Spirituality and happiness, Spirituality and well-being, Spirituality and health, Spirituality and disease, Spirituality and productivity at work, Spirituality and enabling professions, which makes it noteworthy to be considered as an important element for training graduates of social work.

Makowsk (2014), in his article on the Root Cause of unhappiness and suffering, says that the main reason for unhappiness in human beings is because “we analyze our mistaken notion of a personal self, a mistaken identity, in order to find a solution for our constant search for freedom and happiness, which is a mistaken search as per Buddha. The Buddha taught that our mistaken searching (with its accompanying suffering, pain, and confusion) comes from our belief in a singular, independent, and lasting self that represents the fundamental basis of all our experiences and actions. From the Buddhist point of view, this instinctive notion of “me,” “mine,” and our desires act as the central reference point of our life and causes all our mental afflictions and suffering” (p.1) as Eckhart Tolle (2005) in his

landmark book *The New Earth* writes about human suffering stating that we are identified with thought to protect our identity which he calls the ‘illusory self’ by clinging to our own self-made image which we mistaken for our identity, which he calls ‘ego’ as the main cause of suffering (p.27-35). We construct and protect our own self-centered territory, which just generates more obvious fears, such as the fear of losing our happiness, the fear of losing our image, or the fear of losing our possessions. We also fear the experience of pain—that is, we fear getting what we do not want. Thus, we build this protective wall against these two fears—that we will lose what we like and encounter what we do not like. And that creates unhappiness.

There are other pointers by researchers who have also been able to reasonably understand the relevance of Spirituality in social work, whose views do make a good argument for how Spirituality becomes relevant to social work practice.”Spirituality is the heart of helping. It is the heart of empathy and care, the pulse of compassion, the vital flow of practice wisdom, and the driving energy of service” (Canda, 2010, p.10). Canda reiterates that as social workers, our intellectual theories, strategies, applications become empty and lifeless without this heart of Spirituality. The ultimate purpose of our social work profession is the alleviation of suffering, helping people overcome challenges, but those challenges arise out of one’s need for meaning and purpose, and hence we would need to have that at the heart of helping, namely assisting our clientele to have meaning beyond mere survival value. We all have many different ways of understanding and drawing on Spirituality. And in social work practice, all these ways come together, knowingly or unknowingly (Canda, 2010, p.3) Spirituality in social work practice has become a significant subject of research during the last few decades, using both qualitative and quantitative methods. This development is also in parlance with other enabling professions such as medicine and nursing, which have begun researching the impact of Spirituality in their professions, basis their own experiences. As Baskin (2002) says, “For me not to implement Spirituality into my social work role as an educator and practitioner is unnatural. To not be able to do so makes me feel both empty and insincere. It is a form of spiritual abuse that I experience as deeply wounding. With regards to my social work practice, I have had the good fortune to incorporate Spirituality into almost all settings and situations, mainly due to the fact that my work has always

been within aboriginal communities. As a social work student, I had no “education” regarding Spirituality in my programs. As an educator, I am finding it infinitely challenging but increasingly rewarding to invite Spirituality into the classroom (p.2). As Crisp, Beth. (2010) says it in the quest for finding a new perspective of looking at social work as a spiritual vocation in terms of “how social workers can fit spirituality into their workloads; one response is that it not about doing more, but being sensitive to what matters for service users” (p.ix).

The social worker’s role is to heal people, enabling them to meet with challenges of life. And hence as Chatter (2000) put it, “Spirituality should be able to deal with the struggles and messiness of human life, something which social workers have a great deal of experience with (as cited in Crisp (2010, p.8). Hence it may be useful to think of a social worker as a person enabling a client to seek meaning in their experiences and accept reality as it is, rather than what might have been, leading them to an experience beyond themselves. This also applies to group work and community work as part of Spirituality is also about enhancing a sense of connectedness in the person, in the group, and also in the community. As Hyde (2008) says, “connectedness is also part of spirituality in social work profession” (as cited in Crisp, 2008, page 9)

Accordingly, this paper advocates that every social worker needs to have an open mind and repertoire of knowledge and skills in order to understand and mediate between multiple spiritual perspectives without being stuck within any of them, in order to be able to engage with clients and help alleviate their suffering. Belcher & Mellinger (2016) argue that Spirituality allows us to use it as a pen to make sense of the greater picture and to reflect on how they are connected to the community. They feel that Spirituality is a tool that people already put in place in their lives and is something that can be helpful(p.11). Furthermore, Stevenson and colleagues (2007) argue that even in psychology, it is ethically, culturally, and clinically appropriate and relevant to use Spirituality for clients in direct practice work.

### **On why Spirituality should be part of social work ?**

On why Spirituality needs to be addressed in the social work profession also because of its close linkage with its values, practices, resourcefulness:

1. It looks and draws on the holistic view of working with the whole person and building empathy (Krieglstein, 2006, p.26).
2. It is in tune with social work's emphasis on non-discrimination and respect for diversity and reflects the reality of today's struggles for social justice (Krieglstein, 2006, p. 27).
3. This holistic approach also includes bio-psycho-social-cultural and a religious/spiritual aspect of the individual and how they all play a vital role in discovering who an individual is (Krieglstein, 2006, p. 27).
4. Social work's connection to Spirituality is changing. Spiritual perspectives arising in science (quantum physics, chaos theory, creativity studies, biology, ecology), and other bodies of learning, including art and alternative healing, are enriching our understanding of the spiritual dimension outside of traditional religious formulas (McKernan, M., 2004, p.2)
5. Social worker while dealing with client issues, the integration takes place at two levels, firstly at as an experience, for which social workers ability to ask the right questions and find the resourcefulness of the client himself, which makes a difference to the interaction, and secondly as an experienter - on how the client experience impacts own beliefs and experiences and awareness thereof. ( McKernan, M., 2004, p.2)
6. Social workers, while meeting the basic subsistence levels of needs of the individuals and community, it has also their responsibility to provide for their higher-order needs of self-fulfilment, and meaningful fulfilment of existence, as defined by Maslow, which is the domain of Spirituality (Canda, 1986, p.8)

However, as Payne (2006, p. 21) argues, the social worker role is to combine the professional role through social transformation and also individual improvement through inter-personal relationships, "because the social world is constantly in a flux and individual humanity is infinitely variable, and the only valid approach to understanding social work is to examine its social construction" keeping in mind both social and human contexts using therapeutic, social order and transformational approaches.

The role of social work is: Enabling change. But how do we bring about long-lasting change in the client, clientele, groups, communities, and society? Can we do without an aspect of Spirituality being part of it? The following text from Carl Rogers (1995) defines the method of bringing about this change, and which explains the basic foundation of this research “It has gradually been driven home to me that I cannot be of help to this troubled person by means of any intellectual or training procedure. No approach which relies upon knowledge, upon training, upon the acceptance of something that is taught, is of any use. These approaches seem so tempting and direct that I have, in the past, tried a great many of them. It is possible to explain a person to himself, to prescribe steps which should lead him forward, to train him in knowledge about a more satisfying mode of life. But such methods are, in my experience, futile and inconsequential. The most they can accomplish is some temporary change, which soon disappears, leaving the individual more than ever convinced of his inadequacy. The failure of any such approach through the intellect has forced me to recognize that change appears to come about through experience in a relationship” ( p.41). What Rogers suggests carries a meaning to us like change- agents of the society, that we may not be able to influence human lives only with intellectual, economic, resource building capital but would need to learn the art of being in relationship with our clients through understanding the clients own motivation, purpose, and meaning and be genuinely listening to the client and also be genuinely interested and willing to evolve a change within the person, rather than outside of the person. It means an acceptance of and regard for the client’s attitudes of the moment, no matter how negative or positive, no matter how much they may contradict other attitudes the client holds. These qualities would call for some depth within the social worker, his own inner spiritual strength, and a vocation to help another rather than being a professional task of helping people change.

The reason why social workers need to gain an understanding of Spirituality is that the profession often grapples with problems and questions where logical and scientific explanations offer little help, for example in the breakdown of relationships, abusive behaviors, and experiences, problems of emotional pain, separation, loss, unemployment, poverty, issues of oppression, racism (Ian Mathews, 2009, p.10).

The review of literature on the subject of Spirituality and social work shows that in practice, many social workers find religion and Spirituality to be of fundamental value in their work with clients and is appropriate in their use as an intervention, and many clinicians are already practicing with religious and spiritual intervention but without feeling equipped as it was not part of the curriculum. The Council of Social Work Education (CSWE), however, has begun to introduce the spiritual and religious practices into their accreditation standards (Council of Social Work Education, 2001). The Council of Social Work Education (2001) maintains that social workers need to be able to work with clients with understanding and without discrimination regarding religious and spiritual practices. The National survey (2008) findings have further confirmed that most social workers in the study believed that it is appropriate to raise the topic of Spirituality in a non-sectarian manner with clients on every issue it explored, and especially regarding terminal illness, bereavement, substance abuse, and suffering effects of a natural disaster (Canda, 2010, p.8). The survey also showed that there are fewer who believed that it was appropriate to raise the subject of religion and Spirituality. These findings indicated that many social workers recognize the importance of Spirituality and religion while also making a distinction in applying them into practice (p.8). The importance given by these professional bodies of social work makes it worthwhile to examine its status in Indian schools of social work.

Some of the researches also have views that contradict some of the researches, as they feel that there are logistical and practical difficulties of dealing with Spirituality and religion in practice or education, as they see it as 'personal preoccupation' (Canda, 2010, p.7), a challenge to personal and professional boundaries. Some of them also express concern that there is insufficient and contradictory empirical evidence about the helpful and harmful effects of religion and Spirituality in social work practice (Powell, Shahabi, & Thoreson, 2003).

While there are opposing views for integration, this exploratory study is undertaken to examine all the views of faculty, students, practitioners on the possibility & feasibility of integration of spiritually useful knowledge, skills, and related content into the social work curriculum, which will help the social worker face these challenges with conviction, gain adequate knowledge and skills to assess, diagnose, and evaluate client problems from client's own spiritual perspectives, thereby provide appropriate interventions



basis client readiness and preparedness. The process chosen for the study is through seeking perspectives, views, experiences of people who are involved in its implementation, namely faculty and students, and practitioners, analyze their responses and evaluate the relevance of integration. The ultimate objective of the research is to use the inputs from the field to create awareness of the subject, evaluate current status, examine relevance, and then provide solutions in terms of knowledge and skills for integration into the social work curriculum. As Gallup's (2000) report suggests, 78% of the general population feel the need for Spirituality, while the report also suggests 84% of the world's population is affiliated to one religious or spiritual group or another. This clearly indicates that Spirituality is truly important for social workers to take note of, as the role of a social worker is basically to alleviate suffering. "Some 50% of BSAW social workers believe that it is appropriate to raise the topic of spirituality in a non-sectarian manner with clients regarding terminal illness (76%) foster care (68%, those suffering from natural disasters (55%) and those with bereavement (74%)" as reported by Furman (2005, p. 828).

### **SUMMARY & CONCLUDING REMARKS: THE EXAMINATION OF CONSCIENCE**

Based on the above discussions, following questions emerge , which needs to be further debated and dwelled upon for inclusion of spirituality into social work profession and education.

1. Do we truly believe spirituality is a component of social work ?
2. If yes, why are we hesitating to include it in our work and syllabus ?
3. What makes us not take decisive steps, instead offer only a lip sympathy?
4. Does our education provide us the resources to be ready to use spirituality at work with our clients?
5. What steps do we as a country needs to take to live our dream of making spirituality as part of our profession and education?

Our role is enabling people to change and be self-reliant. Change not temporary but permanent change in our society thereby every person who seeks social work support becomes self-reliant and self-sufficient. While the literature review above suggests that there is merit in its inclusion as a practice, with strong evidence suggesting its merits, Indian social work

fraternity is yet to realize its importance. The current status quo on the subject is a matter of concern while the matter itself is most important to make an impact on people and society. Catering to physical needs is only one aspect of social work, but not at the expense of neglecting the important aspect of enabling people find meaning, purpose and provide an holistic approach to life.

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**A RESEARCH STUDY ON EXPLOITATION OF  
HUMAN RIGHTS OF MINORITY PREGNANT  
WOMEN**

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**ABSTRACT**

Reproductive health issues are one of the biggest causes of death and chronic health problems for women of childbearing age worldwide. As the women in this study do not have any choice of her own in the matters of child bearing rather she is under the control of men in the family. Multiple human rights including the right to life, the right to be free, the right to health and the prohibition of discrimination has been violated. With this background, the current study is to understand the problems and human rights violation faced by minority Pregnant Women. The objectives of the study were: To study the health status of the pregnant Women. To understand the facilities they receive from government and understand the human rights violations they face.

Descriptive Research Design was used. The study was conducted in Urban Mangaluru. Fifty respondents were selected using Convenience Sampling. Self-prepared questionnaire and interview method were used to collect data. 90% of the respondents do not adopt any family planning methods because of their religious beliefs. 90% of respondents have no right to make choice to prevent pregnancy as their male family members decide on their child bearing. 70% respondents don't have awareness on family welfare programme because they are not attending the Health camp organised by the Anganavadis. 60% of respondents have low count of RBC's and WBC's because they are not consuming nutritious food in regular basis. 60% of respondents are not participating in the nutritional programme

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conducted every month at Anganavadi. 50% of the respondents are malnourished and 20% of pregnant women are weak because of continuous and too close child birth which leads to high risk of mortality.

Insufficient care afforded to pregnant women is the first major reason for the high levels of malnutrition and mortality. Due to the prejudices prevailing in the family members the women is treated as a child bearing machines rather than a ‘human being’ as she has a right to live, right to self-determination, right to equitable care and these human rights have been violated.

***Keywords: Family planning, Human Rights, Malnourished, Pregnant Women and Reproductive Health.***

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## INTRODUCTION

Woman is a light of the family. Marriage is a precious ceremony which connects two families and two souls. Where, couple gives equal love, care, respect, and opportunities to grow. In a relationship it's very important to give freedom to each other to share his/ her opinion and discuss with each other and then make a decision for their welfare as well their family's welfare. The women's condition defines the welfare of the nation. But now days we are concerned about country's welfare, state welfare and also the social relationship as whom we meet out of the home but we never think about the women who reside in our own home. Men are providing the material needs to their spouses but not giving a chance to express her emotional needs.

Pregnancy is a crucial period of every woman's life. At this stage nutritional status of woman is very essential as it affects the pregnancy outcome. The consequences of unintended pregnancy can be disruptive at best and fatal at worst. Reproductive health issues are one of the biggest causes of death and chronic health problems for women of childbearing age worldwide. But every 5 Minutes, A Pregnant Woman Dies in India said by WHO in Indo-Asian News Service June 13, 2016, from complications of pregnancy or childbirth. Insufficient care afforded to pregnant women is the first major reason for the high levels of malnutrition and mortality. 37 percent of all pregnant women in India received no prenatal care during their pregnancies.

Women's sexual and reproductive health is related to multiple human rights including the right to life, the right to be free, the right to health, and the prohibition of discrimination. The women's rights are getting exploited by men and sometimes from their in-laws by demanding for 'boy' baby and for more children. By keeping religious aspects in mind the people are not ready to accept and practice the family welfare programme. In this reproductive process it's very much important that both the spouses have a common opinion but here we can see most of the women forcefully getting involved in this process just like a machine used in the process of production. There is no other option for a women to say 'no' only one thing she can do is keeping quite. Because of religious aspects the women health is getting violated. There are human rights against women exploitation, reproductive rights etc but women are not aware of their own rights and also sometimes after knowing their rights they are unable to raise their voice because of male domination.

## **REVIEW OF LITERATURE**

### **Indian Literature**

**Soni et al (2003)** from their study on pregnant women of Delhi reported that prevalence of anemia was very high i.e. 96% had anemia with 5.3% having severe anemia. The research assess the impacts of multiple food patterns on the occurrence of anemia during pregnancy about their dietary habits (vegetarian diet, jhatka or halal meat) and evaluating their levels of haemoglobin. The prevalence of anemia during pregnancy in Delhi is very high, probably due to the very low level of meat consumption in India. This shows that the types of dietary habits had no effect on the prevalence of anemia in pregnant Indian women.

**Devi (2005)** points out that in Indian society the problem of violence against women is not new. The ever present fact of violence, both overt and covert, physical and non-physical has an alarming influence on the status of women. Violence against women causes more deaths and disabilities among women than any other illness. By 2010 the growth rate of crime against women is likely to be higher than population growth. Further she explains that Adult women suffer more than men from malnutrition from iodine deficiency, anaemia and stunting caused by protein-energy malnutrition. In most poor countries pregnancy complications are the large single course of death among women in their

reproductive years. An African woman is 180 times more likely to die from pregnancy complications than a Western European Woman.

**Devi and Prema (2006)** explain that the main cause of domestic violence against women are unequal power relations, gender discrimination, patriarchy, economic dependence of women, dowry, low moral values, negative portrayal of women's images in media, no participation in decision-making, gender stereotypes and a negative mindset. There are various manifestations of violence, which includes beating, mental torture, forced pregnancy, female infanticide, rape, denial of basic necessities and battering. The worst form of violence is dowry murder.

**Ranjita Singh (2014)** the researcher explained that men and women are main pillars in human life. Women suffered a lot in life. She has been deprived from many things like basic birth right, no rights to express her views and ideas and so on. Some positive elements like legal rights, equal liberty and opportunities, compulsory education, which will raise her status and gives her courage to fight for their rights and justice.

## **METHODOLOGY**

The objectives of the study were:

- To study the socio-demographic profile of the respondents.
- To study the health status of the respondents
- To find out the nutritional status among respondents.
- To know about the adoption of the family welfare schemes among respondents
- To understand the facilities they receive from government
- To understand the human rights violation faced by the respondents.

The study has taken agreeable 50 respondents of Muslim minority pregnant women located in Mangaluru through a Convenience sampling method. The respondents were selected from the urban setting of Mangaluru.

### **The following Tools were used for the study**

Questionnaire and Interview methods were used to understand the demographical data of the respondents prepared by the researcher.



## RESULTS

Nearly 70% respondents are under the age group of 20 to 30 years. Here we can see most of the respondents are below the age of 30 which shows that girls are getting married at very early age like soon after they attain 18 years or sometimes before the age of 18 years also they get married but nobody knows about that. Their rights to marry and to find a family are abused due to early marriage as the decision are vested in the hands of their family members.

Majority 90% of respondents have no right to make a choice to prevent pregnancy as their male family members decide on their child bearing. This is a very difficult situation which the respondents are going through. Being the better half she doesn't even have a right to decide when she wants an offspring. Here their right to birth control gets violated.

Nearly 50% of the respondents are malnourished and 20% of pregnant women are weak because of continuous childbirth and no gap between children which leads to high mortality rate. 30% of the respondents are healthy as they follow the guidelines of the ASHA Worker and they are regular in consulting their doctor.

The study indicates that 50% of the respondents don't know about their right to check-up in Government maternal health care centre is totally free. 12% of the respondents don't have awareness of right to receive cash payment for regular prenatal check-up. 38% of respondents don't have knowledge of right for free transport service which is available for pregnant women in the government hospital for emergency purposes.

The study shows that majority 90% of the respondents do not adopt any family planning methods because of their religious beliefs. 20% of pregnant women were not taking immunization on regular basis because they were lethargic to go to Anganavadi to avail this facility. 70% respondents don't have awareness on family welfare programme because they were not attending the Health camp organised by the Anganavadis. Women in the community do not get a chance to attend these programmes as they are not allowed by fellow family members due to certain drawbacks. Here their right to education regarding sexually transmitted diseases and sterilization techniques get violated.

Majority 90% of respondents are aware about ASHA worker as they

are a part of the community. 60% of respondents are not participating in the nutritional programme conducted every month at Anganavadi. 60% of respondents have low count of RBC's and WBC's because they are not consuming nutritious food on regular basis. 100% of respondents are not facing stress during their pregnancy as the family members support in bearing child. By this we can understand that family environment has a positive attitude towards the pregnancy.

Majority 90% of the respondents do not come to Anganavadi for food consumption as it is a part of the government programme called "Mathru Poorna Scheme, Karnataka". Respondents opined that they are not able to walk daily to Anganavadi as it is far from their place of stay to avail the facility. The food cooked at Anganavadi doesn't tastes good and also they feel lethargic to visit to Anganavadi as their place of stay is far.

Certain violations are pretty rampant in the community and certain education and awareness regarding human rights needs to be given to respondents so that they identify the violations happening in their own household and surroundings and contribute to making their community more sensitive in the human rights domain and certain welfare measures that contribute towards a more holistic community.

## **DISCUSSION**

In research study, the respondents' reproductive age has become as one of the risk factor so this makes them to conceive more children. Proper intervention is a must for this age group people by providing them individual counselling regarding problems of continuous pregnancy and appropriate gaps in child bearing.

The respondents have no freedom of choice of their pregnancy as the men play a dominating role and force their wives for bearing children. Consent intervention should be done while conducting group discussion within men groups and discussion with couple together. This will make men groups understand their wives health conditions and in the future it might stop the mortality rate of respondents.

The Government has a role to play in protecting pregnant women from risk factors and has initiated several programmes for them. The respondents are, however, not aware of these services and must therefore be made aware of their rights so that facilities can be used for their wellbeing.

### **Implications of Social Work in the study**

- Visit to each respondents home and to give awareness about government health schemes especially for pregnant women.
- To motivate the pregnant women to participate in the nutritional food camp by the community health workers.
- To convince the men to be a part of the programmes conducted by the Anganavadi for the welfare of the pregnant women.
- To encourage the women to acquire family planning and to remove the religious disbeliefs through the religious leaders.
- To give an awareness on health rights for “healthy motherhood”.

### **Limitations**

- The study is limited in terms of its respondents as only 50 respondents could be arranged for responses.
- Traditional beliefs in the family of respondents have made it difficult to change the attitude of their spouses.

### **CONCLUSION**

The woman plays the multiple roles in the family where pregnancy can be one of the most unique and life-changing experience for a woman. In addition to having low social status, these women live in exceptionally poor disease environments. Therefore, by improving the quantity and nutrition level of food consumed in the household, by preventing micronutrient deficiencies and anemia, by increasing women’s access to basic nutrition and health services, by improving access to water and sanitation education and facilities and by empowering women to prevent pregnancies too early, too often and too close together requires the support of the family members.

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**IMPACT OF FAMILY ENVIRONMENT ON  
MARITAL ADJUSTMENT AMONG  
EMPLOYED AND UNEMPLOYED WOMEN IN  
MALAPPURAM DISTRICT, KERALA**

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**ABSTRACT**

Marriage is an understanding, feeling, and Adjustment between the husband and wife for their happiness, satisfaction with each other. Usually, couples marry fully of high expectations from each other. Employed women are working outside the home and unemployed mean housewives. It is very hard and challenging for working women to balance both the role inside and outside the family. In the family environment, there will be an emotional environment in a family in which there are love, peace, and support for each other. From interpersonal relationships in a family, the family environment develops. The main purpose of this study is to determine the impact of family environment on marital adjustment among employed and unemployed women in Malappuram District. The respondents for the present study are 150 women between the ages group of 30 -55 years. Out of which 75 working women and 75 housewives. The respondents were drawn from the process of random sampling technique. The findings of the study revealed that the majority of working and non-working women are the average level of marital adjustment. The result also shows that the mean scores of employed and unemployed women are significantly different in their marital adjustment. The mean scores of the Family environment and marital adjustment of working women is significantly differed and similarly for unemployed women.

**Keywords:** *Marital Adjustment, employed, unemployed, women, and Family environment.*

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## INTRODUCTION

Women occupy multiple roles, these roles have added pressure and time constraints in their lives. One of the important roles that they play is the role after marriage is a life partner, a marital adjustment in the relationship, create a mature and healthy family atmosphere. Marriage is by a wide margin the most significant individual relationship for any individual and has been depicted as the most private, sensitive, and broad connection among man and lady. The soundness and progression of marriage are significant not simply to the individuals from the conjugal dyad, however to their family and network overall [1-3] Generally, in Indian culture, individuals anticipated that their relationships should be masterminded by their senior stretched out the family who kept on assuming a huge part in the couple's life. Marriage has been talked about as far as the reliance between two people, and what befalls one individual is probably going to impact the other [4-7]. As an element of the reliance in a relationship, the idea of the relationship may go through a change to oblige the adjustments in the accomplice's wellbeing and conduct status. Kerala is one of the quick creating with high education rates in India. Because of westernization and industrialization, more individuals relocate to the metropolitan territories looking for occupations. It is apparent through the writing that in the current time of globalization and industrialization, lion's share of instructed ladies is saving their enthusiasm for working outside the external home [8-9].

## ROLE OF A MARRIED WOMEN

Marriage and parenthood can be wellsprings of incredible fulfilment and satisfaction for women yet can likewise bring outrageous pressure. The uniform finding has been that ladies experience considerably more change than men in the progress to parenthood and that the ensuing pressure especially influences common ladies and working ladies with trouble newborn children. Even though numerous function of working women prompts job over-burden and job strain, there are some psychosocial factors which decrease the job strain and encourage modification of working women. Adapting is by all accounts related to high salary and employment fulfilment, not wedding early, and having the option to orchestrate time for family exercises. Issues can gather across jobs, yet so can rewards. Cooperation in different jobs may disease a portion of the negative occasions produced by a specific job [10-13].

## **CHALLENGES OF A MARRIED WOMEN**

Family is the first and long term context in which a person has to adjust. It can be defined in terms of simple physical coherence, the happiness of achievement of certain tasks, or success in dealing with family problems. Family conflicts arise because its members are not in agreement on the role that each of them has to play. Other conflicts stem from personality clashes among the family members and different philosophies of life. This may sometimes lead to long-term consequences such as separation and divorce and some time to suicide. Marital maladjustment might be emerging because of the issue of changing in wedded life. A portion of the reason for marital maladjustment is the absence of correspondence, account, culture, and life [14]. A portion of the reasons for conjugal maladjustment are the absence of correspondence, account, culture, and way of life contrast, and so on. Consequently, to know the idea of marriage alteration in working and non-working ladies, the current examination endeavors to analyze the conjugal change of working and non-working ladies in relationship to the family climate. 'Marriage' is another significant zone of change. It represents an important social and personal long term bond. A marriage will be successful if it persists and if it brings happiness to the people involved in it. Marriage adjustment can be understood by focusing on the marriage needs of the couple. Conflict arises when the need patterns of the spouses are incompatible when they become increasingly so with the passive years. Another important aspect is the sex need. Usually, problems arise when there are crucial differences in a couple's sex needs, attitude, reusability, and satisfaction. A second useful focus concerns the view that each person takes of himself, his spouse, and other people. A third is on the role they are expected to play. Marital conflicts arise when husbands and wives differ in their role expectations or their role perceptions. The family atmosphere is the overall passionate air or tone in a family [15-18].

## **SIGNIFICANCE OF THE STUDY**

Presently Indian culture is going through a momentary stage where neither customary belief systems blurred nor have current philosophies been solidly established in the methods of society. So it is plausible that women with numerous jobs are probably going to encounter a lot of pressure and misery in their lives given their requests and desires, those of their companions, their kids, and outside work. There are a few psychs

sociological and true to life factors that are identified with issues of numerous jobs. The connection between trouble, stress, marital adjustment, and adapting methodologies along these lines becomes a significant issue. The current examiner feels that there is a need to direct an examination of the conjugal change and family climate among working and non-working women, working ladies particularly educators in government, and helped schools and non-filling in as house spouses of Malappuram District of Kerala, India. One of the most significant connections between a man and ladies is marriage. It includes passionate and legitimate duty i.e., very significant in any grown-up life. Also, select an accomplice and going into a marital agreement is viewed as both maturational achievement and individual accomplishment. Conjugal modification is the state where there is a general inclination in the spouse of the wife of bliss and fulfilment which their marriage and with one another [19-20].

### **RESEARCH METHODOLOGY**

**Aim:** The primary point of this examination is to decide the effect of the family environment on conjugal change among employed and unemployed women in Malappuram District.

**Objectives:** (a) to discover the degree of conjugal change of employed and unemployed women in Malappuram district. (b) To discover the mean difference between marital adjustment among working and Non- working women in Malappuram district. (c) To discover the meaningful distinction between conjugal alteration and family environment of working and jobless ladies in Malappuram District.

**Sample:** The respondents for the present study are 150 women between the ages group of 25 -55 years. Out of which 75 working women and 75 housewives. All employed women are Teachers of Government and Govt. Aided institutions in Malappuram District and the unemployed women are the housewives of rural and urban areas in Malappuram District. The respondents were drawn from the process of random sampling technique.

**Tools:** The investigator used the Adjustment Inventory Questionnaire prepared by Kumar and Rohtagi (1999) to assess the problem faced by the employed women and unemployed women. It consists of 25 discriminating “Yes”, “No” type items.



**Scale:** Family Environment Scale (Moos & Moos, 1981, Adopted Version) measures individuals' evaluation of their intimate or family unit conditions. It comprises 10 sub-scales evaluating three measurements i.e., the relationship measurements, the individual measurements, and the framework upkeep measurements.

**The Relationship Dimension:** Individuals' evaluation of their intimate or family unit conditions. It comprises 10 sub-scales surveying three measurements i.e., the relationship measurements, the individual measurements, and the framework support measurements.

**The Personal Growth Dimensions:** Estimated by the autonomy, accomplishment direction, and good strict accentuation sub-scales. These sub-scales evaluate the degree to which relatives are confident, are independent, settle on their own choices, the degree to which exercises, (for example, school and work) are projected into accomplishment arranged or serious structure, the level of enthusiasm for political, social, scholarly and social exercises, the degree Description of the tests utilized 84 of cooperation in social and recreational exercises and the level of accentuation on moral and strict issues and qualities.

**The System Maintenance Dimensions:** Estimated the association and control sub-scales. These sub-scales survey the level of significance of clear association and structure in arranging family exercises and obligations and the degree to which set principles and methods are utilized to new family life.

**Administration and Scoring:** The scale was administered individually to the subjects. They were approached to peruse the guidelines given on the facing sheet of the scale and to mark their answers on the answer sheet. Scoring was done using the scoring system developed by Asha (1987) based on the scoring system described by Moos and Moos (1981).

## FINDINGS

Based on the analysis and interpretation of results, the below-recorded conclusions are drawn:

Percentage analysis in the case of working women; the result shows that majority of the working women are an average level (90.66%) of marital adjustment. Only 2.67% have a high level of marital adjustment. And in

the case of unemployed women, only 64% of unemployed women are an average level of marital adjustment. 30.67% of them have a high level of marital adjustment.

**Mean Difference Analysis:** In the light of the statistical analysis and study findings that there exists a critical contrast in the mean scores of Marital Adjustment between working and unemployed women in Malappuram district ( $t = 25.735$ ,  $t > 2.58$ ). The result also shows that the Marital Adjustment of working women in the Malappuram district is higher than that of the unemployed women.

**Correlation Analysis:** There is no connection between marital adjustment and the family environment of employed women in Malappuram district ( $r = -.025$ ). The result also shows that the relationship is negative and negligible. We conclude that there is no variation in these variables based on employed women. There exists a huge connection between conjugal alteration and the family environment of un-employed women in Malappuram district ( $r = .270$ ,  $p < 0.05$ ).

There is no relationship between marital adjustment and family environment between employed women. It is because working women have the responsibility of multitasks than un-employed women. They handle the situation at home as well as in their working place. And the other reason is that the investigator considers 'working teachers' as working women for the sample selected for the present study. The teaching job is comparatively stressless than other jobs and they can also easily handle the situations in life.

## **SUGGESTIONS**

Indian society is passing through a transitional phase where neither traditional ideologies faded nor have modern ideologies been firmly rooted in the ways of society. So it is probable that women with multiple roles are likely to experience a great deal of stress and distress in their lives because of their demands and expectations, those of their spouses, their children, and engaged in employment. They should find alternative ways to cope up with the situation. It is purely the understanding between the husband and wife and also the sharing of responsibility at home.

There are several psych sociological and biographical factors that are related to problems of multiple roles. The more stress for those who stay

with in-laws and dependent members in the family. At a time of stress, women should find the various means to overcome stress and to find out employments of their interest, talent, hobbies and those employments will give them enjoyment and job satisfaction.

The single proficient ladies will in general be more profitable and fruitful than wedded expert ladies. Social components like social help likewise assume an essential part in the professional improvement of ladies. It doesn't mean that they should be spinsters. But many successful married women were successful both in their careers and have happy married life. And these women should be role models for others.

The researcher considered the working women especially teachers in government and aided schools in the Malappuram district of Kerala, India. There are few professions which are suitable for women, especially with children. They are the teaching field, banking sector, government department, etc., where they consider permanent employees with social security benefits. There are a few aspects which should be considered like distance from home to the employment place, the hours of work, shifts, etc. before choosing the carrier and employment.

Conjugal alteration is the state wherein there is a general inclination in the spouse of the wife of joy and fulfilment in marriage. Conjugal modify is firmly identified with the family environment. It is possible for only a woman to leave her house and to stay with an unknown person after marriage. So employed women should have values to live in harmony, respect to elders, and live in harmony with other family members. This is an added advantage to the successful women in the career.

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**CO-OPERATIVE MOVEMENT IN INDIA:  
AN ALTERNATIVE PARADIGM FOR  
DEMOCRATIC PARTICIPATION**

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**ABSTRACT**

The role of co-operatives in development is undeniable, and the nature of development is not only economic in nature, but human as well. Basing the study on the participatory model of communication, the present study uses the case study method to study two popular and successful Indian co-operatives, Lijjat Papad, and Gujarat Cooperative Milk Marketing Federation Ltd. (GCMMF) more popularly known as Amul. The study uses these co-operatives as case studies to demonstrate that the co-operative model is a success model for real development as it involves democratic participation as its key element. The study found that the co-operatives functioned for the most part on the principles of co-operative as defined by ICA and Rochdale. The founding of these co-operatives resulted in numerous jobs, fair income and better quality of life. However, the study also found that some co-operatives did not utilize the democratic process to full extent in decision making. This can undermine the participatory nature of the co-operatives to some extent. Although some of the co-operatives do not completely practice the democratic process in certain aspects of functioning, this surely cannot overshadow the positive aspects of the co-operative model as an alternative paradigm for democratic participation.

***Keywords: Development, co-operatives, Participatory communication, democratic participation, alternative paradigm***

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## 1.2 INTRODUCTION

Co-operatives in simple sense are member owned organisations as opposed to individual owned organisations. There are different types of cooperatives such as worker cooperatives where the members work in the cooperative or consumer cooperative where consumers who consume the goods and services are members of the co-operative. Members owned business can be defined as a "business organization that is owned and controlled by members who are drawn from one or more of three types of stakeholder – consumers, producers and employees – and whose benefits go mainly to these members" (Patmore & Balnave, 2018, p. 2).

The world's first co-operative was the Fenwick Weaver's Society started in Scotland in the year 1761 (Severin, 2007). The society bought and shared materials. Loans were also given to needy members. According to records, savings were divided among members. Soon there was a co-operative subscription library which was started in 1808.

Another co-operative which popularized the co-operative model across the world was Rochdale Equitable Pioneers Society. Rochdale began in Britain way back in 1844. The co-operative "devised eight **principles of cooperation**: open membership; democratic control; distributing profits to members in proportion to their spending; paying small amounts of interest on capital; political and religious neutrality; cash trading, no credit; promotion of education; and quality goods and services" (Severin, 2007). Rochdale was a co-operative of weavers and can be considered as a consumer co-operative. This co-operative is a frontrunner of the co-operative movement across the world.

Co-operatives function on a set of principles. Rochdale's principles of co-operative was adopted and improvised by International Co-operative Alliance (ICA). ICA, an international co-operative federation was started in 1895 to unite and to act as forum for co-operatives worldwide. ICA defines "co-operative as an autonomous association of persons united voluntarily to meet their common economic, social, and cultural needs and aspirations, through a jointly owned and democratically controlled enterprise." It states that "co-operatives are based on the values of self-help, self-responsibility, democracy, equality, equity and solidarity" (Patmore & Balnave, 2018). The principles of co-operative as defined by ICA are Voluntary and Open Membership, Democratic Member Control,

Member Economic Participation, Autonomy and Independence, Education, Training and Information, Co-operation among co-operatives, and concern for community (“Cooperative identity, values”).

### **1.2.1 Indian co-operative movements**

The co-operative movement in India began way before the Independence. At that time, farmers were frustrated with the exorbitant interest rates charged by moneylenders. Cooperative societies were conceived as a solution to this problem. The then British government passed several acts to regulate co-operative societies (Anwar, 2017). After Independence, co-operatives became a part of the Five-year plans.

Mahatma Gandhi was one of the strongest advocates of co-operatives. His principle of Sarvodaya meaning progress of all can be considered as the foundation of co-operative movement in India. Gandhi did not believe in private ownership. He had rejected both capitalism and socialism. Gandhi supported “the rejection of private property in favor of public ownership; owners would be trustees of public property managed in the common interest”(Friedman, 2008). Friedman was of the opinion that Gandhi wished for a “self-sustaining nation that embraced communal cooperation and manual labor.” Gandhi had declared that cooperative societies are ideal not only for promoting village industries but also to develop group effort by the villagers(KG, 2010).

There are several case studies of co-operatives that have popularized the success model of co-operatives. Two Indian co-operatives that have been extensively studied and reported are Gujarat Cooperative MilkMarketing Federation Ltd. (GCMMF), more popularly known as AMUL dairy and Sri Mahila Griha Udyog Lijjat Papad Lijjat.

The present study has used the two mentioned co-operatives as case studies to examine co-operatives as a forum for democratic participation of workers.

### **1.3 Theoretical Framework**

The principles of co-operative model are closely associated with the participatory model of development. Participatory model of development emphasizes people as active participants in the development process. Co-operative model emphasizes collective ownership and people as decision



makers. As such it can be interpreted using the participatory model of communication and development. Participation in communication and development had long existed (Tufté & Mefalopulos, 2009). However, the voice for participation in the process of development communication grew stronger in the 1970s as academicians and development advocates were increasingly dissatisfied with the Western top-down model of development.

One of the earliest critiques of Western model of development was the Brazilian educator, Paulo Freire. He wrote extensively on participatory communication (Tufté & Mefalopulos, 2009). The dominant paradigm of development communication did not take people at grass roots into account. Participatory model of communication for development emerged as an alternative paradigm for democratic participation and development as it took into consideration not just the needs of the people at the grass roots but their voice too.

Participation was prevalent even under the dominant paradigm, but participation was reduced to participation-as-a-means approach. But under the participatory model of communication and development, participation is considered as-an-end approach. Here participation is considered as a basic human right. According to participatory model, participation of people should be an end in itself and should not be considered as a means to attain other results like in the case of participation-as-a-means under dominant paradigm. As Melkote and Steeves (2015) put it:

The need to think, express oneself, belong to a group, be recognized as a person, be appreciated and respected, and have some say in crucial decisions affecting one's life are as essential to an individual as food and water. Participation in meaningful activities is the vehicle through which these needs are fulfilled. (p. 373)

Participation-as-a-means- approach was frowned upon as it can be used to manipulate people at grassroot level to serve the interests of people on top. Whereas participation-as-an-end approach can be used to actively involve people in matters that concern them. The people are involved in every step of the development process. Right from identification of the problem to solving it, people take part in the decision-making process.

Melkote and Steeves (2015) state that participation as a process leads to empowerment. "Here individuals are active in development programmes

and process; they contribute ideas, take initiative, articulate their needs and problems, assert their autonomy, and take ownership of the problems and challenges.”(p. 374)

#### **1.4 REVIEW OF LITERATURE**

Numerous studies have examined the link between co-operatives and development. Bello (2010) examined the role of co-operative societies in economic development. The paper carried out descriptive survey analysis and found that for 160 years co-operatives had played a role in improving the economic livelihoods of people by creating jobs, and bringing about economic growth and social development. The paper recommends that the co-operatives in order to be effective should be viable and “improve ability to service its members.”(p. 1)

In sharp contrast, a study by Burke (2010) demonstrated the negative effects of alliance between co-operatives and corporates which leads to exploitation of local indigenous people. The researchers studied Amazon Coop which linked the indigenous Brazil nut harvesters with the multinational firm, The Body shop. This alliance which was supposed to result in fair globalization resulted in exploitation of indigenous people as the cooperative used the symbolism of the local people to garner material benefits for itself and the corporate. Burke used interview methodology and found that the organisations had made the indigenous people more “vulnerable and dependent, failed to promote participatory development, masked the effects of unfavourable state policies, and perpetuated discriminatory distinctions among indigenous people” (Burke, 2010, p. 30). Burke argues that if cooperatives are to promote “fair globalization” then their functioning should be based on participation, democratic member control, and autonomy.

A research essay by Stocki, Prokopowicz and Novkovic(2010) described the participation characteristics in worker co-operatives. They consider worker participation and worker democracy as the core of the co-operative business. The essay delineates different research methods to measure the co-operatives performance. The authors also describe a special tool called Coop Index to “diagnose key areas of co-operative performance linked to co-operative principles and values.”(p. 121)

Reiterating the previous studies' participatory attitude, a study by Majee and Hoyt (2011) used Woolcock and Narayan's (2000) social capital and poverty transition model to demonstrate that cooperatives (with their participatory strategy) can be used to uplift low-income people into socio-economic mainstream.

Gweyi, Ndwiga, & Karagu (2013) analysed the impact of co-operative movements on rural development in Kenya. For the purpose of the research, the researchers conducted interviews with the Kericho county co-operative societies' members, management committee, staff and community leaders. Data analysed through descriptive statistics revealed that agricultural co-operatives played a role in reduction of unemployment in the study region as it generated permanent and temporary employment to both skilled and unskilled individuals. The co-operatives also provided credit or grant based financial support to unemployed people. It helped to create awareness and confidence among the members. The study further states that the co-operatives played a crucial role in protecting the environment from degradation by creating awareness about the importance of protection of environment among the members.

Many studies in the past have explored the relationship between members' participation and its effect on performance. Huang, Zazale, Othman, Aris, and Ariff (2015) carried out a study to find out the connection between cooperative governance in terms of members' participation and gender, especially composition of male in the board and their subsequent effect on cooperative's performance. The study employed a sample of 34 cooperatives in Malaysia by analyzing the annual reports of the cooperatives from 2008 to 2012. It found that male directors were a majority in the cooperative boards. It further found no relationship between gender – male and cooperative performance. The study which carried out statistical analysis concluded that the member's participation was high in board meetings. However, it did not have any statistically significant association with performance of the cooperatives.

Another research by Campbell, Olurinola, Oluwatobi, & Emiola (2017) analysed the connection between co-operatives societies and employees' welfare. The research carried out a survey of faculty and staff members of Covenant University Cooperative Society, Ota, Ogun State and Lead City University Cooperative Society Ibadan, Oyo State. The findings of the study

revealed that membership of the cooperative societies was diverse in terms of age, sex, educational attainment, levels of income and number of households. Also a majority of the members were satisfied with current methods used by the cooperative societies in terms of welfare needs of the members. The members were also appreciative of the loan disbursement by the society.

In his study, Driver (1963) discussed the new role of cooperatives in India which is to prevent revolution. "The study believes that cooperative farming may help prevent extreme economic panaceas such as communist collectivization and state farms from being instituted, with consequently much greater dangers to human liberty," states the study.

A.H and Somjee (1978) studied the impact of cooperative dairying on social change using a constraint-catalyst model of qualitative analysis. The analysis was carried out in Kaira district in India. The researchers chose three villages, Asodar, Ode and Khadgodhara as case studies for analysis. The study found that the institution of a formal body such as the cooperative in the village of Asodar instilled among people rational decisions when it came to choosing representatives in the cooperative. The village was earlier divided in terms of caste. In the Ode village, the study found that there was ethnic reshuffling as the economically backward castes found representation in the cooperatives which further improved their economic situation over the years. In the third village Khadgodhara women found representation in cooperatives. They acquired managerial positions and ran the institution. Apart from these social changes, the cooperative also brought in other changes such as awareness about better healthcare system and the importance of family planning.

In another study, the researchers analysed women empowerment by the co-operative Shri Mahila Griha Udyog Lijjat Papad. The paper states that only women can become members in Lijjat. The remuneration for the work done is same for all members. In addition to this the profits or losses are shared equally among the members (Bhatnagar, Rathore, Torres, & Kanungo, 2003).

Research on co-operatives have mostly focused on their role in development and empowerment. Studies have also focussed on the effect of co-operatives on social change. Although there are studies that focus on participatory role of the members, they look at the impact of the same on

co-operatives performance. The present study explored the participatory nature of the co-operatives.

## **1.5 METHODOLOGY**

The aim of this study was to find out the role of participation of members in the two chosen co-operatives- Sri Mahila Griha Udyog Lijjat Papad and Gujarat Cooperative MilkMarketing Federation Ltd. (GCMMF) or Amul. The following are the specific objectives of the study.

1. To study if the two chosen co-operatives (case studies) practice some of the (participatory) principles of co-operatives as defined by Rochdale and ICA, and to determine the nature of practice.
2. To find out if co-operatives model can be an alternative paradigm for democratic participation.

The researcher employed case study method for this research. Case study method is a qualitative method of inquiry. “A case study uses as many data sources as possible to systemically investigate individuals, groups, organisations, or events. Case studies are conducted when a researcher needs to understand or explain a phenomenon”(Wimmer & Dominick, 2014).

In case study method, two or more methods are used for data collection and analysis. The researcher chose document analysis and in-depth interview to find out the nature of participation in the selected co-operatives.

The in-depth interview was carried out using a structured questionnaire of five questions. To assess the role of participation in the co-operatives, the researcher incorporated some of the Rochdale’s principles of participation and also the ICA’s principles in the questionnaire. Rochdale’s principles are a set of principles created by the Rochdale Society of Equitable Pioneers in Rochdale, England. It is one of the earliest co-operative societies and their principles have been adopted by the International Co-operative Alliance (ICA). The researcher made modification to suit the present study. The details of the same are given in the next paragraph. The researcher selected the following principles: open, voluntary membership, equality, financial benefits, democratic member control and improved quality of life which are embodiments of participatory model of development.

As such the questionnaire comprised of questions that focused on these modified principles.

1. **Open, Voluntary Membership:** Both Rochdale and ICA have incorporated open membership. This principle signifies that the membership is open to all irrespective of their background. ICA added the word voluntary to open, to suggest that the members joined the organization out of their will. Also this principle denotes collective membership
2. **Equality:** Rochdale and ICA cover antidiscrimination and equal treatment of all members under the open, voluntary membership principle. However this study felt the need to maintain equality as a separate principle in itself. As India is diverse and has a lot of divisions in terms of religion, caste, among others, it was imperative to assess the nature of treatment of members in the selected co-operatives.
3. **Financial Benefits:** The co-operative principles of both the organizations have discussed the financial aspects under different principles especially Rochdale. This study for convenience sake puts all economic matters under one heading – financial benefits. This principle focusses on any economic aspect that ranges from daily wages to distribution of profits, among others.
4. **Democratic member Control:** Since co-operatives are democratic organisations, it is necessary to have a principle that focusses on the voting privileges of the members to elect their representatives like a true democracy. Rochdale calls it as democratic control and ICA refers to the same as democratic member control. This study has borrowed ICA's principle of democratic member control.
5. **Improved quality of life:** Although quality of life does not find representation at least directly as one of the principles in both Rochdale and ICA, this study still found the need to include improved quality of life as a principle on its own as it is the founding stone of co-operatives- to improve the lives of people.

The sample for the study was the members of the two co-operatives. A total of 10 members, five each from the two co-operatives were chosen for the in-depth interview. The sampling was random in nature.

For the document analysis method, information booklets (procured from the organisations) along with one news article and one news documentary were chosen for each case study.

The data from both the methods – interview and document analysis were analysed thematically based on the selected five principles of participation – Open, voluntary membership, equality, financial benefits, democratic member control and improved quality of life.

## **1.5 DATA ANALYSIS**

The data analysis of the study is as given below.

### **1.5.1 Case Study I : Shri Mahila Griha Udyog Lijjat Papad**

Shri Mahila Griha Udyog Lijjat Papador popularly known as Lijjat is often cited as a success model of women's co-operative. It came into existence in 1959 when seven ladies decided to make papads (Indian snack) for a living. It soon grew to incorporate more women as members with the principle of self-reliance and quality above all. The co-operative now has spread across the country with 81 branches and 43,000 members. (Lijjat, 2018)

There are different types of jobs in Lijjat for the women to choose from. Lijjat has papad rollers who collect dough from the branch office daily and carry it home to roll papads. They return the next day to the branch to submit the rolled papads. Other jobs include papad packers, remuneration disbursement staff, store managers, dough makers, branch managers and other staff who basically work at the branch office. The members are free to choose their role in the institution according to their convenience. Apart from making papads, Lijjat has also diversified into others products such as detergents, masala powders, among others. (Lijjat, 2018)

This study interviewed five women members from Lijjat about the principles of participation as practiced in their institution. Their observations are given below.

#### **1. In-depth interview**

**Open, Voluntary membership:** Most respondents interviewed were aware that they were co-owners in the co-operative. However, some were not aware

about the membership benefit of being the co-owner of the co-operative. When asked about their thoughts about co-ownership, one respondent stated that the feeling was akin to working for oneself.

**Equality:** All the respondents unanimously asserted that they were equally treated irrespective of gender, age or religion. They went on to state that they were not asked about their religion or caste. One of the respondents further stated that there was no discrimination even on the grounds of job designation.

**Financial Benefits:** When asked about their satisfaction with financial benefits, the respondents revealed that they were satisfied and able to run their life in a satisfactory manner. They also informed that they got paid according to the work done on a daily basis. What was common among the responses was the flexible nature of work. In situations where they are not able to finish the stipulated work on a particular day, they could carry it forward the next day and get paid according to the work. And the fact that they could work home was an added advantage.

**Democratic Member Control:** The researcher found that all the respondents, who are members, were not involved in policy and decision-making process of the co-operative. They revealed that the policy and decision-making rested in the hands of the managing committee of the institution. The members stated that they did not vote for their representatives either. However, they agreed that they gave their opinions related to only their work whenever necessary. As such it can be inferred that the institution did not democratically elect the managing committee.

**Quality of life:** The respondents stated that working in co-operatives had resulted in better quality of life. Almost all the respondents revealed that they had not worked elsewhere previously. The co-operative was their first job. One of the respondents stated that working in co-operative was convenient as she could work anytime from home and could take care of her family at the same time.

Some of the respondents were of the opinion that working in a co-operative was better than working for a private company as such companies would have rigid rules and regulations.



## 2. Document analysis

In addition to the interview, the study conducted a documentary analysis of information booklets of Lijjat procured from the co-operative. The booklet contained pertinent details regarding the co-operative such as principles and philosophy. In addition to this the researcher also analysed a feature article published by the news website, Free Press Journal (published on March 15, 2017) and a news video documentary by National Geographic Channel aired on July 3, 2017 at 9.00 p.m. These three information documents were analysed as documents of research. The article and documentary were chosen as it contained relevant data for the present study.

All the documents were analysed for the four selected aspects of participation – Open, Voluntary membership, equality, financial benefits, democratic member control and improved quality of life.

**Open, Voluntary membership:** On careful examination of the information booklet, it was found that any lady who joins the institution whether for rolling papads or any other work, instantaneously becomes a member. Such members together constitute the joint owners of Lijjat (Women Behind a Success Story, 2012).

One of Lijjat's basic philosophy (as given in information booklet) is as follows: "Ours is a voluntary organization of sisters" (Basic Philosophy And Practices Of Our Organisation, 2012). Members of Lijjat are referred to as sisters. The article by Free Press Journal mentioned the concept of Open, Voluntary membership practiced by the Shree Mahila Griha Udyog Lijjat Papad. The article states, "Today, the institution that functions on the Sarvodaya philosophy, employs over 45,000 women" (Tiwari, 2017). Sarvodaya philosophy given by Mahatma Gandhi refers to growth of all. The article also states that the membership is open to all women irrespective of their caste, creed or colour. As per the article and even the co-operative's policy, it is open to all for membership but is restricted only to women. This is because Lijjat is a women's co-operative with a primary objective to empower women.

The documentary also highlighted the Open, Voluntary membership aspect of Lijjat co-operative. The voice over of the documentary states that women who work at Lijjat are equal stake holders and as such the profits of the co-operative are also shared equally across the board (Chaudhri, 2017).

**Equality:** The booklet mentions that the organization belongs to the sisters and they can be of any religion, caste, class, creed, educated or uneducated and there will be no discrimination based on their background. The booklet states, “All sisters are equal. No one is a boss or a subordinate. In respect of status, no one is superior or inferior. They have equal rights in the organization, whatever work they may be doing” (Basic Philosophy And Practices Of Our Organisation , 2012). The booklet goes on to explain the nature of work such as maintaining accounts, packing papads, kneading flour, pounding dough or rolling papads, or distribution of remuneration.

The article by Free Press Journal also mentions the concept of equality practiced by the co-operative. As discussed in the previous section, the documentary states that the bonus is distributed equally among all stakeholders irrespective of their background.

**Financial benefits:** The booklet and the article do not mention anything regarding financial benefits. According to the documentary, members get daily wage. Their wage is directly proportional to the work that they do. “This is a standard practice across all ranks since the beginning,” states the documentary (Chaudhri, 2017).

**Democratic Member Control:** The information booklet mentions that the institution comprises of a managing committee made of 21 members who take care of the whole institution. Each centre has a sanchalika (manager) to take care of the daily affairs of that centre (In Quest of Sarvodaya, 2012). “The managing committee of the institution decides on important matters like opening of new branches, investments, marketing and organizational matters” (Women Behind a Success Story, 2012). Further the document states that each and every member of the managing committee have veto power. Any member can object to the any decision made and nullify the decision.

The documentary also reveals that a 21-member team forms the central committee in the Lijjat Co-operative. The decision-making powers rests with this team (Chaudhri, 2017). This clearly shows that the policy and decision making rests in the hands of the core team and not all members.

**Improved Quality of life:** The document states that the institution helps the women of Lijjat to become self-reliant and self-confident. It considers itself as a platform for the women to improve their status in the society which it states is a justified right of the women (Women Behind a Success

Story, 2012). The institution also declares that with the sole objective to create self-employment among women in rural areas, it diversified into production of detergents as well.

The article mentions an improved quality of life among the sisters of the co-operative. The article quotes the President of Shri Mahila Griha Udyog Lijjat Papad, Swati R Paradkar: “The Institution, over the years, has paved the way for women to become self-reliant and self-confident. Lijjat has provided them the right platform to improve their status in society”(Tiwari, 2017).

In the documentary, several members of the Lijjat Co-operative testify better lives due to working in the co-operative. In fact the documentary right in the beginning states that the founding women of the co-operative had a dream to make papad and break away from poverty. It was an initiative for a better quality of life. “If I had not been rolling papads all these years, neither would our son have become an engineer nor would we have had this house,”states one of the member sisters of Lijjat.

The documentary also sheds light on the primary education provided by Lijjat in many of branches to its member sisters. Due to this training the women can sign their names which was not the case earlier as they could barely read and write. In addition to this scholarship are provided to children of the members to instill the importance of education. All these are clear signs of improved quality of life.

### **1.5.2 Case Study II – Amul Dairy**

Gujarat Cooperative Milk Marketing Federation Ltd. (GCMMF) or Amul, a dairy co-operative was set up in 1946. Its origin was born out of a protest against the exploitation of farmers in Kaira district of Gujarat, India by middle men who bought milk at cheap price and sold it at higher price. The farmers were living in extreme poverty due to the loss. The protest resulted in the formation of Amul dairy. The co-operative became a huge success that it catapulted India into the position of largest milk producer in the world which was earlier a milk deficient nation. Soon Amul pattern of success was followed in other places in India (History, 2017). Amul has 3.6 million members.

This study interviewed five women members from Amul about the principles of participation as practiced in their institution. Their observations are given below.

## 1. In-depth Interviews

**Open, Voluntary membership:** Most respondents interviewed were aware of their ownership privileges. Since the co-operative was a result of a struggle for better price for the farmers' produce (milk), they were aware of the privileges of the Open, Voluntary membership as it ensured fair price for their produce.

**Equality:** The respondents declared that all members were treated equally in the organization. They stated that in the village dairy cooperative society any milk producer who belongs to any religion, caste, class or gender can become a member of village dairy cooperative society. There is no bias in treatment of members.

**Financial Benefits:** The members felt that they are getting better remunerative price for the milk in Amul compared to private companies. Also it ensures doorstep market for sale of milk. The respondents felt that apart from the revenue generated from milk they got other benefits such as veterinary services for better animal health at a nominal cost, balanced cattle fee at reasonable price, artificial insemination services and various educational and training programmes.

**Democratic Member Control:** The members of the co-operative revealed that they had the right to vote within the co-operative. The milk producer members of the village society have a right to vote and elect members representative to form a managing committee. These representatives further elect the board of directors of district unions. The chairmen of the district milk unions are the board of directors of Gujarat Cooperative Milk Marketing Federation limited. "This involves us in policy making and decision-making process", stated a member. As such the members felt that they were democratically involved in the process of policy and decision-making process of the co-operative through their elected representatives.

**Improved Quality of Life:** The respondents felt that their quality of life had improved since they owned the co-operatives collectively. Also the fact that the remuneration was far better than before the formation of the co-operative, it had led to a better life. The day-to-day payment and other benefits had added to an overall improvement of their quality of life when compared to a private sector.

## 2. Document analysis

For this particular case study, the researcher analysed an information document (pdf) procured from Amul along with an article on news website, Forbes India (published on October 6, 2015) and a news documentary by Money Control news channel (aired on May 9, 2014). The article and documentary were chosen as it contained relevant data for the present study.

**Open, Voluntary membership:** The information document clearly states that Amul dairy is owned by the farmers who are the milk producers. It further states that the ‘instruments of development’ lies in the hands of farmers as ‘Amul symbolizes faith in the cooperative system’ (Amul India Story, 2018). The document declares that Amul is beyond a brand as it is the farmers’ determination to manage their resources. As per the document, the milk producers have control over milk procurement, processing and marketing

The article on the news website mentions that the GCMMF or AMUL is possibly the only organization that is built, run and works primarily for the farmers. This implies the Open, Voluntary membership pattern of the co-operative (Ajwani, 2015).

The documentary sheds light on farmers as the “centre of the model with the magic mantra, of the farmer, for the farmer and by the farmer” (The Journey of Amul’s White Revolution-Part I, 2014). The documentary interviews the managing director of Amul, R.S Sodhi who reiterates the farmers’ control over production, processing and marketing of milk (The Journey of Amul’s White Revolution-Part I, 2014).

**Equality:** The document states that Amul is a voluntary organization of milk producers and anyone who owns a cow or buffalo can become members. This implies that the organization is open to all irrespective of the background. There is no direct or indirect reference to equality in the article and the documentary.

**Financial Benefits:** The document mentions that the payment to milk producers is on the basis of quality and quantity. The news website article quotes the company’s managing director, R.S Sodhi. He says that profit is made at all levels and it is routed back to the farmers. He states, “The farmer gets a pre-determined price for milk per litre when he or she brings it to the village cooperative” (Ajwani, 2015).

The documentary does not make any direct reference to the financial benefits obtained by farmers. However, it does state that the co-operative is structured in a manner to make sure that the farmer is in the centre of the process and gets a fair price for his or her produce.

**Democratic Member Control:** To understand how policy making and decision-making works in Amul it is imperative to understand the basic functional structure of this dairy. “The Apex Marketing Federation (GCMMF) consists of 18 District Cooperative Milk Unions in Gujarat” (Amul India Story, 2018). The district unions are further comprised of village co-operative societies. The document states that each member has one vote. The chairpersons of village societies elect the board of directors who in turn elect the chairman of district union. The union is managed by a professional team which is controlled by the managing director.

As such the representatives of different societies at different levels are involved in the decision-making process and not all the members of the society are directly involved in the policy making or decision-making process.

There is no direct reference to policy or decision-making capacity of the members of the co-operative in the article and documentary.

**Improved Quality of life:** According to the document, Amul considers itself as a vehicle for social and economic transformation and not just a dairy brand. The article mentions that the Amul co-operative was born out of a protest by farmers to stop their exploitation by middlemen who exploited them by buying their milk for lesser price. The co-operative undoubtedly resulted in better quality of life for the farmers as it helped them get a fair price for their produce.

The documentary reiterates the origin of the dairy which was stemmed out of struggle and protest against unfair practices. The protest and farmer’s organization into a co-operative run by themselves resulted in better quality of life (The Journey of Amul’s White Revolution-Part I, 2014). “I managed to construct my house from the money I earned from selling the milk,” says Shanta Ben, one of the members of the co-operative.

Referring to Amul, the documentary says that it was the biggest social innovation of Gujarat as it consolidated the poor and powerless such as Dalits, Adivasis and of course the women. The model is said to have revolutionized their lives.

## 1.6 CONCLUSION

The first objective of this study was to find out if the two chosen co-operatives (case studies) – Sri Mahila Griha Udyog Lijjat Papad and Gujarat Cooperative Milk Marketing Federation Ltd. (GCMMF) or Amul practice some of the (participatory) principles of co-operatives as defined by Rochdale and ICA, and to determine the nature of practice. After carrying out interviews with the members and the document analysis, this study reveals that the selected co-operatives for the most part practiced almost all the selected principles of the co-operatives.

Both the co-operatives practiced open and voluntary membership paving way for any desirous individual with the right credentials to become a member of their institution. Also it was clearly evident that the co-operative treated the members equally not only in terms of membership but also in terms of treatment in day-to-day affairs.

Economic betterment is one of the chief means of development, and one of the main reasons for setting up of co-operatives. The chosen co-operatives had financially improved the lives of the members by giving fair price for their work and also making sure that they got their due share in the case of profits as well.

In addition to economic betterment, participation in policy and decision-making and having a say in the institution is also one of the means of development as it leads to empowerment. As such co-operatives were analysed for democratic member control. It was found that one co-operative had members vote their representatives at different levels who in turn were responsible for policy and decision-making. However another co-operative exercised voting only at the managing committee level leaving out most of the members from the democratic process.

The study further found that the co-operatives were undoubtedly responsible for better quality of life among its members, as they had given jobs and fair income to many illiterate people who would have otherwise found it difficult to get a job. Also it must be noted that the co-operatives were responsible in providing jobs and regular income to many women as well, especially illiterate women.

Another objective of the study was to find out if co-operatives model can be an alternative paradigm for democratic participation. After careful

analysis, it is clear that co-operatives model to a large extent is an alternative paradigm of democratic participation. The co-operative principles are closely associated with the participatory model of development which emphasizes democratic participation of people in the development process. This can be observed in cooperative principles such as collective ownership, equality, democratic control and better life in general.

Open, voluntary membership and collective ownership puts the onus on members. Each member can collectively participate in the functioning of the institution. When equality is added to this mix, it removes all possible biases stemming from religion, caste or even race. Economic benefit serves as a motivation for the members. In collective ownership, economic benefits can be equally reaped by all members and hence can negate exploitation of majority of people by a few which is normally the case in private entities. All these factors further contribute to a better quality of life.

After analyzing the two case studies of co-operatives, it can be said that co-operative movement or model is fairly a good alternative paradigm for democratic participation of people. The two co-operatives practice most of the principles of a co-operative as defined by ICA, which are participatory in nature. The founding of these co-operatives resulted in numerous jobs, fair income and better quality of life. As the co-operatives function on the principles of collective ownership, equal distribution of benefits, equality, and democratic member control, it can be inferred that they are case studies of democratic participation of people not just in principle but in practice as well.

However, this study would also like to point out that some members of the co-operatives studied, were ignorant of collective ownership and member privileges. There is a danger of such ignorance leading to exploitation and not empowerment. Also democratic member control at all stages is an important instrument of participation and also can be considered as an epitome of co-operatives itself ("Co-operative identity," 2015). One of the two co-operatives (Lijjat) seemed to not involve all the members in the democratic process. This to some extent undermines the participatory nature of the co-operative.

It is fair at the end to say that even if some co-operatives do not completely practice the democratic process in certain aspects of functioning, the overall good that is done by such cooperatives in empowering masses



cannot be negated. And it is such empowerment which is the ultimate goal of democratic participation; and hence co-operative model in India (and perhaps elsewhere) is an important alternative paradigm for democratic participation.

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## **CORPORATE SOCIAL RESPONSIBILITY AND SUSTAINABLE DEVELOPMENT: A CASE STUDY OF TVS MOTOR COMPANY**

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### **ABSTRACT**

Social responsibility is need of the hour. Most of the companies are of opinion that they are not meant to do any social service instead of making profit. It's alarming that, if they want to sustain in the business, they must cater to the needs of the society. Corporate Social Responsibility is the new mantra to have a sustainable development. Corporate Social Responsibility and Sustainable Development are of the similar characters and goals. This paper throws a light on the CSR activities of the TVS Motor Company and their focus on sustainable development.

***Keywords: Corporate Social Responsibility, Sustainable Development, Corporate Sector,***

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### **INTRODUCTION**

The corporate houses have a clear vision and mission to take-up business activities with the motto of profit-making and contributing their share to the economic growth of the nations. Further, corporate sector have talent people at work and also have a sound process of business activities and a clear vision for the future. This is not enough for the corporate sector to contribute only to economic development. They must also have a clear responsibility towards the society.

### **Corporate Social Responsibility (CSR)**

CSR has become a buzz word in the industrial scenario only from recent times. Many organisations with a social commitment have evolved policies and programmes beyond the profit motive. Thus, it is abundantly

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clear that corporate social responsibility sustains and even extends its wings for the growth of the society in the years to come.

Commonly, people view Corporate Social Responsibility as a charity. The globalization, liberalization and privatization have changed the entire scenario of service component of organisation. The Corporate Social Responsibility is going beyond the charity and philanthropy and entered into a professional phase. (Athreya, 2009)

Corporate Social Responsibility has become relevant and essential in the present set of socio-economic conditions. It refers to the concern of corporate sector to the social needs of people. This does not mean the CSR is a charity and it does not denote that something is provided with sympathetic considerations.

CSR refers to a company's voluntary contribution for sustainable development which goes beyond the legal requirements (Bowen, 1953; Carroll, 1999, 2006; Crane and Matten, 2007; De Bakker *et al.*, 2005).

### **COMPANY ACT 2013**

To emphasize more on CSR, Government of India through the **Companies Act 2013**, makes it mandatory for the Companies having net worth of 500 Crore (INR Five Billion) or more, or turnover of 1000 Crore (INR Ten Billion) or more or a net profit of 5 Crore (INR Fifty Million) or more during any financial year shall spend a minimum of 2% of their average profit on listed CSR activities. Apart from this, there are other administrative measures required to be followed.

### **SCHEDULE VII - COMPANY ACT 2013**

In this schedule it specifies the areas to be covered under Corporate Social Responsibility. They are:

- a. Eradicate hunger, poverty and malnutrition
- b. Promote health, education, vocational skills, livelihood enhancement projects and sanitation including contribution to Swach Bharat
- c. Equality of gender, women empowerment
- d. Ensure environment sustainability, ecological balance including contribution to Clean Ganga Fund, Swacha Bharat

- e. Protect natural heritage, art and culture
- f. Benefits for armed force veterans, war widows and dependents
- g. Train to promote rural sports, nationally recognized sports, Para-Olympic sports and Olympic sports
- h. Contribute to PMs National Relief Fund and other applicable central government funds
- i. Fund technology incubators located within Central universities
- j. Develop rural development projects
- k. Slum area development

### **Sustainable Development**

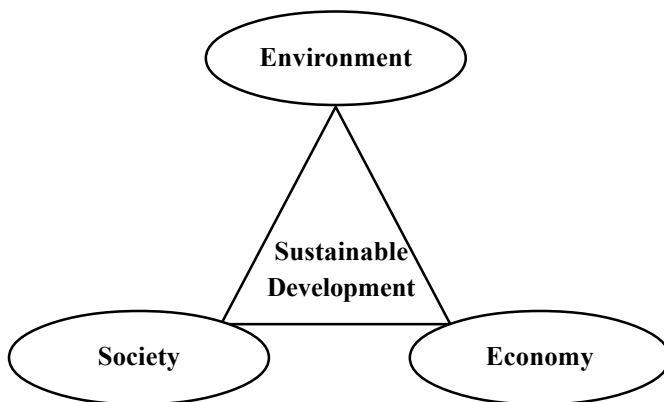
The world is looking for sustainability in all the possible ways. Globally, many sustainable development activities have been carried by many countries in many ways. The upcoming generation is in need of the facilities which are conducive for their existence. Hence, sustainable development should be given much priority by each and every one in the society.

Sustainable development (SD) is more of just protecting and preserving the environment; it recognizes the social and economic issues such as poverty, human rights and employment creation (UNCED 1992; Sillanpää, 1999).

Since, The World Commission on Environment and Development, the concept of sustainable development is been widely accepted and defined as a satisfaction of present needs without compromising the skill of the future generations to meet their own needs (Bruntland, 1987), or simply as living-off the interest of global resources and not from the capital. Every year as the world's population increases, there will be great demand for consumer goods and also on satisfying the basic needs such as water and food will gradually become harder to meet.

To sustain, a company cannot only perform against a single bottom line but should perform against a triple bottom line (ibid.). The concept of "triple bottom line" was coined by John Elkington (Norman and MacDonald, 2003).

Sustainable development is a long-term commitment towards the economic growth, social cohesion and also environmental protection that must go hand in hand (Tencatiet *al.*, 2004). According to WBCSD (2000), CSR is the third pillar of SD, along with the economic growth and ecological balance, whereas, others see SD as simply working with social, economic and environmental issues.



### **TVS Motor Company - CSR activities and Sustainable Development**

TVS Motor Company, the flagship Company of the TVS Group. It is India's third largest two-wheeler manufacturer and one among the top ten in the world. The TVS Group was established back in 1911. The company is driven by the values and principles. Today, it has emerged as India's leading player in the automobile and automotive components industries.

Being the top most company in the automobile industry, company has set up strong social responsible programmes by establishing Srinivasan Service Trust (SST). Mr. T. V. Sundaram Iyenger started practicing corporate social responsibility long before the concept of corporate social responsibility had evolved in India. The TVS group was the first Company to introduce canteens in their establishment for staff meals, along with the benefits of free health care and education for the families of all their employees.

SRINIVASAN SERVICE TRUST's outreach programme has significantly increased in the last 16 years. Our operations have now expanded to 1056 villages in five states-Tamilnadu, Karnataka, Maharashtra, Himachal Pradesh and Andhra pradesh. Srinivasan service trust relationship

with communities is based on participation with people that has become a successful model for public-private sector partnership in community development.

### **SST's - VISION**

To be the catalyst in creating self reliant villages by developing skills and resources in key areas such as economic development, quality education, health care, the environment and the creation and maintenance of infrastructure.

### **SST's - MISSION**

To facilitate the process of sustainable development in over 5000 villages by 2020, Human resource through the active participation of national and state governments, working in partnership with NGOs and Indian and multinational corporate houses, for the development of rural communities.

### **CORPORATE SOCIAL RESPONSIBILITY PROGRAMS**

The Company's CSR activities are:

- A. Economic Development:** Economic Development Is The Basic Essence Of An Individual. Empowering Women Through Incoming Generating Activities, Creating Awareness And Promoting The Effective Practices By Adopting The Scientific Methods In The Agricultural Field. It Is Also Providing Career Counseling And Vocational Skill Development Programs To Acquire Employability Skills.
- B. Education:** Value Based Education Promotion Is Been The Prime Concern. It Includes Special Class For Children, Women And The Special Children By Setting Up Balwadis In Rural Areas. Improving The Infrastructure Facilities Of The Schools By Adding Class Rooms, Study And Play Materials, Sufficient Water Facility And Also Building Toilets. Special Care Is Also Been Given To Bring In Digital Technology In Improving The Quality Of Education.
- C. Environment:** Environmental Sustainability Has Become The Utmost Important Factor. Balancing Of Ecology, Safeguarding Of Flora And Fauna, Welfare Of Animals, Protection Of Natural Resources Are Essential. Educating The People On Solid Waste Management And Other Conservative Activities Are Been Initiated Under This Head.



- D. Health:** Health And Health Care Facilities Are Important To Survive On This Earth. Reducing Of Infant Mortality, Maternal Mortality Rate, Malnutrition Among Children, Anaemia Among Women Have Been Taken Seriously. This Has Been Supported By Having Nutrition Demonstration Programmes, Supply Of Iron And Calcium Supplements. The Constant Effort Has Been Made To Reduce The Open Defecation To Keep The Surrounding Clean And Hygiene. Many Toilets Have Been Built And Awareness Programs Have Been Conducted On The Disadvantages Of Open Defecation.
- E. Hunger, Poverty, Malnutrition And Health:** Poverty Eradication Is The Agenda Under This Head, Where It Helps In Reducing The Extreme Hunger, Poverty And Malnutrition. It Also Promotes Preventive Healthcare And Sanitation Measures To Create A Safer Environment To Live.
- F. National Heritage, Art And Culture:** It Is Our Duty To Protect National Heritage, Art And Culture. It Also Includes Restoration Of Historic Buildings, Sites Of Historical importance and works of art. It does promote in setting up public libraries, promoting and developing traditional arts and handicrafts which are rich in our culture.

## **CONCLUSION**

It clearly shows that, Corporate Social Responsibility and Sustainable Development goals are similar to each other. Companies should focus on the sustainability of community in which they are established and operate. CSR and SD can go hand in hand if companies are more responsible and sensible in shouldering to the needs of the community/society.

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**ADDRESSING VULNERABILITY AND  
EVALUATING ROLE OF LOCAL SELF  
GOVERNMENT ON ADDRESSING  
VULNERABILITY**

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**ABSTRACT**

‘We, the people of India of India, having solemnly resolved to constitute India into a SOVEREIGN, SOCIALIST, SECULAR, DEMOCRATIC, REPUBLIC and to secure all its Citizens: JUSTICE, social, economic and political; LIBERTY of thought, expression, belief, faith and worship; EQUALITY, of status and opportunity, and to promote among them all FRATENITY assuring the dignity of the individuals and unity and integrity of the Nations’<sup>2</sup>

Preamble of Indian Constitution itself throws light to each citizen as well as each institution duty to contribute to mainstream and empower vulnerable community so that they can enjoy equality, dignity and justice through enhancing the medium of Companionship. When a population becomes vulnerable there is a high risk of social exclusion and they may be unable to use their full potential or track or have enough resources for their betterment or have less development scope and they can become victims of various violence and exploitation. They usually suffer in silence because they are unable to reach justice. Local Self Government is the grass root level organization which consist of community level representation through Panchayat Member, Aganavadi workers, ASHA workers as well as office staffs and so on along with Government representatives. Through Grama Sabhas community also come on board. Thus it can track and address ground level realities thus strengthening roots. Part 3 and Part 4 of Indian Constitution consist of rights of people that ensure basic condition for citizens for fullest development enjoying social

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and legal resources. But even after 74 years of Independence existence of vulnerability points out that it is still a dream. Every region has its own cultural, economic, anthropological, sociological background that makes it unique. Byempowering Local Governments the weakness can be identified plans can be made to address it.

***Keywords: Local Self Government, Human Rights, Vulnerability, Social legislation***

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## INTRODUCTION

Every Human being has resources to productive for self development or development of community if they are provided with justice and opportunity. Human resource can be considered as the important resource for the development of a country. Thus every country invest in human capital such as free and quality education, various awareness programs, skill development programs, health care and so on to improve and utilize this human resources along with giving them opportunities to develop themselves based their resources and interests. India as a country also focuses on providing justice and equity to its citizen. In India resources for development such as economy, technology, social and political are not exist such a way that everyone can access this create a community who are Vulnerable and need empowerment. For this goal we have Social legislation that aims at care, protection and treatment of vulnerable group and aims at bring social change through social welfare. The main right enjoyed by everyone in the country aid them to attain intellectual, moral and spiritual development are Fundamental Rights. Part 3 of Indian constitution consist of civil and political rights called as Fundamental Rights of citizen which are enforced by constitution for the betterment of citizen in general and vulnerable in particular and ensure dignity. It consists of 6 categories of Human Rights extended from Article 12 to 35 of Indian Constitution.

They are

1. Right to equality, that ensure equal treatment from law and opportunities as well as protection from discrimination
2. Right to freedom, ensures freedom of speech, expression, assemble, form association, to move, to stay and to work.
3. Right against exploitation, protect the citizens from exploitation such as human trafficking, child labor, abuse of women and child abuse.

4. Right to Freedom of religion, secure freedom to start, practice and propagate their own religion and also establish manage and maintain religious institution
5. Cultural and Educational rights, ensure establishment and administrations of educational and cultural institutions.
6. Rights to constitutional remedies, the heart of Indian Constitution ensure Constitutional remedies if the Fundamental rights are violated.

While Part 4 also important that deals with social, economic and cultural rights called Directive Principle of State Policy. This directs government in making policies for the citizens thus put effort in ensuring the welfare for citizens.

These together make sure that every citizen have equal development opportunity and enjoys dignity. But still if vulnerability exists then it point of need to address it from root.

As India a country of diversity every community has their own factors that made the path towards empowerment a difficult one, for example <sup>3</sup>on the study of National Commission for Protection of Child Rights at Jharkhand around 4545 children under age of 14 was not attending school and reason behind it was the child exploitation as child labor and it will not be reason for drops out in other state this point out to tracking and addressing at the root level.

<sup>4</sup>Article 243 of Indian Constitution defines “Panchayat” as an institution of self government constituted under Article 243(B), for the rural areas. Article 243(B) of Indian Constitution defines “Constitution of Panchayat” as there shall be constituted in every State, Panchayat at the village intermediate and district levels in accordance with the provisions of this part. Article 243 of Indian Constitution defines “Gramasabha” as a body consisting of person registered in the electoral rolls relating to a village comprised within area of Panchayat at the village level.

This represents the closeness of Local Self Government with the community.

Vulnerability not just affects their economic and social state it also affect their psychological and emotional state, being victim of violence, bullying or any kind of injustice can affect their self esteem, self image and

ideal self, so it is importance to give them aid to love themselves again and boost their emotional intelligence along with ensuring accessibility of socio economic resources for development. While addressing it in root level it came blend with the realities of the community so it can be communicated in a better way and for a Local Government they will have a fixed community so the Project may be long run and sustainable.

### **RATIONALE OF THE STUDY**

Mahatma Gandhi once said that” The future of India lies in its villages”. The core focus of Gandhian concept of Panchayat Raj is to promote equality, promote participation in social political transformation, enhancing right to development and ensuring dignity thus empower villages and strengthen development. The protection of Human Rights Act 1993 came in force understanding the need of Human Rights and urges to protect it. Protection against domestic violence 2005 aims to protect women from domestic violence. Various policies are put forward and various department are formed to empower differently able, community member mainly LGBTQ+ Community and women, children, community members with various illness but still these factors remain as the reason for them to be vulnerable and unable to access development and dignity.

Indicators of Vulnerability for this study are

- I. Household where domestic violence in any form such as mental, physical, emotional, sexual exists or had existed.
- II. Household with any of the member uses or had used any of substances such as alcohol, Tobacco, pan or others.
- III. Household with any member undergone or undergoing physical, mental, sexual or emotional abuse.
- IV. Household with members who is unaware about human rights in general and tribal, child right and duties in particular.
- V. Household with members unaware about or does not use or inaccessible to various services provided for their empowerment.
- VI. Household with any members does not give importance to mental and physical health or wellbeing.
- VII. Household with proper house

## OBJECTIVES OF STUDY

- To conduct vulnerability mapping.
- To understand parameters enhancing Vulnerability
- To understand rate of violence faced by women and children.
- To know about awareness about health, mental health, human rights.
- To know about awareness about various agencies available for support and empowerment
- To address vulnerability by alerting Local Self Government.

## METHOD

Data was collected from primary sources, by interviewing 25 respondents from different parts of a ward at Vithura Grama Panchay at Thiruvananthapuram, Kerala.

## RESULTS AND DISCUSSIONS

**Table: Type of House**

Type of House	Frequency	Percentage
Katcha	0	0
Pucca	25	100%
Total	25	100%

Through the survey from 25 respondents it is to be understood that Vithura Panchayat was successful in safeguarding solid and permanent homes for the community. This can be considered as an act that support empowerment of community. Most of the houses were built with financial assistance from Vithura Grama Panchayat. The community has a safe house to live in and they also have access to electricity.

**Table: Education Status**

Type	YES	NO	TOTAL
Is/ Knows who drops out before Higher secondary	7	18	25
PERCENTAGE	28%	72%	100%

Through the survey from 25 respondents, it is to be understood 28% of community under age of 25 was unable to attain Higher Secondary

education few among them was unable to attain high school. It was understood that because of free and compulsory education and free mid-day played a key role in decrease number of dropouts but still higher secondary and Graduation level and post-Graduation level is still a long way head among the 25 respondents only one was doing graduation. Even though school bus services is available it cannot be avoided that still some faces hindrance because of lack of transportation, while for some it is lack of motivation and carrier guidance.

**Table: Substance usage**

Type	YES	NO	TOTAL
Is/ Knows who uses Substance	25	0	25
PERCENTAGE	100%	0%	100%

Through the survey from 25 respondents, it is to be understood that all of them knows at least one who uses any kind of substance in most cases children/youth had at least one substance user at home. It cannot be avoided that substance usage was prevailing among youth. This can be consider as an risk factor that need immediate attention mainly because it was spreading among youth and it can be considered as core reason for prevailing women and child violence in the community and can hinder social, economic and health aspects. It was prevailing among both Male and Female.

**Table: Type of Substance**

Type of Substance	Frequency	Percentage
Alcohol only	6	24%
Smoking only	2	8%
Pan only	4	16%
Any two	10	40%
All three	3	12%
Total	25	100%

Through the survey from 25 respondents, it is to be understood that 24% of uses alcohol only while 8% of uses Smoking while 16% uses pan women are large share of pan usersand 40% of them uses any two of substances mostly it was pan and alcohol and 12% uses all three.



**Table: Domestic Violence**

Type	YES	NO	TOTAL
Is/ Knows who undergo domestic violence	18	7	25
PERCENTAGE	72%	28%	100%

Through the survey from 25 respondents it is to be understood that 72% of them undergoes or knows someone who undergoes violence from close family member inside home environment verbal abuse was most common and most of the community consider it was ok to be abused by close family members in some cases substance usage plays key role. It point outs that women in the society does not hold a dignified position and face inequality and violence and they have no awareness about the fact that domestic violence was a crime to be reported. It was also to notify that no much women faces problem related to dowry and some of community has awareness about domestic violence.

**Table: Violence Faced by Children and Youth**

Type	YES	NO	TOTAL
Is/ Knows child undergo any kind of violence	14	11	25
PERCENTAGE	56%	44%	100%

Through the survey from 25 respondents, it is to be understood that a notable rate of children and youth in the community faces violence that include physical abuse such as chaining etc as punishments from parents, sexual violence, verbal abuse physiological abuse. Some of youth and adolescence point out that they undergone sexual abuse during childhood but it took them years to understand that the abuser was actually abusing them. It can be understood that mainly during lockdown family faces economic problems and family members project that on them. The trait of Sexual Grooming can be understood, data always shows that the abuse occurs through sexual grooming are mostly not reported so it was a risk factor that need urgent attention. Most was even unaware about the legal age to be sexually active.

**Table : Mental health Status Awareness**

Type	YES	NO	TOTAL
Has awareness	8	17	25
PERCENTAGE	32%	68%	100%

Through the survey from 25 respondents, it is to be understood that 68% of the community is unaware about mental health aspect and least bothered about it. That may point out that they were ignorant about self. Both in children and youth most have no idea about their feeling and emotions. Lack of emotional intelligence is a risk factor that needs to be cared for empowers the community.

**Table : Career Motivation**

Type	YES	NO	TOTAL
Has Career Motivation	14	11	25
PERCENTAGE	56%	44%	100%

Through the survey from 25 respondents, it was understood that career motivation seems to be improved but still with help of programmes such as SPC, PSC Coaching by Forest Department etc helped the youth get more career awareness and motivation but still it was to be improved.

**Table : Awareness about Services Availability**

Type	YES	NO	TOTAL
Know about services available	7	18	25
PERCENTAGE	28%	72%	100%

Through the survey from 25 respondents, it was to be understood that awareness about rights, duties and services available for them was to be improved. They all know about services by Police Station and know about the control room number but they are unaware about services such as CHIRI, DISHA, Mini Snehitha (that was available at Panchayat itself), Child line etc.

## CONCLUSION

Our Constitution itself stands for justice and equality. But still a lot face injustice that ultimately hinders some citizens from living a life with their full potential. Vulnerable people are actually victims who suffer in silence with any psycho social economic supports; even though Government

brings various policies there found a gap between resources and beneficiaries. That gap decreases the rate of empowerment. A local Government who stays close to a Community, it is the place where community first goes for their needs and it is the place where they have representatives from their place and it is the place with comparatively limited population to taken care of, thus a Panchayat level agency in Panchayat is needed to co ordinate various resources and services available thus continuously enquire and analyze needs of community and ensuring services. It can give awareness by considering socio cultural realities thus make it more effective. It will have less alienation from community so that ground root realities can be perfectly understandable thus can be effectively address. Thus roots can be strengthened. India as a country that uphold Unity in Diversity need macro and micro level interventions so that welfare can be provides and micro level intervention make sure that provide welfare was accessible and useful for every single citizen mainly Vulnerable so that it will lead to Social Change. Local Self Government level intervention may helps to address Vulnerability thus pays way to empowerment which will be sustainable.

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\* This whole study is not meant to accessing or criticizing performance of government or government institutions or any law enforcing agencies, it only meant to find out ground level facts and situation thus helps Local Self Government to addressing them.

2. Quoted in Preamble of Indian Constitution.

4. Indian Constitution Part 9 Article243: The Panchayat

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## **CONCERNS OF INDIAN ADOLESCENTS IN THE GULF REGION- A CASE STUDY**

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### **ABSTRACT**

The privilege of being a non-resident Indian exposes the expatriate children to a comfortable lifestyle and associated luxuries. The truth is that Indian students settled in the Gulf region pay exorbitant tuition fee towards education and adjust to a different culture, different lifestyle, unpleasant climate, lack of freedom, and a sense of loneliness. Six cases are intentionally selected to ensure all categories of the problems studied in the sample. Indian adolescents studying in grades 8,9 and 10 between 13 - 16 were included. Apart from answering the questions mentioned the interview schedule, such as stress coping strategies; the respondents could ventilate their feelings and identify the stress and coping strategy faced by them at school and family. The findings indicated parents need to be educated about the necessary information on the developmental changes of adolescents. Parents should always be encouraged to provide positive reinforcement which boosts up the self-confidence and self-esteem of adolescents. Stress reduction techniques such as mindfulness meditation, physical exercise, relaxation, and breathing must be included in their regular physical education curriculum, and training must be given from the primary classes.

***Keywords: Indian adolescents, problems, Gulf Region, Qatar, Stress, Case studies***

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## INTRODUCTION

The international migrants in the world have continued to increase over the past fifteen years. Foreign land offers plenty of opportunities to migrants in terms of their career growth and economic benefits. Gulf countries are inviting destinations for Indians seeking better job opportunities owing to its proximity to India and tax-free salary packages. This study focused on Indian adolescents who have been staying in the Gulf region due to their parent's occupation.

The privilege of being a Non-Resident Indian exposes the expatriate children to a comfortable lifestyle and associated luxuries. The truth is that Indian students settled in the Gulf region pay exorbitant tuition fee towards education and adjust to a different culture, different lifestyle, unpleasant climate, lack of freedom, and a sense of loneliness. Case studies provide an in-depth -understanding of the research problem. This article highlights different case studies related to the stress coping strategies of NRI adolescent residing in the Gulf.

The fast urbanization associated with physical inactivity and more consumption of junk food has become responsible for the emerging obesity in children and adolescents as significant public health in the Gulf. Adolescents affected with stress and depression in early life suffers from depression throughout their lives, especially if they utilize improper way to cope with it. Nooret al., (2019) assessed perceived academic and psychological stress among adolescents in UAE, the role of gender, age, depression and high expectation of parents. The study was conducted among 914 adolescents between 10-19 years among the UAE citizens and expatriates living in the UAE. Results reveal that the majority (45%) of the adolescents described their academic level as very good, and their family to be emotionally supportive (79%). Yet, most of their parents have high expectations from them (84%), and they thought that they were capable of meeting these expectations (73%). At the same time, 42% reported experiencing depression at least once.

Hanouf, John (2019) estimated the rate of increased obesity among school-age children and adolescents in the Gulf Cooperation Council (GCC) states. It mainly focused on three countries (UAE, Kuwait and Saudi Arabia) of the 6 GCC countries. Results indicate that there was generally a very high prevalence of obesity among boys than girls, respective with their age.

Emanet al., (2018) examined physical inactivity, gender and culture in Arab countries. This literature study was based on the articles published between 2000 and 2016 National Survey Reports on physical activity. The research reveals that inactivity is high among children in those countries, and it is found to be more in women/girls. Physical inactivity and social barriers are responsible for the high level of inactivity among children in the Gulf region. It stressed the need for identifying the problems of Indian adolescents and their way of coping with stressful situations. Tauqeer, Ashfia (2017) assessed the comparative study on the psychological wellbeing among 300 (75 NRI males, 75 Indian males, 75 NRI females & 75 Indian female adolescents, from various secondary schools in Saudi Arabia (Abha) and India (Aligarh). The results show that NRI male adolescents have better psychological well-being than Indian male adolescents; NRI females reported lower psychological well-being than Indian females. It is also noted that NRI females have less social interaction due to society's conservative nature and have limited job options such as in the medical and academic professions. Noora et al. (2017) examined the prevalence and determinants of depression among 797 Qatari adolescents in secondary schools. Results point out that almost one-third of Qatari adolescents have depression (34.5%). While in Saudi Arabia (2012), depression among adolescents was 46.9%. Female adolescents are found to be more depressed than male adolescents.

Layla et al. (2015) assessed in their qualitative study adolescents' perception of substance use and its influencing factors. The study was conducted among male and female teenagers between 13 -18 years residing in Abu Dhabi. Results revealed that most of the participants are into substance abuse due to a poor relationship with the parents. Peer pressure is another risk factor for experimenting or using substances. It shows adolescents tend to adopt maladaptive coping strategies to overcome the stressful situation. Hafsa Raheel (2014) examined the coping strategy for stress used by adolescent girls aged between 15 -19 years in Saudi Arabia. The result shows that most of the adolescent girls rely on the emotion-related coping mechanism rather than problem-solving mechanisms. They adopt maladaptive strategies such as isolation, crying, listening to music, praying or reading the Quran etc., which can cause long term implications to develop depression in later life. Majedah (2012) observed prevalence of obesity in children and adolescents in Gulf countries which shows occurrence is high among the pre-school children (8-9%) in Kuwait and Saudi, Kuwait is ranked

highest in the world for the highest obesity rate prevails mostly among Kuwaiti adolescents (40-46%). The rapid urbanization accompanied by decreased physical activity and increased caloric intake of non-traditional food is the major health issues faced in these countries. Khalid (2007) examined depression, anxiety and stress among Saudi's adolescent schoolboys. The study conducted among 1723 males in Abha, Aseer region and Saudi Arabia. The result shows that 59.4 per cent had at least one of the three disorders, 40.7 per cent had at least two, and 22.6 per cent had all the three conditions.

In addition to that, one-third of the participants, 32 per cent had depression, while 48.9 per cent had anxiety and 35.5 percent had stress. It also mentions that depression, anxiety and stress were strongly and positively correlated. All these studies are very relevant in the context as six million Indians living in the gulf. A lack of intervention affects adolescents' mental health and acts as a psychological challenge in their lives. This calls for the need to understand the various difficulties of Indian adolescents in the Gulf. The current study is very significant as literature shows there are no much studies to address the challenges of Indian adolescents in the Gulf. Future studies are recommended to identify the sources of stress. It should be useful to devise effective remedies and reduce the stress among Indian adolescents in the Gulf region.

## **OBJECTIVE**

The main objective of the study is to identify the different challenges and stress coping strategies of adolescents in the Gulf.

## **METHODOLOGY**

The case study brings out narrative description which enables the researcher to find out the actual problems of Indian adolescents in the Gulf. Six cases are intentionally selected from four Indian schools in Qatar to ensure all categories of the problems studied in the sample. Indian adolescents studying in grades 8, 9 and 10 between 13-16 were included. All of them had experienced psychological, behavioral and emotional problems and different kinds of challenges. Indian adolescents with mental illness and also studying in any International schools were excluded. For this study, self-structured interview schedule is used for the data collection. Apart from answering the questions related to stress coping in the interview schedule; the respondents could ventilate their feelings about their school and family problems.

## **Case 1**

A, aged 13 years studying in grade 8 hailing from Kerala. He had been living in Qatar for the past 10 years. He was born in Kerala but brought up in Qatar. He belonged to Hindu religion. Father was working with semi-government organization; Mother was housewife. His sibling one sister was in grade 6 studying in the same school. The boy seemed to be hyperactive but amiable nature. He always wanted to play with his friends.

He used to spend time by watching TV or playing with the computer. He was good in the academic and brilliant boy. But now a days lost interest in studies or at times were not ready to study. He always had excuses for the incompleteness of his class works. A had a lot of freedom at home; he didn't have any specific study routine; most of the time wanted to play video games. He had many friends in his compound, so he will be rushed to play after the homework. He always needed to get motivated and not study until his mother tell him to do so. He was described as a very irresponsible boy. He knew how to handle parents and make others in his way. His behaviour in the class was very irritating, and taking everything in a funny manner. He was very active in extracurricular activities than studies.

## **Case 2**

B, 15 years old girl, from Hyderabad studying in grade 10. She was in Qatar for 12 years. She belonged to the orthodox Muslim family; Her father and mother were working with government organizations. She had one elder and one younger sister; Elder sister was doing engineering from India and younger sister is in grade 6 in the same school. She had a healthy relationship with her siblings. B was an introvert in nature and wanted to involve in her feelings and thoughts.

She was an above-average student, and an obedient child; liked to read fiction books. She had limited circle of friends. Always scoring well in examinations, so parents and teachers did not have any complaints. She was not interested in any school extracurricular activities. She was referred to the Researcher by her friend. Initially, it was challenging for her to open up, later on, started sharing. She was trapped in one relationship with a boy studying in grade 12 in open school stream. She was attracted towards his physical appearance and talk; moreover, they were in the same religion.



They met twice with their friends later started as an affair; the guy started using her in other ways. Her few friends knew about their relationship and supported her as they too were in a relationship. In the beginning, she was very comfortable with the new relationship, calling him regularly, exchanging gifts, and revealing secrets. Afterword's relationship turned to blackmailing, physically and emotionally he used to abuse through calls, texts etc. She was struggling to concentrate on studies, decreased sleep and lost interest in socialization. She wanted to sit alone in her room and always broke down in tears. At home, nobody noticed her changes in behavior.

She was afraid to go to school as that boy was having contact with others in the school. She refused to take his phone calls which made him more violent. Now he is trying to see her in school premises. All these caused her panic and wanted to commit suicide. One day she revealed to friend about thinking of committing suicide. Which alert the friend to seek professional help to find a solution for this problem.

### **Case 3**

‘C’ was a smart boy hailing from Kerala, studying in grade 9. His father was working with a semi-government organization, and mother was a housewife. He was born and brought up in Qatar. He belonged to a Muslim family, his elder brother in 12th grade in the same school. He liked reading and also was good at sports. He liked all subjects except math; it was his favorite subject till 4th standard. Later on, the subject getting tough and found it very difficult to study. He had a limited number of friends. His friends were excellent in math, so he felt bad when compared with them. His academic abilities were considered to be above average in all other subjects. He usually got panic one day before the math exam. During the exam, he become more stressed and start sweating and not be able to concentrate. It caused him had unnecessary mistakes, even if he knew the answer. According to math teacher, he was capable of doing well, but due to his anxiety it become complicated. Since grade 7 he is going for the math coaching, he used to score very well in the coaching class. Parents were tensed about his math anxiety and also not happy with his math score. Sometimes parents were also comparing him with his elder brother, who was very good in mathematics, which put him under more pressure. His low performance in math affecting his personality as well. Math teacher provided special attention in class and always encouraged him to do well. His previous bad experiences and parents over expectation, not letting him to score well.

#### **Case 4**

‘D’ was a smart boy from Maharashtra studying in grade 9 from a Christian family. He was living in Qatar for the past 12 years. His parents were well educated and employed in the banking industry. He had one elder sister studying abroad for engineering. He was an intelligent boy but often did not work very hard on his studies.

He used to get B grades in academic performances. He was a good basketball player in the school basketball team. He was very loving nature and liked by the teachers and classmates. He had many friends who were always with him to support. Friends were his world; he was more attached to them than parents and sibling. He was very religious like his family. He was not consistent in doing home works but were attentive in class. Although his parents were busy, they spent quality time with him, but still, they were missed at home. After his sister went for higher studies, he was more isolated at home. However, his friends helped him to fill their sister’s absence. Parents gave freedom to be with friends during weekends or holidays. D had a romantic relationship with his classmate, and it lasted for two years. She was every smart girl and well-known dancer in her school. He was attracted towards her smartness and ended up in a relationship. In the beginning, they were very sincere. But after class shuffling, she started showing less interest to continue this relationship. She was unwilling to take his calls and started avoiding him. Finally, after two months, she ultimately rejected him. Recently he started involving in smoking. He felt smoking as stress relief and makes him calm. He felt lonely and sad, began to lose interest in studies. But he was unable to quit smoking. His parents were unaware of this habit, as he was smoking outside their compound. But he was guilt for making this mistake. So, his friend referred him to the Researcher for finding a solution.

#### **Case 5**

‘E’ was an ambitious girl from Goa studying in grade 9; she was having with her mom in Qatar for five years. Her parents got divorced, and they moved to Qatar. She was born in India and had a disturbed childhood. She was the only child in the family. The main reason for the separation was the father’s alcoholic addiction, and they had many disagreements. Father was working with a Government organization in India. She was a brilliant and understanding girl; her mother had been working with a private firm. Mother

always maintaining a close relationship with the child. Due to their economic difficulties, they were forced to migrate to Qatar for financial stability and environment change. She was more attached to her grandmother, so she finds some time to chat with her every day after school. Her mother always entertained her with weekend movies, outings etc. She was happy and believed that once her parents will unite. She used to visit father whenever she goes to India and had regular communication with him. But recently she got depressed after hearing that her father remarried someone.

It disturbed her mentally and emotionally, and she was refused to talk to her father anymore. She lost her interest in studies and always trying to be alone.

### **Case 6**

‘F’ was a hardworking girl, Hindu religion studying in grade 9, from the state Tamil Nadu, born in India and raised in Qatar. She had one younger brother in grade 5 in the same school. She was interested in pencil drawing and painting. Her father had been working with Government Organization, and mother was a housewife. She was an adorable child and well-liked by her classmates and teachers; She was very friendly and had excellent leadership and communications skills. Till Grade 8 she was very happy with her academic achievements. She was ready to help weak students and likes to share her knowledge. Parents were very happy with zero complaints as she was outstanding in studies and always were the topper in the class. Suddenly after joining Grade 9, academic pressure increased and special entrance coaching made her more stressed. She wanted to be a doctor so putting more effort to achieve the dream. But due to the higher workload, she was unable to concentrate and maintaining the top position in the class. She was working hard but not getting the same results as before. It made her feel depressed and frustrated. Parents were pressuring too much to do well in the exam. So, she spent hours and hours to complete her home works, assignments and revisions. Slowly she lost track in the study and was being depressed.

### **DISCUSSION**

The disturbing behavior can lead to the poor scholastic performance of the child. Unacceptable behaviour in the classroom disturbs the learning environment; The problems such as temper tantrums, stubbornness,

hyperactivity, inattention, laziness, shyness etc. are the significant problems among adolescents. **Case 1** demonstrates the lifestyle of an adolescent in the Gulf Region. This case depicts the need for identifying the level of psychological well-being among adolescents. Due to the lack of outdoor activities in the Gulf region, adolescents are forced to engage in indoor activities such as playing games, using social media, watching television etc. It is found that after setting a goal, A tended to change his attitude. It can also be seen as a result of stopping video games' addiction with proper intervention linked with the family.

More hours a day they are spending in schools so, positive school environment will provide a positive attitude towards their life. More involvement in a systematic study helped him to gain more confidence to prepare for the future.

There is an alarming increase in the occurrence of depression among adolescents. A study on the prevalence of depression among adolescents shows that 40% of adolescents had depressive disorders. **Case 2** shows one of the emotional problems faced by Indian adolescents. It is evident from the quantitative analysis that adolescents are not seeking professional help to solve their problem. They are not ready to share their concern even with the teacher or counsellor. Lack of intimacy with the parents and siblings also make their problems unsolved, the unmatured advice from the peers worse the situation. Therefore, parents and teachers need to take the necessary steps to understand their feelings. It helps to identify the problems at the earliest and prevent them from its harmful impact. If depression is unidentified or untreated for a more extended time, there will be a severe risk of suicide. Parents and teachers need to aware of the depressive symptoms such as diminished interest in studies and play activities, concentration difficulties, decreased sleep, behavioral changes etc. for the early recognition. World Health Organization estimates 322 million people suffer from depression, which is the leading cause of disease burden worldwide. School-based intervention and early identification help adolescents to cope with stressful events without any confusions.

Math anxiety is expected, which affect all age groups worldwide. Math anxiety is a condition that arises in some people when they solve mathematical problems; they get panic, helplessness, mental disorganization (Tobias & Welissprod1980). **Case 3** representing the example of examination

stress encounter by Indian adolescents. Quantitative analysis shows that 18% of Indian adolescents have a high-stress level, and most of the respondents (65%) have a mode stress level. Future research is necessary to identify the various stressors faced by this group; Early recognition and intervention are needed to tackle this problem. High-risk students have to refer to physicians. School-based intervention programs need to introduce to reduce stress, especially during exam time. Woodard (2004) suggests that a positive learning environment, teaching at a slow pace, and providing extra efforts can lessen students' anxiety.

Students who are repeatedly getting low marks will badly affect their self-confidence and positively impact their stress level. Mathematics is considered as the base of education, and it is necessary for their future opportunities. Researchers state that Gulf Indian adolescents are more exposed to academic stress, especially exam-related stress. Evident shows Indian adolescents' suicide in the Gulf Region have committed suicide due to academic and exam stress.

According to Orbach (1992), breaking a romantic relationship will have a more emotional impact than divorce. Usually, a breakup occurs when they have different opinions, Lack of understanding and caring, parental pressure, less interaction, presence of desirable alternatives. Strict parenting and lack of freedom are the leading cause of a romantic relationship among 15-24 years old (Netting 2010). **Case 4** depicts the importance of providing awareness among adolescents about the adequate coping skill and also the negative consequence of smoking; How they cope with these situations determine their own identities. If they could not manage these problems in a productive way, they adopt Maladaptive strategies which lead to anxiety and depression. Peers have a significant impact on adolescents. All the smoking intervention programs developed in school as it is the primary unit. It is necessary to identify the problem at the earliest to prevent significant consequences. Sometimes issues are too trivial to discuss with the family and friends.

Family dysfunctions and personal growth are positively associated with adolescent's problem. Now a day's number of single-parent families is increased. Divorce and death are the primary cause of single parenting. It is very challenging for a single- parent to raise their children in society. **Case 5** representing how a family problem affects the life of an adolescent. Family

is a social institution; the success of an individual largely depends on family well-being. Research studies point out that children with dysfunctional family settings are at more risk of mental health issues such as anxiety and depression. Children of single-parent families are more vulnerable to disruptions (Collins & Steinberg, 2006). Generous parent support can be an incredible source of continuity for adolescents whose family is under stress (Attar-Schwartz, Tan, Buchanan, Flouri, & Griggs, 2009; Ruiz & Silverstein, 2007). Effective parenting can reduce the negative impact of divorce. After divorce, changes are inevitable for the child.

Ham (2013) states adolescent females derive significant self-esteem from their fathers; divorce weakened this relationship. Mother-child relationship will be stronger following divorce (Yu, Pettit, Landsford, Dodge & Bates, 2010).

Academic stress is found to be one of the significant sources of stress among adolescents. Indian Education system is more achievement-oriented than knowledge based. It is forcing the children to spend long hours to work at home and school. Most parents pressurize the children, especially in grades 9 and 10 as preparing for the first board examination. The competitive attitude between students, parents and schools make the problem worse. **Case 6** represents the example of academic stress experienced by Indian adolescents in the Gulf. There are 16 reported suicide cases in the Gulf Region (Gulf News), among the 16 cases 9 were owing to academic pressure.

The intensity of the problem is clearer from the suicide of grade 9 boy in Dubai, 2014 with a suicide note on his chemistry paper “Central Board of Secondary Education (CBSE) empathizes learning by rote, which defeats the purpose of learning. Education should be about understanding and applying wisdom. My life should be a reason for the system to change”. After five days on the day of his math exam, he took the drastic step. Suicide note gave a clear indication that the boy was stressed due to his academics. The lack of adequate intervention from the parents and teachers lead him to take this decision. Therefore, proper awareness among parents, teachers, especially students about learning instead of mugging up for the exams. The attitude of the society towards the education system also needs to focus on quality than marks. The literature says students who adopt positive coping pattern are more likely to be motivated and perform well (John.L., 2007).

From all these case studies, it is identified that lack of purpose in life, physical inactivity, depression, academic stress, and maladaptive coping are the significant problems adolescents face in the Gulf. Parental pressure, high expectations, peer pressure, and low self-esteem are additional causes of stress during the exam.

## **Interventions**

The adolescents in the Gulf countries are confined to the four walls of their home. They have limited exposure and lack problem-solving skills as they do not encounter many life challenges and are well protected for in the four walls of their house. They are living in a bubble under the illusion of life being comfortable, safe and secure.

Individual counselling and intervention should focus on the importance of goal setting, parental and social support for the proper adolescent's development. Parental involvement is an essential component for the mental health of the children. Anticipatory guidance, interpretation, encouragement and reassurance, reality orientation, effective communication pattern in the family have proved as successful interventions. The study recommends the parents to involve children in physical activities like swimming, cycling, badminton etc. and limit their screen time. Remember to monitor what the child is watching on TV, mobile phone or computer and know their friend circle. Life skills education should be inclusive in their regular curriculum as it can produce positive behaviors, positive interpersonal relationships, and individuals' well-being. Professional training must be provided to teachers with the necessary knowledge and skills to teach adolescents life skills. Stress reduction techniques such as mindfulness meditation, physical exercise, relaxation, breathing must be included in their regular physical education curriculum, and training must be given from the primary classes. Special stress management support must be offered during the time of examinations. Seeking professional help will enable adolescents to manage their stress by developing effective strategies.

## **CONCLUSION**

The present article discussed the individual problems of adolescents. It helped to find out the deep and minute information connected with the behavioral and emotional problems, stress coping challenges of NRI adolescents studying in the Gulf. This article is proof that the stress level of

Indian adolescents is rising at an alarming rate. It also shows that the lack of awareness about the counselling services and proper coping strategies is a significant issue among Indian adolescents, which needs to be addressed. Like adolescents in India, Gulf Indian adolescents should also be given the right to get all the benefits from India. The importance of counselling services, stress awareness among parents and students can bring changes in adolescent's psychological and social well-being.

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## **SCHOOL MANAGER'S OPINION ON SCHOOL COUNSELLING SERVICES**

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### **ABSTRACT**

Children need a healthy and peaceful environment to grow and the school and home are where they spend most of their time. It is the responsibility of these two institutions to provide a favourable environment for the healthy growth of a child. Parents and teachers play a significant role in the life of children. Due to technological development and modernization, the role of social institutions changed. These changes led to advantages and disadvantages in both environment. In school, understanding and helping the children is the teachers' priority. However, they are also expected to perform many other duties. Hence, the school needs someone to address the various challenges faced by the students, teachers, and parents and to bring coordination among the different stakeholders in the best interests of the child. School management members hold a key role for securing a safe and suitable education to the students. The school board has great responsibility to adopt the policy to appoint school counsellors in all the schools. The present article intends to speak about the opinion of the school management on school counselling services in schools. Researcher used interview schedule as a tool of data collection from school management members of selected secondary schools of Bengaluru. Researcher selected a sample of 20 management members following convenient sampling method. Findings of the study highlights that majority of the school management members have not appointed the school counsellors and many of them have not aware of the need of school counsellors in schools.

***Keywords: School counselling, challenges, school management, secondary schools***

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## INTRODUCTION

Many adults think that, children do not have any problems. Today's families are very complex in structure and day- to- day schedules of the families are so complicated that it leads to stress. The family stress impacts on children too, who express it in their behaviour (Ravi, 2007). A good quality of life for a child includes good housing, health services, financial stability, family environment, social network; practical coping skills, etc. Majority of the children in India have poor quality life. Child and adolescent mental health are given less importance. The overall development of any country is dependent on the mental development of its children (Rao, 2011). Children living in the families characterized by unemployment, substance abuse, inadequate health care, poor quality child care and high level of child abuse and neglect can contribute higher level of impairment in children's social, behavioural, and academic functioning. Similarly, poverty also leads to serious social and personal issues (Webb, 2011).

### **Need of school counselling**

Since from the cultures adolescents historically benefited from the informal Counsellors and mentors, both within the school and community. Teachers, administrative staff, parents, volunteers, older persons, religious and spiritual leaders from the community were responsible for this task. School counselling is a relatively young, but evolving discipline. There are fundamental differences between countries in theoretical models of counselling (Senguptha & Rai, 2013). Majority of the adolescents are deprived of formal and informal education. Great number of adolescents reject schooling and work in unsafe and unsupervised conditions. Other challenges faced by adolescents are nutrition, early marriage and sexuality, less knowledge of family planning methods, sex drive, poor body image, adolescent pregnancy, unsafe abortions and sexually transmitted diseases. A school can provide physical and mental health education. Teachers and Counsellors can help them, by encouraging adolescents to talk about their issues and help them establish healthy relationship between boys and girls (Guptha, n.d.). Adolescents are more changeable than adults (Pandey, 2007). In educational counselling, the role of the Counsellor is to collect truthful information from the client and help the client understand this information. A Counsellor has to be involved in the decision making and planning process. He/she has to clarify the self-concepts and values of the student. A Counsellor has to help the student to make appropriate choice of educational goals (Guptha, 2008).

## **ROLE OF SCHOOL COUNSELLOR**

School Counsellors as part of the total educational team have important knowledge to share concerning the needs of the students. Their knowledge, skills and expertise are important for the success of our future leaders, workers, and citizens. School Counsellors as a part of the educational team can assist students build a bridge to the future (Coy, 1999). School counsellors have to play the leadership role, which includes collaboration, teaming, advocacy and systematic change (Curry & De Voss, 2009). They have to collaborate with school, family and community. It is the responsibility of the professional Counsellor to bring growth in the profession (Hughey, 2002). The role of the Counsellor in the school is to show warmth, understanding relationships and to win the confidence of these groups and to assist them to develop vocational consciousness, occupational interests and related goals (Rao, 2004). School Counsellors' play a major role in school transformation at local, state, regional and national levels. They are advocates, who play a major role in providing social justice (Curry & De Voss, 2009). Classroom guidance, and individual and small group activities focus on helping students to get the knowledge, skills and attitude for successful completion of school work. These activities are the major components of a school Counsellor (Rowell & Hong, 2002).

## **SCHOOL MANAGEMENT AND SCHOOL COUNSELLING**

Integration of school Counselling with the academic mission of the school assists the administration to use school Counsellors effectively to enhance learning and development for all students (Poremba et al, n.d). The administrators opined that the school principal's support was essential for the school guidance and Counselling programme. Understanding of the Counsellor's role is critical, hence, trust and frequent communication between Counsellor and school authorities must be maintained (Ponec & Brock, 2000). The school administrators conceptualized that school Counsellors were differentiated in terms of primary work activities, Counsellor and staff work (Amatea & Clark, 2005). School psychologists can take a leadership role in making student mental health a priority by reaching out to both administrators and legislators to underscore the importance of investing in students' mental well-being (Weir, 2012). In this case, support and coordination from administration is also necessary.

## OBJECTIVES OF THE STUDY

To collect the opinion of management on challenges faced by students at home, school, and society

To understand the measures taken by management to address challenges faced by children at home, school, and society

To know the existence of the school counsellor in the school and to analyse the reason for not appointing the school counsellor at school

To collect the opinion of management members' recommendation to Government regarding appointing school counsellors in schools

## METHODOLOGY

Eighth to Tenth standard schools of Bengaluru were selected for the study. The total number of schools providing secondary education in Bengaluru are 1147 (Source-School Education Report-2014-2015). Researcher has selected a sample of 20 School Management Members by using purposive sampling method. Out of which 8 management members were from Government schools and remaining 12 were from private schools. Researcher has selected Government and Private school management members by using convenient sampling method.

## RESULTS AND DISCUSSION

**Table 1: Opinion of management on challenges faced by students at home, school, and society**

Major Challenges		Percent (Frequency) N=20
Challenges faced by students at home	Related to parents	100(20)
	Related to facilities at home	45(9)
	Home environment	100(20)
	Behavioural issues of parents	100(20)
Challenges faced by students at school	School Environment	100(20)
	Behavioural issues of children	100(20)
	Academic issues	100(20)
Challenges faced by children in society	Contemporary issues	100(20)
	Family issues	40(8)
	Protection and care issues	100(20)

Children face various challenges at home, school and society, and it affects their academic performance at school. The researcher collected the opinion of the management of their awareness regarding the various challenges faced by children at different places.

According to Table 1 100% members said that students face challenges related to parents such as working parents, illiteracy among parents, high level of expectation from children, addiction to bad habits, sending children for tuition, poverty, less monitoring of tuition activities by parents, sending students for work, neglecting the child, and pressurizing by parents to study most of the time. Home environment problems included lack of hygiene at home, no place to play, no proper reading room, and poor housing condition. Behavioural issues of the parents included addiction to technology, bad habits like substance abuse, emotional issues, bullying, getting in to bad company, harsh behaviour, and not reading at home.

With regard to challenges faced by children at school, all the management members (100%) shared that these included overcrowded classroom, poor teaching methods, lack of technological knowledge, student friendly education system, lack of teacher in some schools, pressure, discrimination from teachers, irregularity in holding classes (sometimes), and child protection issues. Behavioural issues of the students included adolescence issues such as relationship with opposite gender, lack of respect for teacher, and bullying and harsh behaviour among students. Academic issues included not involving in activities (due to poor health condition), lack of conceptual clarity among students, attraction and influence of modern gadgets, cinemas, lack of interest in studies, parents over-involvement, and reading and writing issues. With regard to challenges face in society, all the management members (100%) said that contemporary issues and protection and care issues predominated among the students. Contemporary issues included competitiveness, mass media influence, substance abuse, technology backwardness, lack of job skills, easy availability, technological advancement and many attractions. Protection and care issues included sexual abuse, lack of quality care, child neglecting, deprivation of basic needs, emotional problems, and malnourishment and health problems.

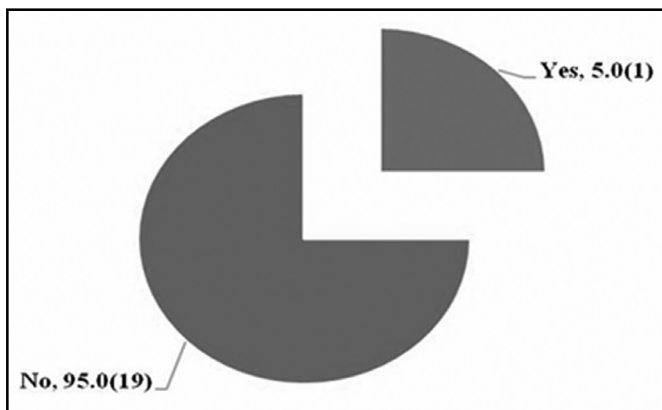
All these challenges were shared by management members, which directly or indirectly influenced the physical and emotional growth and development of the students.

**Table 2: Measures taken by management to address challenges faced by children at home, school, and society**

<b>Types of Measures taken</b>	<b>Percent (Frequency) N=20</b>
Counselling by trained counsellors	5(1)
Home Visits	10(2)
Listening to the issues of children	20(4)
Awareness through workshop for parents	10(2)
Talking to child individually by the teacher	70(14)
Management discuss with the teachers on various issues faced by the children	10(2)
Talking to the parents individually and during PTA Meeting	30(6)
Promoting child friendly environment	20(4)
Awareness programme by government and non-government organizations and interaction with the children on various societal challenges	45(9)
No measures Taken	20(4)

Researcher asked the opinion of the management about the various measures taken to address the challenges children face at home, school, and society. Majority (70%) of the respondents said that teachers talk to the child individually when the child comes with a problem and when the teachers observe that, child has some problems 45% of the shared that government and non- government organizations visit the school they conduct awareness programmes on child rights, traffic rules, provides legal advice and interact with the children on various issues, 30% of the management members said that teachers discuss the issues of the children during parents' meeting, and calls the parents individually, if needed, while one management member said that they provide counselling services by experts, and 20% of the respondents revealed that they have not taken any measures to address the challenges faced by children at home, school, and society. Table 2 reveals that management handles the various issues of the students and they have not appointed any expert to deal with the different challenges faced by children in different places.

**Figure 1: Existence of school counsellor at school**



The school counsellor is an integral part of the school team to maintain the psychological health of the school children. The researcher collected information from management members on appointment of school counsellor in their school to know whether the management realized the need of appointing a school counsellor.

Figure1 describes that majority (95%) of the management members said that they did not have a school counsellor at their school and only 5% of the management members answered that they have a school counsellor at their school.

The result reveals that very less percentage of the respondents appointed school counsellors in their school.

**Table3: Opinion on responsibilities of a counsellor**

Responsibility	Percent (Frequency)
Meet the staff, students and parents and deal with the issues of the children and listen to the concerns of the students	5(1)
<b>Reasons for not appointing a trained counsellor</b>	
No fund to pay the counsellor fee	5(1)
Not felt the necessity as teachers are performing that task	50(10)
This school is under government control hence it is their decision to make	40(8)



The investigator asked the opinion of the respondents, about the roles and responsibilities of the school counsellor, if they have one appointed in their school. One respondent answered that the school counsellor meets the staff, students and parents and deals with the issues of the children, and another answered that the school counsellor listened to the concerns of the students. All government school management members(40%) said that since the schools are under the control of the government, it is the decision of the government to appoint a school counsellor. About 50% of respondents said that they never felt the need of appointing a school counsellor because the teachers were performing that task and 5% said that they had no funds to pay the fees of a school counsellor.

**Table 4: Management members' recommendation to Government regarding appointing school counsellors in schools**

<b>Major recommendations told by the Management members</b>	
School counselling service is an essential requirement in all the schools.	<p>School counsellor has to be available in the school premises and render his/her services to students, parents and teachers to maintain a healthy environment in the school system.</p> <p>Department of Education has to appoint a school counsellor in each school. If it is not possible, one school counsellor has to be appointed for three schools. He/she can work as counsellor and can visit the three schools on alternative days in a week.</p> <p>As the school counsellor is professionally trained to work with students, he/she can help the students express their issues and feelings openly with the school counsellor and professional help from the school counsellor</p>
School counsellor can address the various needs of the students.	<p>School counsellor can safeguard the physical and mental health of the students by addressing their developmental needs.</p> <p>School counsellor can inform the students how to make use of the various facilities available at school for their benefit.</p> <p>School counsellor can reduce the stress of the students by addressing the various challenges faced by them. She/he can help the students by conducting group discussions and by organizing various therapies.</p>

School counsellor can improve the various skills of the students.	<p>To develop the right kind of attitude by the students</p> <p>To help the student for academic and personal growth and to develop various skills such as personal, social, and professional skills.</p> <p>School counsellor can make the students aware of what is good and what is bad.</p> <p>School counsellor can also help the overall growth of the students.</p>
School counsellor can help the stakeholders such as teachers, parents and management to better understand the students.	<p>School counselling service is very much needed in schools to address the various psycho- social issues faced by the students, teachers, and parents.</p> <p>School counsellor can train the parents, teachers, and management on how to handle the students in a sensitive way.</p> <p>School counsellor can also motivate the teachers to develop the right kind of attitude towards the students.</p>

### **SUGGESTIONS/ RECOMMENDATIONS**

Mission statement of Department of School Education, Government of Karnataka highlights the intension of educational programs to enable students to be good human beings, productive, and socially responsible. Further it also aims to make students enable to achieve excellence in their respective areas of interest. However, research studies confirm that it is difficult for the students who are disturbed at either interpersonal or intrapersonal level or at both levels to perform for self-discovery and self-growth. To achieve the mission, school education department must realize the need of scientific approach to deal with contemporary issues of children. School counselling can provide such services at school level. Further; teachers can get enough time to concentrate on the educational activities if students' issues can be taken care of school counsellor. At the same time school counsellor can also arrange periodical teachers and parents' workshop to make them understand the changing issues of the children and bring necessary modification in approaches to deal with them. As school management members hold a key role for securing a safe and suitable education to the students, they have to take serious decision to appoint school counsellors in their schools. At the same time, they need to understand that school counselling is an important service in the school to preserve the

mental health of all the stakeholders and to create positive school environment in the school system.

## CONCLUSION

The study states that majority of the management members said that they did not have a school counsellor at their school. It shows that they have not realized the importance of appointing school counsellor in schools. The reason for not appointing a school counsellor as per government school management members is that they did not have the authority. The Education Department should think about this. The reasons told by private school management members were teachers were performing that task and they did not realize the importance of appointing a school counsellor. Though counselling profession is new to India, there is a growing need to appoint school counsellors in all the types of schools. Therefore, school management play major role in mainstreaming such important service. There is a comprehensive and coordinating planning required in the schools for mainstreaming this important service in the school system.

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## **A STUDY ON THE LEISURE ACTIVITIES IN MOTHERS OF CHILDREN WITH AUTISM**

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### **ABSTRACT**

Autism is restricted, repetitive patterns of behavior, interests, or activities, as manifested by at least two of the following stereotyped or repetitive motor movements: use of objects, or speech; insistence on sameness, inflexible adherence to routines, or ritualized patterns of verbal or nonverbal behavior. Highly restricted, fixated interests that are abnormal in intensity or focus. Cross-sectional study aimed at finding out the prevalence of a phenomenon, attitude by taking purposive sampling on 30 mothers of children with autism were selected from Mysuru city. A careful study of the available leisure activities in Indian context was studied and a checklist was developed in the form of a questionnaire as a tool to elicit responses from the mothers. The responses were analyzed and compiled by applying descriptive statistical methods which gave an insight to the need and the type of leisure activities the mothers prefer in the form of frequency, percentage and graphical representations. The aim of the present investigation is to assess the need and the type of leisure activities the mothers of children with autism prefer.

**Keywords:** *Autism, Leisure, Leisure Activities, Mothers, Socialization.*

## INTRODUCTION

Autism is a distinct mental disorder characterized by deficiencies in social interactions and communication and by repetitive behaviors or restricted interests. Some individuals with Autism Spectrum Disorder (ASD) are nonverbal and have significant co morbid disorders; others are relatively autonomous and possess remarkable intellectual abilities. Autism is categorized as pervasive developmental disorders (PDD) in the international classifications of mental disorders and diseases[1]. A study of 11 cases showed characteristics of inability to relate to people in usual ways, unusual responses to the environment, stereotyped motor mannerisms, insistence on sameness, resistance to change, unusual communication, pronoun reversal, and tendency to echo language [2]. The duration and process of care giving to an autistic child is extremely demanding and strenuous. It demands a greater sacrifice on the part of the mother and they may constantly have to face sadness, disappointment, anger, depression and other complex emotions. They also reported that they experience physical illness associated with sciatica, carpal tunnel syndrome, migraine and other psychogenic disorders. This particularly applies to the mothers who provide physical assistance also to autistic children. In addition to the impact on physical wellbeing, the mothers also suffer from adverse emotional extremes depression and sadness are the most commonly reported disorders as a result of pessimism about the rate of progress made by the child. This is also categorized as “chronic sorrow” in elaborating recurrent emotional pain of the mothers. The term ‘leisure’ is defined and elaborated by many renowned psychologists and in essence they all come to similar agreements. Leisure is often defined as subjective level of experience of caregivers of free time away from the dependent. Again, free time can be categorized manifold to include work domestic chores, professional training, personal care etc. Each caregiver has varied idea of leisure and it’s again dependent of geographical, time and supporting infrastructure in fulfilling goals of such desires. It could be described as simply passing time, escapism from reality or just to remain lethargic by withdrawing oneself from all external pressures and duty compulsions. Leisure is defined as free time [3]. Leisure is heavily dependent on the people, place, and time and is experienced differently by everyone. In view of these observations, we come to understand that it is important for any human to indulge in leisure activities regardless of other engagements. Therefore, particularly in case of individuals who are mentally/ physically stressed due to various perceived constraints, it is all the more essential that they involve in leisure activities

in order to maintain a balanced and focused outlook in life. Leisure as escaping pressure is described as getting away, relaxing, and rejuvenating oneself. It is focused on restoring well-being, passive and solitary activities, and experienced through mental relaxation and feeling pleasure. Lastly, leisure as achieving fulfillment involves feeling happy and content with one self. It also involves affirming one's personal identity, something that is pleasurable, mentally and spiritually relaxing, provides choice, satisfaction, mastery, and self-worth. Leisure time is commonly considered as those activities which provide relaxation and make the caregivers / mothers recharged from day today burden of care giving. It is also means to restore energy when they feel exhausted. Leisure activities promote a sense of well-being which is an important aspect of rejuvenating. There are different types of leisure activities which include active (physical activities) and mentally stimulating. The researchers have shown that active leisure activities have been more beneficial than mentally stimulating ones.

## REVIEW OF LITERATURE

**Leisure:** The term “leisure” is a complex concept that consists of multidimensional and different meanings depending on the people, place, and time. Leisure as free time in which people are free from obligations. It contains recreational activities that are non-work experiences and attitude explained from a self-actualized perspective. Leisure as a recreational activity is an experience or participation in an activity that is personally rewarding or of great benefit to someone. Attitude is the main factor when understanding leisure. A person's leisure experience is something unique and different for each person. This results in having a special attitude and state of mind, which fosters a rewarding, optimistic leisure experience as well as producing meaningfulness in life, self-expression, and self-actualization [4].

Leisure is an individual concept which can be clearly identified as free time it is purely subjective and depends on many factors. In accordance to researchers, the modern way of life is sedentary, routine and without any excitements or challenges has also caused neglect of leisure activities, largely due to self-imposed constraints [5,6]. The responsibilities of being a mother increases constraints in leisure activities and hence stop her from seeking opportunities. This may also pose an imaginary sense of opportunities non-existent due to the day today schedules [7]. It requires tremendous efforts in organizing and planning schedules to meet the

demands of a child with disabilities but the mothers or the caregivers have to find a way to indulge in major activities. Otherwise the lack of participation will influence the life style. In order to accommodate cope and demonstrate adequate adjustments to daily stressors there are a variety of coping strategies that may be used [8]. There is no significant number of studies conducted on the leisure activities of adult caregivers, instead the studies are focused on disabled children and their leisure activities. These studies are on unimportant physical leisure activities of lower importance to older adults of caregivers [9].

**Leisure Time Activities:** Two of the earliest leisure researchers, defined the meaning of leisure as the satisfaction individual gains from their favorite leisure activities. The meaning of leisure derived from their research include pleasure, change from work, new experience, contact with friends, achieving something, and passing time [10,11]. Similarly, leisure experiences resulted in four qualitatively different leisure experiences labeled as passing time, exercising choice, escaping pressure, and achieving fulfillment [12]. Continuing to add to the understandings of leisure, researcher discovered key determinants in the definition of leisure, which includes perceived freedom, intrinsic motivation, and low work orientation. Dimensions of freedom of choice, intrinsic motivation, enjoyment, relaxation, and lack of self or other evaluation are all strongly associated with the experience of leisure [13,14].

**Theories:** Flow theory is considered to be one of the major theories related to the study of leisure. Flow is an optimal experience and subjective state people experience and feel during an intense engagement in an activity. This optimal flow experience is characterized by loss of self-consciousness, a merging of action and awareness, a sense of being in control, and an altered sense of time. Adding to the characteristics of flow, there are also specific conditions that are important to enable this sense of flow, such as, having a clear set of goals, intrinsically motivating and achieving a balance between perceived challenges and perceived skills. When reaching this state of flow, one is participating in leisure at an optimal level [15]. Once having to care for children, parents' and caregivers' personal time and Leisure activities are often forfeited and/or reduced in order to care for their children and family. Parents, as well as caregivers, need leisure time to do something for themselves. In other words, they need a break from daily obligations, do something that is personally enjoyable and rewarding, and/or an opportunity to maintain their personal identities. In order to achieve leisure desires, they must plan and schedule it into their busy



schedules. Living in a productive society, parents tend to neglect the utilization of leisure by ignoring the value of relaxation. People indulge in leisure activities for major portion of their lives. When resources to leisure is limited or curtailed it may lead to loneliness, boredom, depression and suicide.

Leisure activities pay a major role in creating adult identity in young people. Many of the studies have focused on the influence of care giving on the physical health and psychological wellbeing of the care giving. It is certain that care givers experience physical as well as emotional stress because of the demanding nature of care giving [16]. Gump et al, have researched and recorded the advantages of leisure on general wellbeing and stress management of caregivers [17]. Various researches on care providers asserts the benefits of leisure. It is also found that quality of life improves with regard to the personal relationship with other members of the family [18]. The care givers who provide physical support to the disabled very often report physical pain fatigue and chronic physical illness such as carpal tunnel syndrome and sciatica. The leisure activities are generally classified as active (physical activities), social (activities of interaction with others) and mentally stimulating (cognitive) and have positively contributed to sense of wellbeing. The studies have shown that these activities resulted in long term increases of self-esteem, sense of oneness and happiness [19].

## METHODOLOGY

This study proposes to use a cross-sectional exploratory survey design by recruiting an available purposive sample of 30 mothers of children with autism in and around the city of Mysore, India. The objectives of the study are; to study the leisure activity profiles of mothers of autism children; to study the range of engagements of mothers with autism children in varied leisure activities: like entertainment, outings, socialization, homemaking and other constructive engagements, artistic and intellectual pursuits, sports and physical exercises, rest and relaxation. And also to study the influence of selected demographic variables like age, educational level and socio-economic status on the engagement in diverse leisure activities like; entertainment, outings, socialization, homemaking and other constructive engagements, artistic and intellectual pursuits, sports and physical exercises, rest and relaxation.

***Hypothesis:*** *The hypotheses is postulated: A.) Mothers with autism children do not make adequate space or time for leisure time activities. B.) Mothers with autism children might indulge in wide range of activities like*

entertainment, outings, specialization, homemaking and other constructive engagements, artistic and intellectual pursuits, sports and physical exercises, rest and relaxation. C.) Mothers with autism children may not indulge in leisure time activities. D.) Demographic factors like age, education, SES of the mother with autism children will influence the nature and the intensity of leisure time activities.

## FINDINGS

- **Age and leisure activities:** Except for purpose in life, the mothers more than 32 years of age and less than 32 years of age, statistically had no significant difference in the involvement of leisure activities. Majority of the respondents were of the age group more than 32 years (66.7%).
- **Education and leisure activities:** Showed that all the participants were above Pre-university education level and majority were graduates (33.7%). Respondents were having high literacy rate which justified the importance of the leisure time in individual's life and its worthiness.
- **Income and leisure activities:** Major portion of the income was utilized towards the child's therapy, treatment and schooling. Hence the subjects were not able to spend required amounts towards qualitative and quantitative leisure activities.
- **Adequate space or time and leisure time activities:** Frequency and percent distributions of sample characteristics in relation to A1, A2, A3, A4, A5 variables indicated that they rarely had any urge towards the leisure activities. The subjects rarely could plan consciously their time towards the leisure time. Most of the subjects responded that it is difficult to completely take away their thoughts from their autistic child unless the child was occupied qualitatively or in safe hands. Only then they would engage in the leisure activities. Time was also a constraint and the participants could not muster home support to carry on their responsibilities towards the child.
- **Wide range of leisure time activities and the mother with autism child:** Majority of the participants engaged themselves in very few leisure activities, mainly due to effortlessly available, affordable and least time-consuming options.

## CONCLUSION AND SUMMARY

The present study was undertaken to investigate the relationship between leisure activities of mothers of autism child and their contribution to physical and mental wellbeing of the mothers. Before commencing this study, we need to understand the concepts of autism, the physical and mental burden of mothers and their relationship with leisure activities. The only diversion that the researcher can think of is to indulge in some activity away from caring for the child. This could be nothing other than diversionary activities which are termed as leisure activities. An effort has been made to understand the concept of “Autism” by explaining the meaning of autism and its characteristics. The work of Leo Kanner and Hans Asperger has been introduced and described their view point of autism [20]. The role of mothers in the life of children with autism and their functions has been discussed. Importance of mothers in the development of children with autism, the dependence of autism children on the mothers throughout their developmental stages has been explained. The commitment and the nurture provided by the mothers irrespective of their comfort, happiness and the sacrifice has been highlighted [21]. An effort has been made to understand by the researchers the benefit of active leisure activities than mentally stimulating ones. The added stress level due to inadequate knowledge and unorganized training methods towards the care of the autism children has been observed. The significance and the rationale of the study to help gain a better understanding of the perceived leisure time of parents/caregivers of a child with autism and when given the opportunity for respite from parenting roles, how they use their leisure time has been highlighted. Slow psychological transformations of parents especially mothers and caregivers of autism children due to prolonged exposure to the company of autistic children and the extent to which it affects has been raised. On consultation with experts in the field, we have come to understand that no such studies have been conducted on this topic in India till date.

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