ROLE OF SOCIETY IN DEVELOPING NORMAL PERSONALITY
2.1.0 DISTINCTIVE NATURE OF MAN IN SOCIETY

The main idea in this chapter is to highlight the role of society in providing environment for the normal development of personality with a specific study into the provision of social setting in the Orphanages/Homes for the Orphans.

The individual is an active organism with a purpose in the process of thinking, working and living. He has his urges in life, which seek expression and satisfaction. His mental satisfaction depends on how far he gets desires fulfilled. His adjustment in social life depends on the extent and the manner his drives are thwarted or fulfilled in the setting he is provided by his society both at home and outside.

The growth of personality as well as the patterns of his individual and group-activity are worked out through the interaction between the individual and the environment, through a process of socialisation. For this reason, the worker involves herself into the following discussion of the importance of relatedness between man and environment, 'the process of socialisation' leading to emergence of self and 'growth and maturity of an individual through the actualisation of his potentialities.
Man is not only a rational animal. He has to be understood as a type of animal with peculiar and complicated structure by which his thinking, feeling, and ways of expressions, his relatedness to the environment are largely determined.

In various attempts to define human beings as laughing animal one may be confronted with the goose and the hyena, or as a 'tool using animal' one may compare him with lower animals like elephant, appears occassionally to use them\(^{(1)}\) or in defining human beings as animals who use language, one compares him with many other animals that communicate with one another by expressive vocal signs.

The possession of reason in man is most distinctive mark. It is the use of reason that enables him to develop cries which are vague into an articulate language, the manipulation of external objects into elaborate tools and machinery, the appreciation of particular sounds, colours and forms into various types of expressive art.

But it is hardly enough even with the potentiality of reason, unless man has been endowed with a particular structure, his life would not have become what it is. The higher forms

---

\(^{(1)}\) Lloyd Morgan's Animal Life and Intelligence, Quoted in J.S. Mackenzie, : Outline of Social Philosophy, P.370, 1963.
of art could hardly be attained without a nervous system.

Man is not born to live with members of his kind in fixed biologically determined patterns of relationship, as the ant and other 'social' insects do; if man at all wants to live, he lives in and through the membership of social grouping. He has not only a capacity for social life but also an intrinsic need of it.

2.1.1 MAN AND SOCIAL ENVIRONMENT:

The relation between the individual and the society is a relation between parts and whole; it is as important relation what exists between the limbs and the body. As sociological and psychological awareness increased, it become evident to emphasize the essential discussion about the relation between the psychologists' "individual and the sociologist's society" - the inter-relatedness between the individual and the environmental set-up which he is put in.

It is not man and his environment that act, but man with environment, through his environment and affected by his environment that acts in the development of human personality. 'Environment' which immediately surrounds an object and exerts a direct influence on it, is constituted by
natural, artificial, social and cultural agencies which produce different types of living and are responsible for the growth and expression of particular behaviour patterns. Change in one part of the environment, causes change in the functioning of the entire society directly or indirectly influencing the inhabitants.

Of course, one hesitates to make a leap to such over-simplification with the environmentalists that crime breeds criminal, poverty poor people, wealth rich people, etc. Their understanding of society as a mechanism for automatically shaping human-beings into predetermined pattern, just as a giant press stamps out duplicate automobile apparatus fander from sheet steals, Social history does not reveal such facts of reproducing itself generation after generation. The son of a priest may become a policeman, daughter of a fine lady, a prostitute. Emphasis on environmental education has brought in view that virtue and vices are prints of education. One may assert that social heredity cannot replace biological heredity, but social heredity provides environmental urges and stimuli in which their latent potentialities find scope for expression and expansion.
Society is exceedingly complex and does not function
to determine behaviour in simple and readily predictable
fashions. Whether a spanking will cure or spoil the child,
depends on the various factors. The complex process in
social situation makes clear that the socialisation of the
individual is a patterned whole which cannot be understood
in terms of its parts only. Though taking of food is basic
need to all individuals yet the people of India feel easy
to take food with hand while people of China feel happy
with chopsticks.

The existing socio-cultural environment and the
pattern of social set-up at home and outside is responsible
in the personality development of individuals.

2.2.1 ROLE OF THE INSTITUTION OF 'FAMILY' IN CHILD GROWTH:

The first social environment experienced in the
life of an adult man begins in 'family' during his formative
period of childhood.

Family is a biological unit whose members share a
common place of dwelling, the parents are bound together
because of institutionalised social relations, these insti-
tutionalised relations regulate the sex relation between
them and fix up the system of living where children are
expected to belong to this family.
For the fulfilment of fundamental needs of individual and growth of normal personality, the satisfying social setting is to be provided from the very (a) formative period of childhood and that should be in a (b) home atmosphere under the care of parents where a child first learns to educate himself and acquire the pebbles of normal personality growth.

For normal development of an adult, his childhood should be founded on a congenial social setting of the family. As the twig is bent, so the tree is inclined to grow. As development is a continuous process, the institution of home plays the role of creation and his acclimatization. To help in the personality formation of the children in a normal way is a significant function of parent in a family. The child is utterly helpless here, he is unaware of the way and means of the world. The fledgling leaves the nest in a few weeks and the puppy wander afield in a few months, they explore the world about them. But the position is different with the human infant. They reach a comparable state of development a few years after birth. Infancy of man is considerably prolonged and his dependence necessitates correspondingly longer period.
Historically, the family is the oldest educational institution of the society, where normally at home with his mother that the child learns to walk, to distinguish between man and man, to learn the simple properties of the things around him, to take his bearings amid his physical and social surroundings and to form some of the deepest of human affections. By giving guidance & education it is possible to draw out the child's inherent capacities and innate instincts in the home environment. Here in the family environment the child has to participate in social, cultural, religious and other activities of the family. He learns the good qualities of sympathy, co-operation, self-sacrifice etc. therefore naturally he develops here. It is an ideal institution for teaching discipline and good manners. It is his family education by which the child learns the difference between generosity and manners, considerateness and selfishness, justice and injustice, truth and falsehood, industry and idleness. The most important figures on whom the child can depend for his moulding of life and personality are his parents. He enters in the family with hereditary traits, but he always hankers after the fostering of love and feeling of belonging and security for the normal adjustment and development - the love and feeling of security are as important as the care of body.
BELONGING
2.2.2 NEED FOR WARM AND AFFECTIONATE RELATION BETWEEN PARENT & CHILD FOR NORMAL GROWTH OF CHILD

Intensive studies on infants and children by Gesell (1953), Piaget (1970)\(^1\) have shown that human development tends to follow a definite sequence not only in physical and motor development but also in intellectual, emotional and socio-cultural development. At each stage of development, acquisition of certain competencies and mastery is necessary in order to maintain a normal schedule of development. 'Growing up is a stage to stage process and if one is held back at a single bound, he inevitably misses the practice along the way which would have filled him little by little to make intelligent use of each new experience encountered'\(^2\).

No matter how crude and opposite may be the forces of deviation in outside world, or in the family, there are less chances of the child going astray, if he is certain that he can always turn to a home where he feels wanted. Every child wants a home where he can have dependence for his turning and feeling secure.

\(^1\) Report on 'Cruelty to, and Neglect of Children' issued by the British Medical Association and the Magistrates' Association in 1956.

Emotional deprivations in children in the form of lack of adequate cuddling, stroking, giving attention by friendly adults proves a very serious handicap and such children are found to develop extreme negativism.

A report\(^{(1)}\) on neglected children showed that cruelty and neglect are not easily definable separately. In general they constitute treatment as a result of which a child's potentiality and development are retarded and sometimes completely suppressed by psychological, emotional and physical suffering produced as the result of some deprivations which are basic requirements for the children. Their adjustments in social life depend on the extent of the manner his urges in life are thwarted or fulfilled.

2.3.0 THE INDIVIDUAL AND HIS SOCIALIZATION:

Social environment constituted by the society of our fellowmen is distinct from its influence and effect not only on the physical and economic life of people, but above all mental, moral and cultural development.

\(^{(1)}\) Sayles, Mary Buell, : The Problem Child at Home, p.6, 1932.
In a particular social environment, socialisation humanises the biological organism and transforms into a self having a sense of identity, capable of disciplining and ordering behaviour endowed with ideas, values and ambitions. 'Whatever, the society.... primitive community in darkest Africa or a modern community in civilised America, and whatever his social status at birth within that society - the unwanted child of tenement dwelling parents or the idolised offspring of a middle-aged professor, the human infant has much to learn about the particular social system before he will be expected as a human being.\(^{(1)}\)

Maturity, which comes through socialisation is a term for which no hard and fast definition can be put down for it. It does not only mean one's age, but also experience, standard of education, degree of one's capacity to effective adjustment and competence achieved in life.

Attempts of the infants to establish a close link between himself and social surrounding by starting walking and talking, or in childhood his interestedness to mix with school-mates besides the company of his parents at home, and sense of fairly independence in behaviour and learning social 'give and take', or the adolescent state of 'in a fix'

F (II.A)

THE PERSON RELATED TO GROUPS OF PEOPLE IN SOCIETY.
during the transitional period between childhood and maturity, emotional feelings of likings or hatred to social norms and customs, or their conflicts very often arisen between parental demand and his/her desire to abide, are all not only questions of passing from infamey to maturity, a passing of so many years, but one of growing developments in social behaviour and social adjustments.

The challenging of drives and the acquisition of acceptable habits are not mechanical processes but are liked with judgement of right and wrong, good and bad. One learns to do something in a particular way and also he learns that it is the right and correct way. Values, which re-inform and sustain many habits, are learned chiefly from parents and family, the school, his playmates, his occupation, the religion, politics and a literate society.

2.3.1 SOCIALISATION AND HUMAN DEVELOPMENT:

Though the most important elements in socialisation take place during childhood, there is no point at which one can say that the process is complete. The child starts schoool only when he has reached an age at which society feels that his physical, social and intellectual skills will enable him to cope with new demands made upon him.
Part of the preparation for many adult roles consists not only in learning necessary skills, but also in instilling appropriate motivations and values. Most children want to grow up and become parents, workers, soldiers and citizens.

(a) 'Society', (b) 'Social group', (c) 'social institution', (d) 'social differentiations', (e) 'cultural and (f) 'social control' are the concepts of socialisation through the exercise of which a human being passes for his development in society. Institution is the clusters of activities and rules deemed to social welfare. Social differentiation helps in the distribution of activities and duties, rank and status of the individual in a 'social group' which is a collectivity and organised system in which people establish relationship with others and maintain stability in society through the practice of 'social control'.

Social process is not static, it has to be understood with dynamicty and change of process. Nature and characteristic of society and its influence on individuals can only be realised if the concept of 'social change' is accepted as a basic and ever present force in the changing environment made by endogenous and exogenous forces. Thus the growth of human beings is moulded by the social environment in which they inhabit.
Figure F (II. B) shows the major sociological concepts accounted for a disciplined investigation of social setting in the make up of personality growth.

Social setting

a) Society
b) Social Group
c) Social Institution
d) Social differentiation
e) Culture
f) Social Control
2.3.2 SOCIALISATION AND EMERGENCE OF SELF

Of central importance in socialisation is the emergence of self, the individual's awareness of and feeling about his own personal and social identity which leads to normal growth of personality.

Pragmatist philosopher George Herbert Mead and founder of Psychoanalysis Sigmund Freud made important contributions to the understanding of the emergence of the self within the socialisation process, though their views were by no means compatible.

Mead divided 'self' into two parts. One part of the self takes the attitudes and opinion of others into account, and another part of the Self as spontaneous and creative. Mead called this part as active "I" and the conventional and passive part of the Self, the "Me". In a rigid and restrictive social group, the "Me" dominates the "I" and there is minimal sense of individuality. But when there is the presence of appropriate social conditions, the "I" can actively and creatively influence and restructure the social process. Freud divided the Self into Parts, "Self" into 'Id', 'ego' and 'superego'.

The 'Id' is essentially the biological core of the Self. Society tries to domesticate it, but unsuccessful in doing so thoroughly.

The 'ego' is a kind of mediator trying to effect a compromise between the individual's biological needs and the demands of society.

Mead saw the possibility of harmony between the "I" and "Me", Freud saw the possibility of conflict among the various parts of the Self.

**Socialisation creates a Self-image**:

Through relatedness and interaction with others and through linkage, the individual comes to think himself as an "I". He develops a Self-image by perceiving the attitude of others towards this "I". He can have idea about himself observing the way others - respond to him; for this reason Cooley spoke of a "looking-glass Self". (1)

Behaviours of others toward him is the mirror where the man sees the reflection of his own. The attitudes that enter into the individual's Self-image, are in most part, emotive; the attitude from the part of the individual made are of nature of approval and disapproval, acceptance or

rejection, interest or indifference.

Socialisation Creates the Ideal Self:

From the attitudes of others the person becomes aware of his ideal Self or what he ought to be and creates an image to secure love and approval. The identification of the self with the ideal values, goals is an important aspect of socialisation because it helps to sustain discipline.

If there is too large an extent of discrepancy between the person's ideal Self and the potentialities, or if there are extreme and unrealistic demands in the ideal Self, the result will be a maladjustment of the two parts of the Self and growth of a sense of inadequacy and failure.

Thus, socialisation is a complex and multifaced process (1). One's experiences through socialisation have vital impact not only upon what sort of person he becomes but upon the part he will play in the affairs of his society (2).

Socialisation creates an ego:

The ego is what it does. It is a name for, the integrate controlling function of the 'Self'. As the child


matures, he is expected to develop controls, he should
learn the ways of establishing his own relations to the
world, and to have norms of his own in the society.

2.4.0 Personality:

The worker's discussion on the emergence and growth
of 'Self' is necessary because of its central importance
in personality development.

Personality of a man is the total picture of his
organised behaviour and it is the configuration of the
individual, the characteristic ways of behaving which
describe an individual's unique adjustment to his
environment(1). Personality, meaning a mask is the real
person behind.

A comprehensive and inclusive view of personality
is a generic term consisting of emotions, motivations,
intelligence, learning, memory, skills, interests,
attitudes, ideas, fears and the physical organism.
Personality is the integrated unity of all aspects of
man's life, physical, mental, Socio-cultural. The
different aspects taken separately by themselves do not
reveal anything, the meaning is got while the different
aspects are organised.

(1) Hilgard, H.R.: Introduction to Psychology, 3rd edition,
pp. 466-467.
Personality is not a cast in bronze fact. Its dynamicty proves what a person acquires and accumulates in the gradual stage of his experiencing life by behaving and reacting thing. There are the outbursts of inner structural consistency (1) to which one has to pay attention on the inner mental states and its health to explain one's personality trait, either source traits or surface traits which are labels of types of qualities of an individual's behaviour common to responses.

An individual is more than a mere bundle of habits and values, attitudes and beliefs, all of them are learned and culturally patterned. This bundle of psychological elements is organised into a structure, the 'personality' in which the elements are related to one another and not randomly organised. It has become necessary to abandon the original concept of one-way cause and effect, in favour of the idea of interaction between man and his environment. The expected social setting helps in maturation, learning and emergence of self-structure in an individual thereby producing normal development of personality by satisfying both physical and mental urges of life.

(1) Allport, C. W. Personality, p.494, 1937.
2.4.1 FACTORS OF DEVELOPMENT IN NORMAL GROWTH OF PERSONALITY

While analysing the factors of development in normal growth of personality the following points for maturation, learning and emergence of self-structure may be put forward.

(a) Maturation, which is the unfolding of traits that are potentially present in the individual results from his hereditary endowment, and

(b) Learning, which comes from exercise and effort made by the individual, will never reach their optimum development, unless the individual is provided with opportunities of learning. For whole-some development one has to look into the interaction of his endowment and the socio-cultural forces of environment. Along with these two factors there emerge the third factor of,

(c) Self-structure, the three key function of which are, involving the self as knower, striver and doer (1).

2.4.2 SOCIALISATION AND DIFFERENCES OF INDIVIDUAL PERSONALITY STRUCTURE

The fact that individual resemble one another because of their social backgrounds or even that they possess common

psychological attributes, yet is does not mean that socialisation leads to identical personalities indistinguishable from one another. Should we think that man is a 'tabula rasa' (1) upon which culture writes, or change the figure? One's personality is not simply the sum derived from the addition of culture to organism but a result of a complex interaction between individual and society. Adhering to the same social norm, men do not necessarily carry the same emotional weight. The composition of the family or household, the complex interaction among parents, the specific events that occur during impressionable years of childhood, and many chance factors contribute to the characteristics that distinguish each individual from others.

The task of trying to explain the variations in behaviour necessarily takes to a consideration of the broad principles underlying environment, human development and functioning. But our enquiry will not only be directed to the basic determinants of developments, the individual's genetic endowment, and emergence of self structures, but also to the general pattern of development. The orderly sequencing and cumulative nature of the process of growth,

and the interplay of learning and maturation, the emergence of ideal self, directs one's attention to the key role of a person to adjust himself to the particular situation which is vitally dependent upon the motivation as is directed by the satisfaction of basic needs and strivings.

2.5.0 TENDENCIES OF THE SELF TOWARD MAINTENANCE AND ACTUALISATION OF POTENTIALITIES:

Attempts of the Self are directed towards the attainments of goals like, survival and actualisation of potentialities.

An individual always makes attempts to resist disintegration or decay. The tendency is so vital that this is seen being operated on both biological and psychological levels.

The strivings of self are directed not only to the maintenance of himself and to survive, but to express him, to improve, to grow and to actualise his potentialities.

In such attempts to actualise what is potential, brings forth the facts of strivings made by individuals towards.

(a) Developing and using their potentialities in constructive and creative ways,
(b) the environment of living, to enrich the extent and quality of experiencing world,

(c) increasing their relatedness to the world by creating a sphere of oneness by warm and meaningful relationship and

(d) acquiring a self-concept as a 'person'.

To maintain equilibrium of Psychological levels individuals strive to protect the self. Any damage to the self by the feelings of inadequacies and worthlessness can weaken and disable a person to strive for the attainment of the goal, just as a failure of the body to preserve equilibrium of body-states weakens the attainment of organ's homeostasis.

2.6.1 NECESSITY OF ACTUALISATION OF POTENTIALITIES FOR SELECTION AND SURVIVAL:

The attempt for survival is common among both animals and human beings. It is true that in the animal kingdom survival through struggle and elimination plays important role, yet in the human society this concept must be superseded by the concept of human worth which certainly
has great social value. When the supporters of natural selection talks of 'fittest', this term has to be clarified. The 'fittest' are implicitly understood to be the best. But best in what sense? It is a fact to be noticed that the individual who proves to be the fittest in the struggle for survival may be worst and most unsuccessful in social, moral and intellectual qualities. A newly married groom may be afraid of facing his bride in the first night, or a robust male student may feel shy of talking to a lady student. So, against the background of natural selection, mention may be made of the process of social selection of which man is the protagonist. Social selection is the result of the forces unleashed or controlled by man which are operative in society. They include not only material forces but a combined effect of the forces of culture and civilisation which are placed at the service of man.

Natural selection is becoming an ever decreasing factor with the increase of modern civilisation, environment is framed and has become largely modified with daring intelligent human techniques. Individuals could hardly keep faith on selection by nature whose sustenance or elimination are blindly followed without any definite norm in which the
essence of selection consists. People could hardly believe in such selection where no rule or laws are consciously followed.

On the other hand, social selection has a more adequate and precise meaning. In social life, there is a norm of plan, more or less consciously thought out or accepted in the persuade of which something is dropped and others kept or favoured. Though in practice things may not run according to schedule, yet self conscious human being tries to be registered in the onward march of events. Social planning has some end in view, it wants to direct the forces of social selection towards the realisation of certain cherished values or urgent ends, from infancy to adulthood which necessitates a useful social set-up for need satisfying through the process of socialisation.

2.6.0 SPECIFIC STUDY INTO THE PROVISION OF SOCIAL SETTING IN THE ORPHANAGES FOR THE ORPHANS:

The problem of the Orphans is a social problem and essentially calling human attention for the plight suffered by them. Realistic measures adopted in the form of institutional
care on both Governmental and Voluntary level are necessary to rehabilitate the Orphans as effective citizens by setting useful environment in the Orphanage. Land marks* in the child welfare movement in India show that attempts are being made from 1920 to start with welfare services in organised way.

Institutional services for destitute/Orphaned Children are necessary.(1) Institutionalisation is, by no means, a satisfactory alternative to homes where children belong in their natural environment. When children are neglected or exploited or when they display extreme manifestations or neglect through deviance, institutionalisation is considered from antiquity(*) to be the only means whereby attempts can be made to reclaim them.

Broadly speaking, when an institution and not a family looks after children, it is institutional care. Usually institutional care is given to a large number of Orphaned children. The children's Homes and Orphanages fall under the set-up or institutions managed on statutory and non-statutory level.

*See Appendix.


(*) See Appendix.
The Orphans and destitutes who are deprived of parents and home are put in Orphanages with the good intention of not to allow them to loiter on the street and to help them to grow such personality so that they can be rehabilitated in normal life. The Care-takers in the Orphanages/Homes who act as mother-Surrogates and the Institution which is meant as a home for them should provide such environmental set-up, so that the inmates may satisfy their basic needs and develop into normal personality growth. The Social workers and the educationists will see that there cannot be any lack of useful effort in providing satisfying social set-up and a synthesis between the goal and the means of attaining it.

The researcher's investigation into the organisational and administrative set-up provided in the Orphanages studied, is reflected in the following chapters which will divulge the social set-up and the scope for normal personality growth of the inmates in the Orphanages. So far elaborately discussed the social set-up necessary for the development of normal personality growth of human beings will open our eyes to make a critical estimate of the social setting in the Orphanages/Homes in Assam & the capability of the authority in providing scope for healthy
developments of Orphans towards selection and survival by emergence of necessary growth of Self-structure. Now the worker will involve herself into the discussion of the organisational and administrative set-up in the institutions and evaluate on the need satisfaction of the inmates in that particular environment.

2.6.1 ORGANISATIONAL AND ADMINISTRATIVE SET-UP IN THE ORPHANAGES OF ASSAM:

Because the Orphans are by definition deprived of the opportunities of home and parental affection, their formative period of childhood has to be counted with immense importance by creating home atmosphere and providing parent-substitute so that the children can satisfy the basic needs of life and develop normal personality in the social setting of the Orphanages.

But studies show that Orphanages cannot be substitutes for home and family because of the structure and nature and the care given also cannot be considered as intimate and sincere as that of real parents.

Unlike in a family, life in the institution is a more congregation of vast group of children irrespective of
caste, creed and religion. Inmates live in dormitories and the treatment of the authority lacks in parental functions.

The present study brings forward the points of insufficiencies in the institutional set-up as follows -

i. The Orphanages cannot provide the physical and psychological needs of the inmates.

ii. It is a set-up where the children cannot learn to develop physical, emotional, and socio-cultural aspects by the actualisation of their potential qualities, and

iii. It is a set-up which cannot help in the emergence of 'self'.

The Orphanages where the orphaned children are housed are very big unlike homes, with characteristic largeness of Halls and dormitories. The authority does not consider the child's needs in arranging housing.

The need for treating the children in a human fashion is undermined by the over crowded dormitories.

Moreover, institutional set-up comes to imply regimented life. They are subjected to group and mass
treatment, without a scope to learn social differentiation and social role.

Loss of identity and individuality are the distinct marks in the Orphanages among the inmates which is characterised by a child being considered as a statistic; he is only one of the many without a scope to grow 'Self identity'.

Lack of personal interest and care to the children in the Orphanages are characterised by children's emotional sterility due to impersonal way of treatment given to them. Organisational set-up is not aware of the emotional needs of the child.

There is also absence of competent, qualified and efficient personnel in the Orphanages. The staff consist of untrained persons, but for the realisation of the objective envisaged and the task assigned, the purpose suffers because of lack of flexibility and adaptability to perform and understand the mind and potentialities of the children.

It is very rare to find a Superintendent or a Care-taker, who has made any definite study of child psychology, sociology, hygiene or any science which are
fundamentally required for proper handling of and mixing with the groups of children who are deprived of home atmosphere. In most of the Orphanages, the dissatisfaction of the children is not reported to the authority due to their fear of getting punishment or ill-treatment from the Care-taker.

In majority of the voluntary Institutions, the administrative body is composed of people whose interest to find an Institution springs out of pity and a sense of charity without a follow-up action to look into the growth of the mental and physical states of the Orphans.

In most of the Orphanages the board members run to the 'fussing' about the buildings and management of the Institution, they are little concerned with what goes on in the Orphanages and how the inmates are behaving, until one becomes a real nuisance to the Institution. The existence of the inmates is cognised by the authority not by the peaceful existence of the Orphans, but by the creation of deviation in them.

The economic condition in most of the Orphanages is rarely adequate to meet the gulf between the needs and
resources, which affect the inmates directly. Persons responsible for managing the Institution face difficulties in respect of funds. Children realise that the happiness of their physical needs depends on charity. Food, supplied to them is of low nutritional value and many of the children suffer from stomachache, anemia and malnutrition.

In most of the Orphanages, the educations imparted to the inmates through nearby Public School or ill-managed School run by the Institutes, are non-satisfying. Little interest and attention are given to the truancy and discontinuation of the school life of the Orphan-students, even if any notice is given, that too is done in exchange of punishment. The educational programme provided for the inmates are rather mechanical and do not give enough scope for job-oriented education. The plan and programme of vocational guidance in most cases remains in paper only which may be due to economic difficulties and want of man-power. The Orphans are allowed to grow in age only without a sincere attempt on the part of the authority to grow them into wholesome development like human.

The Organisation hardly provides the inmates scope for socio-cultural development either in practice or in theory.
Almost all the orphans do not grow the concept of citizenship or the concept of family.

The Orphans are not given the scope for the growth of self concept as their involvement in institutional works is rather obligatory than according to their own will. The Orphans are bound to do much physical exercise in a fixed routine to lead the daily works in the Institutions including cooking, cleaning, water carrying, cutting of trees and logs, gardening, etc. which seems to them too tiring as there is no scope for their diversion, psychological recreation and freedom of will.

There are the chances that the Orphans may take help of many adjustment mechanism and may suffer from ill-mental health and non-development of normal growth, because of a sense of insecurity, emotional deprivation and frustration, the traumatic experiences in the formative period of childhood, the social setting in the Orphanages/Homes seems to be non-satisfying for which there may arise conditioned responses which are readily established in situations that evokes strong emotions. Such responses are often highly resistant when the individual wants to make it extinct it and (b) the conditioned emotional responses that stems from traumatic experience may generalise to other situations also.
In general, early traumas in the social setting of the Orphanages seem to have more far-reaching consequences largely because the children are children, and they do not develop well the critical evaluation, reflection and self-defence during their childhood.

In the forthcoming chapter the worker will highlight the fundamental needs and their importance in normal development of personality with an elaborate discussion of the satisfaction of the basic needs of the children with a significant analysis into the satisfaction of the said needs in case of the Orphans in the Orphanages/Homes; the analysis is to be verified by quoting examples and cases of investigation on the basis of field study.