Chapter 2

Review of Literature
Literature review is a process which includes selective reading and comprehension of the available literature on the research study. It is a critical and in-depth evaluation of previous research. It includes both conceptual and empirical literature. Generally, the purpose of review of literature is to analyze critically a segment of body of knowledge through summary, classification, and comparison of prior research studies, reviews of literature, and theoretical articles. In this chapter, previous researches conducted related to the topic is examined in order to create a platform for the present study.

2.1. Status of Women

The problems of unwed mothers is not complete without mentioning the status of women. The concept of equal status of women appears to be still in books and in words. Some recent studies have suggested that the women’s status is the single most element comprehending the demographic situation in India (Mitra, 1978, Dyson and more). A number of previous studies have defined women’s status in its own ways. Education, employment, salary, and nature of work etc (Silpa 1975, Chaudari 1977, Bhargava & Saxena 1987) are the basic ground for measuring women’s status. However an individual woman’s status in the society can be determined by her composite status which can be ascertained in the context of control that she has over her own life- derived from access to knowledge, economic and the degree of autonomy enjoyed in the process of decision making and a choice at crucial points in her life style. Nevertheless, women’s participation in household decision making has increased in the recent years and a consistent cession of power from the older generation in favour of younger women has been acquired (Caldwell et al 1982).

A women in Indian society is expected to run the households and bear the major responsibilities of child along with making adjustment with her husband and other family members (Sood, 1991).

A study on female agricultural labourers in rice production by Saradamoni (1991) says that these are often poorest in any village. The women in such households are victims of discrimination both subtle and overt.

Existing studies present empirical support for a few variables like job status,
place of residence (rural or urban), educational level, and the presence of young children that are significantly associated with female headship in India (Buvinic and Rao, 1997; Drèze and Srinivasan, 1997).

Working women are more likely to be able to set up their own households, so they are more likely to be household heads than that of non working women (Rukmini, 1998). Urban women tend to be more modern and espouse modern ideas of independence and freedom than rural women.

In India, divorce and marital separation are socially disapproved and widows suffer from social discrimination even today. There has been a slight increase in divorce rates in India during the last decade. The percent divorced was 0.74 percent in 1991 and 1.00 percent in 2001 (Census of India, 2001).

The husband is accepted as the head of the household and the role of wife as a head of the household is socially disapproved (Bhandari, 2004).

2.2. Tribals

The subjects of tribes and tribal life is an evergreen and fascinating one. After independence the tribal people has been subjected to conscious and elaborate influence by various agencies. Thurston (1909), describes the different types of tribals in Southern India and they are Toda, Kota, Badaga, Kurumba, Paniyans, Kadar, Irulis and muthuvans. The situation of tribal in Kerala is not much different from other parts of India, Panoor (1963) describes the different types of tribes and their life. He illustrates about the slavery of system (Valliyoorkavu system) in Wayanad. Raghavaiah (1969) also mentioned about different types of tribes (Toda, Kota, Badaga, Kurumba, Paniyans, Kadar, Irulis and muthuvans) in south India.

The tribals are in transition and are adversely affected by political and economic policies of British which dragged them in to the orbit of colonial capitalist system. Desai (1969) emphasizes the transition in tribes and tries to find out the crucial aspects of the interaction between tribes and the larger society.

Menon (1987) mentioned that the impact of common property resources is very severe on tribal women. In her article, Amiya K. Kishan, a tribal leader,
educationist and a former Union Minister, said that nowadays tribes are being decimated by both genocide and ethnocide. When the tribals have been evacuated from their forests to make way for modern industries, it is genocide and when their culture is systematically destroyed, it is ethnocide.

Nirmal Sengupta (1990) has identified that the process of rapid industrialization since independence has added another dimension to the problems of the tribals as the majority of the tribal concentrations in the country are in areas endowed with natural resources. Establishment of resource-based industries in such areas has led to the displacement of tribals.

Singh (1994) tries to point out the defects in the tribal welfare schemes and recommends suggestions for bringing these people in to the mainstream of the country. Crucial problems which tribal communities face today in India are illiteracy, poor health, poverty, lack of land holdings, unemployment and cultural diffusion (Lukose 2004).

Panooor (2005) illustrates the story of the tribals undergoing exploitation and also about the exploitation of migrants in capturing the tribal world.

The disturbing detribalization trends in tribal societies such as gender equality, lower fertility and mortality patterns seemed to be gradually eroding, as they get more integrated into non-tribal society and their traditionally sustainable livelihoods are encroached upon (Maharatna, 2005).

2.3. Status of Tribal Women

Compared with other women, tribal women enjoy greater freedom. Pointing to the same fact, Romila Thaper wrote in 1975 about the status of women. Like other countries, in India also the problems a woman faces have a specific colouring of the socio economic cultural milieu- in which she has been nurtured and moulded.

Mathur (1977) studied the status of tribal women in Kerala. He stated as follows, “The women in general do not participate in the performance of rituals and ceremonies. In no tribal community of Kerala can a women hold any position of authority, the office is hereditary. In some rituals like puberty child birth and first
pregnancy women are active. Women among tribal community of Kerala are considered economic assets. Their status is definitely inferior, they are not considered equal. There is no equality in social affairs. A National Committee on the status of women set up to examine the present position with regard to the rights and status of women in India states that traditionally the Indian women’s sphere of activity and control over social system is very limited. Compared to them the tribal women in Kerala are economic assets and they enjoy greater freedom of movement and they have certain choices open to them with regard to marriage and dissolution and premarital sex life”.

According to study by Deogankar (1985), the tribal women have freedom in the movements and behavior and express their feeling and opinion without any inhibitions. These are due to the status and freedom enjoyed by the tribal women in their society. Their clothings are scant and many parts of the body are kept exposed. The outsiders interpret these traditions in the wrong way and try to abuse their simple nature. Many cases of molestations and abuses are due to the outsider’s vulgar attitude towards tribal women. Due to ignorance, poverty and low status, tribals are not ready to lodge complaints against the culprits.

According to Menon (1987), the impact of the loss of common property resources is very severe on tribal women.

The status of tribal women had gone from bad to worse due to the impact of social changes which affected the tribal social structure (Chauhan, 1990).

In relations to women in other social groups in India, tribal women enjoy more freedom in various walks of life as traditional and customary tribal norms are comparatively more liberal to women (Basu, 1993). In Kerala especially Wayanad, women had enjoyed equal status with men and they were corner stone of the social structure of the tribal societies in Kerala (Mathur, 1996).

In tribal society, women are not treated as inferior or second class citizens. Although they are on par with the men, they complement rather than compete with each other (Derze and Gazdar, 1997).
Tribal women were free to enter and re-enter into marital relationships, the study had revealed that 11 percent of the tribal women were widows. Another 0.5 percent was unmarried wherein all of them were belonged to upper age group of 31 years. About 8 percent of the participants were either divorced or separated while another 4 percent of the participants were in living together relationships. (Devasia, 2003).

Tribal women enjoyed some freedom with regard to marriage and family, however, they are marginalized within tribal communities in socio economic and political spheres (Aerthayil, 2008).

Tribal women could divorce and remarry easily; they earn independently; and up to a great extent, they are economically independent (Basu, 1993; & Jose et al., 2010a).

2.4. Single mothers

Benza and Boucebu (1971) identified rapid socio cultural changes, widespread school attendance and anarchic urbanization and industrialization as the possible factors.

Consequences to the children of single parent families included less support, greater high school dropout, less parental attention and supervision at home, and less money for their needs. Work is the cause of conflict and many and various types of stress among single working mothers. It is associated with long, irregular, rigid working hours, travel away from home, and "spillover" of fatigue, preoccupation, and irritability from work to family and family to work (Pleck, 1985).

Women who become single mothers, either through divorce or a nonmarital birth, have less education and lower earnings capacity to begin with than women who marry and remain married. Their partners are also disadvantaged relative to other men. Mary Jo Bane found that about 25 percent of white women and about 75 percent of African American women were poor prior to becoming single mothers, suggesting that single motherhood accounts for no more than half of the higher poverty rates of single mothers as compared with married-couple families (Bane 1986).
In United Kingdom Reading et al. (1993) measured social inequalities in health and use of health services among children in Northumberland. They found that between the most deprived and most affluent areas, the percentage of adolescent mothers varied from 18 percent to 3 percent respectively.

One reason for poor status of single mothers is that nonresident fathers often fail to pay child support (Garfinkel 1993), or do not pay the full amount of child support ordered.

A few researchers have attempted to adjust for "unobserved" differences between single-mother and original two-parent families. Where they have done so, the results are ambiguous (McLanahan and Sandefur 1994; Manski, Sandefur, McLanahan, and Powers 1992; Haveman and Wolfe 1994).

Single motherhood is associated with higher poverty rates and higher rates of welfare receipt among women. It also is associated with higher rates of depression, unhappiness, low self-esteem and poor health (McLanahan and Booth 1989; Seltzer 1994; Brown and Eisenberg 1995). Results prove that early childbearing has similar consequences for married and unmarried mothers (Moore, Morrison, and Greene 1995).

The effect of teen motherhood on women's earnings and labor force participation is uncertain. While lower education and higher fertility suggest that early childbearing reduces women's earnings capacity, a recent report shows that minor teen mothers have higher labor force participation and earnings in their late twenties and early thirties than women who delay childbearing (Hotz, McElroy, and Sanders 1995).

In USA differences between ethnic groups in the incidence and outcome of adolescent pregnancies have been studied; and among such groups birth rates differ markedly. In the youngest age groups of adolescent mothers (10–14 years) black people are disproportionately represented (Cooper et al., 1995).

In Scotland during the three years 1990–1992, Boulton-Jones et al. (1995) recorded 33,275 adolescent pregnancies and studied the relation to deprivation. At all ages (13–19 years) the pregnancy rate increased with deprivation, with a fourfold to
fivefold difference in the rate between the women living in deprivation category 1 (most affluent) and those in deprivation category 7 (most deprived).

Labor force participation of poor, uneducated, single mothers may increase their stress, depression, guilt, and anxiety, and result in more irritable, less organized, less consistent, less warm, or more demanding parenting (Wilson et al. 1995). Such parenting has been associated with adverse cognitive and behavioral child outcomes (Aber et al. 1995).

In developing countries, comparable relations between poverty and adolescent childbearing are observed. Material dependency, the craving for emotional affection, lack of alternative opportunities and culturally sanctioned female subordination to machismo values leave very few options for a poor woman other than the physical and material protection of a man as a last resort (Berglund et al., 1997).

Sloggett & Joshi (1998) investigated the association between the level of social deprivation in electoral wards in England and Wales, and various life events. They concluded that adolescent birth showed a clear, significant and approximately linear association with social deprivation of ward of residence. They found indications that individual deprivation leads to the intergenerational transmission of social and economic disadvantage through early childbearing. McCulloch (2001), using census records, came to similar conclusions.

The United States and New Zealand stand in the first and second position with highest rates of teenage pregnancy among Western industrialized countries. Approximately 10 percent of girls in the United States and 7 percent of girls in New Zealand between the ages of 15 and 19 years become pregnant each year, with around half of these pregnancies culminating in a live birth (Cheesbrough, Ingham, & Massey, 1999; Dickson, Sporle, Rimene, & Paul, 2000).

Bauman (2000) found that employment of at least one household member is associated with lower levels of material hardship for households with married parents, but that hardship increases with employment for unmarried parent households. Those findings were consistent with ethnographic evidence describing serious challenges
faced by working poor families in coping with work and family demands (Edin & Lein 1997).

An investigation in five developed countries (Canada, France, Sweden, the United Kingdom and the USA) carried out by researchers of the Alan Guttmacher Institute (Singh et al., 2001), shows that adolescent childbearing was more likely among women with low levels of income and education than among their better-off peer.

Lichter and Graefe (2001) showed that non marital birth mothers—those who do not marry the biological father—are only about one-half as likely as other women to marry.

A case-control study examined a critical cause and effect relationship between non-marital pregnancies, subsequent marriages and role of ethnicity suggested that transition to marriage among the Hispanic and the Black women has significantly odds of marrying than white women indicating the role of race or ethnicity from the transition of pregnancy to marriage (Graefe and Lichter, 2002).

As with economic resources, the empirical evidence shows a strong link between cultural factors and parental relationships. Measures of culture include attitudes toward marriage and single motherhood, distrust of the opposite sex, and religious denomination and church attendance. Studies show that mothers and fathers who view marriage favorably are more likely to marry (Harknett, & McLanahan, 2004).

Non marital childbearing increased dramatically in the United States during the latter half of the twentieth century, changing the context in which American children are raised and giving rise to a new family form—fragile families, defined as unmarried couples with children (Sara McLanahan & Christine Percheski, 2008).

2.5. Unwed Mothers

A study by Vincent (1961) studied the socio economic status of 1000 unwed mothers in California and also their attitude concerning their illicit sexual experiences. Unwed pregnancy is both a personal problem and public issue that involves the
unmarried parents, especially mothers, have brought into the open rather than being continually pushed out of sight as if it did not exist (Bourne, 1965).

In India, a review of literature shows that research studies in the field of unwed motherhood have been done at the masters’ level { Awati (1972) and Remi (1972) }. They emphasized the situation of unwed motherhood before the legislation of abortion, the reasons leading to unwed motherhood were that it occurred mostly in adolescent girls of low socio economic classes hailing from broken family and who had little, none or wrong sex knowledge and who had negative attitude towards their pregnancies.

Literature shows that there has been a very little research on the topic ‘unwed motherhood’. Available published material is very little and it is mostly by foreign authors. A few studies which have been conducted in this field, found many psychological and social factors as the reason for unwed motherhood. Frienman (1972) emphasized the role of defective ego in the causation of unwed motherhood. Young (1974) reported teenage pregnancy as a means for solving some emotional problems for dilemma.

It was found that the teenagers from lower socio-economic status have a greater likelihood of being sexually active when other females in their family have little education (Russ-Eft, Sprenger, and Beever, 1979).

Danilewitz and Skuy (1990) found that those who had a lower educational status were less qualified professionally; come from a more discarded family background and experienced greater difficulty during adolescence in relationships with opposite sex.

Mohandas (1992) describes the violence on tribal women. He explains about the difficult situation of unwed mothers among the Tribals in Wayanad and describes about the influence of outside elements leading to unwed motherhood.

Unwed motherhood has become a major issue world wide. According to a study, annually there are now more than 500,000 births to United States teenagers and this number grows by 50,000 every four years. At present, teen non-marital childbearing has been described as the nation’s most serious social problem.
Teenage and unwed motherhood creates unimaginable effect on the future of the women. 

David Rozzelle (2003) found that the percentage of the population under the poverty level has a positive and statistically significant effect on unwed motherhood. This effect is consistent with Rosenzweig (1997) and others who argue that the less wealthy a female is, the more likely she is going to want to have a child outside of marriage.

The young women’s low educational attainments were associated to increased sexual activity and teenage pregnancies among young women (Sharma et al., 2003).

One-quarter of unmarried mothers believe that men cannot be trusted to be faithful, as compared with only 10 percent of married mothers. Unmarried mothers are also more likely to agree that “men are out to take advantage of women.” Levels of gender distrust tend to be higher among unmarried couples than among married mothers, although cohabiting mothers are, on average, more trusting of men than mothers who are living alone. (Marcia Carlson et al., 2004).

In most of the cases, non-tribal men entice the tribal girls with false promises of marriage. Tribal girls recruited as casual labourers in plantations are sexually abused by their employers and fellow workers. Once they become pregnant, they are left to defend for themselves. Many of these women are forced to take up sex work for survival (Luckose, 2004).

Unwed mothers also are apparently more likely to marry or to cohabit with previously married men, including those with children from previous relationships (Goldscheider & Sassler, 2006; Graefe & Lichter, 2007).

In Kerala, there were more widows (10%) than widowers (2%) Nearly half (45%) of the women were unemployed whereas for men it was 32 percent. The average pay for men was Rs.68 and for women it was Rs.40. The frequent price rise of essential commodities and unequal pay for men and women lead to lesser quality of life of women than men (Aerthayil, 2008).
The current knowledge about the causes, process and consequences of unwed motherhood in indigenous tribal population is extremely limited whereas the available sources of information are mainly media reports and opinion articles (Jose et al, 2009).

The presence of unwed mothers is a major problem that the tribal communities face today in Wayanad. The majority of unwed mothers are the victims of sexual exploitation (Luckose, 2004 & Jose et al, 2009). Some are as young as 13 years, and are struggling to survive along with their children.

Tribal women were treated as easy target of sexual gratification by non-tribal communities resulting in increased incidence of unwed mothers in Kerala (Jose et al., 2010). Majority of the tribal women were impregnated by non-tribe men (Jose et al., 2009; & Jose et al., 2010a). The key informants attributed the existing tribal practices of child marriage in tribal communities as yet another factor that contributes to teenage pregnancies. Majority of the tribal women were exploited by persons from outside the community (Praveen, and Nalini, 2010).

Unwed mothers experienced severe difficulties and dissatisfactions in present housing, role strain and intense burden in performing household activities (Jose et al.,2010a).

The factors such as being illiterates, early school dropouts and unskilled labours working as daily wagers and housemaids have considerably limited the agency to resist undue sexual advancement and exploitation, leaving tribal girls and women socially vulnerable to unwed motherhood (Jose et al., 2011a).

Tribal mothers who had self arranged marriage were less likely to have better relationships with colleagues at workplace, enjoy adequate family support, social contact and access to community information (Jose et al. 2011).

The condition of unmarried mothers was not at all prosperous irrespective of nations and period and this was clearly indicated by Smith (2011) described about the condition of unmarried mothers in England during Victorian period. Quoting from the essay, “Unmarried mothers and their illegitimate children definitely didn’t fit anywhere within the moral boundaries of the society, and the community let it be
known. In the beginning, the British government was willing to provide financial support for an unwed mother. The idea was that they would punish the father with imprisonment for not supporting his child, and when released he would be expected to foot the bill. The problem was that these men rarely paid up, which put a strain on the national budget. In 1834, the Poor laws had been reformed, adding a "Bastardy clause," so that the government was no longer required to support these women and their children. In addition, the father was no longer held responsible as well, leaving women to fend for themselves entirely. During the Victorian era, there were very few job opportunities for women. Their options were to either suffer long hours of hard labor in a factory, or to perform domestic duties in someone's home. The real problem, however, was the fact that neither of these opportunities could be performed with a baby in tow. Due to the society's inflexible moral code, a single woman who went as far as to participate in sexual intercourse was seen to have been socially ruined. As such, these women were disowned, banished, and never again to be deemed worthy of acceptance.”

According to an article by Special correspondent in Deshabhimani daily, the first reported incidence of unwed motherhood among tribals in Wayanad was in 1952 and gradually the unwed motherhood became an enormous and alarming issue in the society.

2.6. Social Status-Status within the family, Neighbourhood/community and outside the community

A report of IAW (International Alliance of Women) (1972) found that housing was the greatest problem the unmarried mothers faced due to the income of unmarried mothers and reluctance of landlords to accept tenants them. Its statement is as follows, “it was found that in most countries there are special homes for unmarried mothers, run by local authorities, the churches, or private enterprises, but they are few and provide a solution for a short period only as they tend to isolate single mothers. Isolation from the community is a psychological problem, but with the change of social attitudes it is hoped that single mothers integrate more easily in the future, for it is seldom the laws but often the human attitudes that condemn the single mother and
her children. A further problem is created by a shortage of crèches and day nurseries, but in most countries the single parent receives preference”.

Social support may help single mothers meet the challenges of parenting. Single mothers with young children showed more optimal parenting when they felt that they had more social support (Weinraub & Wolf, 1983, 1987). However, they also felt that they received less social support than mothers in two-parent families.

Studies indicate that social support affects adolescent mothers' behavior with their infants (Colletta & Gregg, 1981; Crnic, Greenberg, & Slough, 1986; Levine, Garcia, & Oh, 1985).

Adolescent mothers who perceived having had adequate social support during their pregnancy were more likely to have fewer prenatal complications, more positive childcare commitments, and higher self-esteem (Dunst, Vance, & Cooper, 1986).

Social support can extend beyond the family to friends and professionals in the community, adolescents are often ashamed of their pregnancy, lose contact with friends (Bolton, 1980) and frequently are unaware of the professional support systems that are available to them (Crockenberg, 1986). Family structure and social support systems are the two most commonly addressed psychosocial factors related to adolescent pregnancy. Of these, level of parental education, socioeconomic status, and family constellation are among the most frequently examined to address the problems of unwed motherhood in order to deal with adolescent mothers and to tackle their problem to a maximum extent. Adolescent mothers are more likely to come from disadvantaged socioeconomic backgrounds (Haggstrom, Kanouse, & Morrison, 1987; Barnett, Papini, & Gbur, 1991).

Youngblut et al (2000) tried to explore women’s experiences of being unemployed and to examine the barriers to employment perceived by single mothers who expressed a desire to be employed. “Single mothers with young children who do not become employed will lose financial support for housing, food, clothing, and health care and place their own and their children’s health and safety at risk. The impact of children on employment of single mothers varies across studies. Investigators have found that employment of the mother was related to age of the
oldest child (Chrissinger, 1980), but not to age of the youngest child (Mauldin & Meeks, 1990). This may be due to the fact that she can engage elder child for taking care of the younger children when she is working away from home”.

African American single mothers with strong social connections with relatives and nonkin adults were more engaged with their children. This indicate that social support is associated with better quality parenting at least as strongly for single parents as it is for other family types (Cochran & Niego, 2002; Weinraub et al., 2002).

Lipman & Boyle (2005) indicated that participation in the community-based program of group sessions offering social support and education to single mothers accelerated improvements in depressive mood and self-esteem during the intervention phase but had no significant differential effect on levels of social support or parenting.

Bella DePaulo (2009) described about the social support of unmarried mothers and the social interaction of children out of wedlock. Sociologists who have studied single mothers of different races, classes, and sexual orientations have found that those mothers are rarely raising their children single-handedly. Instead, they have networks of friends and relatives and neighbours who care about them and their children, and have been part of their lives for years.

Wolf (2009) reported that positive effect is that of experiencing Community and shared responsibility. Children raised in single parent families are often raised by a village of supporters. In many cases, members of the extended family will step up and play a significant role in the children's lives. Those single parents who do not live near family may choose to participate in community groups - including single parent support groups, churches, and synagogues - which champion the entire family. The children of single parenting extend their contribution to the entire family system without any hesitation. In addition to these, those children have much more effective conflict management skill than that of double parenting.

Unwed motherhood is attached with intense societal stigma and discriminations in the forms of exclusion from important familial affairs and customary religious practices. Many of them who live with their parents were
constantly blamed and dishonoured, resulting intense psychological distress and reduced psychological wellbeing and quality of life (Jose et al., 2009).

Severe relationship difficulties and dissatisfaction with family, relatives and neighbours were experienced by unwed tribal mothers. They also enjoyed inadequate social support from their families, relatives, friends and neighbours. Unwed mothers were likely to have fewer social contacts and access to community information and they also enjoyed inadequate social support from friends and neighbours (Jose et al., 2010a).

2.7. Problems of Unwed Mothers

Wilson (1999) illustrates the reasons why women abandon infants in Bangladesh. The most common reason given by women is the child was born “out of wedlock” and the subsequent stigmatization the child and mother would suffer by society. In 10 of 54 cases (19%), the family demanded that the child be abandoned. The majority of these cases (6 or 10) are also “out of wedlock” children and many of these mothers remarked that they “cannot go home” with the child and expressed fear that they would be “stigmatized by society.”

Patterson and Hastings (2007) described about the challenges of single parents especially unmarried mothers. Young single mothers face many challenges. Coming, as they most often do, from backgrounds that are educationally and economically disadvantaged.

Studies have repeatedly demonstrated that the experience of being treated unfairly or being discriminated against were associated with reduced mental health (Kessler, et al., 1999; Noh, Beiser, Kaspar, Hou, & Rummens, 1999; Williams, et al., 1997).

Stigmatization and discrimination served as a tool to oppress unwed mothers by individuals and groups who insert their social control, prioritize and enforce their particular beliefs, worldviews and their power within societies (Galtung, 1969; Link & Phelan, 2001).
Given the multiple disadvantages of families, it is not surprising that unwed mothers’ children often experience many problems (McLanahan & Sandefur, 1994; Weinraub et al., 2002). Young single mothers face tasks of establishing personal identities, preparing for adulthood, and becoming parents all at the same time (Weinraub et al., 2002).

Ahmed & Bould (2004) discusses the stigmatization of unmarried mothers in Bangladesh and the importance of marriage within society and the family. “Unlike married mothers who are challenging the patriarchal system from within, the separated and deserted mothers of minor children are, by definition, outside the patriarchal system. In Bangladesh, every woman is expected to be under the authority of her husband until his death, when she is then expected to be under the authority of her adult son. In Islam, there is no monastic life available as an alternative. An unmarried daughter is a sign of failure on the part of her parents.”.

Unwed motherhood as a devalued and discredited identity (Goffman, 1963) is subjected to this indirect practice of oppression in the contexts of family, neighbourhood and tribal community and wider society (Chakrapani, et al 2007).

The self stigmatization results in internal psychological distress by the greater amount of generalized perceived stigma in terms of personalization, disclosure, negative self-image and concerns with public attitude and its impact on various domains of subject well being (Jose et al.,2009).

The unwed mothers were found to be increasingly personalizing stigma, which was defined as ‘perceived consequences of other people knowing that the respondent is an unwed tribal mother such as losing friends, feeling that people are avoiding them and regretting to tell other people. This was closely related to respondents’ personal experience or fear of rejection for having children outside of wedlock (Jose et al., 2009).

The unwed mothers perceived the negative self-image by ‘feelings of being unclean, not as good as others, or like a bad person because of being unwed. In short, it measured shame and guilt induced by the unwed motherhood. Perception of negative self image was substantially high among unwed mothers (Jose et al., 2009).
‘Unwed motherhood’ as an identity that discredits and devalues the victims of sexual exploitation and violence, they are victimized and discriminated as a result of stigmatization in society. They live with heavily stigmatized and discriminated in families, neighbourhood, tribal communities and wider society. Unwed mothers perceived themselves as, being unclean, not as good as others, or like bad person because of being an unwed mother, and feeling shame and guilt resulting perception of negative self image (Jose et al., 2009).

The knowledge of stigma and discrimination itself became the reason for the social withdrawal, reduced social interaction, inadequate social support, participation and engagement in familial and community affairs. Unwed mothers also faced perceived and actual stigmatization and discrimination, resulting much restricted physical mobility outside homes, restricted community participation and engagements (Jose et al., 2010c).

2.8. Economic Problems

During the first year of a child’s life, parents have a lot to deal with the child’s care particularly in the early months when sleeping and eating schedules are still forming. Without a good and supportive partner, the sole burden of these duties may fall on an unwed mother. If she must also work to survive financially, she may experience severe role strain in shouldering both care giving and breadwinning responsibilities (Goode, 1960; Weinraub & Wolf, 1983; Crnic & Booth, 1991; South & Spitze, 1994; Rogers & White, 1998; Ostberg & Hagekull, 2000).

The expression of emotional status and the parenting are influenced directly by economic condition of unwed mothers. Economic strain is positively associated with mothers’ level of parenting stress (Compas & Williams, 1990; Pianta & Egeland, 1990; Webster-Stratton, 1990; Jackson et al, 2000; Cain & Combs-Orme, 2005). This association may be particularly strong during the first year of a child’s life, as mothers’ expenses increase to accommodate a new baby.

Unwed mothers may experience greater economic strain during transition than married mothers because with lower average household incomes, they are less likely to have financial reserves to offset increased expenses (Jackson et al. 2001).
For unwed mothers, material hardship may increase during the first year of a child’s life as they struggle to purchase essential items for the new baby. Qualitative studies have documented how fathers’ in-kind contributions of items such as diapers, clothes, and toys are often crucial to unwed mothers’ real and perceived preparedness for new motherhood (Edin & Lein, 1997; Edin & Kefalas, 2005). This sense of preparedness could in turn alleviate mothers’ parenting stress during the transition to a new baby.

Qian et.al (2005) found that unwed mothers are disadvantaged economically. They are far more likely to live below the poverty line than married women. Over one-third of female-headed families with children live in poverty compared to only 6 percent of married couples with children. The study revealed that women who bear children out of wedlock do not fare well in the marriage market.

Experience of material hardship of families is even more strongly linked to levels of maternal parenting stress than their incomes per se, perhaps because material hardship, measured as a family’s ability to acquire basic needs, reflects the impact of economic deprivation on families’ daily lives (Gershoff et. al 2007).

2.9. Psychological problems

The psychosocial stressors were complementary, suggesting that several factors are likely to affect the well-being of adolescent mothers. Studies of adolescent mothers have reported increased risk of psychosocial problems associated with early pregnancy (Miller, & Simon, 1974; Jessor, Chase, & Donovan, 1980; Abrahams, Morrison, & Waite, 1988).

The outcome obtained from various studies and researches about family composition highlight certain significant differences in quality of life, depression, income, education and number of children, where women from single-parent families score higher on measures of depression, and lower on measures of quality of life, income, education and number of children, the veracity of which has been confirmed in other studies (Lamb, 1977; Verbrugge, 1979; McLanahan et. al 1981 ; Anson, 1988 ; Caimey et. al 1999).
In light of the association between adolescent mothering and psychological problems, several researchers have attempted to delineate the factors that place adolescent mothers at risk for poor adjustment. Many of these studies have found a relationship between socio demographic variables (race and socioeconomic status) and adjustment (Jessor & Jessor, 1975; Mott & Heurin, 1988).

Stress has a direct impact on the child and this can be understood from the review of related literature. The greatest challenge of all may be economical. “Sixty percent of the children living with their mothers are in poverty” (Hargreaves, 1991) and many of these mothers are young and never-married without high school education nor the expected parenting skills.

Ward (1991) found most of the severely emotionally disturbed children and adolescents, were born to unmarried mothers who had not planned the pregnancy and felt unhappy about being pregnant and experienced significantly more physical problems. The results support that chronic parental stress adds to that psychopathology

Unwed mothers were reported to be experienced frequent blame, isolation in families, peer groups, neighborhoods and in wider tribal communities. The perception of stigma was associated to deficiency in social contact that contained worries about being disliked and missing friends (Nagpal & Sell, 1992).

Prodromidis et al (1994) found that, the psychological problems are haunting the unmarried mothers, depression is in the forefront. Depression is a major problem for adolescent unwed mothers.

Single mothers experience higher levels of depression and family stress and lower levels of social support and access to mental-health services while comparing with that of mothers in 2-parent families (Benzeval, 1998; Lipman et al, 1997; Weissman et al, 1987; Lipman et al, 2002).

According to WHO (2002), in the case of unmarried mother, the knowledge of pregnancy itself is a reason for depression. In addition to it, the stigmatised attitude
of the family members and society will hinder them from being fully socialised individual.

In response to the negative attitude and discriminatory actions from the public, the stigmatized individual may generate an internalized reaction against themselves (Corrigan & Watson, 2002) which affect help seeking behaviour (Meltzer et al 2003). Studies have emphasized that the experience of being treated unfairly or being discriminated against is associated with reduced mental health (Noh et al 1999; Barnes et al 2004).

Studies suggest that depressive symptoms of single mothers are associated with mother/nonresident-father relationship (Jackson & Scheines, 2005). Social exclusion of an individual can result negatively on psychological and material wellbeing (Twenge and Baumeister, 2005).

Research on single mothers’ stress revealed that the stress is a result of the need to provide economical support for the family concurrently with caring for the home in ways traditionally shouldered by both men and women, acquiring new skills, and parenting all at the same time. Single mothers juggles many responsibilities including financial provision, housekeeping, and parenting. Mothers subject to pressure potentially develop feelings of inferiority, aggression, and restlessness due to their single status (Rani, 2006).

The literature relating to psychological problems of unwed mother population in India is extremely limited, available sources of information are mainly media reports and opinion articles (Luckose, 2004; & Jose et al 2009).

2.10. Sexual Exploitation

Less involved parents are another risk factor for unwed mothers because evidences suggest that greater parental involvement decreases coital activity (Millor and Simon, 1974).

Peer roles and increased peer influence were likely to reduce parental influence and early initiations of sexual activities which reduce the age of first sexual intercourse for both males and females (Millor and Simon, 1974).
Some other risk factors for early sex initiation and coital behaviors are unresolved gender identity, low religiosity, substance abuse, and lack of sex education (Cvetkovich et al. 1978; Chilman, 1980; Rosen et al. 1980 and Cvetkovich and Grote, 1980).

Sexually active females are more susceptible to get pressurized by their boyfriends than those who are not sexually active (Field, 1981).

Large family in terms of number of children, and a sister as teenage parent role model was found to be associated with greater sexual activities beyond the effects of poverty or education (Hogan and Kitagawa, 1985).

As Gerda Learner (1992) describes that the sexual exploitation of women of subsequent class is as old as class society and that the sexual use of slave women by their masters antidates class society and can be found in every culture without regard to race. It is in fact one of the very definitions of female enslavement. The pattern of exploitative sex relations was set during slavery when black women were used both as unpaid workers and breeder of slaves.

Chakravarti (1998) cites an important aspect of social exclusion of widows in India. Widows are expected to be virtuous and remain at home as much as possible and submit herself to surveillance by elder members of the family. She is also expected to remain unmarried and refrain from sexual activities the rest of her life. To mark her lack of interest in sex, she is expected to wear white clothing and to forgo ornaments such as bangles.

The migrant tribal girls were more likely to be an easy target of sexual exploitation than tribal women. The migration of tribal women and girls to urban centers take them away from their social protection, disposing them to the state to sexual violence and abuse. They are exploited at workplaces by persons such as employers, supervisors, contractors, co-workers, shop-keepers, frequent visitors and neighbours. The indifferent attitude of the police department when complaints of sexual exploitation are lodged in the nearby police stations and inadequate social and community supports in cities dispose vulnerable tribal women as easy target of sexual gratification by dominant groups (Devasia, 2003).
The young women from disadvantaged backgrounds are more likely to become mothers early in their life, and are likely to be disadvantaged and marginalized in their adult life, than those who do not (Libretto, 2007).

Tribal girls and women were initially acquainted with perpetuators of sexual abuse as their employers, family, friends, relatives and government employees such as forest guards and officials of tribal residential schools (Jose et al., 2009).

The social, physical, emotional and sexual proximity building process proceeding to sexual intimacy and sexual relationships. This proximity building process takes place in socially sanctioned contexts such as residence, relative’s house, workplace and schools that lead to pre-marital sexual activities and subsequent pregnancies in the unique tribal socio-cultural contexts in Kerala (Jose et al., 2011).

2.11. Quality of Life

Quality of life is an individual’s perception of his or her position in life in the context of their culture and the value system in which they live, in relation to their objectives, goals, expectations, interests, standards and concerns (Harper & Power, 1998). The concept of one’s quality of life is subjective and multidimensional, and that it includes not only positive, but also negative elements in evaluation. (WHOQOL Group, 1998).

Danziger and colleagues (1999) have suggested that improvements to the QOL of welfare families could further single mothers’ transition from welfare to work.

A study of various family structures has found that “single mothers had somewhat lower well-being than did married mothers” (Lansford et.al 2001).

Lennon et al (2001) concluded in their report to the National Centre for Children in Poverty that “policies that reduce poverty may improve not only the economic circumstances but also the quality of life of low-income women and their families.”
Hollar (2003) claims that QOL is one mechanism through which social policies should be evaluated, as their ultimate aim should be to improve the lives of their targeted recipients.

Alzate, (2005) found out that there exists a lower quality of life for women on welfare in Georgia in comparison with both Black and White. The study also proved that that the quality of life of single women on welfare is significantly worse in rural decline counties than in rural growth countries, and no significant difference was found between the quality of life of women on welfare in rural decline and urban counties.

Using the Human Development Index (HDI) (United Nations Development Report, 1990), Alzate (2006) found that single parents on welfare had a lower QOL than both the Georgian black and white general populations. But the study was limited as there was 10 years gap for obtaining the general population and single parent data.

Hernández et al. (2009) that women from single-parent families will show a greater incidence of depression and will report a lower quality of life than women in nuclear families, and their household income will be less than that of women in nuclear families.

Cook et. al’s (2009) research showed a significantly lower quality of life scores than the general population for all quality of life domains, highlighting the need to carefully examine welfare to work policies to ensure they promote single mothers’ quality of life. The study had lower QOL across all PWI domains (satisfaction with their subjective wellbeing, standard of living, health, achievements, relationships, safety, community connectedness, and future security and life as a whole) than the general population.

Jose and Narayanan (2009) revealed that once a tribal girl or woman was labelled as unwed mother, she was excluded from her family rituals, religious and other customary ceremonies and practices. The study found generally depressed outlook on life. It is understood from the study that unwed mothers perceived inadequate social support. Unwed tribal motherhood induced diverse psychological and social disabilities that excluded unwed mothers from their familial, community and religious life. It was reported that the extent and nature of stigmatization vary from tribe to tribe.
Unwed mothers who enjoyed family support seemed to have healthy coping and quality of life compared to those unwed mothers who do not have better family support. Marital status significantly influenced quality of social life which implied that unwed tribal mothers were more likely to enjoy less quality social life than married mothers and unwed mothers who later married (Jose et al., 2010e).

2.12. Rehabilitative Measures

Rehabilitative measures are introduced in every country to help the social victims of unwed motherhood. Rehabilitative measures vary from cash to counselling etc. AFDC programme (Aid to families with Dependent Children) was introduced in United States 1935 as part of the original Social Security Act. This program was the most well known tested cash transfer program for the poor in the United States. It provided funds mostly to single mothers and their children.

Yyal (1969) in his systematic study on bondage and exploitations in Tribal India, has brought out that the problem of indebtedness is one of the salient feature of tribal existence in India, which is the outcome of the exploitation of tribals. It has also been found out that massive welfare programmes that are introduced do not reach the tribes. This was obtained after the analysis of the socio-economic dimensions of indebtedness and exploitation among tribal and other communities.

According to the study conducted by P.V. Rao (1974), due to various welfare measures implemented by the Girijan Co-operative Corporation, an apex organisation of 30 primary co-operative societies, the socio-economic conditions of Girijans in Andhra Pradesh had improved a lot, which has a modest beginning in 1956, and became operative in 13 districts of the State through 290 domestic requisite depots for the benefit of tribals.

A study of 10 LAMP societies (1979) was carried out by the Reserve Bank of India in the State of Rajasthan and this led to the main findings that the area of Large Sized Agricultural Multi-purpose Cooperative Societies was too large. The main findings and suggestions were “They were weak in their functioning, were manned by insufficient staff, the membership and the turnover were low and lacked co-ordination with the District Central Co-operative Banks. For revitalization of these societies in
order to make them purposeful, the study pointed out many recommendations relating to their jurisdiction, membership pattern, conversion of existing primary credit societies into LAMPS etc”.

Studying the socio-economic adjustments of tribals of Tripura, Misra (1983) has found that intra and inter-tribe differences never assumed serious proportions; it is only the contact with the non-tribals that has always been responsible for the distress of the tribals.

Kothari (1985) asserted that the tribals are rarely involved in the formulation and implementation of the programmes. This is because the tribes are caught between two conflicting problems: (i) a keen desire to retain their separate identity and (ii) willingness to join the national mainstream.

Kimenyi and Mbaku (1995) state that transfer payments reduce the cost borne by a mother in having a child, thus those who would otherwise have delayed having children because of their inability to take care of them are less financially constrained due to the availability of welfare benefits. They argue that the more attractive the welfare benefits, the higher the birth rate to unmarried women is expected to be. Rosenzweig estimates that among women with poor parents, a 10 percent rise in welfare benefits increases a woman’s probability of having a non-marital birth by age 22 by 12 percent and decreases the probability of having no children by age 22 by 2.3 percent.

Bronars and Grogger (1999) find that non-marital childbearing reduces the mother’s educational attainment, lowers the probability of her eventual marriage, increases the probability of welfare recipiency, and decreases family income.

Both the Central and State governments have been formulating and implementing several programmes of tribal welfare since independence. But, according to Ajit Singh (2000), little impact or changes have made by these programmes in the life of tribals. He pointed out that there must be something wrong either with the development programmes or with the tribals themselves and these programmes are by and large bureaucratic because they are centrally planned or planned from above and have been implemented by non-committed officials.
The Canadian Self-Sufficiency Project, which provided income subsidies to single mothers on welfare, found a positive effect on marriage in New Brunswick but not in British Columbia. *(Harknett and Gennetian, 2003)*

Non marital birth mothers also are at comparatively high risk of welfare receipt, particularly those with low educational attainment. *Kaestner et al. (2003)* used an indicator of being at-risk of welfare receipt based on the respondent’s family structure at age 14 and her mother’s educational attainment to show a stronger effect for at-risk teens compared with their more advantaged peers.

Many unmarried parents are eligible for government benefits such as TANF (Temporary assistance to Needy Families), food stamps, and public housing. These benefits, in turn, affect union formation behavior by creating incentives for couples to live apart in order to receive the benefit. Most research on the link between government programs and parental relationships in fragile families has focused exclusively on welfare generosity or other in-kind benefits such as housing subsidies. Studies using state-level measures of welfare generosity typically find a negative association between welfare and marriage, although one paper finds that higher welfare benefits deter the breakup of visiting unions. *(Marcia Carlson, 2004)*

For single mothers, the availability of welfare income alters the economic calculus involved in marital decision-making. Welfare presumably raises the utility of the unmarried state, while reducing the costs of out-of-wedlock childbearing and divorce *(Bitler, et al., 2004)*. It can thus be argued that welfare provides an income alternative to marriage among economically disadvantaged nonmarital birth mothers.

*Gwen Brodsky et al (2005)* stated that about 20 percent of all families with children are headed by single mothers In British Columbia. More than 90 percent of the children living in single parent families live with their mothers. For most of the last decade over half of all single mothers have been living well below the poverty line. In 2002, for the first time in twenty years, social assistance rates for families with children were cut in British Columbia. A single parent family in 2002 received less (in nominal dollars) than the same family did ten years earlier.
New Hope Anti-Poverty Program, which provided income subsidies to families in two communities in Milwaukee, found large increases in marriage among never-married mothers in the treatment group. *(Gassman & Yoshikawa, 2006)*

On review of the various newspapers in Kerala, it can be understood that various schemes and projects were implemented for the unwed tribal mothers in the state. ‘Snehasparsham’ project, a pension project for the unwed tribal mothers in the State under Social Welfare Department project has been providing a monthly aid of Rs.300 to tribal unwed mothers in the State by electronic money order. In the first phase, 226 unwed tribal mothers in Wayanad have got the benefit of the scheme. In Thirunelli panchayat, which has the highest number of unwed tribal mothers in the State, 76 women have got the aid.

The news in the site with headline *Kerala: Chandy announces package for unwed tribal mothers* *(United News of India, Thiruvananthapuram)* described about the Government’s welfare programme proclamation by Kerala Chief Minister Shri. Oommen Chandi. Several welfare measures have been initiated for the rehabilitation of unwed mothers in various tribal settlements in north Kerala. The news detailed on the imminent implementation of rehabilitative measures for the 1500 sexually exploited unwed mothers where each of the unwed mothers would be allotted one acre of land in their respective tribal areas. The report indicated about the hike in monthly pension to Rs 1,000 from Rs 300 to the victims and the decision of government to take stern action against those who committed any form of crime against tribal women.

Studies conducted by the *Kerala State Women's Commission* *(2011)* revealed the actual social and economic problems among tribal women compounded by the presence of a large number of unwed mothers in their midst. The studies revealed that among the sexually exploited tribal women 53 percent are in the age group of 20-25 and 73 percent of them are having low paid wages as low as Rs 50. In addition to it studies indicated about factors such as lack of literacy and absence of daily work and consequent economic problems ending them up in prey to wiles of non-tribal men.
In the article named “Succour for unwed tribal mothers” on June 2011 in ‘The Hindu’, the Special Correspondent wrote the details of Press conference by Minister of Welfare of scheduled Tribes which mainly dealt with the rehabilitation scheme for tribal unwed mothers and redistribution of land to landless tribal families. Plan of stating up of a Mahila Sikshan Kendra, and a Short Stay Home Scheme are also indicated in addition to the other rehabilitative measures for the unwed mothers and their children. As per the report several cases of unwed tribal mothers had been detected and cases registered in Tirunelley, Kasaragod and Attappaddy. The rehabilitation package envisaged distribution of land to landless unwed mothers and construction of houses for the homeless among them. Besides, livelihood programmes and financial assistance to their children to pursue education, a Mahila Sikshan Kendra, and a Short Stay Home scheme would be implemented. It is reported that in addition to the 2,473 acres of land given earlier, 1,267 acres in the Aralam Farm would be given to 733 tribal families. The report also indicated about the distribution of bicycles to 6,983 tribal students studying in class 8, cash prizes to tribal students who secured A+ in all subjects in Plus Two examinations, laptops to all Scheduled Tribe students who secured admission to government medical and engineering colleges, inauguration of Model residential schools established in Malampuzha, Kaniyambar, Kalpetta, and Painavu and hostels established at Kakkavayal, Ambalavayal, and Meenangadi and issue of ration cards to all Scheduled Tribes.

2.13. Adjustment Problems of Adolescents’ of Unwed Mothers

Fieldmann (1975) says, “better adjustment depends on the child’s happiness which is possible only when he is truly wanted, enjoys a good material relations and he has his environmental needs satisfied. Only in a mentally healthy family climate will the child find happiness, parents and unmarried mothers themselves assume the responsibility of their decision. Either law or morals are substitutes for the individual’s personal ethical sense and her acceptance of full responsibility”.

The absence of a father figure aids in the difficulty of providing appropriate discipline. A father’s approach to child rearing differs from that of a mother and seems to promote achievement motivation. A father’s involvement is invaluable in a girl’s life also as it promotes discipline and sex role learning (Hamilton, 1977). It
appears that the absence of the father deprives children of numerous learning opportunities. Many single mothers were under stress and lacked the time to invest in their children.

Children raised apart from their fathers tend to “exhibit lower academic performance than those raised with their fathers” (Swihart & Brigham, 1982).

Approximately 30 percent of teens whose parents had separated or divorced by the time the child was 7 years of age had received therapy by the time they were adolescents, compared with 10 percent of those in nondivorced families (Zill, 1983).

Maternal education about child development can lead to improved child competence, academic test performance and intelligence quotients (Wahler, 1980; Crockenberg, 1981; Dunst et al, 1986).

The mother’s stress will also affect the child, both directly and indirectly. Studies reveal that parenting stress leads to a stricter disciplinary style and less nurturing behaviors toward the child (Crnic & Greenberg, 1987).

Single motherhood affects the family formation behavior of future generations. Children who grow up in communities with a high prevalence of single mother families find single motherhood more acceptable and are somewhat more likely to become single parents themselves than children who grow up in communities where single parenthood is less common (Abrahamse, Morrison, and Waite 1988; McLanahan 1988).

Children from single parent families are six times as likely to be poor as children from two-parent families. Children living with only one of their parents do less well in school (Furstenberg et.al 1989; Amato & Keith, 1991), obtain fewer years of education, and are twice as likely to drop out of high school as children who live with both parents (McLanahan & Booth, 1989).

Social rejection or exclusion often results in impulsive acts and children who are rejected by their peers are more aggressive (Coie, 1990).

Intergenerational effect persists even after adjusting for other community variables such as dropout rates, unemployment rates, and crime (Case and Katz
In most instances, remarriage does not diminish the negative consequences associated with single parenthood, and in some cases it exacerbates problems. Children who live with a mother and stepfather or a mother and her partner do just as poorly in school and are just as likely to become teen mothers or spend time in jail as children who live with a single mother alone (Cherlin and Furstenberg 1991).

Poor families provide a less healthy, safe, and nourishing environment for their children (Ooms, 1992).

Psychological problems are two times more likely in children from single mother families and three times more likely in remarried families than in intact two-parent families (Moore, 1992).

Even young adults, 18 to 22 years olds, were more likely to show high levels of emotional distress if they had experienced family disruptions between birth and age 16 (Zill et al., 1993).

Single motherhood has costs for the rest of society. Approximately half of all single-mother families receive some type of cash assistance, and a higher percentage receive noncash transfers such as food stamps and Medicaid (U.S. Bureau of the Census 1993).

Risk of emotional and behavioural problems, academic failure and social difficulties are more for children of single mothers (Ontario Health Survey, 1994).

About half of the disadvantage on children's well-being associated with single motherhood is due to low income. Most of the rest is due to lower parental involvement and supervision and higher residential mobility (McLanahan and Sandefur 1994).

Social support has a broad positive influence on personal health, maternal–child relations, child psychosocial functioning and family functioning (Kaplan & Toshima, 1990; House et al, 1995).

Marital disruption is associated with changes in parental resources and declines in child well-being (Baydar, and Brooks-Gunn 1994; Morrison and Cherlin 1995.)
Most of the studies related to single motherhood did not distinguish unmarried mothers from divorced, separated and widowed mothers. Only a very little study has been conducted taking into account the unmarried motherhood as a separate factor with reference to other types of single parenthood. The findings from such studies, however, were quite consistent and indicated that children who grow up with never married mothers are no worse off (and no better off) than children who grow up with a divorced or remarried mother (Smith et al. 1995; Korenman and Miller 1995; Hanson et al. 1995).

Young adults from single parent families are also half as likely to find and keep a steady job as young adults from intact families (McLanahan & Booth; McLanahan & Sandefur, 1995).

Children of single parents showed more behavior problems than did those from low-stress one-parent or from two-parent homes (Weinraub et al., 2002). Thus, under difficult circumstances, children of single mothers—even single mothers with many resources—were more vulnerable. Most of the time, however, when life went smoothly, children of older unmarried mothers were well adjusted.

Both group based and individually tailored Parent management training, has been shown to have a positive result on parenting and on children’s emotional and behavioural adjustment (Johnson & Martin, 1983; Sameroff et al, 1987; Stevens, 1984; Benasich&Brooks-Gunn, 1996).

Mothers who are dissatisfied with their employment status “enjoy their children less, are less confident as parents, and have more difficulty controlling their children” (Sroufe, Cooper, & DeHart, 1996).

Ariel Kalil et al.(2001) featured about the study conducted to identify the effect of living arrangement of single mother on child development outcomes. Result of their study showed that living with a single mother or living in a cohabiting arrangement is associated with poorer child development outcomes relative to living in married mother arrangements. In contrast, children in coresiding arrangements do not have poorer outcomes relative to children in married mother arrangements. They reported that co residing and cohabiting living arrangements are less stable than are
single mother and married mother arrangements. Their study result was in consonance with the result of Graefe and Lichter (1999) who showed that among children who have ever lived in a cohabiting arrangement, 25 percent will experience the dissolution of that arrangement within a year. Even though researches have been consistently showing that single parent rearing will have negative influence on children (McLanahan and Sandefur 1994 et al), these did not rule out the negative impact of co-residence and cohabitation on child development patterns.

Bronnimann (2008), found that single mothers in the study area could successfully provide adequate child care in spite of the stress they face and the result was contrary to the perception in general. The study revealed that there was great variance in the quality of child care provided in each of the single mother families, indicating that there may be other factors that contribute to the inability of mothers to provide quality child care. A constant theme appeared in the study was the lack of time.

The Wisconsin Family Impact Seminar indicated about the impact of single parenthood on children. Children having both parents enjoy the care and love from them and obtain all sorts of formative steps. But for children of single parents, only maternal support and formation is available. This will certainly cause some defects in their personality formation.

Parenting stress has a direct impact, independent from parenting practices, on preschool children’s social competence (Anthony, et al., 2005).

The mother’s stress is reflected in the children’s “loneliness, withdrawal, regression, and fear of loss of the remaining parent. Socially too they showed either aggression or withdrawal symptoms”. The single mothers did not have time to spend with children and faced problems in disciplining the children. Rani (2006) found that a combination of parenting single handedly, financial tension, and strain of over load often lead to neglect of children.

Education at school level for boys was higher than for girls. The reason attributed were the poor connectivity of tribal colonies with schools and their poverty contributed to their inadequate access to education beyond the upper primary. This
had resulted in excluding about one fifth of tribal children from the schooling in Kerala (Dilip, 2010).

Conclusion

Even after a thorough search, the researcher could not find out much literature on tribal unwed mothers especially in Indian context. Only a handful of studies are available during last two decades. Available published material related to single mothers/ unwed mothers is very little and it is mostly by foreign authors, so in order to get a better understanding, researcher has done a review of the same and presented to build up the conceptual frame work for the present study together with some useful, authentic studies on tribal unwed mothers in India. A gist of overall matter of review of literature is presented.

Most of the research studies found out that the crucial problems which tribal communities face today in India are illiteracy, poor health, poverty, lack of land holdings, unemployment and cultural diffusion. While compiling researches on the status of tribal women with regard to freedom of marriage and family, it is inferred that even though they are struggling for existence, they do not have much difficulties than that of non-tribal women, might be because of the equal status they have enjoyed with men in the social structure of the tribal societies, but they are marginalized within tribal communities in socio economic and political spheres.

A few studies which have been conducted in this field, found many psychological and social factors as the reason for unwed motherhood. Majority of the tribal women were exploited by persons from outside the community and studies found that, the psychological problems are high among the unmarried mothers.

There is meager research on the Quality of Life of single parent and the available studies on quality of social life shows that marital status significantly influenced quality of social life. This is implied that unwed tribal mothers were more likely to enjoy less quality social life than married mothers and unwed mothers who later married.
While consolidating the research studies on Govt. programmes, it is inferred out that several programmes have been formulated and implemented by both the Central and State governments for tribal welfare, but with little changes to improve the life tribal people. On review of the various newspapers in Kerala, it can be understood that various schemes and projects were initiated for the unwed tribal mothers in the state. But still most of the tribal unwed mothers are living in poor conditions.

Studies on children raised apart from their fathers show that they tend to exhibit lower academic performance than those raised with their fathers and they are experiencing more psychological, emotional and behavioural problems than other children.

Few studies are available to find out the factors influencing the Quality of Life of Unwed mothers especially on tribal unwed others. There is negligible research on the problems and conditions of children of tribal unwed mothers. The conclusions drawn from the review lead the researcher to present study by raising following research questions :-

1. Is there any relationship between social status and Quality of Life of tribal unwed mothers?
2. Whether there is any relation between psychological problems and Quality of Life of tribal unwed mothers?
3. Whether there is any relation between sexual and emotional exploitation and Quality of Life of tribal unwed mothers?
4. Whether there is any relation between economic problems and Quality of Life?
5. Whether there is any relation between Quality of Life and adjustment problems of adolescents of tribal unwed mothers?
6. Is there any linkage between selected Socio-demographic variables, social status, psychological problems, sexual and emotional exploitation, economic problems, and effectiveness of rehabilitative measures undertaken by the Government, Quality of Life and adjustment problems of adolescent children?
The social work profession promotes social change, problem solving in human relationships and the empowerment and liberation of people to enhance well-being (IFSW, 2000). So with the objective of studying the well-being/quality of life of tribal unwed mothers, social work profession with the help of a team of psychologists, therapists, legal persons and govt. machineries, can initiate interventions to improve the quality of life of tribal unwed mothers and to protect and ensure human rights and social justice. Social work interventions range from primarily person-focused psychosocial processes to involvement in social policy, planning and development. By studying the adjustments of adolescents’ of tribal unwed mothers, Social work can intervene effectively in solving those problems of adolescents to provide a better support to the children in the risk groups and that will help these children to build self esteem and social values. In addition to the above, Social Work Profession can help them to improve their access to community services and facilities and finally for the proper rehabilitation. With the research results on effectiveness of rehabilitative measures of Governmental programmes, liaisoning and corrective opportunities could be achieved by ensuring the right benefit for the right person. Objective of assessing the nature and extent of psychological problem and emotional exploitation is that it would enable the unwed mothers to cope up with the trauma.