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**The Socio-Psychological confrontation of the Adolescents
on the Impact of the Family towards Religious Practices in Tamil Culture, South India
Comparing with the Tamil Immigrants in Palermo, South Italy**

Doctoral Thesis

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Palermo, December – 2015

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A WORD OF THANKS

On the outset I Thank God for all the blessings he has showered upon me to complete this doctoral thesis. It has been a great joy in completing this doctoral thesis after a long, tedious hard work. I owe this success to the Infinite mercy of God and His Divine grace.

I'm proud to say that this scientific research work was guided and directed by my Tutor, Prof. Alessandra Salerno. She was always available and helpful. She was very precise and proficient. She gave her wise suggestions and indications that were needed to proceed in the right way. Along with her guidance she also gave another Associate Prof. Monica Tosto, who was very prompt in correcting my work. She was pointing out salient aspects of the work, which was immensely productive and progressive in developing and completing my thesis, hence a big word of thanks to both of them.

There were other professors such as Prof. Alida lo Coco, Prof. Maria Di Blasi, Prof.ssa Franka Brana, and the coordinator Prof. Anna Maria Pepi and many others in UNIPA. I thank Prof. Carlo Nanni sdb, Prof. Ronco Albino sdb, and Prof. Morand Wirth sdb, from UPS, Rome. Don Giovanni Mazzali Sdb, former provincial of SICULA, Don Giuseppe Ruta Sdb, the present provincial of SICULA, Sicily. A special word of thanks to Prof. Kumar Gopal, from SHC, Tpt, India.

I take this opportunity to thank all my close friends and family members who supported me directly or indirectly. I would like to extend my cordial thanks to all the Salesians of Don Bosco and the Adolescents who contributed their ideas and opinions and time in various ways to make this research-work a success.

Above all I dedicate this thesis for my parents, especially to my late-father who is my source of strength and inspiration, and to my mother who is my first teacher in faith formation and a tangible example of tireless zeal, self sacrifice and dedication.

INTRODUCTION

“Adolescence is a transition stage between childhood and adulthood. It is a period of biological, social, emotional and cognitive development which if not negotiated satisfactorily can lead to emotional and behavioural problems in adult life” (Nicolson et al., 1997, p.2). Adolescence is a most complex phase of life, there is a ‘duality of self’, (Rosen and Patterson, 2011, p.75) source of basic search for identity which, if not consolidated will lead to conflict. According to Erikson’s psychological theory, “individuals must successfully resolve conflicts at eight different developmental stages in order to form a healthy personality” (Rosen et al., 2011, p.84; e.g., Erikson, 1980; Marcia, 2002a,). Adolescents are torn apart by family ties and self-autonomy, desire for freedom, amidst confusing mix of reality, possibility of self-conquest, and ambiguity of meaning in life. (Calles, 2005).

The insistence of the family members has an impact on the adolescents, “the social competence and the family circumstances... are sources of social-psychological *resilience* that assist adolescents in successfully adapting to and coping with challenges... culture emphasize family connections over individual autonomy, and ethnic groups strike some form of unique balance between these general belief systems as part of defining social competence within particular constructions of cultural reality” (Peterson, 2005, p.30). Hence, the psychological conflict faced by the Adolescent in confronting Family and religious practices and individual autonomy is a complex issue. This provokes us for a deeper scientific and analytical study.

As a matter of fact the adolescents are psychologically tossed between the socio-cultural demands and self conviction in religious practices. During this developmental stage the adolescents prefer less dependency and more autonomy towards adulthood, (Hunter, 1998). “It is a time of self-reflection, when young people try to understand who they are, what they are capable of doing, even why they exist at all” (Calles, 2005, p.612). “Identity development can be conceptualised as a person to person-context interaction,” (Rozen et al., 2011, p.86; e.g., Beyers & Cok, 2008; Bosma & Kunnen, 2001). Adolescents confront a lot of Socio-Psychological impact from the Family and the Religious Practices, “The concept of ‘childhood’ and ‘adolescents’ carry a different meaning for members of different socio-cultural communities across the globe”(Jackson and Goossens, 2008, p.7). This reality exists in all social contexts. One of such ancient context is called Tamil Culture, in the southern part of India. Our research is focused on Adolescents of this ancient Tamil Cultural Context.

*Tamil Nadu*¹ is one of the 28 states in India, situated in the Southern part of the Country. “Tamil Nadu is home of one of the ancient *Cultures*², the *Dravidians*³, dating back to the pre-*Arians*⁴, *Mohenjo-Daro and Harappa*⁵ era, and has played a key role in shaping the Indian culture. According to the findthedata.org of New Delhi, “the Hindus dominate with their population of 57,985,079 (88.1%) out of the total population of 72,138,958 in the State. There are 7,785,060 (6.1%) Christians followed by 6,470,647 (5.6%) Muslims. The population of Buddhists, Sikhs and Jains are negligible as they are only 5,393, and 9,545 and 83,359 (0.1%) respectively” (findthedata.org, 2013, p.1).

The local situation of the Belief system in Tamil Nadu, where the majority is said to be Hindus but the Catholic Religion is as old as the beginning of Christianity in Rome, Italy. The evangelisation in India took place by the very hands of Saint Thomas the Apostle, who brought the Christian Faith to India, who lived and died and was buried in Chennai, (Madras) Tamil Nadu, wherein the context of our study is located. Hence the *Religious Practice* will refer to the Catholic Religious Practice in this research.

Tamil Immigrants in Palermo, South Italy

The Tamil community of Sri Lanka though had its origin in India nearly 2000 years ago, its cultural and ethnic dimensions are largely modified by inter ethnicity of Sri Lanka and other races that invaded Sri Lanka down through the ages. Due to the Sri Lankan ethnic war there has been constant emigration of Tamil Population in search of work and livelihood. But it has never been an emigration for life-and-death situation until the last 30 years. In Europe, Italy, especially Palermo, has been a launching pad for the Sri Lankan Tamils from 1983 onwards. ‘Palermo has played a vital role in accommodating various immigrants both from Africa, and Asia. Palermo is remarkably known for the vibrant presence of the immigrants from more than 20 different nations such as: Ghana, Tunisia, Sri Lanka, Bangladesh, China, Congo, Ivory Coast, Egypt, Ethiopia, Philippines, Morocco, Mauritius, Somalia, Senegal, Nigeria, Romania, Cape Verde, Eritrea, Peru, Brazil, Ecuador, Bolivia’ etc. (Courtesy, Caritas.com, 2010). In any Civil Environmental development, an integral growth and of the population, either stable or floating, should not be ignored by the bureaucracy. The system of government with its administration and organisation should establish and provide the basic needs and necessities in all sectors, which is a salient feature of any Social ambient. In this sense the Immigrants in Palermo City, who emerge into the society has become a target group of the governmental and non-governmental attention.

First-generation immigrants are sometime unfamiliar with the language and views of the country they move to, *the problem of exponential cultural dimension* can cause conflict that the immigrants were not expecting, ‘that there is great disparity when the two cultures are compared’ such as the culture of the origin and the fast changing immigrated culture (kruzykowsky, 2011, p. 10) Many first-generation immigrants suffer from a great deal of stress and this stress can trigger psychological issues that are not necessarily often found in natives (Ehow.com, 2013). First-generation immigrants usually make the move based on a desire for freedom, for educational reasons, religious reasons or for the general safety and well-being of self or family. With the onset of early adolescence, there is increased conflict in the parent-child relationship and early adolescents perceive their parents as less supportive (Ammaniti et al., 2000; Arnett, 1999; Paikoff & Brooks-Gunn, 1991). Friendships are an important aspect of early adolescents’ quest for autonomy, and they view friendships as domains over which they, not their parents, have control (Mounts, 2001; Nickerson and Nagle, 2005. p.224). In the displaced context of the Tamil Immigrants, this conflict is magnified largely. This is the story of all immigrants. We notice that the same Palermo city which hosts enormous immigrants today was a hundred years ago Emigrants in search of work and livelihood, facing a similar psychological and socio-cultural setbacks. For example, the Sicilians life in New York is an incredible attestation of struggle and trauma in the initial stage, a very tangible situation to remember.

We understand well the complicated situation of the immigrants and thereby the psychological issues that are involved in the relationship of the parents and the adolescent children in the new cultural ambient. With this above-mentioned situation of the Tamil Immigrants, our research about the relationship of the parents and Adolescent children in an alien cultural context becomes historical and vibrant to the existential reality.

Thus the topic of our research is

The Socio-Psychological confrontation of the Adolescents
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CHAPTER – I

RELATED FINDINGS BY LOCAL RESEARCHERS AND OTHER' VIEWS

1.1. On Religious practices in Tamil Literature

Our earliest forerunner on this field of Religious practices and the basic understanding of the approach towards adolescent socio-psychological aspect was initiated by Duraiswami Simon Amalorpavadass (1972;1979; 1981). One of the pioneering works of the catechesis and the guidelines for the Indian contextual theology. Especially in a series of writing namely '*God with us Series*' he set a new trend to initiate other works on the faith oriented researches and catechetical efforts in Indian context. We are able to *draw inspiring insights* from these works. His writings already sow seeds of treating adolescents and their attitudes in the making.

1.2. On Family and Adolescents

'Following the beaten path is safer' so to say, hence the other researchers on the family and adolescents such as: Kulandai (1995), giving us an overall account about the role of the family in the spirituality of the Christian Context. Here again the Psychological concept of the adolescent is not specifically dealt with. While Punnapadam (1986), in his dissertational work that exposes the rich foundations of the Church Documents and the application of the same in the Indian context, *giving us the perspective of Family role* in the faith formation of the young.

Others' View

"Outside of Europe, the greatest change away from patriarchy has been in East Asia, especially Japan. Moderate changes have taken place in South Asia, (North India). West Asia, and Africa, areas that are still sustained by natural – agrarianism." (Adams, 2009, p.503). Instead, South India, as a whole is remarkably different from North India. There is distinct **Joint Family** structure in Tamil Culture.

Family is the nucleus of the society. Every society has its own structure of the family. Indian society has its own peculiarity and specialty. Given to know that Indian society with its multi-lingual and multi-cultural reality, every state in India is construed by the linguistic and cultural traditions of its own. In such a multi-pluralistic society, Tamil culture enhances strong traditions that are deep rooted in the families. There is also uniqueness and remarkable differences that give tone to the particular locality of people.

“The educative influence of one’s family on the growing child is incalculable” (Tiwari, 2001, p.119). Traditional joint family system is a common phenomena in India, especially in the South, where, as many as three generations live under the same roof: the oldest members with his siblings and their children, and grandchildren, cook and eat together, and share the responsibility of managing the common holdings and business, which is patriarchal in nature, provides special status to elderly people. Culture, tradition, and moral values of the family are inculcated in the child. Thus they learn day by day to give respect to their elders and take care of them in their old age (Tiwari, 2001).

Joint family is not just living in a house together with the sisters, brothers, aunts and uncles and grannies. Joint family system is something more than living together... The people of Tamil Nadu share everything with their family and also perform all the rituals and celebrate all the festivals as a whole family. In this aspect the joint family system has a very great advantage over the normal family system. The main **advantage of the joint family system in Tamil Nadu** is that the members of the family get various things learned from the elders of the family. The children are also given good exposure in the family. It is very good to see the house wife of different brothers working together in various festivals and special occasions – (Srinivasan, 2010, webpage).

1.3. On Educating Adolescents in Multi Religious Context

On the other hand one gets a vivid picture of the adolescents interest in the religious practices reading Amaladoss M., (1989; 1990; 2006; 2010), gives us a basic outlook on the multi-religious context study in south India. One of the early studies done in this field of comparative studies. Our interest is the aspect of the adolescents and their search for the religious faith expression. A similar line of thought is developed by Antony F. V., (2006; 1997; 1999; 2011): offers us *an idea about the religious practices* by the youth and their perception about religion and the family contributions towards their faith formation, etc.

Others’ View

We often feel that Religion is an obligatory social phenomenon that many people consider it as a necessary burden that we ought to carry it upon our shoulders, much more for the Adolescents who would even loathe participating in the religious rites and rituals as punishment. The simple reason is that Religion practices are considered much of a disciplinary tool, rigorously shaping the individual and the society. The role of family traditions in the religious practices of their siblings gains all the more importance in India in all the religions, because of a deep-rooted family spirit.

Clarke, an American religious thinker and writer, who was making religious and cultural visits to Tamil Nadu quite often (also trying to establish his home in Tamil Nadu) has observed the following phenomena about the Tamil Family and Cultural tradition

The Tamils celebrate before and after the baby is born, when the infant grows into a child, when the child comes of age, when the young adult marries, when they die, and after they die, in all of these celebrations the individual is held in the heart of the family, the family is the root and the strength. For the Tamil to leave and be outside the framework of the family is most difficult, but this does happen as children now move to a big city or overseas to work. if you understand about their family, you will understand Tamils more deeply through understanding their rites of passage. (Clarke, 2013, webpage).

If the individual plans to evade the religious practice or if the individual does not listen to the authoritative dictates of the elders of the family, the member is almost excommunicated from the family bonds and from the family inheritance of the wealth and the patrimonial assets.

Though Hinduism is the traditional Religion of the majority in India, there are other religions such as Buddhism, Islamism, Jainism, Christianity, etc. Just as other religious tradition in India Christianity too passes on the age-old traditions to the new generations. Raphael says that the family plays very particular role, “witnessing to their faith in daily life, the Christian reading of the daily events, sacramental initiation, the formation of conscience, initiating to prayer life etc.” (Raphael 2006, p.267).

Therefore a psychological compliance and most accommodative behavior of the individual is to accept and to move along with the elders in the family as the certitude for the future. Thus one needs to consider the influence of the family and the social structure of the Tamil society to understand the individual.

1.4. On Psychology of Religion and Adolescents

Psychology is not isolated discipline but an inter-related component that runs through the social, religious and cultural values. In this respect many local researchers have launched catechetical education as an underlying value formation process, authors like Pulikan (2006), gives a fair presentations of the Indian scenario of religious development of youth particularly the Psychological aspect. Hence it is very close to our study and interest. The article gives a generic view of the psychological situation of the youth. DeSouza (2006; 1994; 1995), develops the idea of catechesis and approach to the youth fundamental faith system that inculcates the faith in the hearts of the adolescents. Extending this into ministry by Choondal (2004; 2006), giving us information and guidelines for the essential elements for

the youth catechetical ministry, and the way the lay people such as parents and animators could get involved in imparting the religious values to the adolescents. Going deeper and wider by Fernando Lobo, (1984; 1990), giving a short discourse on the religious situation and attitudinal development and changes that come on the youth of the time, especially in Indian context. Similarly, Velliath D., (1988; 2005; 2006) specifically contributes valuable views with reference to Indian Context, pertaining to the theological and religious aspects of Youth and their general aspects of the religious sphere. With this theological perspective we delve into the aspect of the Psychological Influence on the Adolescents.

Others' View

Hindu Religion strongly believes that “God and Man” are perennially united, ‘*tatvamasi*’ ‘that thou art’, ‘you are god.’ The more one relates to God in worship the more one integrates with fellowmen. Unlike the European and Western Psychology of Individualism, and Independence in worship, Tamil Culture explicitly and implicitly demands that all the members of the family participate in the Worship. If one absents oneself in worship he/she is practically out of the family circle, thus alienated from the family and the clan.

Many research scholars and writers feel that the Psychology of relationship among the family members is much of mutual interaction such as religious participation, relationship with God and thus Relationship with one another. Researchers on “The Relationship of Religious Participation to Relationship with God”, interestingly show the progressive relationship and the psychology that goes underlying the fact. Relationship with God also affects the personal and communal relationship. “For centuries, people have claimed to have personal encounters with the divine, ‘to know God is, according to many traditions, the central function of religion” (Simpson et al, 2003, p.67). Early Christian Theologians, serving in active pastoral roles, reached similar conclusions as they believed that failing to see God as relational “had a potentially negative impact on the communities and the lives of people under their care” (Nelson, 2000, p.5).

Therefore our contention is that on the one hand the adolescents enjoy a serene psychological mind when they participate in the community worship which bridges the relationship between the individual and the community, the more the participation in the community worship the better related the persons among themselves. On the other hand the argument gives an indication to find out if the adolescents are psychologically forced to

participate in the religious practice by the community. Does this also assure psychological well-being?

1.5. On Adolescents' strive for Autonomy on Religious Practices through Media

Swamikannu (2006; 2009), giving us the philosophical reflection on the postmodern affluence and impression in the world of the youth. The inter-religious dialogue is also oft repeated in the modern context but our interest of study is mainly on socio-psychological influence on the adolescents. Interconnectivity of Modern world, Media and religion are also widely discussed by the local thinkers such as: Devadoss (2006), who presents the influence of the mass media on the adolescents in his well researched article on the media world and the key to open the doors of media in the right perspective. This scholarly presentation in mass media and communications theories is a great help to the youth and the parents and the animators in the media landscape and youth in Indian situation. Fernando (2006), giving us a bird's eye view of the impact of the technology and media that intertwines the Indian Youth environment, the social changes and the religious obscurity in the face of this changing modern era. Johnson(2000),with his research study pictures the rural situation and the media presence which transforms the life-style of the village people, especially the younger generation. Kozhamthadam (2003), also gives an exploratory presentation and serial discussion on the media and religion and the plurality in the outlook of the same reality of the Divine. The role of the science that bridges the gap sometimes and calls us for dialogue between adolescents and the parents in confronting religious practices and media challenges.

Thus all these related researches are very close to our topic but none of them have specifically done a comparative analytical study on the topic of Adolescents' identity conflict and striving for personal autonomy, confronting the socio-psychological influence of the Family towards religious practices. Secondly the Adolescents from Sri Lanka are the 2nd generation of the Immigration in Palermo; hence this is a pioneering study on their experience on confronting the conflicting situation. Hence a call and challenge today to treat this subject fair and square.

Others' View

We notice that the community collective feelings are dominant over the individual autonomy in Tamil ethnicity. The influence family traditions on the adolescents is not only oriental problem, it is also a remarkable issue treated in western society, "The topic 'family influences on adolescent development' often has conjured up popular images in western

societies of emotional turmoil, conflict, and rebellion by the young in reference to their parents”.(Peterson, 2005, p.27). But in the Tamil Culture a notable truth is that there is an implicit Psyche that governs the members of the family to a great extent. Laham and Chopra have tried to understand the difference in the individual and communitarian values and transgressions of the same. They found that the community compact over any moral transgression is pretty high compared to the British cultural reaction. “Results revealed that although reactions to autonomy transgressions are similar in India and Britain, Indian participants express more moral outrage than do Britons in response to transgressions of community.” (Laham and Chopra, 2007, p.64).

The phenomena of the parental influence and their involvement in the life of the children is remarkable, be it Europe or America or Asia. An empirical research on “Parents... as Social Influence to Deter Antisocial Behaviour,” over 416 early adolescents of European American in US, showed that at the initial stage boys relied much on the parents influence to abstain from antisocial activities and the girls in the early period were more social influenced to avoid antisocial involvement. “Significant gender differences emerged and suggested that female adolescents relied more on social influences than did male adolescents but that as time progressed male adolescents increased the rate at which they relied on peers.” (Emily, Cook, Buehler and Henson, 2009, p.1240).

One way social scientists have studied parent-adolescent conflict is by comparing the attitudes, values, and personal tastes of the younger generation with those of their elders, or the search for the prevalence of a “generation gap” between parents and adolescents. This search for generational disparities concerns how parents and adolescents feel about each other as well as their similarities or differences relating to basic value domains such as political attitudes, religious beliefs, ethical principles, career ambitions, and educational goals. (Peterson, 2005, p.44)

This observation and research study calls us to verify it with our contention that the Tamil families have a strong compelling force upon the female adolescents over moral and religious issues, leading the individual to comply with the traditions compared to the male adolescents as pointed out in western culture. These above views and researches lead us to identify the problem.

1.6. Identifying the problem

It’s important to know the psyche of the Indian society which traces its roots to *Mohenjo-daro and Harappa* civilization that was constructed, developed with ingenuity by the *Dravidians*, till the arrival of the *Arians* from north-western periphery of India. The

Dravidic culture that deeply held the values of family and lived primarily in *Joint Family*⁶. This culture that is now prevalent in the historical and geographical context of our research.

In the Tamil Culture the sacredness and the role of each member of the family is very clearly defined and maintained for a long period of history. The members play a particular role in shaping up the adolescents in every aspect, be it social, career, or religious formation. Raphael, referring to CBCI -1979, says that, ‘Respect for authority is shown also in the value given to the elders’ opinion in the choice of vocation and education. Parents exercise moral authority and show concern for their children, extending over an indefinite period of time’ (Raphael, 2006, p. 269). Be it Christian or Hindu or any other religion in Tamil Culture the family traditions are very meticulously followed.

Therefore, Living in the changing modern world in secular and technological sphere with the deep-rooted traditions can be confusing and conflicting with personal belief and traditional belief. It may even lead one to have scrupulous practices, which would curtail the freedom and responsibility in the practice of the catholic faith. Pulikan goes on to say that, “Faith development in the psychological perspective must not be confined to a particular position or theory and it refers to a general aspect that are seen in a variety of ways across the lived faith experience.” (Pulikan, 2006, p. 214).

Thus the problem gets more evident on Socio-Psychological impact of the family on the Adolescents in religious practices, in Tamil Culture, in the light of Adolescents’ uniqueness and Identity and Autonomy for their total wellbeing, based on the traditional customs of authoritative role of the elders in the family milieu. Secondly, we try to identify the problem also in the immigrant situation, comparing with the Adolescents of Tamil Immigrants of Sri Lanka living in Palermo, who share the same Tamil Culture but exposed to a particular social-cultural ambient of migration.

1.7. Proposal of paradigm of confronting the reality by the Adolescents

As we have identified the problem above, we try to search for the solution. Hence the new dimension our research would contribute consists of an integrated evolution of *The Dynamics of Socio-Psychological Confrontation*. It consists of 4 phases.

PHASE -1 – Adolescents’ initial exposure to the socio-religious and cultural ambient

As we have said in the introduction that in the adolescents there is the ‘duality of self’ (Rosen and Patterson, 2011, p.75) source of basic search for identity which, if not

consolidated will lead to conflict. Individuals in middle adolescence are most likely to recognize and be upset by opposing self-attributes. During this developmental period, adolescents may be troubled by differences in their behaviour as a function of interactional context. (Rozen. et al., 2011. p.79). They notice many hurdles crossing their way, such as: Predominant factor Penetrating factor and Prominent factor. We would name it as 3P factors. At this stage, the adolescents certainly need proper guidance to get there conviction straight if not they get carried away with superstitious beliefs, “their lives, therefore, can be a confusing mix of reality, possibility, and ambiguity.” (Calles, 2005, p.612). The diagram-1 ‘Paradigm-Pact-Portrayal’ gives us an overall picture of this phenomenon. In the initial stage there is sense of disparity, moment of confusion and personal disintegration. The *family*, being the predominant factor dominates everything. While, *culture and tradition* penetrates every aspect of the experience and at the heart of which, is the prominent *religious* factor. Though the adolescents remain in a state of confusion and despair, they are in search of integration. In Tamil culture an Adolescent is often faced with conflict between his own Identity and the community imposition.

The period during which adolescents develop a sense of identity is a challenging stage for adolescents. Adolescents going through the stage describe it as the years of discovery or finding themselves. During this period, many adolescents embrace change and identify a goal or a plan for the next stages of their lives. For some teens, this stage becomes a struggle, as they have difficulty understanding the changes their bodies are going through or have not achieved the sense of self-identity they need to move forward. This is known as an identity crisis. (Brown, 2006, webpage).

PHASE -2 – Developing process: Sorting out the problems, putting them in order.

In the growing process the adolescents sort out the problems. “Adolescents are able to combine different traits to formulate more abstract disruption of themselves” (Rosen et al., 2011, p.78). They go through “a period of exploration in identity development characterized by active questioning and consideration of different alternatives,” (Rozen et al., 2011 p. 84, also e.g., Marcia et al., 2002). This gives them a chance to putting the puzzling things in order. “Adolescents behave differently in diverse contexts and awareness of opposing self-attributes may be disconcerting”(Rozen et al.,2011, p.79). They recognize priority such as: the family as the *predominant* factor, occupying the first level, while culture and tradition become in the adolescents’ social life as *prominent* factor, occupying the second level, and finally the religion as *penetrating* factor, which practically penetrates the core of all sectors such as the family or the culture or tradition of the society, culminating into third level.

Conflict leads to Identity crisis. One way of finding solution for identity crisis is by moderating conflicts. “Moderate conflict is viewed as a process that fosters adaptive forms of change within parent–adolescent relationships. According to this view, conflict encourages parents and adolescents to revise their expectations and renegotiate autonomy. This flexibility within the context of continued bonds allows adolescents to become more autonomous and competent in relationships beyond family boundaries” (Peterson, 2005, p.45).

The major part of the identity crisis rests on the individual throughout adolescence even up to early adulthood as *latent psychological dimension* (Lubow, and Gewirtz, 1995), creating a psychological conflict between oneself and the ethnic community, above all in the matters of moral and religious issues. When the social and the family demands are continuously pressurising the adolescent starts developing a conflict “...an identity crisis is a time of intensive analysis and exploration of different ways of looking at oneself...” (Erickson, 1970, p.22). The cultural nuances and the family environment together constitute the social forces in which the adolescent battles for his/her self-identity.

PHASE -3 – Developing process: Applying the Psycho-Dynamic Inertia.

It’s a dynamic process by which the Adolescent combats with the conflict from within. According to Erikson’s psychological theory, “individuals must successfully resolve conflicts at eight different developmental stages in order to form a healthy personality”.(Rosen et al., 2011,p.84; e.g., Erikson,1980; Marcia,2002a). This Dynamic Inertia that brings the necessary transformation. “The self becomes progressively more differentiated with development as adolescents come to realize that they behave differently at home and school or when interactive with friends, teachers, and family members”. (Rozen et al., 2011. p.79)

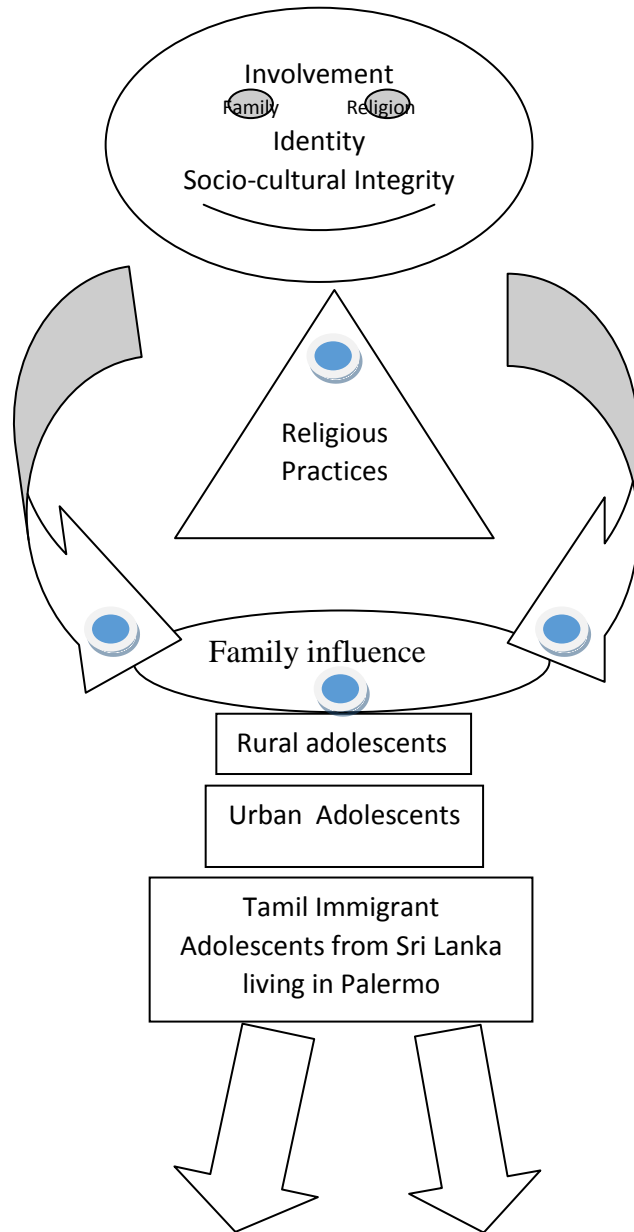
Developmental process is an ongoing process that keeps the adolescents active, alert and agile. V.K. Pant makes a valid eye-opening statement which could be applied on every generation, “... we will have to define very clearly what type of man and society we actually want, and then train the youth accordingly. ... This should not be done on the basis of the ready-made models of the so-called developed societies. We should develop our own models on the basis of our own socio-cultural and economic conditions..... What really needed is ‘cultural revolution for freedom’.(Pant, 1995, p.104).

PHASE-4- Dynamic Inertia transforming into an integrated adolescent

The Dynamic Inertia propels the adolescent from within for a holistic transformation by constant interaction. “Identity development can be conceptualised as a person to person-context interaction” (Rozen et al., 2011,p. 86; also e.g., Beyers & Cok, 2008; Bosma & Kunnen, 2001). In later adolescence, individuals are able to integrate these potential inconsistencies into a coherent self-theory (Rozen et al., 2011. p.79). All the opposing factors are converted into ability and strength in due course of development. “Identity development occurs within the context of the adolescent’s larger socio-historical context, which is replete with factors that can facilitate or impede identity development” (Rozen et al., 2011. p. 87; e.g., Baumeister & Muraven, 1996, Bosma & Kunnen, 2001, Coté & Levine, 1987). As a result the Predominant factor becomes Propellant factor that gives the impetus. The Prominent factor is converted into Positive link that coordinates the developmental process and the Penetrating factor becomes Protective arms in the identity formation. This is also due to the exponential cultural dimension impact on the adolescents that is prevalent changing scenario of the society. “In general, cultural beliefs become identical and commonly known through the socialization process by which culture is unified, maintained, and communicated. Cultural beliefs serve not only to guide, but also to instigate action, that is, they possess emotional content. During childhood, people acquire beliefs and values from others by teaching, imitation, and other forms of social learning” (Ardila, 2006, p.186).

1.8. Paradigm-Pact-Portrayal

(diagram-1)



1.9. Strategic procedure of the design

A word about the strategic-procedure of the research-design, in order to follow the argument closely and easily. For Data collection we met the adolescents in Tamil Nadu, India and the Immigrant adolescents living in Palermo. Gathering adolescents in Indian context was much easier than getting all the immigrant adolescents, because the immigrant adolescents were not many and they were scattered in many different schools in Palermo. There are four questionnaires that were administered, they were written in three languages such as: Tamil, English and Italian. One part of the questionnaire was dedicated to variables that are differentiated as demographical (age, education, gender, parents' occupation, parents' education, location - urban, rural, immigrant situation- type of family such as: small family or joint family, and the size of the family- no of siblings). The procedure of administrating the question is well- described in the second chapter. There are three hypotheses (refer: 1.10) to be verified in our study. There are on three locations: rural, urban and immigrant situation in which the data is gathered for analysis. We use SPSS soft-wear for analysis, to verify the point at which the Adolescents stand with regard to the freedom of religious practices, confronting parental influence, individual autonomy and overcoming conflict, and the strategies handled by the Adolescents, "integrating, accommodating, and compromising all represent conflict-handling strategies"(Song et al., 2006, p.345).

1.10.Theories that address these issues

Down through the ages there has been the problem of Identity - Conflict between personal choice and established traditions in Tamil Culture. "Conflicts in families with adolescents often centre around issues of adolescents autonomy versus parental control" (Krenke and Pakal, 2011, p.983). There are 3 theories that are rampantly spoken, imbedded with meaning, relevant for verifying our research such as: 1. *Situated Learning Theory*, 2. *Moderating effect of Social Forces Theory*, 3.*Theory of Concepts of Beliefs*. These theories are pointers in as much as they serve as indicators of psychologically redundant significance.

1.10.1. *Situated Learning Theory* which posits that "learners inevitably participate in communities of practitioners and that the master of knowledge and skill requires new comers to move towards full participation in the socio-cultural practices of the community." (Jean Lave, 1999, p.29).

"Learners and new comers" in our context would refer to the Adolescents, and the "communities" referring to Families, and the "socio-cultural practices" referring to "Religious practices".

Richard Madsen applies this theory in his research, interpreting the religious practices “every individual confronts the religious practices of the community with one’s personal experience in which one inhabits...according to the meaningfulness of the faith to oneself”. (Madsen, 2009, p1267 - 1300).

Applying this universal theory specifically into the Tamil culture has global significance to show that the problem is not treated only in a limited area but can be interacted universally. “Families can be seen as social system, which have established a set of rules, which have ascribed and assigned roles, a power structure and strategies for solving disputes.” (Nicholson, 1997, p.90).

1.10.2. *Moderating effect of Social Forces Theory*, which state that, ‘The Popular behaviours are socially desirable and so are guided by social forces. They are strengthened by the norms of the society at large, but they are weak and less personalised by people who give-in to popular behaviour at the danger of personalising’ (Lonnquist et al., 2006, p.47)

For our application to the study, “*popular behaviours*” referring to going for Sunday mass, participating in family religious activities, “*norms of the society*” would refer to the family norms and social conventions, elders’ decisions, and “*personalising*” refers to the conviction and taking responsibility by the Adolescents.

1.10.3. *Theory of Concepts of Beliefs*, states that “Every human being tries to transcend specific situations for a desirable end which are ordered by relative importance”.(Bilsky & Schwartz 1992). This theory comes handy to verify in the case of the Tamil Immigrant adolescents who live in Palermo. Their situation is very specific yet their desirable end is much of survival more than anything.

This above mentioned theory throws light into the experience of the Tamil Adolescence that we are interested in, because the question of individual autonomy in the religious practices, on one hand, the family-control to follow the traditional religious practices on the other hand, that tares apart the adolescents leading to identity crisis. This is the Problem that draws our attention. “Human behaviour is learned; to comprehend its complexity ‘one must know the psychological principles involved in its learning’ and the social conditions under which this learning took place.” (Marvin Shaw, 1970, p.51), hence we see the need for training the Adolescents for a Critical and balanced view of the parental control adopted to religious practices, and also a need for training “parents who are firm and warm towards their children and also use discussion and reasoning to resolve conflict.” (Doula Nicolson, 1997, p.42).

1.11. Hypothesis

Our first hypothesis is based on the family. Why should we raise the following hypothesis? What are the reasons for emerging these hypotheses?

As we have already seen that family is part and parcel of the individual member in Tamil Culture. Family and traditional religious practices are like a joint magnetic force often invisible but a motivating aspect that almost enslaves each member of the family be it for good or for bad. Yet, there are signs and indications in the present time that the adolescents are coming out of this deep-rooted family and religious traditions in Tamil Nadu, “The young people belonging to the three (Hindu, Muslim, Catholic) religious traditions primarily understand religion as matter of personal conviction and commitment” (Vincent, 2006, p.110). Be it psychological compulsion or individual autonomy especially in the city “urban” situation, is a big question mark “?”

(i) Therefore the first hypothesis: Confronting family pressures the Adolescents in Urban Tamil Nadu, express Psychological Liberty and Autonomy in religious practices, yet, determined by the demographical situation of the Family.

The second hypothesis centres on the rural adolescents. There’s a marked difference in the rural adolescents of the Tamil culture, so much so they improve their skills and talents and all their faculties in view of their family desires and religious aptitudes psychologically controlled by customs and traditions. Recent and the past studies show that parental control over the growing adolescents has both positive and negative effects. A group of researchers have collectively contributed on this issue of parental control over their adolescent children, and the parents’-adolescents’ relationship, in which they draw out two types of parental control over the adolescents. Psychological Control and Behavioural control. Psychological control is the Parenting behaviours that attempts to control the adolescents according to the parents’ goals and perspective as the end result, which may lead to a negative effect. “Although psychological control is intended to bring youths’ behaviour under control, it is also thought to produce negative outcomes, because it coerces youths into compliance, inhibiting youths’ psychological autonomy and potentially harming the core self that is crucial for developing a healthy self-image.” (Kakihara et al., 2010, p.1443).

(ii)Therefore the second hypothesis: There is Psychological Conflict between Adolescents Individual Identity and Practicing Catholic Families in Rural Tamil culture, Instilling Psychological pressures, compulsions and fear, in religious practices.

The third hypothesis is focused on the Tamil immigrant adolescents living in Palermo. Though in India and in Sri Lanka, the authority within the Tamil family and among the relatives of the families is exercised, but it is still very strongly exercised among Tamils living in Palermo, because there is no *Joint Family* system in Palermo among the Tamils. Hence, the families are solely guided by the head of the family and the authority is recognised as the ultimate power vested on the individual. When it comes to the collective family reunion the oldest masculine in the family who is vested upon the authority to take a lead-role in organising and executing any important function in the family in whichever way he thinks best. As a result of which there is a lot of dispute among the relatives of the family, normally with a high pitched shouting and yelling and arguing. The louder and stronger the argument the '*victorious*' one emerges out of the dispute as a powerful leader. Hence the fear and psychological pressure that is imparted on the rest of the family members is often contagious. Whatever the feeling the close circle of the family experience is communicated vehemently to the rest of the relatives.

The situation of the Tamil Immigrant families living in Palermo, southern Italy is very complex and turbulent one, though basically the Tamil cultural slants are still upheld with fond memories and undaunted, fearless, unshrinking loyalty. Henayaka and Lambusta, in their explorative study observed that "In Sicily 95,1% (Sri Lankan Tamils) is concentrated in the big urban districts of Palermo. Many of them chose to live in Southern Italy because they feel that it's similar to their *homeland*" (Henayaka and Lambusta, 2004, p.3). So we notice that cultural nuances are profoundly interwoven in every aspect of the Tamil Families as their very existence because they believe that living without cultural identity is meaningless.

The following statements of the individuals who live in Palermo help us to understand well their own deep sentiments. The interview is done in the month of November 2013 in Santa Chiara, Palermo. The names are modified for privacy.

Author: Dinesh, what does Religious practices signify.

Dinesh: "for us Tamilians, every event in the family begins and ends with religious rites and rituals, we are glad when a priest who speaks our own language performs these religious rites for us".

Author: Amutha, what is your opinion about your parents' role in your decision making?

Amutha: "*engalappaa ethu solraaro athai naangal kaetpom. Engal appaa edukindra mudivaithaan naangal seyaldithuvom*" - (we will do only what our dad says and we will obey whatever he decides).

Author: Jude, what is the reason for your obedience to your father?

Jude: it's the tradition that we have to follow and also the fear. "*avar kathi kuuchalpoottu kathaipinum, than solratutaan sari entru kuuchalpoduvaar, avarukku otthaasa podurathukkum aallunga lirrurkinum*" (he will yell and shout that whatever he says is correct and there are people to support such a character) says Jude. Very often the reasoning is not intellectual as much as emotional and the victory of the dispute is determined by the support of members that the leader gets in due course of the argument.

(iii) Hence the third hypothesis: The Tamil immigrant adolescents living in Palermo, immersed in the Psychological conflict along the course of immigration, confide in the family security, bound by obedience to the community traditions, exercise minimal option for freedom, in the religious practices.

Since our research is not experimental but descriptive-quantitative analysis, we work on the information and the historical situation upon which the hypothesis will be tested and verified. Hence the tools, the contextual background of our subject (Adolescents, Family, Religious Practices), the psychometric of the tools and the back-ground of the subjects are the salient feature that is briefed and treated in this chapter.

2.TOOLS

Our research practically is a complex multi-dimensional disciplinary, descriptive quantitative analysis. A short presentation of the tools is given below to clarify and to view in the right perspective the analysis and interpretation of the data in the successive chapters.

2.1.1.PACS - Parents Adolescents Communication Scale

Parents Adolescents Communication Scale (Barnes and Olson, 1985) is a 5-scale tool indicating levels of agreeing or disagreeing with the statements that are basically parents and adolescents communication. If they strongly agree then they mark “5” and if they strongly disagree then mark it with “1”

5=Strongly Agree /4=Agree / 3=neither Agree nor Disagree / 2=disagree / 1=Strongly disagree

The factor analysis defined two main factors. Alpha reliabilities for each subscale are .87 and .78. A separate study showed test-retest reliability to be .78 and .77 for the openness scale and the problems scale. The Open Family Communication Scale(Factor 1) includes items such as, "My [mother/father, child] tries to understand my point of view," "It is easy for me to express all my true feelings to my[mother/father/child],"and "My [mother/father, child] is always a good listener." The factor loadings of items on this scale ranged from .71 to .48.The Problems in Family Communication Scale (Factor 2) consists of items such as "My[mother/father/child] has a tendency to say things to me which would be better left unsaid", "I don't think I can tell my [mother/father/child] how I really feel about some things," and "When we are having a problem, I often give my [mother/father/child] the silent treatment." The factor loadings of items on this scale ranged from .60 to .26. Respondents used a five-point Likert scale to indicate the extent of their agreement with the items.

There are 20 Items, which can be repeated for both the parents thus making it 40 (20 regarding the Mother, and 20 regarding the Father). There are 10 Items indicating cohesion,

comprehension and satisfaction of communication within the family, parents and Adolescent children. There are 10 Items, instead, that are antipathetic, hostile and antagonistic type of communication felt by the Adolescent towards his parents and his own disposition.

Positive and Negative grouping of the questionnaire facilitate the analysis easily. Positive attitudes seen through the experience of the adolescents from their parents are questions 3, 6, 13, 14, 17. Negative attitudes seen through the eyes of the adolescents from their parents are questions 5, 12, 18, 19, 20. Similarly Positive attitudes from the adolescents towards their parents are questions 1, 7, 9, 16, 8. Negative attitudes from the adolescents towards their parents are questions 2, 4, 10, 11, 15. For example on the part of the Adolescents we have positive response such as: 1) *I am free and spontaneous with my mother* and 21) *I am free and spontaneous with my father*. Similarly, 2) *I can't easily accept my mother's opinion*. 22) *I can't easily accept my father's opinion*.

While evaluating the expression of the adolescents on the parents' behavioural aspects that certainly influence their adolescent children, are grouped together, for example: 3) *My mother pays attention to what I say*. 23) *My father pays attention to what I say*. Similarly, 5) *Often my mother's instruction is unnecessary*. 25) *Often my father's instruction is unnecessary*.

2.1.2. RFMQ - Relationship with Father/Mother Questionnaire

Parents Adolescents Relationship questionnaire (Maysless, Wiseman, & Hai, 1998) is a 6-scale tool indicating levels of correct or not correct statements that basically describe different aspects of relationship between a father/mother and his/her adolescent son or daughter. There are 8-items specifically concerning the relationship with father-child relationship indicating how much the father allows freedom and autonomy towards the adolescent and at the same time magnanimous to forgive when the adolescent commits mistakes. For example: (1) when I go out **the father** doesn't tell me when to be back. (3) **He** allows me as much freedom as I want. (8) **He** forgives me and doesn't make a big issue out of every little thing.

The same pattern is also applied for the mother-child relationship in consequent 8-items: For example (9) when I go out **the mother** doesn't tell me when to be back. (11) **She** allows me as much freedom as I want. (16) **She** forgives me and doesn't make a big issue out of every little thing. Although the version includes identical items for both the parents, this

ensures an opportunity for the candidate who responds to the questionnaire to avoid biased response in giving same score for both the parents.

The scoring scale:

Not correct at all	= 1	sometimes correct	= 4
not correct	= 2	correct	= 5
sometimes not correct	=3	always correct	=6

Coding RFMQ into the different scales:

Scale	Number of items	Cronbach Alpha (father's version)	Cronbach Alpha (mother 's version)
Autonomy	8	0.83	0.82

Table 1

Information Regarding the "Relationship with Father/Mother" Questionnaire.

Scale	Number of Items	\bar{X}	SD	Cronbach's Alpha
Mother Autonomy	8	3.48	0.56	0.82
Father Autonomy	8	3.54	0.69	0.83

Note: Different examples are given for mother's and father's versions although the versions include identical items, to facilitate independent response to each parent separately.

Table 2

Inter-correlations between the Relationships-with-Parents Scales.

Mother/ Father

Warmth	Mutuality	Autonomy	Confrontation
Autonomy	.52	.59	<u>.58</u>

2.1.3. Questionnaire – ASRS-MCFC- Adolescents Simple Response Scale to Measure Compulsion or Free Choice

The Adolescents Simple Response Scale to Measure Compulsion or Free Choice Questionnaire (Antony and Kumar, 2010) comprises of the relevant topics such as religious education, social influence, psychological impressions upon the Adolescents, in the context

of Rural and Urban settings. The evaluation of the questionnaire has 4 grades. 1=Never, 2=Sometimes, 3=Often, 4= Always.

The questionnaire has two Sections, the First Section concerned with the Allocation of the School and the specific level of education, and the Demography (8 Items) of the Adolescents to whom the questionnaire is administered. The Second Section consists of 25 items. First five items to check the Religious practice such as reciting Rosary, attending Holy Mass, Serving at the Altar, Receiving Communion, Frequenting Confessions, etc., Secondly to measure the freedom and personalised Conviction items such as 6 to 9 and 11, 16 and 19 which expresses the liberty (speaking openly about Religious practice, the relevance of the Religious practice, exploring and personalising the religious practice, free development, personal choice, and voluntary participation etc), that is felt by the adolescents in expressing the religious practices with personal conviction. Thirdly, there are five items to measure the compulsiveness in Religious practice felt by the adolescents, items such as 17, 18, 21, 22, 23, where the adolescents openly declare that they are compelled by the parents, elders, etc. Fourthly, to measure the psychological pressures felt by the adolescents from within and from outside, there are 4 items 13, 15, 20, and 25 which express the general fear and psychological conflict that is experienced by the adolescents due to traditions and family compulsions.

The questionnaire was tested 3 times with different groups for accuracy to arrive at the minimum error. The Pilot study is done with 100 samples in the locality of Tamil Nadu for Reliability Test. Method 1 (space saver) was used for this analysis

Reliability Coefficients. N of Cases = 100, N of Items/ratio = 60, Alpha = .7743

Method 2 (covariance matrix) was used for this analysis

Reliability analysis-scale (alpha)N of Cases = 100.0						
Item Variances	Mean	Minimum	Maximum	Range	Max/Min	Variance
.9850	.1673	1.5227	1.3555		9.1033	.0846

Reliability Coefficients 60 items / ratio.

Alpha = .7743 Standardized item alpha = .7545

Treating the results of the questionnaire is categorized technically in 4 parts such as:
 (1)*Indicators of Religious Practices*: There are 5 Items to verify the possibility of the Adolescents Participation in the Religious Practices through tangible practical indicators.

(2) *Relevance and positive psychological appraisal of religious practices*: There are 8 items to verify if the adolescents have possibility and relevance in Religious Practices sharing the feelings with the family members.

(3) *Psychological Compulsion from external factors in Religious Practices*: There are 6 items to verify if there is any external force by which the individual is pressurised either in Religious Practices.

(4) *Psychological Conflict between Individual Autonomy and Parental Authoritative Decision making*: There are 6 items to verify if there is Psychological Conflict between parental authority and individual autonomy in the process of decision making.

2.1.4. EAS- Emotional Autonomy Scale

The Emotional Autonomy Scale (Steinberg & Silverberg, 1986) is composed of 20 questions arranged in a mixed pattern such as reverse and positive scoring so that the respondent will not be biased. The rating is 4 grade, such as strongly disagree=1 / disagree=2 / agree=3 / strongly agree=4.

De-idealization (Items 1, 4, 11 and 18; $\alpha = .64$), Non-dependency (Items 2, 5, 6 and 13; $\alpha = .52$), Non-imitation (Items 15 and 17; $\alpha = .65$), Privacy (Items 7 and 9; $\alpha = .73$), Perceived ignorance (Items 14 and 19; $\alpha = .44$), Distrust (Items 3, 10 and 16; $\alpha = .46$), and Perceived alienation (item 8, 12 and 20; $\alpha = .55$), with *rs* varying between .53 (Non-imitation vs. Privacy) and .80 (De-idealization vs. Non-dependency). Substantial correlations were also found among the last three factors, with *rs* varying between .59 (Perceived alienation vs. Perceived ignorance) and .74 (Distrust vs. Perceived ignorance). The remaining correlations were moderate to low ($r < .50$; less than 25% of common variance). (Beyers et al., p. 151-152).

Individuation Items ; +7, -9, +14, +17, +19 ; denote one negative and four positive propositions. High scoring for the positive items indicate the status of Individuation of the Adolescents.

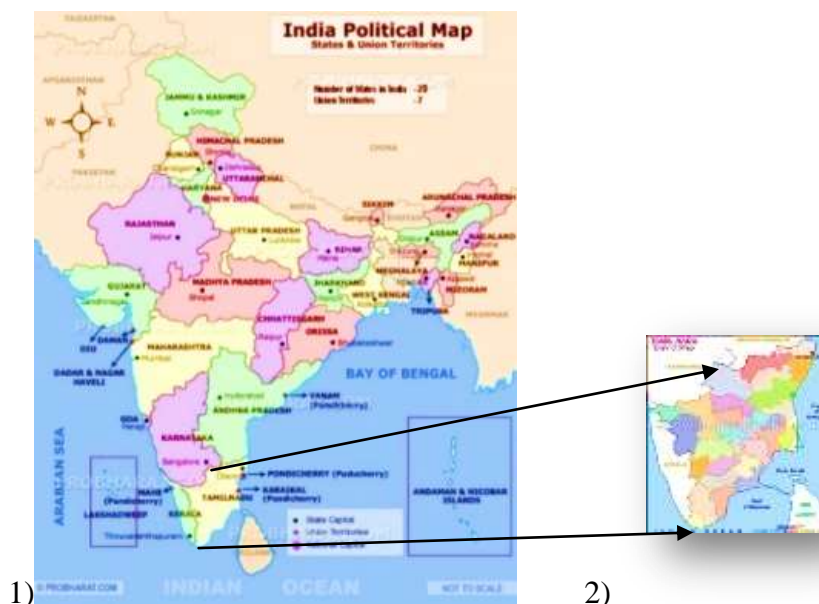
Parental De-idealization Items -1, -4, -11, -15, -18; which have *reverse* results, rendering contrary meaning to Autonomy, which means, if the Adolescent Scores *high* then He / She has strongly *idealised* the parent, and would strongly follow the same footsteps. If the score is *Low*, then the Adolescent is ready De-idealise the parent figure and gain *Autonomy*.

Non-dependency on the parents' items such as: -2, +5, -6, -13; shows one positive and three negative statements. High scoring would denote dependency on the parents. Low scoring shows that the Adolescent has a Non-dependent Relationship with the parents.

Perceiving Parents as Persons Items such as: +3, +8, +10, -12, +16, and -20. All the positive statements indicate that the Adolescent perceives parents as person. The negative items indicate that the adolescents don't have a cordial relationship with the parents, instead they portray a closed, reserved type of communication.

2.2. Participants

The Participants were chosen from various parts of Tamil Nadu and Palermo. There are towns, villages and cities in Tamil Nadu. They are entirely distinct one from another. We have selected two districts with prominent Catholic presence and prominent Salesian Schools to do the research study. In the 32 districts of Tamil Nadu there are 24 Cities, of which Chennai, (Madras) is the Capital City, and hence we chose Chennai as it is the prime City of Tamil Nadu and for the Rural Setting we selected Vellore district, having the highest municipalities, (14) and other adjacent districts of Thiruvannamalai and Thiruvallur districts since collective educational institutes are well established with the Salesian presence.



1) India – Political Map. 2) Tamil Nadu Map (at the southern tip of India)



3)

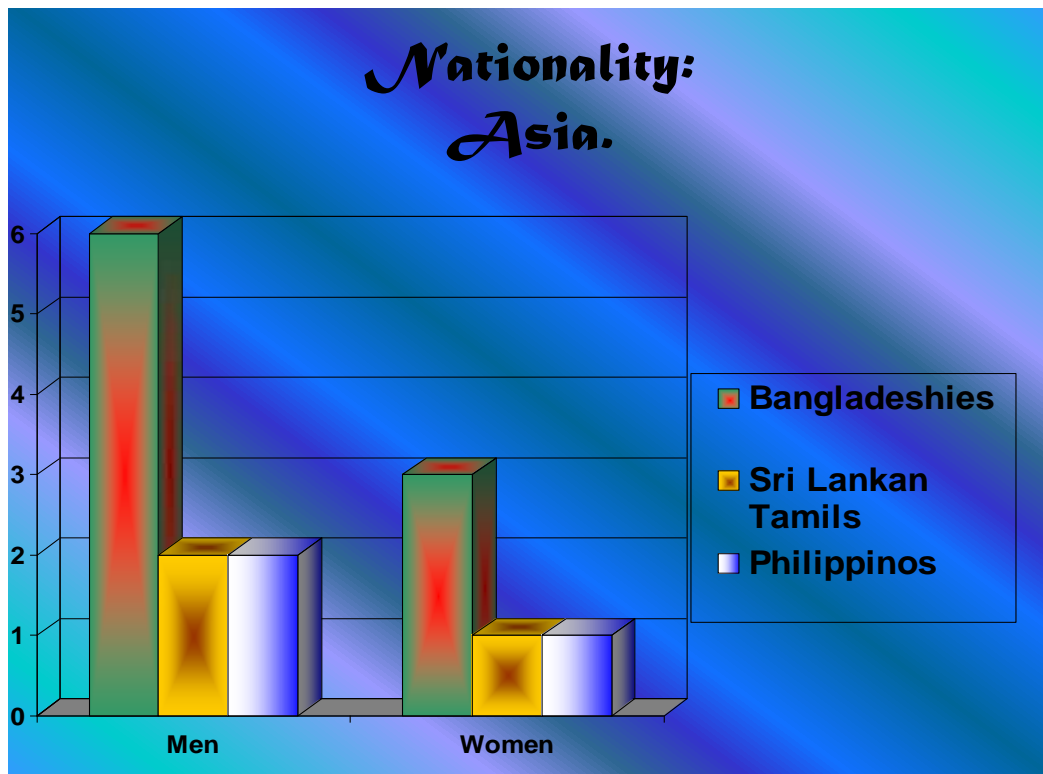


4)

3) India and Sri Lanka Map. 4) The spread of Tamil People in southern India and Sri Lanka

As for the Immigrant Adolescents we chose Palermo as it is the city recognised for the presence of Immigrants. Secondly the highest number of Sri Lankan Tamils are in Palermo than in other cities of Sicily.

The ‘Caritas-Graph’ that follows below is a translation of the “Caritas Diocesana di Palermo” from the Original Italian Version.



Caritas-Graph: Courtesy “Caritas diocesana di Palermo”
from original Italian (Charitaspalermo.it)

Subjects: School Students - boys and Girls. Differences between masculine and feminine are also likely to be influenced by the surrounding cultural atmosphere: the gender status gap is exceptionally big in India. India is infamously second on the list of countries disadvantageous to women. India has shocking statistics on sex ratios with a disproportionately higher number of births of boys since the early 1980s. These figures illustrate the enormous gender status gap in India. (Anthony et al., 2015, p.32)

Area/Location: Rural, Urban from Tamil Nadu, and Palermo City. "... ... socio-cultural characteristic is important, since degree of urbanization is an indicator not only of modernization and economic development that influences religiosity," (Anthony et al., 2015, p.34).

Quantity: 225 Adolescents. Though it is easier to get more number of adolescents' participation in Tamil Nadu, because of the population and availability of adolescent catholic, but we have limited our number to 75 participants from each of the location such as: rural-75, urban-75 and immigrants-75 to keep the quantitative analysis balanced. The rural area of Tamil Nadu, south India constitutes the major population of the society. Secondly the urban area of Tamil Nadu which is basically the Chennai City where there is concentration of the catholic schools and centre of well-established educational institutes. Hence the adolescents of both the sectors are well represented. Thirdly the Tamil immigrant adolescents living in Palermo, south Italy contribute a remarkable number of participation with vitality and enthusiasm to share their immigrant and particular experience and wanting to learn from the results of the analysis thereafter.

Language: Tamil, English and Italian. The languages were specifically chosen. Tamil for those in Tamil Nadu, English and Italian for those who were living in Palermo who have very little possibility of learning well the Tamil language, hence to facilitate better response we have kept all the three languages accessible to the adolescents.

Age: 13 to 19 Teenagers, adolescents. In the interpretation of the Analysis we would be able to see the distribution of the ages when the data is collected. Our aim and purpose is to keep the age close to 19 to get a mature response though not neglecting the early adolescence. Hence we would collect data from the age 13 to age 19.

Education: X to XII Std (in Tamil Nadu) from *Scuola-media* to *Scuola-Superiore* (Palermo). The studies in Tamil Nadu uses the terms X while the equivalent studies in Italy for the Immigrant adolescents the term is "*Scuola Media*". Likewise for XI we grouped 1st, 2nd and

3rd years of the “*Scuola Superiore*” and for XII we grouped 4th and 5th years of “*Scuola Superiore*” to be balanced with the total number of the adolescents for our research.

Religion: Catholics. To have a focus on our research we keep to specifically catholic population, because in India there are various sectors of Christianity which may have multiple religious practices, this is also applicable for the immigrant Tamil adolescent in Palermo, as there are various religious immigrants of the Tamil origin living in Palermo. The religious practices are very strong in Tamil cultural context. The superstitious beliefs and some negative cults are quite prevalent in the Tamil Culture among vast majority of people. Some of the superstitious beliefs such as, “Some chillies, salt, human hair, nail-cuttings, and finely powdered earth from the pit of the door-post are mixed together, waved three times in front of the child, and thrown onto the fire. Woe betide the possessor of the evil eye, if no pungent, suffocating smell arises when it is burning” (Thurston, 1912, p.114). Black magic, sorcery, casting our demons and witchcraft are also most common. Many adolescents fall prey to the superstitious beliefs by those who promote these cults. Researchers say that “Some adolescents have felt most susceptible to the recruiting efforts by cults when they have (1) wanted quick answers for life’s complicated questions; (2) had their self-confidence shaken by crisis; (3) not know quite how to act (found themselves in confusing situations); and/or (4) not known what to believe or value in their own lives” (Callus, 2014, p.613).

Therefore it is most suitable for the adolescents in this context to have safe recourse to catholic devotional practices that gives that safety and security from the entire magic spell. If we have to consider uniformity for statistical interpretation and scientific analysis we prefer to have maximum focus on concrete religious practices (2.2.3. ASRS-MCFC,) that is practical for data collection and data interpretation.

2.3. Design

The problem that we have identified is inter-disciplinary and multi-dimensional, such as, sociology, psychology, Religion and educational discipline. We Approach the problem directly, collecting the data from the adolescents through questionnaire, an Empirical Quantitative Analysis, Participatory Response. The research dimensions are Adolescents, family settings, social settings, and religious practices in the Rural and Urban settings, and from the Sri Lankan Tamil immigrant adolescents living in Palermo.

2.4. Research Questions

When we look at the reality of the Adolescents and their religious practices we find that the dependent variables such as frequenting the church or many of the religious practices are mostly articulated in questions pertaining to the conflict created in the adolescents either by the demographical factors of by ‘the *family*, being the predominant factor dominating everything, or, *culture and tradition* penetrates every aspect of the experience, or, the prominent *religious* factor. Thus these are few of the many questions that prop up drawing our attention, such as:

i) Do the family contribute to the nurturing of Objective Religious practices, or do they become a mechanism that leads the adolescent to scrupulous practices of piety rather than personal conviction and individual Identity.

ii) Does the demographical situation of the parents and their exemplary religious practices give Psychological support to the adolescents to strike a balance between compulsion or Outrageous freedom in the Religious Practice?

iii) Does the family size (large Joint Family or Nuclear Family) affect the Religious Practice considerably?

iv) Is there Psychological compulsions / pressure experienced by the Adolescents? If so in what degree of difference that is felt in the Rural, Urban and immigrant ambient.

v) How does the Family situation in Tamil culture play a vital role in the adolescent in the Religious practices?

vi) How to improve Individual Freedom and Responsibilities from any of the Psychological compulsions experienced by the Adolescents confronting identity crisis and autonomy.

Communication is a fundamental process through which parents convey ideas, values, beliefs, expectations, information, and knowledge to their children. Parents typically have the opportunity to communicate with their children on a daily basis, and as such, parents can play a critical role in shaping their children as they move into adolescence and eventually into adulthood. (Constantine et al. 2007).

This calls our attention to

i) To study the involvement of the family members in the life of the adolescents in whichever way of contributing to the religious practices. Be it a positive influence that

enhances the freedom of the adolescents or be it a coercive control of the family members over the individual.

ii) To study the psychological disposition of the adolescent in addressing the role of the family members in decision making with regard to the spiritual dimension of the Adolescents corresponding to the Individual Identity and personal Freedom.

iii) To identify the root cause of the interest or disinterest in the adolescents towards religious practices in Rural and Urban Tamil Culture.

iv) To compare and contrast with the Tamil Immigrants from Sri Lanka living in Palermo.

These questions are few of the oft raised interrogations of the people in search of solutions to the problem of the Adolescents-parents conflicts and influencing factor in Tamil Culture. This leads us to speculate upon the hypothesis that we have proposed earlier, and the variables through which we can verify these hypothesis.

2.5. Factors

The independent variables are all based on the culturally stabilised factors. Most of them are demographical factors that could be manipulated for verifying the end results of the hypothesis. These factors are: (i) Education of the father. (ii) Education of the mother. In many situations the education of the father strongly affects the social milieu of the children and their freedom and religious practices as well. The education and the occupation of the parents have great impact on the adolescents, besides imparting a good traditional formation of obedience to the elders and in the lifelong process to attain socio-psychological autonomy. "Culture emphasizes, parental education, family connections over individual autonomy, and ethnic groups strike some form of unique balance between these general belief systems," (Peterson, 2005, p.30). Therefore these factors are considered essential in our data collection. The result of this aspect will be referred in the data analysis (iii) Occupation of the father. In many situations the occupation of the father is the standard to evaluate the real social status of the family in Tamil cultural context. (iv) Occupation of the mother. The occupation of the mother is not considered most important in Tamil cultural context because of the fact that women are primarily considered as house-wife and will have better say in the matter of the up-bringing of the children in such role as house-wife. Therefore as an independent factor the occupation and education can be effective pointers. (v) Location such as rural, urban and immigrant situation. These are principle factors. There are also other secondary factors such

as (vi) age of the adolescents, (vii) education of the adolescents the (viii) size of the family which could also play significant role in the data analysis.

2.6. Dependent Variables

The core of our argument is that Tamil Adolescents experience a fierce conflict between their desires to have autonomy and the compulsive family traditions and other cultural factors. They have remarkable fear and submissiveness, though spouting out of reverence and respect for the family members, as it is passed on from generation to generation right from the age-old ancient Tamil Culture. The issue becomes more complex when combined with religious practices and the challenges of the changing social nuances of modernity and also emigration and immigration due to wars and livelihood. Hence the dependent variables are innumerable of which we intend to treat few according to the need and necessity of the correlation. We can categorise these dependent factors into relationship indicators such as: (i) Adolescents communication with parents, avoiding parents, listen to or not listening to parents and vice-versa, obtaining permission from parents, rights to use money, restraining or showing affection parents-adolescents vice-versa, demonstrating displeasure, etc., (ii) religious practices indicators such as: Adolescents frequenting church, sharing the religious views with the family members, participating in sacraments, etc., (iii) Individual Identity, autonomy and conflict resolving indicators such as: concordance or discord among parents-adolescents, trusting or mistrusting, not being honest, behaving differently in front and doing otherwise behind adolescent with parents and vice-versa, telling the truth, imitating the parents or being oneself etc., etc.

The dependent variables are intentionally grouped together so that the psychological dimensions can be comprehended holistically. For example ‘adolescents trusting parent’ in the tool EAC- (4 and 18) amidst all compulsive clause (that the adolescents face conflict) cannot be comprehended if not taken in context, such as: ‘my parent are always right’ and saying ‘even when my parents and I disagree my parents will hardly make mistakes’ reveals a great deal of information of reverential respect of the adolescents to the elders of the family denoting a cultural component than a mere statement. Likewise there are groups of variables to be analysed and interpreted consequently.

2.7. Administering the tools

The first step was contacting all the school and fixing the appointment. Then the students we informed about the motive of the data collection. The students were randomly

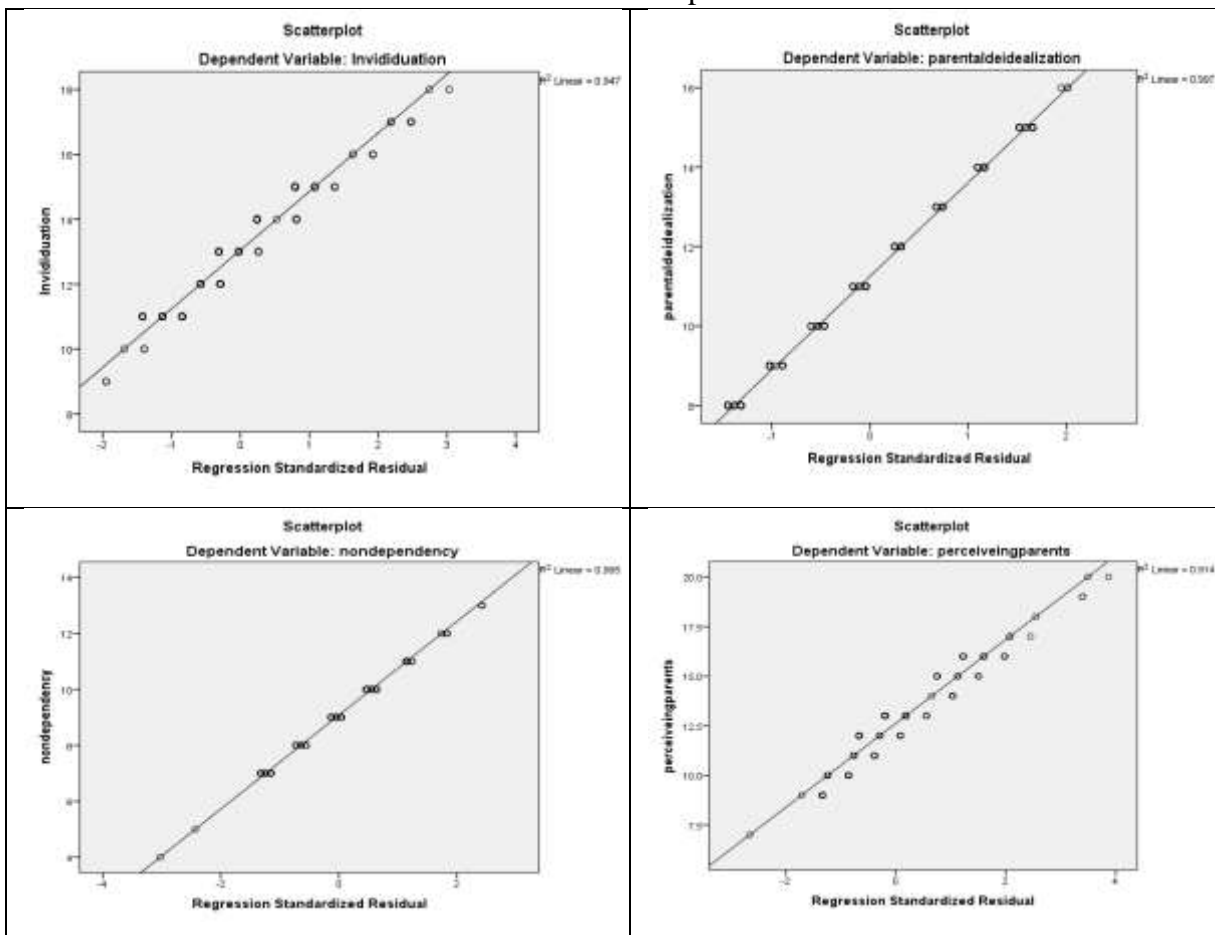
selected from the various location keeping in mind the equality of gender and location, starting from the urban to the rural in India. Then on the appointed days the students were personally explained and interacted for clarification of the terms in their own languages. (Tamil and English).When the students were interrogated they expressed a strong desire of participating in the analytical study. Primary data has been collected from the respondents through the use of a structured questionnaire which were distributed and collected back from the adolescents. Sufficient time was given for them to think and respond to the questions. At the end of administering the questionnaire the adolescents verbally communicated the need and opportunities for the parents as well to conduct similar analysis so that the message goes across to both the subjects (adolescent and parents).

In the same way the students were randomly selected in Palermo according to the representation of gender and age. It was not so easy to gather all of them in one instant due to the programmes that some adolescents had to participate in other church. Hence the questionnaire was administered in the same way as we did it in India. Primary data has been collected from the respondents through the use of a structured questionnaire which were distributed and collected back from the adolescents. The languages were in Tamil, English and Italian, as some of the adolescents were the second generation immigrants who have not learnt their mother tongue sufficiently. Once the data is collected they were fed in SPSS for analysis. The process of interpretation is to be followed thereby.

3. Results and Interpretation of the Data Analysis

This section contains the quantitative Analysis and results of the data collected from the adolescents of the three different sectors of rural, urban area of Tamil Nadu, and the Tamil immigrants living in Palermo. Statistical Package for Social Sciences (SPSS) was used to analyze the data and to do the tests. The tests used in this research includes Chi-Square, ANOVA, Independent Sample ‘t’ tests and correlation. The analyzed data is presented under each of the Objectives of the research in the form of various tables, charts and graphs for critical analysis and interpretations. 3.1 to 3.7 provide the statistical data results of general perspective of the demographical situation.

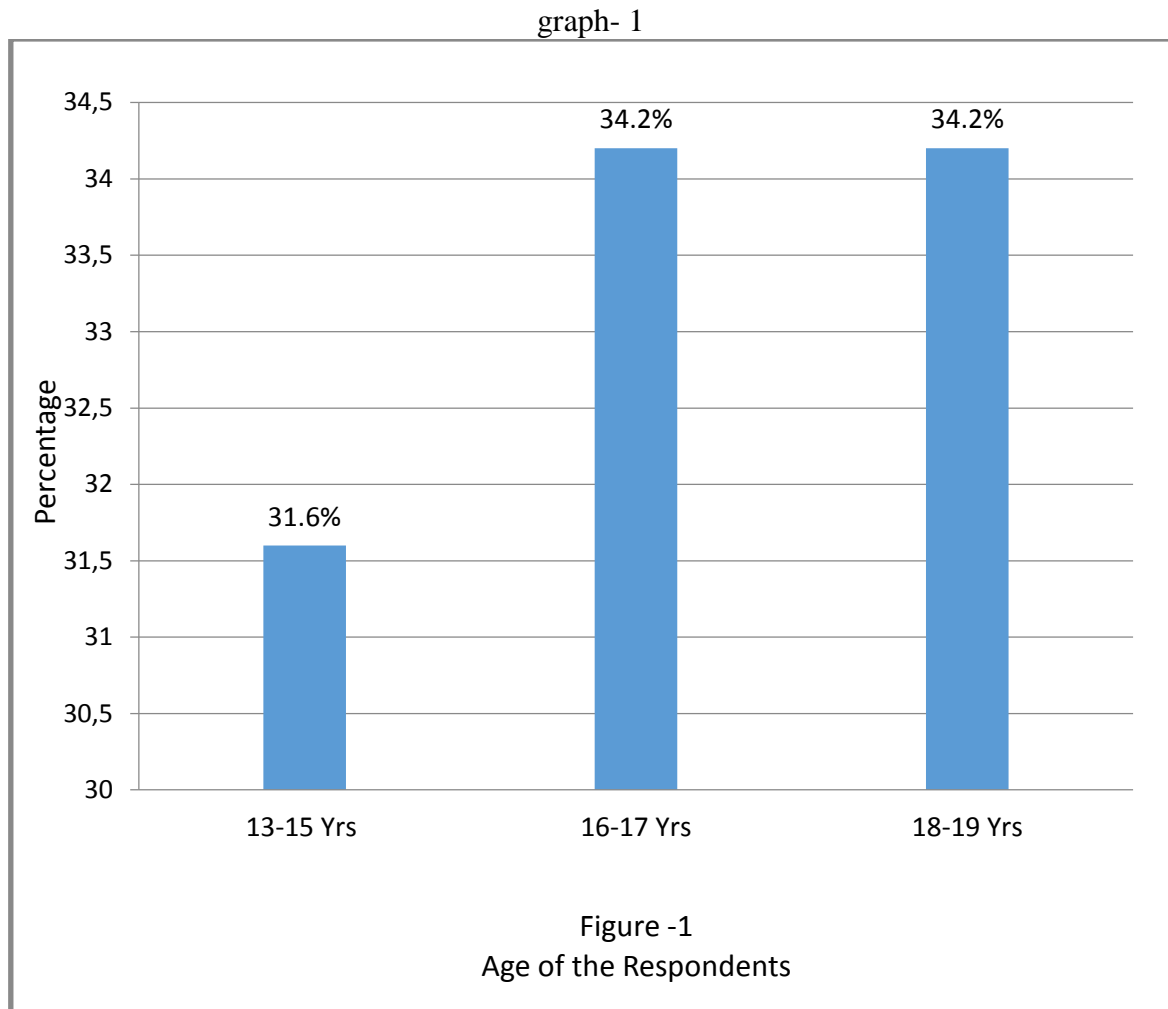
Chart-1 Scatter plot



- a. Predictors: (Constant), Category of Adolescents (Rural, Urban and Immigrations)
- b. Dependent Variable: Individuation, Parental De-idealization, Non-dependency on the Parents and Perceiving parents as persons.

The chart-1 portrays 4 figures of scatter plot on Individuation, parent de-idealization, non-dependency and perceiving parents as persons, of which the compulsion or conflict of

the adolescents is spelled out for scientific analysis for involvement, identity and socio-cultural integrity formed by family and religious practices. In all the four charts the points of responses of the adolescents have converged into single linear plot indicating that the data contains valid score that can be interpreted scientifically for quantitative analysis and interpretation. The statistical analysis is to be carried out using the 4 tools to verify the 3 hypothesis.



3.2. Age

Reporting the summary of the Graph-1 of the data of the descriptive statistical analysis shows that majority (68.4%) of the adolescence are equally distributed to age group of 16-17 and 18-19 years and less than one third (31.6%) of the adolescence age group between 13.15 years. The result is favourable for the analysis as it gives a balanced distribution of the required age for adolescents' involvement and Adolescents' initial exposure to the socio-religious and cultural ambient, the first phase of confronting the reality.

Table - 1
Gender of the Respondents

Gender	Frequency	Percent
Male	111	49.3
Female	114	50.7
Total	225	100.0

3.3. Gender

Reporting the summary of the Table-1 of the data of the descriptive statistical analysis shows a little more than half (50.7%) of the respondents are girls and nearly half (49.3%) of the respondents are boys. Tamil Nadu shows more balanced statistics with 946 females per 1000 males in the 0–6 years old category (Gopalakrishnan 2011). Nevertheless, these hard figures are sufficient reason to make gender a variable in dealing with our Tamil Nadu research population, and to expect gender differences in regard to religious practice, (Anthony et al., 2015, p.33). This aspect of Gender equality has become a recent phenomenon wherein both the genders share equally the duties and responsibilities in all aspects, in major cities of India, which is spreading all over India. Moreover for our analysis we have specifically given opportunity for both the genders to participate in this Analysis.

Table - 2
Education of the Adolescents

Education	Frequency	Percent
X (<i>Scuola media</i>)	59	26.2
XI (1° & 2° & 3° <i>anno Superiore</i>)	85	37.8
XII (4° & 5° <i>anno Superiore</i>)	81	36.0
Total	225	100.0

3.4. Education

Reporting the summary of the Table -2 of the data of the descriptive statistical analysis, provides the details of the educational level of the adolescents, for each of the 3 levels of education, the data shows that more than one third (37.8%) of the respondents are XI. More than one third (36.0%) of the respondent are XII. Little more than one fourth (26.2%) of respondent's are X. students. Education is an important factor for development. Educational qualification determines the job designation and their family status. As we have said it in the research design to cater to the mature adolescents primarily thereby we have made efforts to contact the majority of higher secondary adolescents to get the maximum of representation of the mature adolescents in the locality for scientific interpretation.

Table - 3
Parents Educational Status

Parents Education	Father's Education		Mother's Education	
No Mother	-	-	1	0.4
Post graduation	20	8.9	2	0.9
Graduate	111	49.3	102	45.3
Primary School	91	40.4	120	53.3
Uneducated	3	1.3	0	0
Total	225	100.0	225	100.0

3.5. Parents' Educational Status

Reporting the summary of the Table-3 of the data of the descriptive statistical analysis which provides detail about the educational status of the respondents' parents, shows that nearly one fourth (53.3%) of the mothers have Primary Education comparing with fathers of the adolescents. Nearly half (49.3%) of the fathers have studied up to graduation, slightly high compared to the mothers, showing that men were having more opportunities to study in Tamil Cultural context.

It could be interpreted that the vast majority of the parents pertaining to rural area, during their childhood, did not have the possibility for attaining higher education. Therefore, parents' educational qualification also plays a significant role to train their children about religious values and religious practices.

Table - 4
Parents Occupations Status

Parents Occupation	Father's Occupation		Mother's Occupation	
Own Business	31	13.8	1	.4
Office work	105	46.7	116	51.6
Daily Wage	80	35.6	91	40.4
Any Other	9	4.0	17	7.6
Total	225	100.0	225	100.0

3.6. Parents Occupational Status

Reporting the summary of the Table-4 of the descriptive statistics which provides details about the occupational status of the parents, shows that more than half (51.6%) of the respondents' mothers are engaged in office related work. Less than half (40.4%) of the mothers are daily wagers. 35.6 percent of the fathers are involved in daily wage. Hence, the study shows that most of the respondents' parents are having office related work background.

3.7. Number of Siblings in the Family

Reporting the summary of the Table-5 of the descriptive statistics which provides the data about the size of the family, it can be deduced that a large majority (60.9%) of the respondents have two sisters in the family, and (49.8%) were having 2 brothers which is a sizable average family. About (22.2%) without brothers and (28.4%) without sisters.

This is a common phenomenon in Tamil Nadu context wherein the majority of the families (49.8% + 60.9%) are with 2 brothers and sisters. The larger the family the better the relationship and participation of the members in the religious practices. From the Table-5 we can interpret that the vast majority of the Tamil family are joint family as it is referred in first chapter 1.2, so too we observe the statistical data collected from the adolescents.

Table - 5
Number of Brother and Sisters in the Family

No. of Brother & Sisters	Brothers		Sisters	
No Brothers	50	22.2	64	28.4
1 or 2 Brothers or Sister	112	49.8	137	60.9
More than 2 Brothers / Sisters	62	27.6	24	10.7
big family (+4 brothers/Sisters)	1	.4	0	0
Total	225	100.0	225	100.0

3.8. Exploring the dependent variable dimensions using tools PAC, RFMQ, ASRS-MCFC, EAS

Reporting the descriptive table-6 provides some very useful statistics, including the mean, standard deviation std. errors for the dependent variable in each group separately, using ANOVAs test. Table-6 shows that the mean value of parent communication and the three categories of adolescent groups have significant difference. The ANOVA test result are (*Mother* $F=13.907$, $P=0.000$), (*Father* $F=6.858$, $P=0.001$), which is below 0.05 and therefore, there is a statistically significance difference in the mean value of parent’s adolescent communication between the categories of adolescents.

Table - 6
Parents Adolescents Communication and the Category of Adolescents (Anova Test) N-225

Parents Communication	Category of Adolescent	Descriptive Analysis				ANOVA Test				
		N	Mean	Std. Deviation	Std. Error	Sum of Squares	DF	Mean Square	F	Sig.
Mother’s	Rural	75	62.640	2.507	.289	1154.29212.9	2222	577.141.5	13.907	.000
	Urban	75	65.306	5.370	.620					
	Tamil Immigrants in Palermo	75	59.760	9.453	1.091					
Father’s	Rural	75	59.946	3.412	.394	248.14016.9	2222	124.018.0	6.858	.001
	Urban	75	59.653	4.150	.479					
	Tamil Immigrants in Palermo	75	57.586	5.040	.582					

3.8.1. Parents – Adolescents Communication

Reporting the summary of the Table-7 of the descriptive statistics which provides details of the parents-adolescents communication scale, there are significant differences between the groups as a whole. Multiple Comparisons shows which are the groups that differed from each other. The adolescents (rural, urban and Tamil immigrants) significantly communicate with their mothers. But the rural and urban adolescents do not significantly communicated with their fathers. It could be stated that rural and urban adolescents have less inter-action from their fathers. (Garda & Alexander 2009)

Table – 7. Parents Adolescents Communication and the Category of Adolescents (Anova Test, Multiple Comparisons - Scheffe Method)

Dependent Variable	(I) location	(J) location	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
						Lower Bound	Upper Bound
Mother	Rural	Urban	-2.66667*	1.05198	.042	-5.2591	-.0742
		Tamil Immigrants in Palermo	2.88000*	1.05198	.025	.2876	5.4724
	Urban	Rural	2.66667*	1.05198	.042	.0742	5.2591
		Tamil Immigrants in Palermo	5.54667*	1.05198	.000	2.9542	8.1391
	Tamil Immigrants in Palermo	Rural	-2.88000*	1.05198	.025	-5.4724	-.2876
		Urban	-5.54667*	1.05198	.000	-8.1391	-2.9542
Father	Rural	Urban	.29333	.69463	.915	-1.4185	2.0052
		Tamil Immigrants in Palermo	2.36000*	.69463	.004	.6482	4.0718
	Urban	Rural	-.29333	.69463	.915	-2.0052	1.4185
		Tamil Immigrants in Palermo	2.06667*	.69463	.013	.3548	3.7785
	Tamil Immigrants in Palermo	Rural	-2.36000*	.69463	.004	-4.0718	-.6482
		urban	-2.06667*	.69463	.013	-3.7785	-.3548
*. The mean difference is significant at the 0.05 level.							

3.8.2. Relationship with Father/Mother

Reporting the summary of the Table-8 of the descriptive statistics which provides details of the characteristics of the parent-child relationship we try to analyze the data. The ANOVA test was applied to find out, any difference in the mean value of parent's relationship and their adolescent children (refer tool: RFMQ). The category of adolescents and their parent's relationships was systematically significant. The ANOVA test result (*Mother F=75.66, P=0.000 and Father F=44.89, P=0.000*). Since the level of significance value is less than 0.05 in both the cases of father and mother, hence it could be concluded that there is difference in the mean value of parent's relationship and the category of adolescents.

Table - 8
Category of Adolescents and their Parents Relationships (Anova test)

Parents Relationship	Category of Adolescent	Descriptive Analysis				ANOVA Test				
		N	Mean	Std. Deviation	Std. Error	Sum of Squares	DF	Mean Square	F	Sig.
Mother's	Rural	75	19.68	2.974	.343	4689.62 6879.73	2 222	2344.8 30.990	75.66	.000
	Urban	75	25.67	7.897	.912					
	Tamil Immigrants	75	14.49	4.665	.539					
Father's	Rural	75	15.16	2.681	.310	3548.98 8775.01	2 222	1774.4 39.527	44.89	.000
	Urban	75	23.41	9.044	1.044					
	Tamil Immigrants	75	14.83	5.441	.628					

3.8.3 Adolescents Religious Practices

Reporting the summary of the Table-9of the descriptive statistics which provides details of the intensity of the religious practices(refer tool: ASRS-MCFC) under the dependent variables of religious practices, freedom of expression, psychological affluence, psychological compulsion and psychological conflict. The study reveals that ($F=40.675$, $P<0.000$) there is significant difference among the category of adolescents (rural, urban and immigrants) and their religious practices. Since low mean value ($M=12.25$) of urban adolescents have less religious practices, compare to the rural and immigrants adolescents.

Table – 9
Adolescents Simple Response Scale and Categories of Adolescents

ASRS	Category of Adolescent	Descriptive Analysis				ANOVA Test				
		N	Mean	Std. Deviation	Std. Error	Sum of Squares	DF	Mean Square	F	Sig.
Religious Practices	Rural	75	13.93	1.766	.204	290.160	2	145.08	40.675	.000
	Urban	75	12.25	1.386	.160	791.840	222	3.567		
	Tamil Immigrants	75	15.01	2.379	.275					
Freedom of Expression	Rural	75	15.03	1.845	.213	105.707	2	52.853	5.183	.006
	Urban	75	16.65	4.718	.545	2263.65	222	10.197		
	Tamil Immigrants	75	15.48	2.220	.256					
Psychological Affluences	Rural	75	13.41	1.326	.153	301.476	2	150.73	49.567	.000
	Urban	75	14.43	2.106	.243	675.120	222	3.041		
	Tamil Immigrants	75	16.21	1.711	.198					
Psychological Compulsion	Rural	75	11.53	.949	.110	625.209	2	312.60	65.253	.000
	Urban	75	10.47	1.934	.223	1063.52	222	4.791		
	Tamil Immigrants	75	14.41	3.120	.360					
Psychological Conflict	Rural	75	14.97	.677	.078	859.636	2	429.81	91.181	.000
	urban	75	10.61	3.225	.372	1046.48	222	4.714		
	Tamil Immigrants	75	14.51	1.811	.209					

N=225, (ASRS=Adolescents Simple Response Scale)

3.8.4. Freedom of Expression by the Category of Adolescents

Our Data analysis shows that ($F=5.183$, $P<0.006$) there is significant difference among the category of adolescent (rural, urban and immigrants) and their freedom of expression. The rural have less mean value (rural $M= 15.03$) supporting our argument of the 2nd hypothesis that *There is Psychological Conflict between Adolescents Individual Identity and Practicing Catholic Families in Rural Tamil culture, Instilling Psychological pressures, compulsions and fear, in religious practices*. Much the same with the immigrants adolescents ($M=15.48$ less mean value) have less exposure to express their needs due to family restrictions.

3.8.5. Psychological Affluences by the Category of Adolescents

The Adolescents of affluence are generally accepted to be at low risk. Psychological affluences by the category of adolescents significantly differ ($F=49.567$, $P<0.000$). It could be concluded that the immigrant adolescents have high mean value ($M=16.21$) compared to rural and urban adolescents. This means the immigrant adolescents have psychologically built up stamina (Myers, 2000a) due to the high psychological compulsions they face due to unfavourable situations, thereby stand better off compared to the adolescents who live in well established of the rural and urban conditions who may be living is less psychological pressure.

3.8.6. Psychological Compulsion by the Category of Adolescents

In our Data we notice that the vast majority of adolescents live under family supervision. It's found that ($F=65.25$, $P=0.000$) the category of adolescents by their psychological compulsion towards religious practices demonstrate significant difference. Urban adolescents score, less mean ($M=10.47$) value. Since they score less mean, they have less compulsion from their family and tradition towards religious practices compared to the rural and immigrant adolescents. Instead the adolescents of rural setting score higher conflicting situation (14.97%) in the rung of the ladder of compulsion confirming our 2nd hypothesis, i.e., *Complying with the family compulsion of religious practices, being higher than the urban adolescents as predicted by the hypothesis, Instilling Psychological pressures, compulsions and fear, in religious practices*.

3.8.7. Psychological Conflict by the Category of Adolescents

Reporting the summary of the Table-9 of the descriptive statistics for Psychological Conflict (the last row) shows that ($F=91.181$, $P< 0.000$). Since the level of significance value is less than 0.05. It could be interpreted that there is significant difference in the psychological conflict and the categories of adolescents. It's evident that urban adolescents have less psychological conflict due to less restriction and less fear factors. There is considerably high psychological compulsions experienced by the rural and immigrant adolescents (14.97% and 14.5%) respectively which again confirms the 3rd hypothesis *The Tamil immigrant adolescents living in Palermo, immersed in the Psychological conflict along the course of immigration, confide in the family security, bound by obedience to the community traditions, exercise minimal option for freedom, in the religious practices.*

3.9. Adolescents' Emotional Autonomy

The tool Emotional Autonomy Scale is used for the statistical analysis of the data for verifying the emotional autonomy of the adolescents through the dimensions of Individuation, Parental De-Idealization, Non-dependency and perceiving parents as persons.

Table-10. Model Summary.

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
Individuation	.230a	.053	.049	1.807
Parental De-idealization	.056a	.003	-.001	2.355
Non-dependency on the Parents	.068a	.005	.000	1.677
Perceiving Parents as Persons	.294a	.086	.082	2.115

a. Predictors: (Constant), Category of Adolescents

b. Dependent Variable: Individuation, Parental De-idealization, Non-dependency on the parents, and Perceiving Parents as Persons.

3.9.1. Individuation, Parental De-idealization, Non-dependency on the Parents, Perceiving Parents as Persons.

Reporting the summary of the Table-10, of the descriptive statistics which provides details of the Predictors: (Constant), Category of Adolescents, and the Dependent Variables: Individuation - $R=.230$ and $R^2 =05.6\%$., Parental De-idealization - $R=0.056$ and $R^2=0.03\%$, Non-dependency on the parents - $R=0.068$ and $R^2=0.05\%$ while Perceiving Parents as Persons - $R=0.294$,and $R^2=0.08\%$; where 'R' value represents the simple correlation, with considerably high scoring, which indicates that there is high degree of correlation. Whereas

the 'R²' value represents the 'total variation' in the dependent variables, but comparatively with low scoring which indicates that the 'total variation' is not effective in the independent variable category of adolescents of the three locations -Rural, Urban and Immigrations,- because the R² value is very less.

Table-11. ANOVA a.

Model		Sum of Squares	df	Mean Square	F	Sig.
Individuation	Regression	40.560	1	40.560	12.426	.001b
	Residual	727.902	223	3.264		
Parental De-idealization	Regression	3.840	1	3.840	.692	.406b
	Residual	1236.720	223	5.546		
Non-Dependency on the Parents	Regression	2.940	1	2.940	1.046	.308b
	Residual	626.776	223	2.811		
Perceiving Parents as Persons	Regression	94.407	1	94.407	21.112	.000b
	Residual	997.176	223	4.472		

a. *Dependent Variable: Emotional Autonomy = Individuation, Parental De-idealization, Non-dependency on the parents, and Perceiving Parents as Persons.*

b. *Predictors: (Constant), Category of Adolescents*

3.9.2. Regression Analysis

Reporting the summary of the Table-11, of the descriptive statistical analysis which provides details of the ANOVA, indicate how well the regression equation fits the data (i.e., predicts the dependent variable). There is a low scoring on 'parental de-idealization' $F=.692$ where $p=.406b$, ($p>0.05$) and 'non-dependency on the parents' $-F=1.046$ where $p=.308b$, ($p>0.05$) which indicates that it is not statistically significant. But on the contrary, there are high scoring for the other two aspects of the autonomy scale such as: 'Individuation' $-F=12.426$ where $p=0.001$, ($p<.05$) and 'perceiving parents as persons' $-F=21.112$, where $p=0.000$ ($p<0.05$) which is statistically significant. It means that there is a difference between emotional autonomy by their category of adolescents (refer tool: EAS). It indicates that the individuation and perceiving parents as person's positive contributors of emotional autonomy of their adolescents depending on the location (rural, urban and immigration). The reason for this variance is dealt in the discussion (chapter-IV, 4.9)

Referring to the dynamics of socio-psychological confrontation of the adolescents in the phase-I of the paradigm (1.6), the data results confirm that in Tamil Culture the *family*, being the predominant factor dominates everything, as *cultural and traditional* aspect of the experience. The Tamil adolescents have a great respectful consideration to treat parents as person irrespective of any behavioural relationship.

Table-12. Coefficients

Model		Non-standardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
Individuation	(Constant)	14.089	.319		44.211	.000
	Category of Adolescents	-.520	.148	-.230	-3.525	.001
Parental De-idealization	(Constant)	10.933	.415		26.322	.000
	Category of Adolescents	.160	.192	.056	.832	.406
Non-Dependency on the Parents	(Constant)	9.356	.296		31.638	.000
	Category of Adolescents	-.140	.137	-.068	-1.023	.308
Perceiving Parents as Persons	(Constant)	14.196	.373		38.059	.000
	Category of Adolescents	-.793	.173	-.294	-4.595	.000

3.9.3. Coefficients (table-12) for Emotional Autonomy

Reporting the summary of the Table-12, of the descriptive statistics with the details of the Coefficients, provides the necessary information to predict Emotional Autonomy of the adolescents by their category the location to verify if there is statistical significance between to the rural, urban and immigrant adolescents. The regression analysis takes place in the form of an equation that contains coefficients for each predictor such as rural, urban and immigrant adolescents. A regression was run to predict emotional autonomy of the adolescents which includes Individuation, Parental De-idealization, Non-dependency on the Parents and Perceiving parents as persons(refer tool: EAS). These variables are statistically significant, predicted by the adolescent's emotional autonomy. This means that there is a great difference between the three different locations(graph-5, to support the argument), in the emotional autonomy of the adolescents. This affirms the 1st hypothesis; *the Adolescents in Urban Tamil Nadu express Psychological Liberty and Autonomy in religious practices*. The rural and

immigrant adolescents are not able to exercise much of autonomy in concrete situation due insecurity and uncertainty. Further discussion of it follows in chapter-IV-4.12.

3.10. Comparing and Contrasting Adolescent's Religious Practices on Gender and Location

Reporting the summary of the Table-13, of the descriptive statistical data analysis provides the necessary information about the ratio of the low and high level of religious practices, the prominent *religious* factor gains momentum during this developmental period in the adolescents. The table-13 presents the differences of religious practices varying in their gender in three locations of rural, urban and immigrant situation. The interpretation follows in 3.10.1/ 3.10.2/ 3.10.3/ with the attached tables 13a,b,c. according to the rural urban and immigrant locations respectively.

Table - 13

Adolescent's Religious Practices by their Gender and Domicile

Location	Gender	Religious Practices		Total
		Low	High	
Rural	Male	17 (15.3)	20 (17.5)	40 (17.7)
	Female	15 (13.5)	23 (20.1)	35 (15.2)
Urban	Male	36 (32.4)	1 (0.8)	37 (16.4)
	Female	25 (22.5)	13 (11.4)	38 (16.8)
Tamil Immigrants	Male	13 (11.7)	21 (18.4)	34 (15.1)
	Female	5 (4.5)	36 (31.5)	41 (18.2)
Total		111 (100)	114 (100)	225 (100)

3.10.1. Rural Adolescents' Religious Practices according to Gender differences.

The adolescents comprise 32.9% of the population represented in the rural society.

Table-13a

Location		Value	Df	Asymp. Sig. (2-sided)
Rural by Gender	Pearson Chi-Square	.001 ^c	1	.975
	Likelihood Ratio	.001	1	.975
	Linear-by-Linear Association	.001	1	.975
	N of Valid Cases	75		

In the statistical data (table-13) out of the collective three locations we have rural area with 20.1% of female and 17.5% of male who score high in the religious practices. Chi-square test

was applied to find out the relationship between religious practices by their gender in their rural living location. Table-13a shows the values. (*Chi-square value = 0.0001, df=1 and p value = 0.975*) since the level of significance value is more than the 0.05 so, it is proved that there is no relationship between religious practices by their gender and their living place (rural). This could be interpreted that in the rural situation both the genders manifests very little difference in the religious practices and that both boys and girls are motivated by one cause or other in religious practices due to rural social customs and traditions. We discuss this indicator further in chapter-4.

3.10.2. Urban Adolescents' Religious Practices according to Gender differences

The adolescents in the urban area number up to 33.2% of the urban population. In the statistical data (table-13) out of the collective three locations we have rural area with 11.4% of female and 0.8% of male who score high in the religious practices. The rest of the percentage score as low practitioners. Chi-square test was applied to find out the relationship between religious practices by their gender in their rural living location. Table-13b shows the values.

Table-13b

Location		Value	Df	Asymp. Sig. (2-sided)
Urban by Gender	Pearson Chi-Square	12.258 ^d	1	.000
	Continuity Correction ^b	10.271	1	.001
	Linear-by-Linear Association	12.095	1	.001
	N of Valid Cases	75		

(*Chi-square value = 12.258, df=1 and p value = 0.000*) since the level of significance value less than the 0.05 so, it is proved that there is relationship between religious practices by their gender and their living location (urban). Interpreting this equation of result denotes that urban adolescents go through diverse experience according to the gender specificity and in particular exposure to the city life and “contexts and awareness of opposing self-attributes may be disconcerting”, (Rozen 2011 et al., p.79,) Thus, the urban area being the centre of major activities. In urban society masculine involvement in social activities dominate but

feminine participation in religious activities out-numbers the males. Male adolescents dedicate lesser time to for their spirituality and religious practices.

3.10.3. Tamil Immigrant Adolescents' Religious Practices according to Gender differences

The Tamil adolescents in the immigrant situation number up to 18.2% of the Tamil Catholic population in Palermo. In the statistical data (table-13) out of the collective three locations we have immigrants with 31.5% of female and 18.4% of male who score high in the religious practices. The rest of the percentage score as low practitioners. Chi-square test was applied to find out the relationship between religious practices by their gender in their rural living location. Table-13c shows the values.

It is evident that the Tamil immigrant adolescents both male and female have high religious practices compared to the other group of adolescents (urban and rural). The table-13 reveals that nearly one third (31.5%) of the female have high level religious practices compared to the male.

Table-13c

Location		Value	df	Asymp. Sig. (2-sided)
Tamil Immigrants by Gender	Pearson Chi-Square	6.910 ^e	1	.009
	Continuity Correction ^b	5.556	1	.018
	Linear-by-Linear Association	6.818	1	.009
	N of Valid Cases	75		

(*Chi-square value = 6.910, df=1 and p value = 0.009*) since the level of significance value less than the 0.05 so, it is proved that there is relationship between religious practices by their gender and their living ambient (immigrant situation). By and by the gender difference in religious practices is said to be in resonance with the urban feminine gender, moreover, the highest percentage is scored in this statistical data output for their religious practices.

3.11 Comparing and Contrasting Adolescent's Religious Practices with Occupation and Education of the Parents

Occupation and economical status are indicators for the religious practices. We hereby analyze Table-14 of the descriptive statistical data for the interpretation and discussion.

3.11.1 Effect of Fathers' Occupation on the Adolescent Children's Religious Practices.

Reporting the summary of the Table-14 of the data of the descriptive statistical analysis reveals the value of the scoring of the adolescents' religious practices with the factor of their father's occupation. The result ($F=23.021$ and $(df=3)$, $p=0.000$) is evident that there is significant variance of father's occupation in relation to the adolescents religious practices. And among the working fathers' category of the family of the adolescents, the daily wage earners ($m=15.14$) demonstrate high religious practices than the other category occupation of the father such as business or office work or any other. One can interpret this fact, that daily wagers have economically low status and high dependence on the divine help. We discuss this in chapter-4.

Table- 14.
Religious Practices by their Father's Occupation (ANOVA Test)

Father's Occupation	Descriptive Analysis				ANOVA Test				
	N	Mean	Std. Deviation	Std. Error	Sum of Squares	DF	Mean Square	F	Sig.
Own Business	31	12.94	2.065	.371	257.619 824.381	3 221	85.873 3.730	23.021	0.000
Office work	105	12.87	1.647	.161					
Daily wage	80	15.14	2.163	.242					
Others	9	14.11	2.369	.790					
Total	225	13.73	2.198	.147					

3.11.2. Effect of Mothers' Occupation on the Adolescent Children's Religious Practices.

Reporting the summary of the Table-15 of the data of the descriptive statistical analysis reveals the value of the scoring of the adolescents' religious practices with the factor of their mother's occupation. The result ($F=33.65$), ($DF=3$) ($P=0.000$) since the p value is less than 0.05, it is evident that there is significant difference in mother's occupation in relation to the adolescents religious practices. And among the working mothers' category of the family of the adolescents, the daily wage earners ($m=15.18$) demonstrate high religious practices than the other category occupation of the mother such as business or office work or any other. Interpreting the two phenomena such as fathers' occupation and mothers' occupation there is constancy and coherence in the reality of the Tamil family with regard to the religious practices. Economical instability is an indicator for the family to seek a transcendental assistance.

Table- 15
Religious Practices by their Mother's Occupation (ANOVA Test)

Mother's Occupation	Descriptive Analysis				ANOVA Test				
	N	Mean	Std. Deviation	Std. Error	Sum of Squares	DF	Mean Square	F	Sig.
No mother	1	16.00	0	0	339.268 742.732	3 221	113.08 3.361	33.650	.000
Office	116	12.62	1.349	.125					
Daily wage	91	15.18	2.106	.221					
Others	17	13.47	2.896	.703					
Total	225	13.73	2.198	.147					

3.11.3. Effect of fathers' Education on the Adolescent Children's Religious Practices.

Reporting the summary of the Table-16 of the data of the descriptive statistical analysis reveals the value of the scoring of the adolescents' religious practices with the factor of their father's education. The ANOVA result ($F = 13.385$, $df = 3$, $p < 0.05$) reveals that the religious practices vary according to the father's education and the P value shows that there is significant difference. In the above descriptive analysis the mean value (*school* $m = 14.46$, *uneducated* $m = 16.00$). This means the in the family where there are uneducated fathers have higher level religious practices are prevalent than the in the family where the adolescents fathers are much educated, which means the intellectually progressed fathers of the adolescents have negative effect on their children's religious practices.

Table-16
Adolescents' Religious Practices from the effect of their Father's Education (ANOVA Test)

Father's Education	Descriptive Analysis				ANOVA Test				
	N	Mean	Std. Deviation	Std. Error	Sum of Squares	DF	Mean Square	F	Sig.
Post graduation	20	11.85	.933	.209	166.366 915.634	3 221	55.455 4.143	13.385	.000
Graduate	111	13.33	1.831	.174					
School	91	14.56	2.409	.253					
Uneducated	3	16.00	2.000	1.155					
Total	225	13.73	2.198	.147					

3.11.4. Effect of Mothers' Education on the Adolescent Children's Religious Practices

Reporting the summary of the Table-17 of the data of the descriptive statistical analysis reveals the value of the scoring of the adolescents' religious practices with the factor of their mother's education. It is observed from the result above ($df = 3, F = 7.197, p < 0.05$) there is significant difference and that there is variance in the religious practices in relation to the education of adolescents' mothers. From this it can be interpreted that the education of the mother in the family makes tangible difference in their adolescent children's religious practices. The above descriptive analysis shows that mean value (*post graduation* $m = 15.00$, *graduate* $m = 13.03$ and *school* $m = 14.29$). This means the higher the education of the adolescents' mothers, results in greater religious practices of the adolescent children.

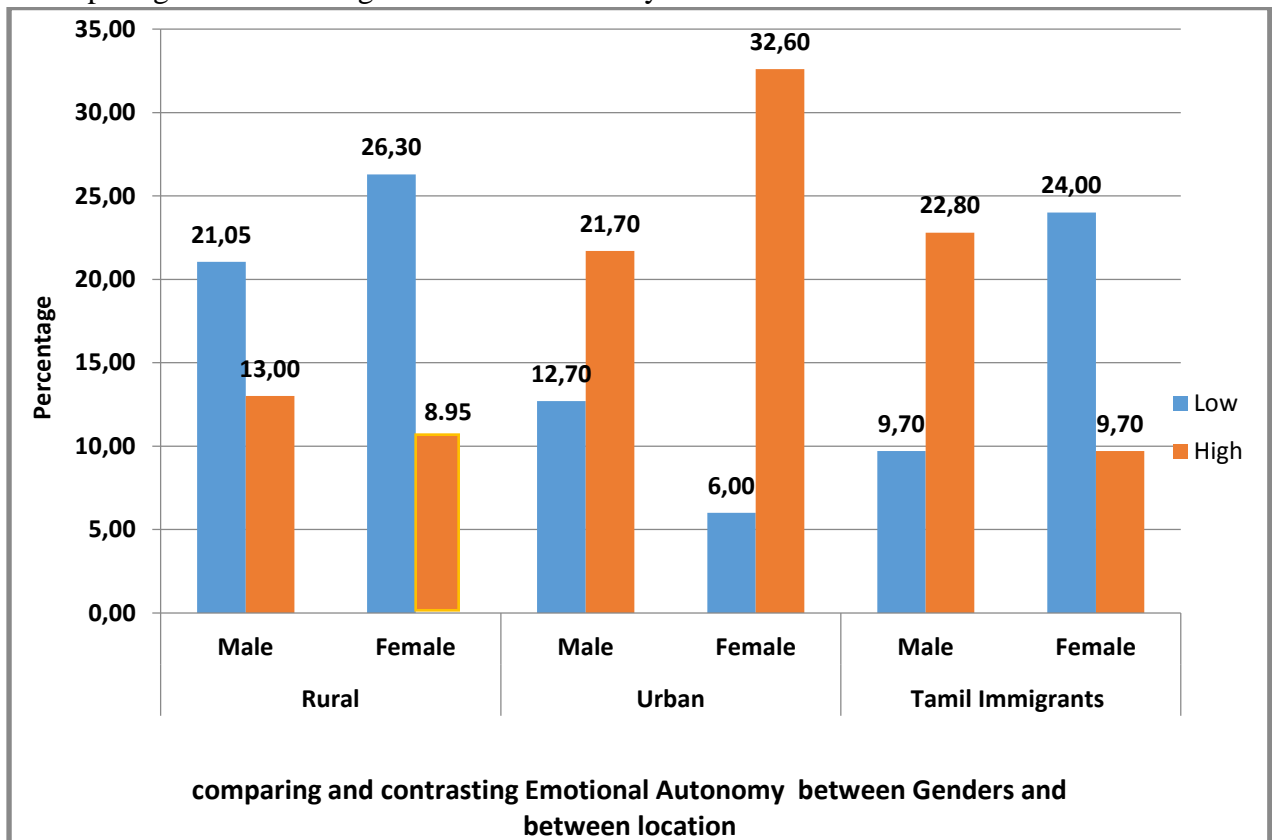
Table-17
Adolescents' Religious Practices from the effect of their Mother's Education (ANOVA Test)

Father's Education	Descriptive Analysis				ANOVA Test				
	N	Mean	Std. Deviation	Std. Error	Sum of Squares	DF	Mean Square	F	Sig.
No mother	1	16.00	0	0	96.297 985.703	3 221	32.099 4.460	7.197	0.000
Post graduation	2	15.00	1.414	1.000					
Graduate	102	13.03	1.937	.192					
School	120	14.29	2.254	.206					
Total	225	13.73	2.198	.147					

3.12. Comparing and Contrasting Adolescent’s Emotional Autonomy with Gender and Living Location

From EAS tool-key, Items -1, -4, -11, -15, and -18; have REVERSE results. It renders contrary meaning to Autonomy, which means, if the Adolescent Scores HIGH then She/he has strongly *idealized* the parent, and would strongly follow the same footsteps. If the score is LOW, then the Adolescent is ready to De-idealize the parent figure and gain *Autonomy*.

Graph- 2
Comparing and contrasting Emotional Autonomy between Genders and between Location.



3.12.1. Adolescents’ Emotional Autonomy with the Gender and Location Factors

Reporting the summary of the Graph-2 of the data of the descriptive statistical analysis reveals the value of the scoring of the adolescents’ emotional autonomy with the gender and location factors. It reveals that one third (32.6%) of the urban female adolescents have maximum of emotional dependent characteristics, Idealizing their parents. On the contrary the male adolescents of Tamil immigrants score the least, indicating that they are confronting the idealization of the parents, but moving to autonomy compared to the other categories like rural and urban male adolescents.

Pearson Chi-Square

		Value	df	Asymp. Sig. (2-sided)
Rural, Urban and Tamil Immigrants comparing with Gender	Pearson Chi-Square	4.264 ^a	1	.039
	Continuity Correction ^b	3.722	1	.054
	Linear-by-Linear Association	4.245	1	.039
	N of Valid Cases	225		

Pearson Chi-Square. The Chi-square value obtained was 4.264, with $df = 1$, and significance = 0.039. In this case, the P value less than 0.05 which establishes that there is relationship between location and gender with the emotional autonomy of the adolescents and parental de-idealization.

Table-18

Adolescents' Emotional Autonomy according to their Father's Occupation (ANOVA Test)

Father's Occupation	Descriptive Analysis				Sum of Squares	DF	Mean Square	F	Sig.
	N	Mean	Std. Deviation	Std. Error					
own business	31	13.97	1.329	.239	315.096 925.464	3 221	105.032 4.188	25.082	.000
office work	105	10.41	2.008	.196					
daily wage	80	11.43	2.277	.255					
any other	9	10.22	2.333	.778					
Total	225	11.25	2.353	.157					

3.12.2. Effect of Fathers' Occupation on the Adolescent children's Emotional Autonomy through De-idealization

Reporting the summary of the Table-18 of the descriptive statistical data analysis reveals the value of the scoring of the adolescents' emotional autonomy with the factor of their father's occupation. The result ($F=25.082$ and $df=3$, $p=0.000(<0.05)$) is evident that there is significant variance of father's occupation in relation to the adolescents' emotional autonomy. And among the working fathers' category of the family of the adolescents, the daily wage earners ($m=11.43$) demonstrate high emotional autonomy than the other category of occupation of the fathers such as business or office work or any other. One can interpret this fact, that daily wagers have economically low status and the children would greatly strive to de-idealize the parental figure and enhance autonomy.

Table-19
Adolescents' Emotional Autonomy according to their Mother's Occupation (AnovaTest)

Mother's Occupation	Descriptive Analysis				Sum of Squares	DF	Mean Square	F	Sig.
	N	Mean	Std. Deviation	Std. Error					
no mother	1	13.00	0	0	15.614 1224.94	3 221	5.205 5.543	.939	.423
office	116	11.09	2.273	.211					
daily wage	91	11.30	2.355	.247					
any other	17	12.00	2.872	.697					
Total	225	11.25	2.353	.157					

3.12.3. Effect of Mothers' Occupation on the Adolescent children's Emotional Autonomy through De-idealization

Reporting the summary of the Table-19 of the descriptive statistical data analysis reveals the value of the scoring of the adolescents' emotional autonomy with the factor of their Mother's occupation. The result ($F=.939$ and $df=3$, $p=.423(>0.05)$) indicates that there is no significant difference. Mother's occupation in relation to the adolescents' emotional autonomy has no significance. One can interpret this fact that in Tamil culture women after their marriage to vast majority are house-wife and so we notice that the variance in work has no effect in their adolescent children. They are closely followed up by their mothers hence adolescents emotional autonomy does not have any effect by whichever work the mothers embrace.

Table-20
Adolescents' Emotional Autonomy according to their Father's Education (Anova Test)

Father's Education	Descriptive Analysis				Sum of Squares	DF	Mean Square	F	Sig.
	N	Mean	Std. Deviation	Std. Error					
post graduation	20	13.75	.786	.176	233.515 1007.04	3 221	77.838 4.557	17.082	.000
graduate	111	10.38	2.128	.202					
school	91	11.75	2.331	.244					
uneducated	3	12.00	2.000	1.155					
Total	225	11.25	2.353	.157					

3.12.4. Effect of Fathers' Education on the Adolescent Children's Emotional Autonomy, through De-idealization

Reporting the summary of the Table-20 of the descriptive statistical data analysis reveals the value of the scoring of the adolescents' emotional autonomy with the factor of their father's education. The ANOVA result ($F = 17.082, df = 3, p = .000 (<0.05)$) reveals that the adolescents emotional autonomy vary according to the father's education and the P value shows that there is significant difference. In the above descriptive analysis the mean value (*school* $m = 11.75$, *uneducated* $m = 12.00$). This means the in the family where there are uneducated fathers the adolescent children take the lead for more emotional autonomy than in the family where the adolescents' fathers are much educated, which means the intellectually progressed fathers of the adolescents have greater hold on the their children's emotional autonomy.

Table-21
Adolescents' Emotional Autonomy according to their Mother's Education (Anova Test)

Father's Occupation	Descriptive Analysis				Sum of Squares	DF	Mean Square	F	Sig.
	N	Mean	Std. Deviation	Std. Error					
no mother	1	13.00	0	0	88.862 1151.69	3 221	29.621 5.211	5.684	.001
post graduation	2	11.00	4.243	3.000					
graduate	102	11.92	2.018	.200					
school	120	10.68	2.464	.225					
Total	225	11.25	2.353	.157					

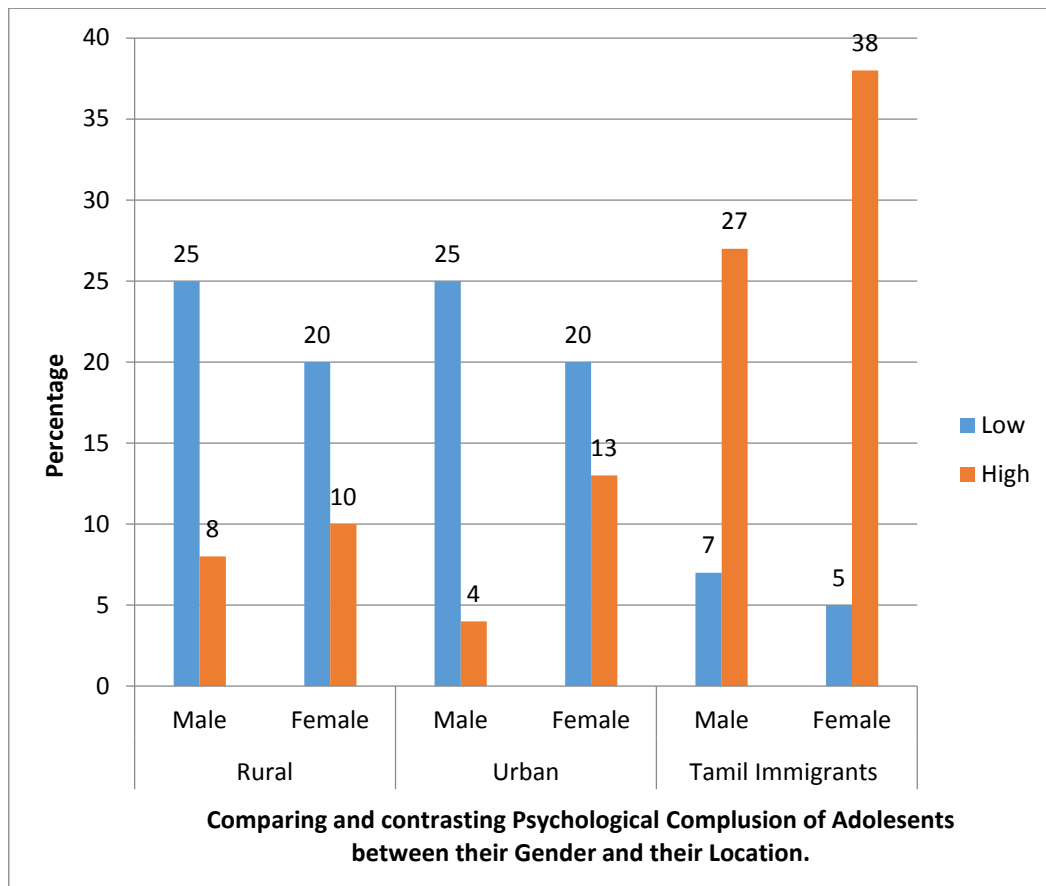
3.12.5. Effect of Mothers' Education on the Adolescent Children's Emotional Autonomy, through De-idealization

Reporting the summary of the Table-21 of the descriptive statistical data analysis reveals the value of the scoring of the adolescents' emotional autonomy with the factor of their Mother's education. The ANOVA result ($F = 5.684, df = 3, p = .001 (<0.05)$) reveals that the adolescents emotional autonomy vary according to the Mother's education and the P value shows that there is significant difference. In the above descriptive analysis the mean value (*post graduation* $m = 11.00$, *graduation* $m = 11.92$). This means the in the family where there are graduate and post graduate mothers the adolescent children take the lead for more emotional autonomy than in the family where the adolescents' mothers are uneducated,

which means the intellectually progressed mothers of the adolescents have greater understanding on the their children’s emotional autonomy and give them more freedom.

3.13. Comparing and Contrasting the Psychological Compulsions of the Adolescents between Gender difference and between the Living Location

Graph- 3
Comparing and contrasting Psychological Compulsions of the Adolescents between Genders and between Location.



3.13.1. Psychological Compulsion and Gender difference

Reporting the summary of the Graph-3 of the descriptive statistical data analysis reveals the value of the scoring of the psychological compulsions of the adolescents with the gender and location factors. It reveals that remarkably high percentage of male and female adolescents are located in the Immigrant situation. (27% and 38% respectively) compared to the rural and urban adolescents. The least psychologically compelled category of adolescents is distinctly found in urban society by the masculine gender. The female gender of the rural society score the least among the feminine with the score of 10% which is a remarkable

situation in Tamil social milieu, indicating that they are confronting the parents, compared to the other categories like and urban and immigrant adolescents.

Table-22

Adolescent's Psychological Compulsion according to their Father's Occupation (AnovaTest)

Father's Occupation	Descriptive Analysis				Sum of Squares	DF	Mean Square	F	Sig.
	N	Mean	Std. Deviation	Std. Error					
Own Business	31	9.84	2.622	.471	206.688 1482.04	3 221	68.896 6.706	10.27 4	.000
Office Work	105	12.24	2.221	.217					
Daily Wage	80	12.80	2.883	.322					
Any Other	9	13.00	3.640	1.213					
Total	225	12.14	2.746	.183					

3.13.2. Effect of Fathers' Occupation on the Adolescent Children's Psychological Compulsion

Reporting the summary of the Table-22 of the data of the descriptive statistical analysis reveals the value of the scoring of the adolescents' psychological compulsion with the factor of their father's occupation. The result ($F=10.274$ and $df=3$, $p=0.000(<0.05)$) is evident that there is significant variance of father's occupation in relation to the adolescents' psychological compulsion. The fathers who have own business reveal very less psychological compulsion on their adolescent children. Own business ($m=9.84$) demonstrate lowest psychological compulsion on their adolescent children than the other category of occupation of the fathers such as daily wage or office work or any other. One can interpret this fact, the business-men's life style of dealing with the children is much liberal and their contact with the children too is minimal. We can further discuss about this in the chapter-4. The daily wagers have economically low status and the children grow through more psychological pressure from their fathers.

Table-23. (Anova Test)
Adolescents' Psychological Compulsion according to their Mothers' Occupation.

Mother's Occupation	Descriptive Analysis				Sum of Squares	DF	Mean Square	F	Sig.
	N	Mean	Std. Deviation	Std. Error					
No Mother	1	7.00	.	.	242.535 1446.19	3 221	80.845 6.544	12.354	.000
Office	116	11.25	1.960	.182					
Daily Wage	91	13.31	2.768	.290					
Any other	17	12.24	4.437	1.076					
Total	225	12.14	2.746	.183					

3.13.3. Effect of Mothers' Occupation on the Adolescent Children's Psychological Compulsion

Reporting the summary of the Table-23 of the data of the descriptive statistical analysis reveals the value of the scoring of the adolescents' psychological compulsion with the factor of their mother's occupation. The result ($F=12.354$ and $df=3$, $p=0.000(<0.05)$) is evident that there is significant variance of mother's occupation in relation to the adolescents' psychological compulsion. The adolescents whose mothers have office work seem to experience less psychological compulsion. While the adolescents of the daily wages mothers score the highest ($m=13.31\%$) level of compulsion, than the other category of occupation of the mothers such as office work or any other. One can interpret this fact, the daily wagers have economically low status and the children grow through more psychological pressure from their mothers as it was evident also in the case of the fathers' occupation.

Table-24
Adolescent's Psychological Compulsion according to their Father's Education (Anova Test)

Father's Education	Descriptive Analysis				Sum of Squares	DF	Mean Square	F	Sig.
	N	Mean	Std. Deviation	Std. Error					
Post Graduation	20	9.10	1.021	.228	217.520 1471.20	3 221	72.507 6.657	10.892	.000
Graduate	111	12.68	2.340	.222					
School	91	12.13	3.063	.321					
Uneducated	3	12.67	1.528	.882					
Total	225	12.14	2.746	.183					

3.13.4. Effect of Fathers' Education on the Adolescent Children's Psychological Compulsion.

Reporting the summary of the Table-24 of the descriptive statistical data analysis reveals the value of the scoring of the adolescents' psychological compulsion with the factor of their father's education. The ANOVA result ($F = 10.892$, $df = 3$, $p = .000$ (< 0.05)) reveals that the adolescents' psychological compulsion vary according to the father's education and the P value shows that there is significant difference. In the above descriptive analysis the mean value (*post graduation*, $m = 9.10$). This means that the highly educated fathers exercise less compulsion to their adolescent children while the rest of the level of education of the fathers score practically the same percentage (12%) with decimal difference indicating that there is more psychological compulsion experienced by their adolescent children.

3.13.5. Effect of Mothers' Education on the Adolescent Children's Psychological Compulsion

Reporting the summary of the Table-25 of the descriptive statistical data analysis reveals the value of the scoring of the adolescents' psychological compulsion with the factor of their Mother's education. The ANOVA result ($F = 3.307$, $df = 3$, $p = 0.021$ (< 0.05)) reveals that the adolescents' psychological compulsion vary according to the mother's education and the P value shows that there is significant difference. In the above descriptive analysis the mean value (*post graduation*, $m = 9.50$). This means that the highly educated mothers exercise less compulsion to their adolescent children while the mothers of lower education (*schooling*) score high (*school*, $m = 12.53\%$) indicating that there is more psychological compulsion experienced by their adolescent children, as also in the case of the fathers' education.

Table-25

Adolescent's Psychological Compulsion according to their Mother's Education (Anova Test)

Father's Occupation	Descriptive Analysis								
	N	Mean	Std. Deviation	Std. Error	Sum of Squares	DF	Mean Square	F	Sig.
No Mother	1	7.00	.	.	72.548 1616.18	3 221	24.183 7.313	3.307	.021
Post Graduation	2	9.50	2.121	1.500					
Graduate	102	11.77	2.525	.250					
School	120	12.53	2.852	.260					
Total	225	12.14	2.746	.183					

3.14. Exponential Cultural Dimension and its impact on the Adolescents

Graph-3 reveals that remarkably high percentage of male and female adolescents are greatly at the inter-cultural advancement in the urban context. The scoring in Tamil Nadu Adolescents both in rural and urban show less scoring (male-4, female-13, in urban and male-8, female-10 also in rural) indicating that there is less compulsion due to the changing scenario in the fast advancing socio-cultural setting. We attribute this to the impact of the exponential cultural dimension in the Indian context, (refer PHASE-4 of paradigm-pact-proposal last paragraph). On the contrary the Immigrant Adolescents show a remarkable score (male-27, female 38, being considerable high score for more compulsion) indicating that they are yet to confront the conflict as they are not inserted in European context (in Palermo) because the Tamil family traditions seem to overwhelm them. compared to the rural and urban adolescents of Tamil Nadu. The exponential dimension of the modern times, wherein socialization and fast exchange of information that plays a remarkable role in the minds and psyche of the growing generation. More of discussion to be held in the 4th Chapter-4.12

3.15. Latent Psychological dimension impact on the Adolescents

Reporting the output of tables-24 and table-25, it is evident that the parents' education have deeper psychological impression that remain buried in the growing adolescents. Connecting this output with the graph-3, its reveals a deeper connotation of the female adolescents being more under psychological compulsion with the score (rural-10, urban 13 and immigrants 38) while the male score is (rural-8, urban-4 and immigrants-27), obviously, we see the impact on the female adolescents being the victims. In the Tamil cultural context the women/female gender keeps the emotions deeply buried while men/male gender express it more easily, which indicates greater impact of the latent psychological dimension on the female adolescents. Secondly, the immigrant situation the psychological conflict is complex in nature of new culture and new social setting at the same time bound by family traditions. Hence more exploration is needed into the cause and the effect of this latent psychological impact on the adolescents.

4. Interconnecting the Data Analysis with Hypotheses and Theories

The discussions are basically interconnected to the theories and the hypothesis from the data results. The output of the data though numerous, we are treating only the needed points for our concern. The inter-related concepts of religion, culture and family is well explored in Chapter-III through the interpretation of tables, charts and graphs. The causal explanation and consequent outcome of the interpretation is exposed in discussion connecting all the fragmented points with the paradigm-pact-portrayal.

4.1. Discussion on Adolescents' Relationship with Father/Mother

Clarifying PHASE-I - the *Paradigm-Pact-Proposal*.

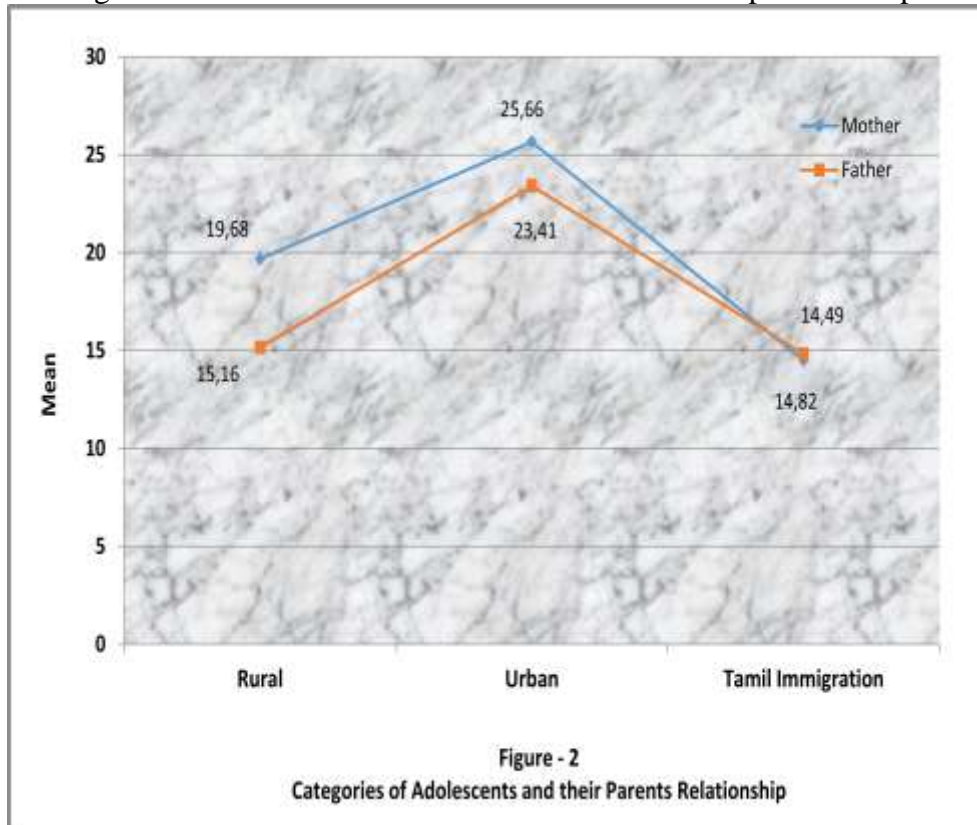
Garda & Alexander (2009), in their research on the relationship between parents and adolescents indicate that the Adolescent children spent more time with their mothers than with their fathers and the girls perceived more closeness with their mothers compared to fathers. The general experience is that mothers were more involved and less strict than fathers. More girls got along better with mothers than with their fathers(refer; 3.8.2.).

The graph-2 clearly explains the urban, rural and Tamil immigrant adolescent relationship with parents. The rural and urban adolescents' relationship with parents score high compared to the Tamil immigration adolescents. More than one fourth (mean=25.66) of urban adolescents expressed that they got along very well with their mothers, a bit less with their father. This gives us the clue why the adolescents have the PHASE-I symptoms such as 'The *family*, being the predominant factor dominates everything' (refer.1.6). The feminine adolescents have the inclination to be close to their mother even physically while cooking, while sleeping and other activities in Tamil Culture, therefore they are more attached to their parents and remain more obedient as well (table-7 and reference 3.8), while the masculine adolescents keep a distance from their parents be it father or mother especially in urban situation, thereby they have more tendency to explore outside and enjoy more freedom in self-expression considerably.

This comes close to the 1st Hypothesis that *Confronting family pressures the Adolescents in Urban Tamil Nadu express Psychological Liberty and Autonomy in religious practices, yet, determined by the demographical situation of the Family*. Partially fulfilling the assumption that the 'urban adolescents in the Tamil culture enjoy greater liberty' and rapport with parents. Moreover in the urban situation the adolescents and the parents have a

reciprocal dependency rather than compulsion. Therefore it is right that the Behavioural control over the Adolescents is basically supervising and giving guidelines and codes and behavioural conducts and directions to the adolescents which results in positive result. “Behavioural control encompasses behaviours such as supervision, setting limits, and enforcing household rules and curfews... Behavioural control is assumed to increase self-regulation and reduce externalising problems.” (Kakihara et al., 2010, p.1443).

Categories of Adolescents and their Parents Relationship scale. Graph-4



Whereas the Rural adolescents were second in the parents’ relationship indicating the truth that there is less liberty compared to the urban situation. But on the contrary the Immigrant adolescents have a low score on the scale with both the parents very remarkably, proving and confirming our second hypothesis *The Tamil immigrant adolescents living in Palermo, immersed in the Psychological conflicts along the course of immigration, confide in the family security, bound by obedience to the community traditions, exercise minimal option for freedom, in the religious practices.* This comes true to the research study done by Shek, (2000) who found that immigrant adolescents have less relationship with their parents due to various turmoil during the course of the emigration. This could be the reason to be very subservient to the parents without opposing views as they totally depend on the favourable situation.

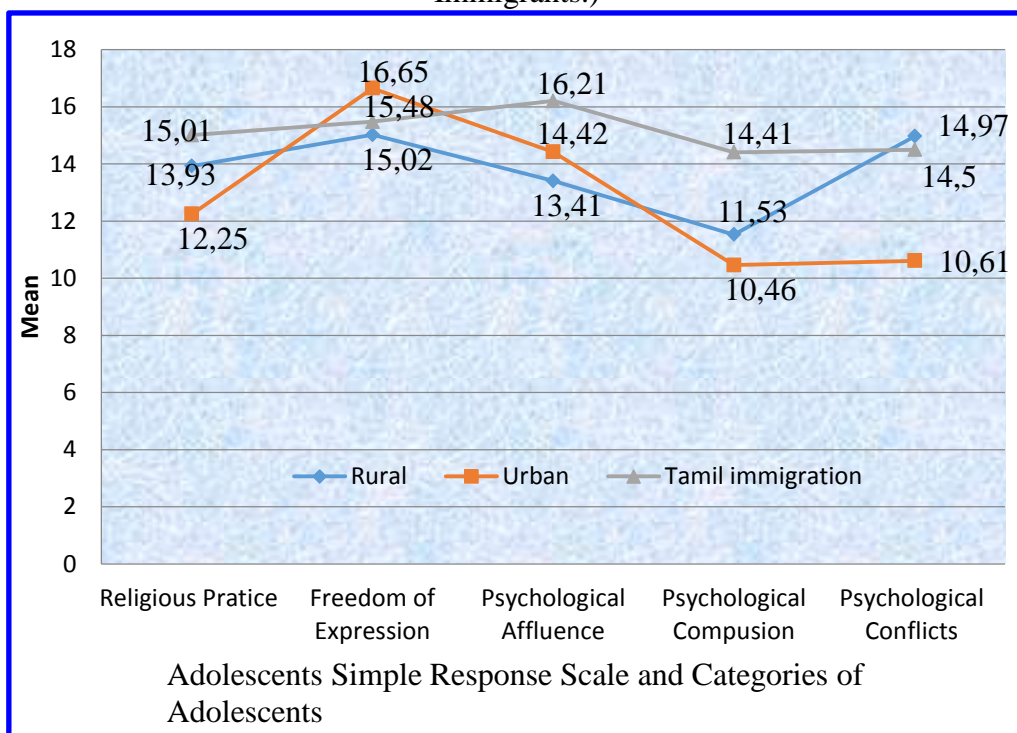
Graph-4 is a good pointer to the important aspect of the role of the parents and adolescent children in Tamil Culture. In the Tamil Culture the sacredness and the role of each member of the family is very clearly defined and maintained for a long period of history. The members play a particular role in shaping up the adolescents in every aspect, be it social, career, or religious formation. Raphael referring to CBCI-1979 says that ‘Respect for authority is shown also in the value given to the elders’ opinion in the choice of vocation and education. Parents exercise moral authority and show concern for their children, extending over an indefinite period of time’ (Raphael, 2006, p.269). Be it Christian or Hindu or any other religion in Tamil Culture the family traditions are very meticulously followed.

Hence the main influence of the family members upon the adolescents strongly affects the psyche of the adolescents in and outside the family ambient. There are a considerable percentage of adolescents who give priority to the family tradition, community rituals and social practice. “Emphasis on personal commitment probably results from the long lasting multi-religious tradition in India” (Vincent, 2006, p.110). Therefore it is not so rare that adolescents are much pressurised by traditional family factors than internal conviction.

4.2. Discussion on the Religious Practices by the Category of Adolescents (rural, urban and immigrant situation)

Graph-5

Adolescents Simple Response Scale and Categories of Adolescents (Rural, Urban and Immigrants.)



The principle content of the research is to identify the pointers of various factors that predominantly causing the conflict and the variables that promote and penetrate the psychological affluence and remain prominent in the conflict resolving component of the psychological compulsions experienced by the adolescents in three different situation such as: rural, urban and immigrant conditions. As we see in the graph-5 the undulation of the stark reality *Adolescents in the immigrant situation* are worst affected. Though high score on religious practices, indicates the truth of the ‘prominent *religious* factor’ and (as well as) psychological compulsion, is referred earlier in *the proposed-portrayal-paradigm*, ‘we notice many hurdles crossing their way, in the initial stage there is sense of disparity, moment of confusion and personal disintegration, in the immigrant situation’(cf., 1.6).“Diversity in parenting can be even more apparent when cultural influences based on country of origin are considered. Child rearing from a cross-cultural perspective reveals a wide range of differences and similarities”. (Holden et al., 2011, p.129)

The psychological affluence too is very high because we know that ‘*culture and tradition* penetrates every aspect of the experience’ (cf., 1.6), hence psychological affluence becomes a stepping stone to confront the situation. Though the adolescents remain in a state of confusion and despair, they are in search of integration. While observing that the traditional Tamil Families have still deep rooted customs and family bonds and emotional and ethnical ties, one has to accept also the changes that are taking place in a steady and concrete manner inside and outside of Tamil Cultural habitations. Tamil culture is going through a moderate significant change in the family setting and in the relationship. The younger generation in Palermo have recourse to schooling and use of all the modern gadgets and modern trends of technology, yet the traditional role of a woman is still conservative and the young woman is said to maintain her contacts with the same sex rather than opposite sex in all respects.

Second important discussion from the graphical score is the progressive dynamics of the adolescents in rural ambient, developing phase: The adolescents scoring considerably high in religious practices (13.93) in rural ambience demonstrate the reality of recognizing the priority with less compulsion (11.53), thus it reaffirms the fact that the adolescents at one point or another begin to rearrange the confused realities in the ‘order of priority’ of the various factors (refer: the PHASE-2 of the *paradigm-pact-proposal*) such as: first level is the family, *predominant* factor, while culture and tradition becomes *prominent* factor, as a consequence the ‘conflict-scoring’ is very high (14.97) because the traditional (Tamil) ways

of living in the society and individual identity confront each other, creating a significant struggle in the PHASE-2, of the adolescents' social life. On the contrary 'religion' *penetrates* the core of all sectors, be it for the family as a whole or individual member of the community or for an adolescent.

Most important of all is the Dynamic Inertia that brings the necessary transformation, as we proposed earlier. 'Developmental process is an ongoing process that keeps the adolescents active, alert and agile' is tangibly seen in the **urban scoring**. Freedom of expression is high in the graphical display (16.65) while psychological compulsion is lowest (10.46) and psychological conflict too is the lowest (10.61). This definitely is a positive indication: 'The Dynamic Inertia propels the adolescent from within for a holistic transformation by constant interaction, urban adolescents are able to integrate these potential inconsistencies into a coherent self-theory. (Rozen et al., 2011. p.79) reaffirming the 1st hypothesis. All the opposing factors are converted into ability and strength in due course of development. The relationships and the values are all based mostly on the efficiency and the maximum out-put and manipulation. "In the 21st century we have entered, according to most observers, what may be called theoretically, the post-industrial or *post-modern* era. The factory system seems less important economically than the manipulation, by corporations and businesses, of finances and of knowledge" (Adams, 1997, p. 111). Hence the changes and conflicts facing both the older generation and the Adolescents in abiding by the cultural code of conduct and modern trends of independence and free-lance life-style. Sharry expresses his anxiety and difficulties in facing the family responsibility, "With increased pressures on families, being a parent these days can be a difficult task. With less support from extended family and the community, families sometimes feel more isolated than they did in the past." (Sharry, 2002,p.5)

4.3. Discussion on the Parental Education (Refer:3.5)

Very often, in the families, highly educated fathers are more likely to be authoritative and less likely to be permissive or authoritarian. Instead, mothers are expected to take care of the home and family members in the Tamil Culture, whereas the fathers are expected to be the prime bread winners. But this trend is also changing gradually.

Tamil Nadu is one of the States in the country with a high rate of literacy. It must be remembered that one of the first three universities to be established during the colonial era (1857) was at Madras, the present capital of Tamil Nadu. Educational

facilities are growing so rapidly that between 1979 and 1981 the number of boys at higher secondary schools increased by 45.1 per cent and that of girls by 66.5 per cent. Education is no longer confined to traditional general education. It has diversified and new branches of training are constantly evolving. (Ramakrishnan, 1984)

The adolescents of the urban location (refer: tables-18,19,20,21), who were able to exercise to some extent autonomy even to the extent of religious practices based on the demographical situation such as **parents education**, approving the first hypothesis. Education of the mother has a correlation on the education of the adolescent children and for their autonomy and meaningful religious practices, thus the demographical variables have a great impact on children in their socio-psychological confrontation. This supports Richard Madsen's verification of the situated learning theory, "every individual confronts the religious practices of the community with one's personal experience in which one inhabits..." (Madsen, 2009, p.1267-1300).

4.4. Discussion on the parental occupation and the religious practices (Refer: 3.6)

Occupation of the parents determines the economical status of the family. It gives an identity to the whole family, especially to the adolescent children who feel great when they have a good social status backed up by their parents' occupation. The Occupation of fathers decides the primary source of income in most of the Indian families. The father becomes the breadwinner and the mother becomes the home maker. The varied family needs are met based on the amount of income being generated in the family. The type of work would make the parents to spend time with the children or be away from the children. In reality the modern family situation in India, especially in the Tamil Culture the traditions are giving way to the secular standards in urban context based on occupation and income. As a result, the urban adolescents develop high degree of self-assertion due to the changing social conditions. "What challenges does being a member of a family present while traditional family structures change. Every family has to struggle to balance the demands of work and children." (familytoday.com)

Therefore it's evident that in the rural situation the parents of the adolescents basically are farmers and workers in the small scale industries; "In order to create local employment and to prevent large scale migration to cities, dispersal of industry is encouraged by a well thought out system of incentives. A big chain of industrial estates for medium and small-scale

industries in the non-traditional areas has been established in an attempt to minimize regional imbalances. Thus both in technology and end-products Tamil Nadu has revealed pronounced adaptability to change”, (Ramakrishnan, 1984). Though it is a positive economical structure, but the mobility of the adolescents remains ‘*status quo*’ as a result of which the rural adolescents continue to have low degree of self-assertion and more of religious practices and dependence on the parents.

4.5. Discussion on the Size of the Family (refer: 3.7)

In the traditional Tamil family the more members in the family the merrier it is. The number of siblings in the family has an impact on the psycho-social condition of its members. “Joint family system is very popular in India and especially in Tamil Nadu from the olden days. The kids in the family have great chance to learn many things from various relations and moreover they will have a very good time to play with everyone in the family” (TamilNaduculture.com, 2010). In the modern times the joint family system is diminishing but the still the number of siblings are many in each family, e.g., refer: 3.7 data results (49.8% + 60.9%) are with 2 brothers and sisters are with 2 brothers and sisters, which means a big family, where lot of sharing, caring, accommodating and nurturing take place, “The Family becomes a very important locus of the Adolescents’ religious maturity because it is the place where the religious values are transmitted and where the lasting religious attitudes are born. It is realized in the way the family members relate to each other, especially the parents to the children... by sharing rather than intellectual exercises.” (Raphael 2006, p.268). A person living in a large family would be more accommodative, understanding, and less reactive. Thus it confirms are argument that a large family maintains a strong social values and religious values.

4.6. Discussion on Religious Practices in Psychological Context (refer: 3.8.3)

Religion cannot be separated in the Tamil cultural context. It has become part and parcel of the culture and inevitable playing an important role also in the psychological well-being of the adolescents and the functioning of their families. “Religion continues to be a dominant force in the lives of Tamils. In fact, one observes more pronounced increase in the interest in religion and occult beliefs. At a time when the average man's life is determined by economic motives and security, this may be the new kind of insurance he seeks against economic and physical insecurity. Observance of religious ceremonies is marked among the newly educated, employed population, both men and women” (Ramakrishnan, 1984).

Adolescent spirituality is associated with protection from many negative outcomes, including internalizing problems such as depression (Pearce, Little, & Perez, 2003). Moreover, religiousness is generally associated with indicators of good family functioning (Mahoney, Pargament, Tarakeshwar, & Swank, 2001). The adolescents who attend church tend to report more involvement and satisfaction with their families (Smith, 2003). The religiosity of parents affects child rearing practices. “Indeed adolescence can present new challenges to families, as this is a period of many transitions” (Holden et al., 2011, p.139). Therefore it supports the nuances of *paradigm-pact-proposal* that religion is vitally important for Tamil Adolescents for their progress and well-being. The challenge is: how to handle the tradition with the changing social structure and to confront the conflict of individual identity with family cult!

4.7. Discussion on Adolescents’ Psychological Affluence of Autonomy (refer: 3.8.5)

“Adolescents desire that their individuality be respected and that they be given autonomy” (Holden et al., 2011. p.140). All the three categories of adolescents, work out their freedom of expression to survive the transition period of the adolescence. The most fortunate group of adolescents are the urban category that enjoy highest level of freedom with the score of (16.65% -graph-5) and the lowest psychological compulsion (10.46% - graph-5). This again supports the 1st hypothesis.

Freedom is the salient feature of every human being and a great anxiety for every society and a struggle for every growing teenager. “The educative influence of one’s father and mother on the growing child is incalculable.” (Tiwari, 2001, p.119). “Individual, (adolescents) in conservative religious traditions will merely adopt the belief and behaviour their religion prescribes, and thus religion (be it affiliation, belief, or participation) will produce more conservative family behaviour, either directly or indirectly” (Jennifer Roebuk Bulanda, 2011, p. 180). “Adolescents desire that their individuality be respected and that they be given autonomy”. (Holden et al., 2011. p.140).

The emerging accusation, that the Adolescents frequent the places of worship for socialisation more than religious practices. “The catholic youth especially in the rural areas, are yet to voice their opinion. Due to low self-esteem and identity and insufficient faith formation, many of them end to be submissive,” (Pullican, 2006, p.208). Adolescents in the present changing social context begin to question the traditional jargons for a meaningful existence. “Adolescents develop perspective-taking... they may become idealistic and

interested in Religious movements, as a result the adult world may appear to them to be hypocritical,” (Daula Nicholson, 1997, p.3). Though adolescents face a lot of challenges in the process of their growth yet applying the psychodynamic inertia (PHASE-3) they confront the conflicts, “Such stable patterns define what people are expected to do when they relate to each other in families, interact with fellow workers, worship, etc., of the community.” (Melvin L. Defleur, 1989, p.224).

Research on the immigrant adolescents support the argument that adolescents have a strong sense of acquiring autonomy and responsibility whenever occasion arises in their favour. For example, giving his opinion on Immigrant adolescents in America, Cohen quoting Margaret Mead, about Adolescents who ‘bridge the gap between childhood and adult life... by taking on modified adult responsibilities, it’s with constant persuasion and guidance that the parents-adolescents relationship can be bridged, because adolescence is a specific stage that fills the ‘generation gap’ between the childhood and adulthood, which needs a special care (Cohen 2010, p.205-207).

The adolescents therefore face a lot of uncertainty in their exercise of freedom from family to family. The changing society is an added reason for the existing gap between parents and adolescents. “Parent–adolescent turmoil was supposed to be a normal occurrence triggered, in part, by raging hormones, dramatic physiological changes, re-emerging sexual impulses, and rapidly changing social expectations for the young” (Peterson, 2005, p.27).

4.8. Discussion on Adolescent Behaviour Motivated by Religious Practices (refer: 3.10)

Religion is significant to life and it has a crucial role to play in public life among adolescents. The society’s conscience to pay more attention to practices religious customs; Adolescents experienced that religions do offer them the confidence, guidance, especially in times of difficulties and turmoil, problems and challenges. The rural people believe more in the karma theory than the urban people. “Adolescents who grow-up in Rural areas often experience a tension between their attachment to the Rural lifestyle afforded by their home community and a competing desire to gain educational, social, and occupational experience that are only available in metropolitan areas” (Petrin, 2010, p. 1091). “Family relationships undoubtedly play an important role for an adequate development in adolescence.” (Jackson, 2008, p. 160). In Indian Social Structure the faith community makes a deep impact on its members. There is remarkable community structure in Tamil Culture, such as Joint Family. “The joint family is an ancient Indian institution” (Tiwari, 2001, p. 119). This theory guides

the day to day activities of the rural people. Religion becomes a key driver for supporting bridging and linking networks of the rural and urban people.

The same characteristic features of religious affinity is found also in the adolescents living in Immigrant situation: (Interview, Santa Chiara, Palermo, 2013).

Author: Saanthi, do you think rituals are important for you?

Saanthi: “*naangal naal natchattram paakaama etheyum seiratillaiengo*”- (we don't do anything without selecting the proper day and the star – astronomical concordance).

The rites and rituals are also placed according to the astronomical beliefs and traditional dates that are auspicious.

Author: Dasan, do you have any particular attachment to any saint or ritual?

Dasan: yes certainly. *Thamizh Kalaacharithale kula-deivam mukkiamthaane*. We always pray together before our family god who protects us.

The Tamils are very particular about family prayers and the veneration of deity in their houses, (though there's a lot of superstitious beliefs in it), It's the tradition, that they want to maintain in the family. They make sure that the younger generations learn from the older one the various prayers and the way of reciting them according to the age-old traditions.

Author: John, is there any particular prayers your family is keen on saying?

John: Every day we have family Rosary. In case we miss it my father will get angry too.

Author: Vimala, what is most memorable and interesting in your prayer aspect as Tamil community?

Vimala: we enjoy having Our Lady Statue visit each house in the Month of May every year. We sing and pray and eat together. It's very interesting and memorable for me. I look forward to it always. It keeps my family in contact and in peace with other Tamil families.

Author: Kumar, what makes your festive-function complete?

Kumar: we always call the priest to bless and say a prayer for all our functions. Without the blessings of God we can never feel complete. *Veedu madhrittal mudal, Kulandaigal perandanaal varai ellaa nigalchigalum kadavul aasir alichaathan nadakkum thaanengo!*. (from the house-blessings to the birthday celebration of the children, every programme is depending on the blessing of God, isn't it !)

4.9. Discussion on Adolescents' Respectful Obedience and Parental Appraisal(Refer: 3.9.2)

“Parents differ markedly in the extent to which they attempt to control their adolescents' behaviour. Some parents set strict limits with their adolescents, whereas other

parents are lax” (Holden et al., 2011, p.139). This means there is a difference between emotional autonomy by their category of adolescents. It indicates that the individuation and perceiving parents as person’s positive contributors of emotional autonomy of their adolescents depending on the location (rural, urban and immigration).

(Interview, Santa Chiara, Palermo, 2013)

Author: Kanchana, are you free to date a boy of your choice in this European style?

Kanchana: Not at all possible. “*kaathalil pengalukku urimaiillai, karpu enbathu pengal kattayamaga kadaipidikkavenum thaane!*”.sayskanchana (there is no right for love affair for the adolescent girl, and virginity is an essential character expected from us).

Author: Can you not insist upon your own wish and decide what you want?

Kanchana: everybody knows that we should not talk when our elders discuss something. “*petror, periyavar, munbaaga ilaignargal ethirthu paesakkuudaathu,*” (Adolescents should never say anything against the parents’ and elders’ views).

As it is clear from the above interview of the Palermo Immigrant adolescents, Parental De-idealization and Non-Dependency on the Parents of emotional autonomy are not statistically significant. This goes to say that the Tamil adolescents in all the 3 categories are not welcoming about de-idealizing the parents, a characteristic feature of the *respecting-and-accepting-parents-as-Ideal*, one of the unique features of the Tamil Culture. Even if the parents are harsh and authoritative, the Tamil Adolescents always consider that the parents are equal to godly status. There is a strong precept of traditional-culture among the Tamils.

4.10. Discussion on Gender difference in religious practices according to the location

Both genders in the rural society are equally motivated to have recourse to religious practices. In villages the common phenomenon is rites and rituals of adolescents in all major religions which indicate that all are involved religious practices. Religion seems to provide a moral code which helps in maintaining social order. As the root cause of unity in the rural society is *culture and tradition* which penetrates every aspect of the adolescents’ experience for both boys and girls and at the heart of which, is the prominent *religious* factor.

We can interpret that the adolescents who migrate, experience multiple stresses, (3.10.3), that can affect their mental well-being, including the loss of culture norms, religious customs and social support systems, adjustment to a new culture and changes in identity and concept of self especially for the feminine gender. The Dynamic Inertia (PHASE-3), that brings the necessary transformation to cling on to something for safety and security. “The self

becomes progressively more differentiated with development” (Rozen et al., 2011, p.79), this ongoing process that keeps the adolescents active, alert and agile to the immigrant situation. Most of the values, beliefs, choice of religious practices are determined by existing social tradition and culture. “Adolescence can be viewed from different developmental perspectives. It can be seen as being influenced by variety of factors, genetic, temperamental and environment.” (Nicolson, 1997, p.2). It’s a formidable task for an adolescent to get integrated himself in the social and ethnic setting as well as answering the call for his uniqueness and identity, “...a subjective sense as well as an observable quality of personal sameness and continuity, paired with some belief in the sameness and continuity of some shared world image. As a quality of unself-conscious living, this can be gloriously obvious in a young person who has found himself as he has found his communality.” (Erickson, 1970, p.11).

In Indian context, researchers show that the Rural adolescents insert themselves into the conservation family factors compared to the Urban adolescents, while the urban adolescents search for progressive value system, characteristics of city lifestyle. ‘...the Rural Youth (M)(43%) have more sense of conservative moral values governed by the parental authority than the Urban youth. and Rural Youth (Female)(44%) have conservative attitude towards the traditional conservative family values compared to the Urban youth (F) . On the other hand more than half of the youth (56%), who lived in the cities upheld progressive family values’ (DeSouza, Kumar, and Shastri 2009, p.23). We notice that the socio-cultural setting plays a vital part in the psychology formation of the Adolescents, “A pattern of dynamic interaction exists between developing adolescents and their social environments, which includes influential factors from different levels of ecological analysis at the biological, physical, psychological, and socio-cultural levels.” (Peterson, 2005, p.28; also e.g., Bronfenbrenner, 1979; 1994; Lerner, 2002).

4.11. Discussion on Autonomy in Respect to the Gender and Location (refer: 3.12)

The development of emotional autonomy involves an increase in adolescent’s personal sense of his/her independence, especially in relation to parents. For some adolescents emotional autonomy is a normative manifestation of the detachment process from parents; as we notice in graph-2 (p.55) in urban context both male (21.70) and female (32.60) adolescents scoring high compared to the rural and immigrant adolescents; indicating that they have the tendency to accept the parents’ role as acceptable norm. However, in the rural context, the female adolescents’ low scoring (8.95) indicating least interest to follow the foot-

steps of the parents, which goes to show that they are affected by the compulsion that their conflicting experience makes them to choose ‘de-idealising’ the parents characteristics. Similarly, for the immigrant female adolescents’ low scoring (9.70) the experience of conflict with the parental compulsion and family-tradition is so strong they the detachment from parental ties is most desirable.

These two feminine adolescent psychological-confrontations are good pointers and fundamental discussion of our data outcome that calls our attention. The main cause is due to the dichotomy of tradition and the modern changes and exposure to the new socio-cultural-economical factors, be it in rural context or in the immigrant situation. Therefore, the problem is complex for the adolescents. The Tamil cultural-*prescriptions* are like a strong pillar on which the adolescents lean for safety and survival, but the social-*descriptions* are not in line with the same old traditions of the Tamil culture, therefore the adolescents rebel for self-identity, parental de-idealization. “The descriptive and prescriptive beliefs are so-called ‘endogenous variables’, because they belong to the core of the causal model and their value is determined by the state of other values in the system, *such as*: socio-cultural background, socio-economic background and socio-religious background” (Anthony et al., 2015, p.45).

4.12. Discussion on Exponential Cultural Dimension Impact on the urban Adolescents.

“How globalization will have an effect on the world community in terms of traditional peoples and their belief systems. Non-western cultures are normally targeted for being different, for not fitting in. Hopefully this does not deter these people from staying true to their traditions” (Kruzykowsky, 2011, p.20). In the rural and immigrant context the adolescents are surrounded by conflicting situation, (referring to the PHASE-1 of the paradigm-pact-portrayal) in which the Adolescents’ initial exposure to the socio-religious and cultural ambient bars them in their free self-expression. While proceeding to the PHASE-III, in the demographical situation of the urban setting the adolescents are able to overcome this conflict to a great extent due to the impact of the exponential cultural dimension through globalization and modernization (Fernando et al., 2006).

This validates the fact that though the culture is the same but the 3 different ambient changes considerably, thereby the psychological experience not the same. Hence it supports the 3rd hypothesis, (*the immigrant adolescents exercise minimal option for freedom, in the religious practices.*). In the immigrant situation the adolescents keep their senses wide open for opportunities stabilizing their lives, but when it comes to Religious practices they cling on

to the traditional to have recourse to supernatural grace because humanly speaking they are at the mercy of the foreign land. First-generation immigrants are sometime unfamiliar with the language and views of the country they move to, which can cause unexpected problems. Many first-generation immigrants suffer from a great deal of stress and this stress can trigger psychological issues that are not necessarily often found in natives. (Ehow.com, 2013). So too the for the rural adolescent there is significant difference in the approach to the religious practices due to the socio-psychological pressures and influence of the traditional family situation affirming the 2nd hypothesis, (*There is Psychological Conflict between Adolescents Individual Identity and Practicing Catholic Families in Rural Tamil culture*). The data analysis is an indicator of the stark realities of the Tamil Adolescents who are living in different context exercising the same cultural milieu.

4.13. Discussion on *Latent Psychological Dimension Impact* on Adolescents

Referring (3.15) to the confrontation of psychological conflict, the more the individual adolescent buries the emotions in the early stage of discrepancy the more deep rooted the problem remains and continues to the later stage of growth. “We have found that early adolescents with a high risk of externalizing problem behaviours have greater difficulties in developing a coherent sense of identity over the course of adolescence. Thus, early externalizing problem behaviours, just like internalizing problems” (Crocetti et al. 2009a, p.1755). In the Tamil society the feminine gender suffers a great deal of suffocation of emotional and psychological compulsion as noticed in Graph-2, (p.57) (8.95% in rural female adolescents’ emotional autonomy and 9.70% in immigrant female adolescents’ emotional autonomy), indicating that they don’t enjoy emotional autonomy compared to the rural female adolescents’ emotional autonomy (32.60%), and in general the male adolescents’ emotional autonomy in all the 3 locations. If this condition is promulgated by the social and family situation of compulsion and conflicting situation, the latent psychological compulsion dimension will persevere in its impact on the adolescents. This aspect is found to be very much true, pointing also to the fact that ‘Friendships are an important aspect of early adolescents’ quest for autonomy, and they view friendships as domains over which they, not their parents, have control. (Nagle, 2005. p.224), (also e.g., Mounts, 2001; Nickerson, 2005).

Summary

To sum up the entire data analysis, there emerges a positive concurrence of the 3 hypothesis with the three theories.

i) A collective result of the practical application of the Situated Learning Theory and the 1st hypothesis indicates that in all the 3 locations (rural, urban and immigrant situation) of the category of adolescents face the problem of autonomy and identity crisis to a large extent, with a significant difference of the adolescents of the urban location who were able to exercise to some extent autonomy even to the extent of religious practices based on the demographical situation such as parents education, occupation, etc., (tables-18,19,20,21) reference: 3.12.2 to 3.12.5 approving the first hypothesis, supporting the ‘Situated learning theory’, verified by Richard Madsen, who applies this theory in interpreting the religious practices. This implies that the paradigm-pact-portrayal (PHASE-4) wherein the Dynamic Inertia propels the adolescent from within for a holistic transformation by constant interaction can be applied effectively given suitable demographical situation, transforming into an integrated adolescent.

ii) The second hypothesis corresponding to the second theory, (1.9.2.) *Moderating effect of Social Forces Theory*, For our application to the study, “*popular behaviours*” referring to going for Sunday-Mass, participating in family religious activities, “*norms of the society*” would refer to the family norms and social conventions, elders’ decisions, referring to the rural situation of the Tamil Adolescents, who by force are subjected to psychological pressures due to the *prescriptive belief* system of the Tamil Culture. Moreover as the cultural system is ancient and deep rooted in Tamil Nadu, the rural phenomena is *descriptive in nature* where participation in public socio-religious activities is a must. These are the fundamental *predominant factor* (family) and *penetrating factor* (socio-cultural) that colours the prominent factor (religious practices) that is developed in the PHASE-2 and PHASE-3 (in the 1st Chapter). This analytical result also clarifies the questions that we raised earlier such as: Do the family contribute to the nurturing of Objective Religious practices? Does the demographical situation of the parents and their exemplary religious practices give Psychological support to the adolescents? Does the family size (large Joint Family or Nuclear Family) affect the Religious Practice considerably? For which it is explicit that the family, with cultural and demographical situation have a strong impact on the adolescents.

iii) The hypothesis pertaining to the immigrant adolescents living in Palermo confronting the *Theory of Concepts of Beliefs*, to verify in the case of the Tamil Immigrant adolescents who

live in Palermo. Their situation is very specific yet their desirable end is much of survival more than anything (refer: 1.9.3). Complimenting PHASE-1 of the paradigm-pact-portrayal the psychological experience of the immigrant adolescents are at the initial exposure to the socio-religious and cultural ambient. In the displaced context of the Immigrant situation, this conflict is magnified largely, source of basic search for identity which, if not consolidated will lead to conflict. This is the story of all immigrants. We notice that the same land Palermo which hosts enormous immigrants today was a hundred years ago Emigrants in search of work and livelihood, facing a similar psychological and socio-cultural setbacks. Thus it is a 'unique experience of Parents-Adolescents of Tamil Immigrants in Palermo. With this above-analysed situation of the Tamil Immigrants, our research about the relationship of the parents and Adolescent children, and their inevitable clinging to religious practices as alternative security in an alien cultural context becomes historical and vibrant contribution to the existential reality.

CONCLUSION

The data analysis and the discussions not only unveils the truth of the hypothesis but closely opened up many new vistas of the adolescents' psychological and deep rooted culturally implanted phenomena of family and religious practices that is spoken of in the 3 theories such as: 1. *Situated Learning Theory*, 2. *Moderating effect of Social Forces Theory*, 3. *Theory of Concepts of Beliefs*, serving as indicators for verifying the fact that the adolescents can find their Identity only through involvement in the family and culture which in turn gives them personal integrity. "The family's role in religious socialization is determined by the significance of religion in society. In a traditional context where religion has a central place and where the family itself is well integrated with the religious structure religious socialization is to a great extent delegated to the family" (Anthony et al., 2015, p.37).

Nonetheless as we discussed extensively (in 4.1) the relationship of the parents and adolescent children remains a challenge in Tamil Cultural context, 'with the onset of early adolescence, there is increased conflict in the parent-child relationship and early adolescents perceive their parents as less supportive (Ammaniti, van Ijzendoorn, Speranza, & Tambelli, 2000; Arnett, 1999; Paikoff & Brooks-Gunn, 1991). Comparing and contrasting with the Adolescents in the immigrant situation, "Investigations of minority groups and how their child rearing practices are affected by their living circumstances, ethnic or cultural identities, and for immigrants, their degree of assimilation into the dominant culture... Cultural differences can be found in parental child rearing goals, as well as practices" (Holden et al., 2011, p.129).

Hereby one is given to know the precarious and challenging psychological confrontation of the Adolescents of Tamil Culture living in South Indian in comparison with the Tamil Adolescents living in Immigrant situation in Palermo have to combat with complex issues of family traditions, cultural nuances, and ancient deep-rooted religious practices in the milieu of dynamic social changes of 21st century. While understanding the basic character of every adolescent who is thrown into the world in search of independent self-identity, desire for autonomy and fundamental rights of livelihood, "Adolescents desire that their individuality be respected and that they be given autonomy" (Holden et al., 2011, p.140), we propose line of action such as:

a) Assurance of healthy educative ambient in all sectors of the society such as economical, recreational, religious, and cultural aspects, ‘Children’s social development is shaped by a complex milieu of economic, cultural, and historical factors’ (Hill et al., 2006, p.316. Also e.g., Bronfenbrenner et al., 2006; Lerner, 2006; McLoyd, 1990). This can strengthen the emancipation of the urban adolescents’ integral growth and development.

b) An inter-related approach to character formation and reasonable options for spiritual formation that do not deter the freedom and responsibility, and dexterity of the Adolescents. “How important is it for children to show obedience and respect versus showing their independence? Family goals and the moral socialization of all these values and other dimensions of family life have powerful influences on the social development of children growing up” (Weisner, 2011, p.391). Therefore, equal importance of personal identity as well as communitarian-fellowship dimension. This aspect can address the issues of the rural adolescents of Tamil Culture.

c) As it was evident from our research analysis and universal experience of the immigrants there is a serious call to review the situation. “Whether it was their gender role pressures, cultural and parental expectations, or experiences with stereotyping and intolerance the immigrant respondents faced numerous obstacles”. (Kruzykowsky, 2011, p.22). Therefore a fair and just legal rights and security is needed for the immigrant adolescents, who are by force, led by fear and psychological compulsion in various aspects for survival. “For ethnic minorities and low-income families, social development is shaped by social stratification due to racism and classism, resulting in disadvantage and foreclosed opportunities.”(Hill et al., p.316, also e.g., Coll et al., 1996; Wilson, 2009). In this way the painstaking analysis and detailed spell out of the discussion of the research would bear fruit.

For further improvement, we propose a verification and a comparative study of the experiences of the European adolescents (e.g., *Palermitani*), and the immigrant adolescents would be a complementary contribution of the scientific analysis for the holistic understanding of the adolescents’ reality in the modern times.

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End-notes

¹Tamil Nadu has a history that dates back to a thousand years or more. The state's reputation lies with the fact that one of the first three universities established by British East India is located here in Chennai – the University of Madras. Having made great strides in the field of Higher Education, Tamil Nadu is a frontline state in India imparting quality education in the field of science and technology. Hence today Tamil Nadu is righteously called as the “Oxford of the South”. The State Government has undertaken several schemes and programmes to overcome the problem of rural illiteracy and has provided free elementary education to the masses. The state's literacy rate has increased significantly by over 10% i.e. from 62.66% in 1991 to 73.47% in 2001 which is well above the national average. If we consider the scenario of Higher Education in Tamil Nadu, we find that the educational activities have increased manifold here, over the last few years. Major cities including Chennai, Coimbatore, Trichi and Madurai have established themselves as a forerunner in the field of higher education. Here, you will find some of India's best professional educational institutions to name a few are: Indian Institute of Technology-Chennai, Madras Institute of Technology, Anna University, Christian Medical College-Vellore, Annamalai University, NIT-Trichy and so on. Tamil Nadu has performed reasonably well in terms of literacy growth during the decade 1991-2001. The state's literacy rate increased from 62.66% in 1991 to 73.47% in 2001 which is well above the national average. About 99% of the population has access to primary education. (<http://www.tamilnadueducation.net/Facts/1>)

²Various unique and interesting aspects of Tamil Culture are known from the ancient times.

<http://karuppurojakkal.files.wordpress.com/2012/06/scientific-contributions-ancient-tamils.pdf>

³Dravidian people also Dravidians refers to the people who natively speak languages belonging to the Dravidian language family. Populations of speakers are found mostly in southern India. Other Dravidian people are found in parts of central India, Sri Lanka, Bangladesh, Pakistan, Afghanistan and Iran. Dravidian people with the most speakers (30-70 million each) are Telugus, Tamils, Kannadigas, Malayalis. The name Dravida also forms the root of the word Tamil (Dravida ->Dramila ->Tamizha or Tamil).[who?]The word Dravida may also have its origin from Sanskrit 'Drava' - meaning water or sea, identify people living in India close to the sea. Since southern India is surrounded by sea on three sides, (Kamil V. 1974, p.384-5)

(http://en.wikipedia.org/wiki/Dravidian_peoples#Etymology)

Kamil V. 1974. "Dravidian and Elamite - A Real Break-Through?", Journal of the American Oriental Society 94.3 (July-Sept.): 384-5.

Robert Jurmain, Lynn Kilgore, Wenda Trevathan, and Harry Nelson. Introduction to Physical Anthropology. 9th ed. (Canada: Thompson Learning, 2003)

"Dravidian languages." Encyclopædia Britannica. 2008. Encyclopædia Britannica Online. 5 June 2008.

⁴The term Aryan originates from the Sanskrit word *arya*, attested in the ancient texts of Hinduism such as the Rigveda. *Arya* in Sanskrit holds the meaning civilized or simply referring to an individual of higher consciousness. In the 18th century, the most ancient known Indo-European languages were those of the Indo-Iranians' ancestors. The word Aryan was adopted to refer not only to the Indo-Iranian people, but also to native Indo-European speakers as a whole, including the Albanians, Kurds, Armenians, Greeks, Latins, and Germans..

http://en.wikipedia.org/wiki/Aryan_race#Origin_of_the_term

Mish, Frederic C., Editor in Chief Webster's Tenth New Collegiate Dictionary Springfield, Massachusetts, U.S.A.:1994--Merriam-Webster See original definition (definition #1) of "Aryan" in English--Page 66.

Goodrick-Clarke, Nicholas The Occult Roots of Nazism: Secret Aryan Cults and Their Influence on Nazi Ideology New York:1992 New York University Press Chapter 13 "Herbert Reichstein and Ariosophy" Pages 164-176(Mish, Frederic C 1994. p.66)

⁵Mohenjo-daro in ancient times was most likely one of the administrative centers of the ancient Indus Valley Civilization. It was the most developed and advanced city in South Asia, and perhaps the world, during its peak. The planning and engineering showed the importance of the city to the people of the Indus valley The Indus Valley Civilization (c. 3300–1700 BC, flowered 2600–1900 BC), abbreviated IVC, was an ancient riverine civilization that flourished in the Indus river valley in ancient India (now Pakistan and the present north-west India). Another name for this civilization is the "Harappan Civilization." Mohenjo-daro was built around 2600 BCE and abandoned around 1500 BCE.

(<http://en.wikipedia.org/wiki/Mohenjo-daro>)

Beck, Roger B.; Linda Black, Larry S. Krieger, Phillip C. Naylor, Dahia Ibo Shabaka, (1999). World History: Patterns of Interaction. Evanston, IL: McDougal Littell. ISBN 0-395-87274-X.

A H Dani, Critical Assessment of Recent Evidence on Mohenjodaro, Second International Symposium on Mohenjodaro, 24–27 February

Mohenjo-Daro and Harappa⁵ (Beck, Roger B.; Linda Black, Larry S. Krieger, Phillip C. Naylor, Dahia Ibo Shabaka, 1999)

⁶The joint family is an ancient Indian institution, but it has undergone some change in the late twentieth century. Although several generations living together is the ideal, actual living arrangements vary widely depending on region, social status, and economic circumstance. Many Indians live in joint families that deviate in various ways from the ideal, and many live in nuclear families--a couple with their unmarried children--as is the most common pattern in the West.

(http://www.indianchild.com/indian_family_structure.htm)
