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Assessment of Marital Expectations of Unmarried youth in India

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ABSTRACT

A partner brings along a set of expectations for marriage that often reflect family background and what the person has observed from watching other family members and friends. The present study examines categories of emotions dominating in suitable partner choice in a sample of 207 unwedded youths through administration of Shukla marital expectation scale.

Key Words: Marital Expectations, Emotions, Unmarried youth,

Introduction

Marriage is an important institution in almost all societies in the world. It is regarded as an important part of the social fabric of most people's lives. As far as marriageable youth is concerned, young adulthood is the time when they first begin to formulate their expectations and desires for marriage and union formation. This is very turbulent and crucial developmental phase of life when young adult is preparing himself for undertaking greater responsibilities including healthy responsibility of being spouse and parenthood. He/ She seek for marital satisfaction in his / her future life. There are many factors which contribute to marital satisfaction (Bradbury, Fincham, & Beach, 2000)¹. Emotion regulation is generally thought to be a critical ingredient for successful interpersonal relationships, which serves as an important social function also (Eisenberg, Hofer, & Vaughan, 2007²; English, John, & Gross, 2013³; Levenson, Haase, Bloch, Holley, & Seider, in press; Thompson, 1991)⁴ and has been consistently linked to satisfaction in social relationships (Gross, 2002⁵; Gross & John, 2003⁶; John & Gross, 2004⁷; Lopes et al., 2005⁸). Partners' emotions in marital interaction hold central importance to both the overall functioning of the relationship (Greenberg & Goldman, 2008⁹; Johnson & Greenberg, 1994¹⁰) and partners' individual well-being (Noller P., 2003)¹¹. There is a strong need to measure the perception or attitude towards marital life rather than to attempt to measure the quality of the relationship or the dyadic adjustment after marriage. Ironically, few laboratory studies have examined emotion regulation in interpersonal contexts such as marriage but that to in married couples.

The present study utilizes an analytical framework to assess the perceptions of marriageable youth's emotions in both genders. Partners' emotions are connected to relationship functioning and partner well-being which leads to build an individual's identity as a valuable partner in an intimate relationship.

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Youth violence: The “warning sign” for our society

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ABSTRACT

Headlines proclaim that the epidemic of youth violence that began in the early 1980s is over, but the reality behind this seemingly good news is far more complex and unsettling. Public health studies show that youth violence is an ongoing, startlingly pervasive problem. Violence prevention and intervention efforts hinge on identifying risk and protective factors and determining when in the course of development they emerge. To be effective, such efforts must be appropriate to a youth's stage of development. Parents remain busy in their professional life, and do not know what their child is doing in school. In school the effects of joining the wrong group is obvious on their child. There have been many cases in which a high scoring student has ended up with below average grades with a mean temperament and foul language. Keeping all these factors in mind this chapter describes the magnitude of and trends in violent crime by young people.

INTRODUCTION

Violence has historical, cultural and societal roots in our society. It is a growing problem especially among youths all over the world. Exposure to violence can have lasting and pervasive effect on an adolescent's mental and physical health, general well being and ability to become a productive adult. In other words, violence is a form of aggressive behaviour that has a debilitating effect on the optimum growth and development of our youths. Recent high profile cases involving violence in schools and communities have heightened awareness and interest in the literature that deals youth violence. The overall frequency of youth violence is increasing day by day and that is matter of concern for all of us as a citizen and as a family member. Why youths are more susceptible? Why they are the most vigilant factors wherever violence occurs? How frequently the youths are engaged in

violence and why? For answering these entire burning questions one should have to have the in-depth knowledge of youth psychology. Who are youths and what motivate them to be affected by the violence whether as a preparator or its victim.

During adolescence the personality patterning process that is taking place within a maturing youth is affected by the physical and physiological changes which he is experiencing, by the expansion of his intellectual powers and his increasing skills and broadening knowledge, by his developing urge to attain adult status and to achieve satisfactory group relations and his growing concern about life values. Personality development of a youth is a two way process. Environmental conditions and situations set the stage for the kind of experiences through participation in which boy or girl is helped or hindered in his development and adjustment. In addition, the attitude, behaviour, habits,



**AN INVESTIGATIVE STUDY ON THE STANCE OF EDUCATORS TOWARDS
EDUCATION ON INTIMATE RELATIONSHIPS**

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Abstract:

This study endeavors to examine the attitudes of teachers towards intimate relationship education in the Sindhudurg district of Maharashtra. The sample size comprised of 120 teachers from the aforementioned district. The study employed a descriptive survey method, and data was collected using a self-made questionnaire through convenient and stratified random sampling methods.

The findings of the study indicate that the majority of teachers hold a favorable attitude towards intimate relationship education. The study further reveals that there is no significant difference in attitudes between male and female teachers, urban and rural teachers, and government and private teachers. However, there is a significant difference in attitudes between teachers of different age groups and those teaching different streams.

Key words: Sex education, Attitude towards sex education, Adolescents

Introduction:

The education system in India is designed to provide learners with moral, social, and professional training. In addition to intellectual training, moral education is an integral component of the school curriculum. These values have been passed down from the past, where teachers and schools were considered the primary sources of moral and religious education. The current school education system has evolved from the ancient Gurukul, where the teacher and disciple formed a sacred bond. The teacher provided intellectual and physical training, as well as moral education. The goal of education in these centers was to develop a well-rounded individual who was intellectually, morally, and physically sound. However, there were certain barriers between the Guru and his shishya that prevented discussions on sensitive topics such as sex and intimate relationship related issues [1].

Despite the passage of time, a discernible shift has occurred in societal attitudes towards school education. However, moral instruction remains the primary objective of education. Even today, families and communities in India do not condone discussions, readings, or contemplations on topics such as sex and its associated challenges among school-going children. The Indian social fabric places a premium on education that aligns with socially acceptable norms. In this context, moral training is an indispensable component of education, and the prevailing moral code in India precludes the open and widespread discussion of sex-related issues in classrooms.

Adolescence is a period of significant transformation for young individuals. It is characterized by a rapid acceleration of physical changes. However, adolescence is not solely defined by physical alterations, as young people also undergo cognitive, social, emotional, and interpersonal changes. The development of young individuals is influenced by various external factors, including parents, peers, community,



culture, religion, school, world events, and the media. There exist several theories that attempt to explain adolescent development, each with a distinct focus [2][3]. Nevertheless, there are numerous common elements across these theories. While every teenager possesses a unique personality and interests, there are several developmental issues that nearly all adolescents encounter during the early, middle, and late adolescent years [4]. The process of maturing into adulthood entails encountering a range of challenges across multiple spheres of life, encompassing personal, social, and educational domains. Among the most pressing concerns are substance abuse, adolescent pregnancy, sexually transmitted infections, HIV/AIDS, violence, crime, and related issues [5][6].

The issue pertaining to adolescents:

1. substance abuse
2. sexually transmitted disease
3. teenage pregnancy
4. Bullying
5. friendships and peer groups
6. changes in family relations
7. emotional problems
8. Cybercrime

Advantages of structured academic settings (Schools) :

The adolescent stage is a crucial period in an individual's life, during which they are at the active threshold of youth. They are imbued with energy, physical strength, and vigor, and live in a world of dreams, believing that they can change the tide of events around them at their own will, both in the company and in the family. Even on minor issues, they tend to disagree with their elders, including parents and teachers. This is the stage when they form their opinions on intimate relationships. The physical growth facilitated by puberty brings about further changes in their behavior. It is imperative to educate them about the biological changes occurring within them and the implications of these changes on the vital factors of the human biological system [7].

It is imperative that our educational system assumes full responsibility for imparting knowledge to our children regarding the biological changes that occur in their bodies and the reasons behind them. A comprehensive understanding of these changes can significantly influence an individual's behavior and potentially address issues related to irresponsible sexual conduct. [8] Given the increasing prevalence of teenage pregnancies and sexually transmitted diseases, it is no longer feasible to rely solely on parents to educate their children on intimate relationships. Some parents may lack the necessary knowledge themselves or may feel uncomfortable discussing such topics. Incorporating sex education into the curriculum can bridge the gap between parents and children and compensate for any parental ignorance [9]

The subsequent advantage lies in the fact that our youth will possess the necessary education to make informed decisions regarding sexual activity and sexual identity. A comprehensive understanding of the detrimental effects of irregular sexual activities will serve as a deterrent to the aberrant behavior of many potential victims of sexually transmitted diseases. Although complete success cannot be guaranteed, the education imparted to students will dispel many doubts and encourage them to adopt safer practices, thereby increasing their level of caution. Even if some individuals choose to take risks,



they will be informed of methods that can be employed to minimize the risk of contracting sexually transmitted diseases or causing pregnancy.

The benefits of sex education in schools are manifold. Firstly, it equips children with knowledge about their own bodies and how to prevent contracting diseases through intimate relationships. This knowledge empowers them to make informed decisions about engaging in such relationships and resist peer pressure from friends and classmates who may have already done so [10]. Secondly, sex education is delivered by trained and qualified instructors, ensuring that children receive accurate and reliable information. Finally, sex education in schools is crucial because many children may otherwise receive incorrect information or lack access to resources that can help them navigate this complex and sensitive topic [11].

Adolescents require sex education to receive positive guidance and accurate information, which can prevent unnecessary anxieties and stress. Access to sex education not only provides scientific knowledge but also promotes a healthy attitude towards this topic. Adolescence is commonly associated with heightened sexual urges that require expression, and sex education can help adolescents navigate this period with confidence and understanding.

The provision of sex education is imperative for the attainment of sexual health and well-being, as well as for the promotion of awareness regarding pertinent sexual and social issues such as gender discrimination, child marriage, dowry, and prostitution. While the implementation of a sex education program in schools may not serve as a universal remedy for all societal maladies, it is essential to acknowledge that adolescents possess an inherent need for accurate information, factual knowledge, and truthful answers to counteract the misinformation and half-truths disseminated by their peers. It is therefore imperative to recognize that education on sexuality is an extension of education for life itself [12].

Objectives of the study:

1. To examine the disparity in attitudes towards sex education between male and female teachers.
2. To investigate the variance in attitudes towards sex education between teachers residing in urban and rural areas.
3. To explore the divergence in attitudes towards sex education between male and female teachers of varying age groups.
4. To analyze the contrast in attitudes towards sex education between teachers from science and arts streams.

Hypothesis:

The following hypotheses were formulated in order to accomplish the objectives:

1. There exists no noteworthy disparity in attitude towards sex education between male and female teachers.
2. There exists no noteworthy disparity in attitude towards sex education between teachers residing in urban and rural areas.
3. There exists no noteworthy disparity in attitude towards sex education between teachers of varying ages.



4. There exists no noteworthy disparity in attitude towards sex education between teachers from science and arts streams.

Study design and sampling

Population: The population under consideration in the present study comprises the teachers of Sindhudurg district in the state of Maharashtra.

Sample: The objective of this study is to gauge the attitudes of teachers towards sexual relations. To achieve this objective, a sample of 120 teachers was selected using a stratified random sampling method. The sample consisted of 38 male teachers from government schools, 32 female teachers from private schools, 33 female teachers from government schools, and 17 female teachers from private schools. The sample was further stratified based on urban and rural areas, as well as their respective streams.

Sample Design: In the current study, a sample of 120 teachers was selected. Of these, 70 were male and 50 were female. The sample was further divided into government and private teachers, with 38 male teachers and 17 female teachers belonging to the government sector, and 32 male teachers and 33 female teachers belonging to the private sector. Additionally, the sample was divided into urban and rural teachers, with 68 teachers being urban and 52 being rural. Furthermore, the sample was categorized by stream, with 87 teachers belonging to the arts and 33 teachers belonging to the science stream. In terms of age, 76 teachers were classified as older and 44 teachers were classified as younger.

Tools of this study: The objective of the current study was to ascertain the perspective of educators regarding sexual education. The researcher employed a self-constructed questionnaire for this purpose.

Administration and scoring:

The test may be administered on an individual basis, with each item taking approximately 15 minutes to complete. The scale is a self-report five-point Likert scale, measured across five categories: "Can't Say," "Strongly Disagrees," "Disagrees," "Agrees," and "Strongly Agrees." The score of 1 represents the option "Strongly Agree," while the score of 5 represents the category "Strongly Disagree." To prevent monotony among respondents, three reverse items have been included. Positive items are scored from 4 to 0, while negative and reverse items are scored from 0 to 4. The minimum and maximum score range is 0-76, with a high score indicating a positive attitude and a low score indicating a negative attitude. Two questions in this scale are negative, specifically questions 4 and 11.

Results: The data has been interpreted and presented in the form of tables, along with the results and their interpretations.

Table 1: Examination of the viewpoints of male and female educators regarding sexual education

Group	N	M	SD	S.Ed	t	Significance level
Male	70	45.5	9.35	2.08	0.47	Non Significant
Female	50	47.69	12.49			

Table value of df 118 at 0.05 level = 1.9 and at 0.01 level = 2.58

According to Table 1, the computed ratio for the scores of male and female teachers with regards to sex education is 0.47, which is lower than the table values of 1.96 and 2.58 at both the 0.05 and 0.01 levels of confidence. This indicates that there is no significant difference between the attitudes of male and female students towards sex education. Therefore, the hypothesis previously formulated, "There exists no noteworthy disparity in attitude towards sex education between male and female teachers." cannot



be rejected. The results suggest a conservative societal outlook in the Sindhudurg district.

Table 2: Examination of the viewpoints of male and female educators from rural and urban background regarding sexual education

Group	N	M	SD	S.Ed	t	Significance level
Urban	68	49	9.91	1.77	0.01	Non Significant
Rural	52	44.42	9.44			

Table value of df 118 at 0.05 level = 1.9 and at 0.01 level=2.58

Table 2 demonstrates that the computed t ratio for the attitudes of urban and rural teachers towards sex education is 0.01, which is less than the critical values of 1.96 and 2.58 at the 0.05 and 0.01 levels of significance, respectively. This indicates that there is no significant difference in attitude between urban and rural teachers towards sex education. Therefore, the null hypothesis that there is no significant difference in attitude between urban and rural teachers towards sex education cannot be rejected. The outcome may be attributed to the absence of a clear distinction between the lifestyles of urban and rural teachers in the district. Consequently, no significant difference was observed in the attitudes of urban and rural teachers towards sex education.

Table3: Examination of the viewpoints of elder and younger educators regarding sexual education

Group	N	M	SD	S.Ed	t	Significance level
Elder (above 40 yrs of age)	76	43.36	10.59	1.84	5.27	Significant
Younger (below 40 yrs of age)	44	55.5	9.16			

Table value of df 118 at 0.05 level = 1.9 and at 0.01 level=2.58

According to Table 3, the calculated t-ratio for the scores of elderly and younger teachers towards sex education is 5.27, which exceeds the table values of 1.96 and 2.58 at both the 0.05 and 0.01 levels of confidence. This indicates a significant difference between the attitudes of older and younger teachers towards sex education. Therefore, the previously formulated hypothesis that there is no significant difference in attitude between older and younger teachers towards sex education must be rejected. The results suggest that there is a generation gap between teachers, with older teachers being more conservative compared to their younger counterparts who perceive sex education as an integral part of the curriculum necessary for the holistic development of students.

Table 4: Examination of the viewpoints of arts and science stream educators regarding sexual education

Group	N	M	SD	S.Ed	t	Significance level
Arts	87	39.12	10.49	1.98	2.65	Significant
Science	33	54.48	9.39			

Table value of df 118 at 0.05 level = 1.9 and at 0.01 level=2.58

According to Table 4, the calculated t-ratio for the scores of teachers belonging to the science and arts streams exceeds the table values of 1.96 and 2.58 at both the 0.05 and 0.01 levels of confidence. This



indicates a significant difference between the attitudes of arts and science stream teachers towards sex education. Therefore, the previously formulated hypothesis that there is no significant difference in attitude between science and arts stream teachers towards sex education must be rejected. The observed difference in attitude suggests that the science curriculum provides teachers with greater familiarity with the human body, including the reproductive system and physical changes, which may make them more comfortable in imparting sex education compared to their arts stream counterparts.

Conclusion

the present study reveals that there is no significant difference between male and female teachers, urban and rural teachers, and government and private teachers regarding their attitudes towards sex education. However, there is a significant difference between more aged and less aged teachers, as well as between science and arts stream teachers. Based on these findings, it can be inferred that gender, location, and employment status do not have a significant impact on teachers' attitudes towards sex education. However, the stream of teachers and their age play a pivotal role in shaping their perceptions on this crucial topic. It is noteworthy that more aged teachers tend to hold conservative attitudes towards sex education due to their education in a different environment, while less aged teachers exhibit a more positive attitude towards sex education, which is in line with the current child-centric and technology-driven educational landscape that emphasizes freedom of expression.

It is recommended that education on intimate relationships must be introduced in the school which should start from the primary school and brings about the age appropriate topics as they go through the high school. It should contain a package of information about life skills, reproductive health, safe sex, pregnancy and STI's including HIV/AIDS. A socio cultural research is needed to find the right kind of sexual health education services for boys and girls separately from the teacher of same gender. It is the responsibility of parents, teachers, social workers, politicians, administrators, medical and paramedical profession so that adolescent girl or boy got legitimate due to education and empowerment and change over to adult men or women is smooth and streamlined with nil or least medical, social or psychological problems.

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**THE PROVISION OF SUBSIDIZED SANITARY NAPKINS FOR ADOLESCENT GIRLS
RESIDING IN RURAL AREAS: ADVANCEMENT TOWARDS MAINTAINING PROPER
MENSTRUAL HYGIENE**

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Abstract:

The commencement of menstruation is a significant physiological transformation that occurs among adolescent girls. Menstruation marks the initiation of physiological maturity in girls and remains an integral part of their lives until menopause. In addition to its personal significance, this phenomenon also holds social importance. In India, menstruation is often surrounded by myths and misconceptions, with a lengthy list of prescribed behaviors for women. The hygiene practices of women during menstruation are of considerable importance, as they may increase vulnerability to Reproductive Tract Infections (RTIs). Poor menstrual hygiene is a major contributing factor to the high prevalence of RTIs in the country and significantly impacts female morbidity. A majority of adolescent girls in rural areas use rags and old clothing during menstruation, which increases their susceptibility to RTIs. Adolescents comprise one-fifth of India's population, yet their sexual health needs remain largely unaddressed in national welfare programs. The issue of poor menstrual hygiene in developing countries has been insufficiently acknowledged. In June 2010, the Government of India proposed a new scheme to address menstrual hygiene by providing subsidized sanitary napkins to rural adolescent girls. However, there are various other issues that require simultaneous attention, such as awareness, availability and quality of napkins, regular supply, privacy, water supply, disposal of napkins, reproductive health education, and family support, in order to promote menstrual hygiene. This article examines the issue of menstrual hygiene not only from a health perspective, but also considers the social and human rights values attached to it.

Key Words: Menstruation, Menstrual hygiene, subsidized sanitary napkins, Reproductive tract infections, Reproductive health education, rural adolescent girls, Water, and Myths and misconceptions surrounding menstruation.

The historical background of menstrual health in India:

The onset of physiological and reproductive maturity in girls is marked by menstruation. Menarche, or the first occurrence of menstruation, typically takes place between the ages of 11 and 15, with an average age of 13. In India, women often plan their daily activities, particularly outdoor and strenuous work, around their menstrual cycle, making menstruation a central aspect of their lives [1]. However, the significance of menstruation extends beyond its physiological implications, as it also holds social and religious importance. Unfortunately, myths and misconceptions surrounding menstruation are prevalent, and many societies have cultural and/or religious taboos regarding blood, menstruating girls and women, and menstrual hygiene. Within the Hindu community, menstruation is regarded as a source of 'pollution'. In Nepal, the Kumari, young girls who hold the esteemed position of living goddesses and are believed to embody the goddess Kali, are thought to lose their divine powers upon



the onset of menstruation, resulting in an immediate loss of their living goddess status. The Bible contains an explicit reference to the impurity of women during their menstrual cycle, while in Jewish tradition, menstruating women and all objects they come into contact with are deemed impure. Within the Muslim faith, menstruating women are prohibited from touching the holy Koran and engaging in prayer for a minimum of three and a maximum of seven days [2].

In India, it is widely observed that women are subject to restrictions during menstruation that curtail their daily activities and routines. These restrictions stem from the belief that a menstruating woman is ritually impure and poses a threat to the proper functioning of food, plants, biological and social processes. As a result, women are prohibited from engaging in religious activities, attending social functions such as weddings, cooking, and engaging in sexual intercourse or touching male members of the household during their menstrual periods. Similarly, under Islamic law, women are not permitted to enter mosques, fast, or engage in sexual activity during menstruation. Girls are only relieved from these restrictions after undergoing a purification ritual, which involves a major ablution or ritual bathing upon the conclusion of menstruation [3, 4]. Dasgupta and Sarkar [5] have reported that a significant proportion of adolescent girls who attend school practice various restrictions during menstruation, with 85% of them adhering to such practices. Among these girls, 70.59% abstained from attending any religious occasions, while 50% avoided consuming certain foods such as sour foods, banana, radish, and palm. Additionally, almost 43% refrained from engaging in physical activities, 33.82% avoided performing household chores, 16.18% did not attend school, and 10.29% did not participate in any marriage ceremonies during their menstrual period. Similar observations have been reported by Devi and Ramaiah [6] from Andhra Pradesh, India, as well as Puri and Kapoor [7] from Punjab, India.

A considerable proportion of young women exhibit a lack of knowledge regarding the physiological processes of menstruation, resulting in their initial experience being characterized by fear, shame, and disgust. This fear is often reinforced by cultural taboos, which instill the belief that violating them is a sin [8]. Consequently, young women develop negative attitudes and expectations towards menstruation, leading to self-objectification and body shame. This phenomenon is not limited to developing countries but also occurs in western countries such as the United States [9]. Despite the crucial importance of providing accurate information and education on menstruation and reproductive health to adolescents, this remains a significant challenge in India and many developing countries. Adolescents in both rural and urban areas often have limited or no access to information on these topics. Furthermore, the educational system tends to be ambivalent about sex education. Educators frequently encounter the topic of menstruation as one that is uncomfortable or shameful, leading them to avoid addressing it. Consequently, young individuals often turn to their peers and mass media for information [10]. A study conducted by the Indian Council for Medical Research (ICMR) revealed that the primary sources of information on menstruation for adolescent girls were their mothers (37.6%), siblings (32.8%), and friends (27.6%). The same study also found that 70.4% of mothers of adolescent girls regarded menstruation as unclean and contaminating [11]. As a result, adolescents receive superficial, incomplete, confusing, and non-scientific information that stems from cultural influences rife with myths and misconceptions.

Reproductive Tract Infections (RTIs) have emerged as a pervasive epidemic that has a profound impact on the lives of women. This phenomenon is closely associated with inadequate menstrual



hygiene practices. In rural areas of India, the use of rags and old clothes is a prevalent practice, which significantly increases the risk of RTIs, including urinary, vaginal, and perineal infections. Regrettably, severe infections are often left untreated, which can lead to potentially fatal toxic shock syndrome [3]. Untreated RTIs are also responsible for 10-15% of fetal wastage and 30-50% of prenatal infections. Moreover, RTIs are increasingly linked to the incidence of cervical cancer, HIV/AIDS, infertility, ectopic pregnancy, and a range of other symptoms [12].

According to prevalent cultural beliefs, it is commonly held that used menstrual cloths possess malevolent qualities. It is believed that if men were to lay eyes on them, whether dry or otherwise, they could suffer from blindness [8]. This cultural stigma and shame surrounding menstruation compels women to seek out secluded areas, even within their own homes, to dry their cloths. Unfortunately, these areas are often damp, dark, and unhygienic, which can lead to serious health risks [13]. As a result, women and girls are often forced to use moist and damp cloths. The customary practice is to wash the cloth with soap after use and store it in a discreet location until the next menstrual cycle [5].

Furthermore, it is noteworthy that a significant number of Indian villages lack a piped water supply, resulting in an inadequate supply of water for menstrual hygiene. Additionally, the issue of privacy poses a challenge, as the limited space in small houses and huts, coupled with the prevalence of joint families, makes it exceedingly difficult for women to find suitable accommodations for managing their menstrual needs.

The limited availability and high cost of sanitary napkins and washing facilities have been identified as contributing factors to reduced school attendance and ill health due to infection. Inadequate water supply and lack of privacy further exacerbate the issue, resulting in low attendance rates. According to Dasgupta and Sarkar [5], over half of adolescent girls attending school (51.25%) do not have access to covered toilets, which compromises their privacy and comfort. The Water Aid Mission in Nepal reported that 53% of respondents had missed school at least once due to menstruation. The constant worry and poor concentration resulting from menstrual discomfort also negatively impact academic performance [3]. Therefore, menstruation has significant reproductive health implications and can affect the quality of life, including school attendance and other social activities, for adolescent girls.

Current Status of sanitary napkins in India:

Within the population of 1.1 billion individuals in India, there are approximately 300 million women aged between 15 and 54 years. It has been estimated that, over the course of a woman's lifetime, she will utilize an average of 10,000 sanitary napkins within a 30-40 year span [14]. Based on these calculations, the annual consumption of sanitary napkins in India is estimated to be 58,500 million pieces. However, the current consumption rate in India is only 2,659 million pieces [14]. The market penetration of sanitary napkins among the female population in India is notably low, accounting for only 10-11% of the total market, in contrast to Europe and the United States where it is well above 73-92%. Despite substantial advertising efforts, awareness regarding menstrual hygiene in urban areas of India is only around 21-25%. In rural areas, however, awareness regarding menstrual hygiene and the usage of sanitary napkins is virtually non-existent [14].

Singh [1] has reported a low utilization of sanitary napkins in two villages located in northern India. The study found that only 0.4% of women used market-pads (ready-made sanitary napkins) during menstruation. In a separate study conducted by Dasgupta and Sarkar [5] in West Bengal (India), which



involved school-going adolescent girls, it was discovered that more than half of the respondents (51.25%) were unaware of the use of sanitary pads during menstruation. The study also revealed that only 11.25% of girls used sanitary pads during menstruation, while 42.5% of girls used old cloth pieces and 6.25% of girls used new cloth pieces. Furthermore, almost 40% of girls used both cloth pieces and sanitary pads during menstruation, and 73.75% of girls reused cloth pieces. Similar findings were observed in Nepal, where 66% of respondents used reusable cloths to absorb menstrual flow during menstruation, with significantly higher usage among rural than urban school girls [3].

There are several contributing factors to the low usage of sanitary napkins in India, including inadequate awareness, limited availability, unaffordability, and insufficient disposal facilities. This issue is particularly prevalent in rural areas, where approximately 70% of the Indian population resides. The primary obstacle to accessing sanitary pads in these regions is their cost, with a pack of 10 typically priced between 30 and 40 Indian National Rupees. Consequently, the average expenditure during each menstrual cycle is approximately 48 rupees, which is considered expensive by Indian standards. According to a study conducted by Water Aid Mission in Nepal, the primary reasons for not using sanitary napkins were a lack of knowledge about their availability (41%) and their high cost (38%).

According to estimates presented in a report by the Working Group on Adolescents for the Tenth Five Year Plan by the Planning Commission of India, as of March 2000, individuals aged 10-19 years constitute 23% of the Indian population, which equates to approximately 230 million people. This sizable demographic represents a significant human resource that has the potential to contribute to the overall development of the country. The social and economic development of the nation, as well as social harmony, gender parity, population stabilization, and improved quality of life, are all dependent on how the country addresses the needs of this group [10]. Adolescents are increasingly dedicating more time to education, experiencing puberty at earlier ages, and delaying marriage and parenthood compared to previous generations. Neglecting the needs of this population has significant implications for the future, as reproductive and sexual behaviors during adolescence can have far-reaching consequences as individual's transition into adulthood. One crucial need of adolescent girls pertains to menstrual hygiene and reproductive health [10].

Henceforth, recognizing the significance and subsequently relinquishing its indecisiveness towards the matter of menstrual health, The Union Health and Family Welfare Ministry, Government of India sanctioned a program on June 15, 2010 for the provision of highly subsidized sanitary napkins to adolescent girls residing in rural areas, with the aim of promoting menstrual hygiene (15-18). This novel initiative is expected to cater to approximately 15 million girls aged between 10-19 years on a monthly basis [15, 16, 17, 18]. The program is designed to benefit girls belonging to both the Above Poverty Line (APL) and Below Poverty Line (BPL) categories. The estimated proportion of APL girls is approximately 70% (10.5 million), while that of BPL girls is 30% (4.5 million) [15]. The poverty line in India is determined based on the availability and consumption of food on a daily basis. Consequently, the population is classified into two categories - Above Poverty Line (APL) and Below Poverty Line (BPL). The government has implemented various programs with special schemes for the BPL category in the form of subsidies. Under the new scheme, sanitary napkins will be provided to both BPL and APL category girls at a nominal cost of INR 1 and INR 5 per pack of six napkins, respectively.

Provisions:

In the initial stage, a total of 150 districts will be designated, comprising 30 from the southern states of



Maharashtra and Gujarat, and the remaining 120 from the northern, central, and north-eastern regions. During the first year, the federal government will undertake the procurement of sanitary napkins and subsequently distribute them to the respective states. The states will then be responsible for disseminating the napkins to local health functionaries, namely Accredited Social Health Activists (ASHA), who will distribute them on a monthly basis to the villagers or to schools, which will serve as distribution centers for students. ASHA personnel are the designated health workers at the village level. The ASHA serve as local health functionaries at the village level, with one ASHA appointed to serve a population of one thousand. Their primary role is to facilitate the utilization of primary health care services among the village population, and they receive performance-based incentives. As part of this incentive scheme, ASHA are entitled to receive one pack of sanitary napkins free every month, in addition to a payment of 50 per meeting held to create awareness regarding menstrual hygiene among girls. The scheme is estimated to cost 150 crore (1,500 million INR) in the current financial year, with states having the option to involve self-help groups for manufacturing and marketing sanitary napkins subsequently. For the safe disposal of the napkins at the community level, deep-pit burial or burning are the available options. Alternatively, incinerators could be installed in schools that could be manually operated [15]. The Tamil Nadu state government in India has already implemented a successful scheme in some districts, where girl schools have sanitary napkin vending machines and incinerators [19].

Obstacles:

The initiative to provide subsidized sanitary napkins to adolescent girls is a commendable and innovative measure that is poised to usher in a new era of menstrual hygiene and the prevention of reproductive tract infections (RTIs) in India. Given that reproductive health issues are often considered taboo in Indian society and public discourse on these matters is frequently lacking, this scheme represents a significant step towards the development of future innovative programs aimed at promoting adolescent health. However, it is imperative that serious deliberations be undertaken with regard to issues related to menstrual hygiene and menstrual health education, as the success of the proposed scheme of providing subsidized sanitary napkins will hinge upon them.

Awareness and Acceptability Regarding Sanitary Napkins:

The six fundamental principles of marketing, which include social marketing, namely availability, accessibility, affordability, acceptability, appropriateness, and awareness, are indispensable for the triumph of any health promotion initiative. Therefore, it would be imprudent to assume that the populace will instantaneously become aware of and accept a product overnight, even after ensuring that it is easily available, accessible, affordable, and appropriate. Hence, the mere provision of sanitary napkins is inadequate. It is imperative to focus on school health programs and community health education programs to make them effective in bringing about behavioral change in the community regarding menstrual hygiene. After a period of three years of intervention aimed at improving menstrual health, Dongre et al. [20] reported that a significantly higher proportion of adolescent girls (55%) demonstrated awareness of menstruation prior to its onset, as compared to the baseline figure of 35%. The utilization of pre-made sanitary pads increased significantly from 5% to 25%, while the reuse of cloth declined from 85% to 57%. Trend analysis revealed that adolescent girls perceived a positive shift in their behavior and level of awareness.

Role of Teachers:

The dissemination of knowledge on menstruation and reproductive health, particularly in rural schools,



remains a significant concern due to the prevalence of myths and misconceptions. This is compounded by the fact that teachers in these areas often lack scientific orientation towards menstrual health issues. In India's small villages, government schools typically have only three or four teachers, with one or two occupied with implementing various government programs such as Census data collection, Pulse Polio Immunization Program, official meetings, trainings, election duty, and BPL survey. Consequently, the remaining teachers are overburdened with academic classes and administrative work, leaving them with little interest in topics such as menstrual hygiene and reproductive health.

Furthermore, the lack of female educators in every educational institution is a pressing concern. In numerous public and private schools situated in small towns across India, the subject of reproductive health is often omitted from classroom instruction, with teachers directing students to study the relevant chapter in their textbooks at home. Language also poses a significant obstacle, as English remains an optional subject in many state-run schools in India. Consequently, the use of colloquial terms for human reproductive organs can prove to be an uncomfortable experience for both teachers and students. This issue is further compounded in cases where male teachers are involved. Additionally, the educational environment in co-educational schools located in rural areas is still not conducive to the discussion of reproductive health education.

Role of Families:

The adolescent females residing in rural areas of India may demonstrate a favorable inclination towards utilizing sanitary napkins. However, the issue of inadequate familial support presents a multifaceted challenge. The Nation Family Health Survey-III (NFHS-III) conducted in 2005-2006 indicates a widespread consensus among both genders (aged 15-49 years) in India to impart family-life education in schools, encompassing topics related to physiological changes in the human body, among others. Approximately 77% of the respondents concurred that adolescents should receive education on family life-related subjects [21]. Nevertheless, elderly women in Indian households, particularly grandmothers, often hold the final decision-making authority and are frequently influenced by their own cultural biases. This aspect warrants consideration, as healthcare is a highly intricate matter. It is imperative that all women in the family receive education and counseling on the significance of utilizing sanitary napkins. The involvement of community health functionaries such as ASHA and members of women self-help groups in community mobilization could prove instrumental in mitigating religious and cultural barriers to the adoption of sanitary napkins [22].

Poor sanitation facilities:

Water, sanitation, and hygiene are essential factors in ensuring the enrollment and retention of girls in school, as they are particularly vulnerable to the negative effects of unhygienic or non-existent latrines. The onset of menstruation poses a significant challenge for girls, especially in the absence of private toilet facilities. Even minor issues such as the lack of locks or latches on latrine doors can compromise the privacy of these facilities, leaving girls with limited options.

The absence of clean and separate sanitation facilities in schools discourages many girls from attending school regularly and may even lead to their dropping out, particularly as they approach adolescence and the onset of menstruation. According to the United Nations Children's Fund, one in ten school-age African girls either skip school during menstruation or drops out entirely due to inadequate sanitation facilities. In Nepal, a survey revealed that the lack of privacy for cleaning and washing (41%) was the primary reason for absenteeism during menstruation. A school sanitation project in Bangladesh, which



provided separate facilities for boys and girls, resulted in an average increase of 11% in girls' attendance over seven years, as reported by Water Aid.

The high dropout rates among girls who are unable to attend school due to inadequate sanitation facilities deprive them of the education they need to succeed [22, 23, 24, 25, 26].

The provision of appropriate washing facilities for menstrual management in schools and workplaces is a matter that pertains to human rights. The presence of a school culture and infrastructure that is not conducive to gender inclusivity, coupled with the absence of sufficient menstrual protection options and/or hygienic, secure, and private sanitation facilities for female teachers and students, undermines the right to privacy, thereby constituting a fundamental violation of the human rights of female teachers and students [2].

Sanitary Napkins Disposal:

The proper disposal of used sanitary napkins is a matter of great importance. In India, there is currently no established system for solid waste management at the village level. Due to the personal nature of menstruation, it is not common practice to dispose of napkins in routine rubbish in rural areas. Burial of these items in the earth is also not a viable solution, as dogs may dig them up. Furthermore, some villages hold the belief that if a dog or snake comes into contact with used cloths; a woman will be unable to conceive. Disposing of napkins in outer areas of the village also presents aesthetic concerns. As such, the issue of proper disposal of used sanitary napkins remains unresolved. One proposed solution is the installation of incinerators in schools under a new scheme. While incinerators are currently in use in some states, implementing them in every state would pose a significant challenge. Additionally, there is the issue of regular and proper maintenance of these incinerators at the village level.

The Supply and quality of sanitary napkin:

The proposed scheme recommends the promotion of local production of sanitary napkins by self-help groups. This initiative aims to create employment opportunities within the community and encourage community participation. However, concerns have been raised regarding the sterilization and quality of the napkins. To address these concerns, a quality control mechanism must be established to monitor the quality of sanitary napkins supplied by both commercial units and self-help groups. Regular monitoring of the quality of napkins is also necessary to ensure that the introduction of sanitary napkins serves its intended purpose. The issue of regular supply of these products must also be addressed. The sustainability of these self-help group units will depend on a cost-benefit analysis, and can only be sustained through either mass production or government subsidy.

Role of Medical Professionals:

The issue of reproductive health in India is not being fully comprehended by medical professionals. The topic of menstrual hygiene is given very little attention in medical curricula, with no standard textbooks for Indian undergraduate medical students including a chapter on this crucial subject [10]. This lack of emphasis is evident in the medical practice of these professionals, where menstrual hygiene is often treated with insufficient seriousness. Similarly, in rural areas, the multipurpose health worker-female (MPHW-F) rarely prioritizes this issue due to their busy schedule with immunization, Pulse Polio program, family planning, and deliveries. Therefore, it is imperative that medical and Para-medical health professionals pay attention to promoting menstrual hygiene. Merely introducing sanitary napkins will not suffice in addressing the issue at hand. It is imperative that ASHA (Accredited Social Health Activist) workers receive regular capacity building exercises to be trained on the subject of menstrual



hygiene management. This will enable them to disseminate scientific information to women in rural areas, thereby contributing to a positive shift in the community's attitude towards menstrual hygiene. Additionally, it is recommended that periodic health talks be conducted by Multipurpose Health Workers (MPHW-F) and doctors at the village level to impart scientific knowledge to mothers, adolescents, and community leaders.

From a policy perspective:

Reproductive tract infections (RTIs) have emerged as a silent epidemic that adversely affects women's lives and is closely linked to poor menstrual hygiene. This program aims to reduce the incidence and prevalence of RTIs among adolescent girls in the long run. Poor menstrual hygiene management is associated with school absenteeism and dropouts among girls, which not only poses health risks but also violates women's human rights due to the lack of privacy and basic sanitation in schools. Addressing menstrual hygiene and management will contribute to achieving Millennium Development Goals (MDG-7) on environmental sustainability and MDG-2 on universal education and MDG-3 on gender equality and women's empowerment. The introduction of subsidized sanitary napkins will empower adolescent girls, increase school attendance, and reduce dropouts, ultimately improving maternal and child health indicators [27].

Conclusion and Recommendation:

The implementation of subsidized sanitary napkins has been a crucial requirement, and its impact will only be visible in the long term. Nevertheless, it is imperative to address other concerns related to menstrual hygiene promotion, as previously discussed, in conjunction with this program. It is essential to educate mothers, families, and communities about menstrual physiology and hygiene. A health education component, with a well-defined division of roles and responsibilities for teachers and health workers, would enhance this initiative. It is crucial to consider these aspects alongside the new scheme to ensure a comprehensive approach to menstrual hygiene promotion.

It is imperative that menstrual hygiene promotion be integrated into school curricula. Regular training of school teachers is necessary to ensure they have a clear understanding of how to deliver reproductive health education in classrooms. It would be appropriate to assign a team of female teachers, adequately trained in reproductive health, to cover schools in each block. The education department should ensure the mobility of these teachers. As outsiders from the same block, students would feel more comfortable discussing their problems and queries with them. Our mission should be to conceptualize menstrual education as a long-term, continuous process, beginning well before menarche and continuing long after. Social empowerment of adolescents is also necessary to equip them to make informed sexual and reproductive choices. A multi-pronged approach is required to enhance knowledge and awareness, change attitudes, and strengthen skills. The availability of services, including subsidized sanitary napkins, is a step forward in initiating the acceptance of the practice.

The Kishori Shakti Yojana (Adolescent Girl Empowerment Scheme) was launched by the Government of India in 1991 under the Integrated Child Development Scheme (ICDS). This scheme can be utilized to address the reproductive health needs of adolescent girls. It is important to ensure that sanitary napkins are readily available beyond health centers and functionaries. Women self-help groups, traditional birth attendants, and female shopkeepers in villages should be involved in storing and distributing sanitary napkins. Functional adolescent groups should also be a part of these self-help



groups to promote vocational and livelihood skills and increase awareness regarding reproductive health. Non-government organizations can provide information material, training, and technical help. Media can play a strong role in creating consensus on important social issues and should be utilized to disseminate health schemes with the right message attached. Female celebrities can also be involved in the social marketing of sanitary napkins and promotion of menstrual hygiene. This initiative is a welcomed step and can encourage other underdeveloped and developing countries to address this important issue.

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सत्राची

मानविकी एवं सामाजिक विज्ञान की पूर्व समीक्षित त्रैमासिक शोध पत्रिका

वर्ष 11, शोधांक 2, अप्रैल-जून, 2023

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○ अंशु शुक्ला¹

संक्षिप्ति

वैवाहिक संबंधों में प्रत्येक साथी दूसरे साथी के प्रति एक पूर्वाग्रह से ग्रसित होता है, यह पूर्वाग्रह उसके आसपास उपस्थित व्यक्तियों के वैवाहिक सम्बन्धों के अनुभवों पर आधारित होता है। विवाह पूर्व ही अपने साथी के प्रति एक धारणा बना ली जाती है की उससे कौन कौन से गुण होने चाहिए। उम्मीदों का ये जखीरा व्यक्ति के पारिवारिक पृष्ठभूमि, मित्रों, और रिश्तेदारों के प्रेक्षित अनुभवों पर आधारित होता है। वर्तमान अध्ययन में शुक्ल वैवाहिक अपेक्षा पैमाने (Shukla Marital Expectation Scale) के प्रयोग से 207 अविवाहित युवाओं के नमूने में उपयुक्त साथी पसंद में प्रभावी भावनाओं की श्रेणियों की जांच की गई है। यह अध्ययन ICSSR से प्रायोजित एक प्रोजेक्ट (P2784) पर आधारित है।

परिचय:

दुनिया के लगभग सभी समाजों में विवाह एक महत्वपूर्ण संस्था है। इसे अधिकांश लोगों के जीवन के सामाजिक ताने-बाने का एक महत्वपूर्ण हिस्सा माना जाता है। जहां तक विवाह योग्य यौवन का संबंध है, आरम्भिक युवावस्था वह समय है जब व्यक्ति पहली बार विवाह और वैवाहिक जीवन के लिए अपनी अपेक्षाओं और इच्छाओं को तैयार करना शुरू करते हैं। यह जीवन का बहुत ही अशांत और महत्वपूर्ण विकासात्मक चरण है जब युवा वयस्क स्वयं को जीवनसाथी और माता-पिता होने की स्वस्थ जिम्मेदारी सहित अधिक से अधिक जिम्मेदारियों को निभाने के लिए तैयार कर रहा है। वह अपने भावी जीवन में वैवाहिक संतुष्टि की तलाश करता है। ऐसे कई कारक हैं जो वैवाहिक संतुष्टि में योगदान करते हैं (ब्रैडबरी, फिंचम और बीच, 2000)¹। भावनात्मक विनियमन (इमोशनल रेगुलेशन) को आम तौर पर सफल पारस्परिक संबंधों के लिए एक महत्वपूर्ण घटक माना जाता है, (ईसेनबर्ग, होफर, और वॉन, 2007)²; (अंग्रेजी, जॉन, और ग्रॉस, 2013)³; लेवेन्सन, हासे, बलोच, होली, एंड सीडर, प्रेस में; थॉम्पसन, 1991)⁴ और सामाजिक संबंधों में संतुष्टि का एक प्रमुख घटक भी है (ग्रॉस, 2002; ग्रॉस एंड जॉन, 2003; जॉन एंड ग्रॉस, 2004; लोप्स एट अला, 2005)⁵⁻⁸। वैवाहिक अंतरंगता में भागीदारों की भावनाएँ रिश्ते के समग्र विकास (ग्रीनबर्ग एंड गोल्डमैन, 2008; जॉनसन एंड ग्रीनबर्ग, 1994)⁹⁻¹⁰ और भागीदारों की व्यक्तिगत भलाई (नोलर पी।, 2003) दोनों के लिए केंद्रीय महत्व रखती हैं।

1. अंशु शुक्ला, एसोसिएट प्रोफेसर एवं प्रोजेक्ट निदेशक, वसंत कन्या महाविद्यालय, कमच्छा, वाराणसी

विवाह के बाद संबंधों की गुणवत्ता या द्वंद्वत्मक समायोजन को मापने का प्रयास करने से अधिक आवश्यक है विवाह पूर्व वैवाहिक जीवन के प्रति धारणा या दृष्टिकोण को मापने की। विडंबना यह है कि कुछ शोध अध्ययनों ने विवाहित जोड़ों में भावना विनियमन की जांच की है लेकिन विवाह पूर्व विवाह के प्रति अभिवृत्ति की जाँच बहुत कम शोधकर्ताओं द्वारा की गई है।

भारत में, विवाह को एक आजीवन साझेदारी माना जाता है जिसे उस आधारशिला के रूप में माना जाता है जिस पर परिवार का निर्माण होता है। मूल रूप से यह जीवन भर साथ रहने के लिए दो लोगों के बीच एक सामाजिक अनुबंध है लेकिन भावनाएँ, परंपराएँ, संस्कृति, धर्म, जाति और समुदाय के दबाव सभी विवाह और परिवार की संस्था में महत्वपूर्ण भूमिका निभाते हैं। जाति और संयुक्त परिवार प्रणाली भारतीय समाज में एक प्रमुख भूमिका निभा रही है। विस्तृत मानदंडों और नियमों के माध्यम से भोजन, पोशाक, व्यवसाय, विवाह और जाति समूह के भीतर और बाहर बातचीत सहित जीवन के सभी क्षेत्रों में व्यक्ति के व्यवहार को विनियमित किया जाता है।

यहाँ विवाह को एक राज्य, एक संगठन, एक धार्मिक प्राधिकरण, एक आदिवासी समूह, एक स्थानीय समुदाय या साथियों द्वारा मान्यता प्राप्त है। भारतीय संस्कृति में विवाह न केवल दो व्यक्तियों के पवित्र मिलन का प्रतीक है, बल्कि दो परिवारों और विस्तारित परिवारों के एक साथ आने का भी प्रतीक है। उनकी भागीदारी का स्तर इतना गहरा है कि आम तौर पर परिवार वर/वधू का फैसला करता है। इस प्रकार के अरेंज मैरिज सख्ती से अंतर-धर्म और अंतर-जाति हैं, कुंडली के आधार पर जोड़ों की अनुकूलता का आकलन किया जाता है और यदि अच्छा है, तो गठबंधन की मांग की जाती है।

लेकिन शहरी क्षेत्रों में, युगल बातचीत करने के लिए एक कदम आगे जाते हैं और देखते हैं कि क्या उनकी रुचियाँ और स्वभाव मेल खाते हैं और यदि गठबंधन दोनों पक्षों के लिए सहमत है, तो वे शादी की योजना बनाने के लिए आगे बढ़ते हैं। विवाह एक बहुत ही नाजुक मसला है जिसमें पारंपरिक दृष्टिकोण और व्यक्तिगत अपेक्षाएँ बहुत महत्वपूर्ण भूमिका निभाती हैं। लोग कई कारणों से शादी करते हैं जिनमें कानूनी, सामाजिक, कामेच्छा, भावनात्मक, वित्तीय, आध्यात्मिक और धार्मिक कारण शामिल हैं, जिनसे एक शादी अनाचार के सामाजिक रूप से निर्धारित नियमों, आदेशात्मक विवाह नियमों, माता-पिता की पसंद और व्यक्तिगत इच्छाओं से प्रभावित हो सकती है।

विवाह मुख्य रूप से तीन उद्देश्यों, यौन जरूरतों को पूरा करने, बच्चों को पालने और महिलाओं की आर्थिक जरूरतों को पूरा करने के लिए किया जाता है। लेकिन पिछले कुछ दशकों के दौरान, बड़े सामाजिक परिवर्तनों के कारण विवाह की जनसांख्यिकी में बदलाव आया है। ऐसा प्रतीत होता है कि शहरी क्षेत्रों में युवा अपनी अभिव्यक्ति के लिए और अपने निर्णय स्वयं लेने के लिए अधिक स्वतंत्रता और स्वाधीनता की मांग कर रहे हैं। विवाह के प्रति युवा व्यक्ति के दृष्टिकोण, संबंध आशावाद और संबंध कौशल अधिग्रहण में निस्संदेह कई कारक योगदान कर रहे हैं। इन कारकों में मीडिया, माता-पिता का प्रभाव, एक व्यक्ति के अपने संबंध अनुभव और लिंग शामिल हैं।

लोगों के पास आमतौर पर व्यक्ति के प्रकार के बारे में कुछ पूर्व धारणाएँ होती हैं। एक साथी में जिन गुणों की आमतौर पर सराहना की जाती है, वे हैं पैसा, स्थिति, शैक्षणिक डिग्री बेहतर नौकरी के अवसर या संभावनाएँ और प्रतिष्ठा। लड़के आमतौर पर ऐसी लड़की की ओर आकर्षित होते हैं जिसके पास सुंदरता, यौन प्रतिक्रिया और ऐसे गुण होते हैं जो एक अच्छी गृहिणी बनाती हैं। दूसरी ओर लड़कियाँ मुख्य रूप से सुरक्षा, स्नेह और कोमलता की तलाश करती हैं। हालाँकि, व्यापक शिक्षा और जनसंचार माध्यमों के प्रभाव में, साथी चयन के

बारे में रूढ़िवादी अवधारणाएँ बदल गई हैं। आज महिलाएँ परिवार से बाहर काम कर रही हैं और इस प्रकार अपने पति की आर्थिक प्रदाता की भूमिका को साझा कर रही हैं। इस परिवर्तन के परिणामस्वरूप साझेदारों के बीच स्पष्ट भूमिका अंतर दिखने लगा है। भारतीय समाज पितृसत्तात्मक होने के कारण, महिलाओं के लिए यह प्रथा है कि वे अपने पति का उपनाम अपने साथ जोड़े और शादी के बाद अपने पति और ससुराल वालों के साथ रहें। हालाँकि, बढ़ते शहरीकरण और औद्योगिककरण के साथ संयुक्त परिवार धीरे-धीरे टूट रहे हैं और एकल परिवार की अवधारणा तेजी से लोकप्रिय हो गई है। हमारी परिवार प्रणाली के पारंपरिक मूल्य अभी भी बहुत महत्वपूर्ण हैं और इन्हें आसानी से नहीं छोड़ा जाना चाहिए। हालाँकि, यह अपरिहार्य है कि कुछ पारंपरिक रीति-रिवाज और आदतें समय के साथ परिवर्तित हो जाएँगी। आने वाली पीढ़ियों की जरूरतों और अपेक्षाओं का जवाब देने के लिए पारिवारिक जीवन और इसके सदस्यों के बीच संबंधों के नए मॉडल आवश्यक हैं।

सौभाग्य से, धार्मिक विश्वास और अनुष्ठान अभी भी सामाजिक ताने-बाने का हिस्सा हैं और सख्त नैतिक संहिताओं की छूट पर एक निरोधक शक्ति के रूप में प्रतीत होते हैं। जिस संस्कृति में एक किशोर का पालन-पोषण होता है, उसका उसके विवाह व्यवहार पर महत्वपूर्ण प्रभाव पड़ सकता है।

अब एक किशोर या एक युवा वयस्क के विवाह व्यवहार या वैवाहिक व्यवहार को समझने के लिए हमें इस आयु वर्ग के व्यक्तित्व और विभिन्न विकासों के बारे में ज्ञान होना चाहिए।

जहां तक किशोरावस्था का संबंध है, यह जीवन का एक समय है जिसके दौरान व्यक्ति सीखते हैं कि ष्वे कौन हैं और वयस्क भूमिकाओं के साथ प्रयोग करना शुरू करते हैं। किशोरावस्था बचपन से स्वतंत्र वयस्कता तक यौन विकास के साथ चिह्नित दस वर्षों की अवधि है। किशोरावस्था शब्द का अर्थ ही परिपक्वता की ओर बढ़ना है। परिपक्वता की ओर बढ़ने में शारीरिक विकास, एक परिपक्व संरचना की प्राप्ति, शारीरिक और मानसिक विशेषताओं की परिपक्वता और द्वितीयक यौन विशेषताओं का विकास शामिल है। वे यौन पहचान के बारे में जागरूकता विकसित कर रहे हैं और यह समझ रहे हैं कि हमारे समाज में पुरुष या महिला होने का क्या मतलब है। इसमें समय लगता है और एक परिपक्व पहचान प्राप्त होने तक अपने अनुभव से सीखना पड़ता है। आमतौर पर किशोरावस्था अपने आप को अपने हमउम्र समूह में डुबो देती है। उनकी सामाजिक दुनिया बढ़ जाती है और वे मूल्यों और दृष्टिकोणों की एक विस्तृत शृंखला के बारे में सोचने लगते हैं। मनोविज्ञान के पिता के रूप में जाने जाने वाले फ्रायड ने किशोरावस्था को मनो-कामुकता के जननांग चरण के रूप में माना। इस अवधि के दौरान विपरीत लिंग के सदस्यों के प्रति जागरूकता और भावनाएं बढ़ जाती हैं और सामाजिक और यौन आचरण में महत्वपूर्ण भूमिका निभाती हैं।

यह कहा गया है कि “किशोरावस्था जीव विज्ञान में शुरू होती है और संस्कृति में समाप्त होती है”

आत्मगौरव का प्रश्न किशोरावस्था में टिका होता है और यह शारीरिक, संज्ञानात्मक, सामाजिक और भावनात्मक विकास से संबंधित होता है। जीवन की विभिन्न घटनाओं से संबंधित विकल्प आसान नहीं होते हैं और वे अक्सर भावनात्मक उथल-पुथल के कारक होते हैं। किशोरों की दो प्रमुख विशेषताएँ— पहचान और अंतरंगता हैं। माता-पिता के लिए भी ये साल आसान नहीं हैं। किशोर अक्सर उतने ही अनिश्चित और अप्रत्याशित होते हैं जितने पक्षी घोंसले से अपनी पहली उड़ान भरते हैं। उन बंधनों पर झगड़ते हुए जो उन्हें एक पुरानी पीढ़ी से बांधते हैं, वे अक्सर माता और पिता को सहायक से अधिक निरोधात्मक के रूप में देखते हैं। हालाँकि जब युवा किशोर अपने साथियों को स्वतंत्रता के संघर्ष में साथी के रूप में देखते हैं, तब भी वे महत्वपूर्ण मार्गदर्शन और भावनात्मक समर्थन के लिए अपने माता-पिता पर ही निर्भर करते हैं। पहचान की तलाश एक आजीवन यात्रा है, जो बचपन में शुरू हुई और किशोरावस्था में आगे बढ़ी। जैसा कि एरिक एरिकसन (1950) स्वयं

और दुनिया को समझने के लिए इस प्रयास पर जोर देते हैं। जीवन के इस चरण का मुख्य कार्य पहचान बनाम पहचान निष्कर्ष के संघर्ष को हल करना है- जीवन में एक महत्वपूर्ण भूमिका के साथ एक अद्वितीय वयस्क बनना वयस्कावस्था की मुख्य आवश्यकता है। एक पहचान बनाने के लिए अहंकार व्यक्ति की क्षमताओं, जरूरतों और इच्छाओं को व्यवस्थित करता है और उन्हें समाज की मांगों के अनुकूल बनाने में मदद करता है। इस पहचान संकट से उत्पन्न होने वाला मौलिक 'सद्गुण' 'निष्ठा का गुण' है - निरंतर वफादारी, विश्वास या किसी प्रियजन और साथियों के प्रति अपनेपन की भावना। निष्ठा में मूल्यों के एक समूह, एक विचारधारा, एक धर्म, एक राजनीतिक आंदोलन के साथ पहचान करना भी शामिल है। एक रचनात्मक खोज या एक जातीय समूह की आत्म पहचान तब उभरती है जब युवा लोग माता-पिता से पूरे संस्कार स्वीकार करने के बजाय मूल्यों और लोगों के प्रति वफादार होने का चयन करते हैं। निष्ठा विश्वास की व्यापक रूप से विकसित भावना का प्रतिनिधित्व करती है। शैशवावस्था में, दूसरों पर, विशेषकर माता-पिता पर भरोसा करना महत्वपूर्ण था; अब खुद पर भरोसा करना जरूरी है। इसके अलावा, किशोर अब अपने विश्वास को माता-पिता से अन्य लोगों जैसे प्रियजनों में स्थानांतरित कर देते हैं, जो जीवन के माध्यम से उनकी सहायता और मार्गदर्शन प्राप्त कर सकते हैं। किसी अन्य व्यक्ति के साथ अंतरंग होकर और विचारों और भावनाओं को साझा करके, किशोर अपनी स्वयं की संभावित पहचान बनाते हैं, इसे अपने प्रियजन में परिलक्षित देखते हैं और स्वयं को बेहतर ढंग से स्पष्ट करने में सक्षम होते हैं। किशोर अंतरंगता परिपक्व अंतरंगता से भिन्न होती है, जिसमें प्रतिबद्धता, त्याग और समझौता शामिल होता है। परिपक्व अंतरंगता तब तक नहीं हो सकती जब तक कि किसी व्यक्ति ने एक स्थिर पहचान हासिल नहीं कर ली हो। एक किशोर के जीवन में एक गहरा परिवर्तन केवल समान लिंग के लोगों के साथ घनिष्ठ मित्रता से दूसरे लिंग के सदस्यों के साथ दोस्ती और रोमांटिक जुड़ाव की ओर बढ़ना है।

अपने आप को एक यौन प्राणी के रूप में देखना, अपनी यौन उत्तेजनाओं के साथ समझौता करना और एक घनिष्ठ संबंध विकसित करना यौन पहचान प्राप्त करने के महत्वपूर्ण पहलू हैं। बचपन और किशोरावस्था के दौरान के अनुभव परिवार निर्माण से संबंधित भविष्य के व्यवहार के प्रति अपेक्षाओं और दृष्टिकोण के विकास को प्रभावित करते हैं। किशोरावस्था वह समय है जब युवा व्यक्ति सबसे पहले विवाह के लिए अपनी उम्मीदों और इच्छाओं को तैयार करना शुरू करता है। समाजीकरण का सिद्धांत उस तंत्र को बताता है जो विवाह की अपेक्षाओं और दृष्टिकोणों के विकास में काम करता है। यह सिद्धांत बताता है कि परिवार और समुदाय में विभिन्न समाजीकरण एजेंट बच्चों और किशोरों के विकास को कैसे प्रभावित करते हैं। समाजीकरण का मुख्य कार्य युवाओं को उन मूल्यों, दृष्टिकोणों और व्यवहारों के मानदंडों को उजागर करना या सिखाना है जो उस सामाजिक समूह द्वारा सबसे अधिक मूल्यवान हैं या अपनाए गए हैं जिसमें युवाओं को इन मूल्यों और मानदंडों को शामिल करने वाली वयस्क भूमिकाओं को ग्रहण करने के लिए तैयार किया जाता है। समाजीकरण एजेंटों में परिवारों में माता-पिता और भाई-बहन और सामुदायिक वातावरण में साथियों, पड़ोसियों और संस्थानों को शामिल किया जाता है। समाजीकरण एजेंटों के रूप में, माता-पिता, पड़ोसी, सहपाठी और दोस्त रोल मॉडल के रूप में प्रतीत होते हैं जो भविष्य की भूमिकाओं और जीवन शैली के बारे में किशोरों और युवा वयस्कों की धारणाओं को आकार देते हैं। वे यह मानने की संभावना रखते हैं कि एक पारिवारिक संरचना जिसमें किशोर बड़े होते हैं, उससे प्रारंभिक, समाजीकरण का प्रभाव होता है। किशोरों में प्रचलित परिवार रूप, दोस्तों के बीच सामाजिक वातावरण, स्कूल में और पड़ोस में स्वीकार्य संघ निर्माण के मानदंड भी प्रसारित करते हैं।

जिस संस्कृति में एक किशोर का पालन-पोषण होता है उसका भी उसके विवाह के दृष्टिकोण पर महत्वपूर्ण प्रभाव पड़ सकता है। इन सामाजिक प्रभावों के अनुकूल होने में, किशोर स्वयं को, अपने परिवेश को या दोनों को बदलते हैं। Vaillant (1990) ने कई महत्वपूर्ण बिंदुओं की ओर इशारा किया जैसे कि किशोर पूरी अवधि

में बदलते और विकसित होते हैं और उनका जीवन अलग-अलग दर्दनाक घटनाओं से नहीं बल्कि महत्वपूर्ण लोगों के साथ निरंतर संबंधों की गुणवत्ता और परिस्थितियों को अपनाने के लिए उपयोग किए जाने वाले तंत्र से संबंधित होता है। यह उनके मानसिक स्वास्थ्य का स्तर को प्रभावित करता है। Vaillant (1990) ने चार विशिष्ट तरीकों की पहचान की जिसमें किशोर अनुकूलन करते हैं: प) परिपक्व पप) अपरिपक्व पपप) विकृत वास्तविकता (iv) चिंता से मुक्ति। जो किशोर प्रकृति के अनुकूल तंत्र का अधिक उपयोग करते हैं वे कई मायनों में अधिक सफल होंगे। किशोर और युवा वयस्कता की पूरी अवधि के दौरान अंतरंग संबंध स्थापित करने की युवाओं की क्षमता बढ़ जाती है। यह वैवाहिक संबंधों को संभालने में उनकी अक्षमता को प्रभावित कर सकता है। यह जीवन का बहुत अशांत और महत्वपूर्ण विकासात्मक चरण है जब युवा वयस्क खुद को जीवनसाथी और माता-पिता होने की स्वस्थ जिम्मेदारी सहित बड़ी जिम्मेदारियों को निभाने के लिए तैयार कर रहा होता है।

आज के युवा वयस्कों के जीवन के अनुभव पिछले दशकों में युवा वयस्कों से भिन्न हैं। युवा वयस्कता जीवन का एक और विशिष्ट चरण बन गया है। जितने भी युवा परिवार से संबंधित बदलाव को स्थगित करते हैं और शिक्षा और रोजगार पर ध्यान केंद्रित करते हैं। युवा वयस्कता का विकासात्मक चरण आज भी पहचान की खोज की एक विस्तारित अवधि के लिए अनुमति देता है। यह अवधि अब और भविष्य में संबंध और परिवार बनाने की नींव के रूप में कार्य करती है। निःसंदेह विवाह के प्रति युवा वयस्कों के दृष्टिकोण, संबंध आशावाद और संबंध कौशल अधिग्रहण में योगदान देने वाले कई कारक हैं। इन कारकों में मीडिया, माता-पिता का प्रभाव, एक व्यक्ति के अपने संबंधों के अनुभव और लिंग शामिल हैं। यह अन्वेषण, साहसिक कार्य और स्वयं के शरीर, क्षमताओं और संभावनाओं की खोज का समय है। किशोरों के दृष्टिकोण को आकार देने में परिवार की महत्वपूर्ण भूमिका होती है। परिवार में माता-पिता और वयस्कों को विकास के उन वर्षों के दौरान किशोरों के लिए एक सुरक्षित, सुरक्षित और सहायक वातावरण सुनिश्चित करना चाहिए। किशोरों के साथ बातचीत करने, उनकी शंकाओं पर स्पष्टीकरण और सही जानकारी देने के लिए माता-पिता और परिवार के सदस्यों के बीच एक सकारात्मक और प्रोत्साहित करने वाला रवैया विश्वास और विश्वास के बेहतर संबंध को सुगम बनाएगा। हमारा भारतीय समाज संक्रमण के दौर से गुजर रहा है, पश्चिमीकरण की ओर तेजी से बढ़ रहा है। सबसे कमजोर आबादी हमारा किशोर आयु वर्ग है और इसलिए हमारे सांस्कृतिक और सामाजिक परिवर्तन हमारे युवा मन के दृष्टिकोण को प्रभावित कर रहे हैं।

जहाँ तक वैवाहिक दृष्टिकोण का संबंध है, कोई व्यक्ति अपने माता-पिता को देखकर या दूसरों को प्रेमालाप और विवाह की प्रक्रिया पर बातचीत करते हुए देखकर व्यक्तिगत अनुभवों के माध्यम से वैवाहिक जीवन के बारे में दृष्टिकोण और अपेक्षाएँ बना सकता है। वैवाहिक दृष्टिकोण और अपेक्षाएँ अनुभव द्वारा लाए गए संबंधों के बारे में एक संज्ञानात्मक योजना बनाती हैं। रिश्तों के बारे में दृष्टिकोण और अपेक्षाएँ व्यक्तिगत संबंधों में धारणाओं और व्यवहारों के बारे में महत्वपूर्ण संज्ञान हैं (रिगियो और वीजर, 2008)। अत्यधिक एम्बेडेड सकारात्मक विवाह व्यवहार व्यवहार को प्रभावित कर सकता है और अत्यधिक एम्बेडेड नकारात्मक विवाह दृष्टिकोण भी रिश्तों के बारे में विश्वासों को प्रभावित कर सकता है

रिश्ते की गुणवत्ता या रंगारंग समायोजन को मापने के प्रयास के बजाय वैवाहिक जीवन के प्रति धारणा या दृष्टिकोण को मापने की एक मजबूत आवश्यकता है।

प्रेमालाप के पारंपरिक पैटर्न में स्पष्ट रूप से चित्रित चरण शामिल होते हैं जो विवाह से जुड़ाव तक प्रगति करते हैं। हालाँकि, हाल के वर्षों में यह पैटर्न अधिक जटिल हो गया है। शादी के प्रति युवाओं के नजरिए और व्यवहार में जबरदस्त बदलाव आया है। रूढ़िवादी से उदार यौन व्यवहार में परिवर्तन की प्रक्रिया या विवाह भागीदारों के बीच समानता से संबंधित एक स्वागत योग्य व्यवहार परिवर्तन स्पष्ट रूप से स्पष्ट है। व्यापक शिक्षा

और जनसंचार माध्यमों के प्रभाव के कारण, युवा साथी चयन के संबंध में अपना निर्णय लेने के लिए अधिक स्वतंत्रता और स्वतंत्रता की मांग कर रहे हैं।

वर्तमान अध्ययन में दोनों लिंगों में विवाह योग्य युवाओं की भावनाओं की धारणाओं का आकलन करने के लिए एक विश्लेषणात्मक ढांचे का उपयोग किया गया है। पार्टनर्स की भावनाएं रिश्ते के कामकाज और पार्टनर की भलाई से जुड़ी होती हैं जो एक अंतरंग रिश्ते में एक मूल्यवान भागीदार के रूप में एक व्यक्ति की पहचान का निर्माण करती है।

कार्य विधि:

नैतिक दृष्टिकोण: यह प्लैटफ़ॉर्म प्रायोजित अनुसंधान मानव प्रयोग (संस्थागत या क्षेत्रीय) पर जिम्मेदार समिति के नैतिक मानकों के अनुसार और 1975 की हेल्सिंकी घोषणा के अनुसार आयोजित किया गया था। (IJC/उं.दमज/म/चवसपबल/17-ब;मीजउस)। शोधकर्ता ने शोध क्षेत्र के विश्वविद्यालय के अधिकारियों से पूर्व स्वीकृति ली और इस अध्ययन के प्रत्येक प्रतिभागी ने अपनी लिखावट में सहमति फॉर्म भरा है। परिणाम और चर्चा में प्रत्येक प्रतिभागी की गोपनीयता सुनिश्चित की जाती है।

शोध संरचना:

प्रतिभागी: वर्तमान अध्ययन के लिए वाराणसी जिले के उच्च शिक्षा संस्थानों से 207 अविवाहित इच्छुक युवाओं का चयन किया गया था। दोनों लिंग (महिला - 120, पुरुष - 87) और 18-21 वर्ष (औसत आयु - 19.30) के बीच के प्रतिभागियों को शामिल किया गया था।

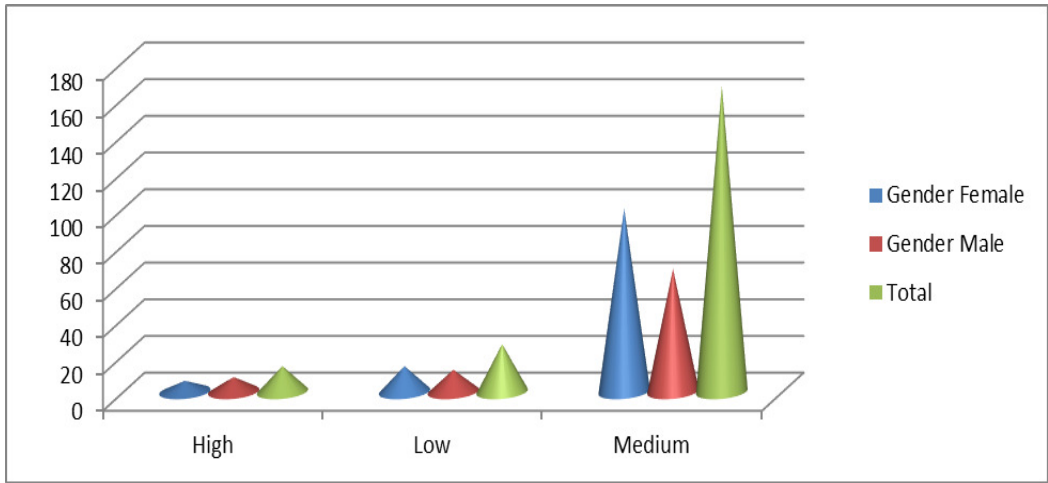
तकनीकी जानकारी: शुक्ल वैवाहिक अपेक्षा पैमाने (ISBN -978-93-84764-30-2) का उपयोग प्रतिभागियों से उनकी भावनात्मक, सामाजिक और व्यक्तिगत अपेक्षाओं के विभिन्न स्तरों का आकलन करने के लिए किया गया था।

परिणाम और चर्चा:

वैवाहिक अपेक्षा को शुक्ल वैवाहिक प्रत्याशा पैमाने का उपयोग करके मापा गया था जिसमें भावी विवाहित जीवन के विभिन्न क्षेत्रों का आकलन करने के लिए 31 आइटम शामिल हैं। इस पैमाने में कई मदों में समग्र स्कोरिंग किया गया था और प्रत्येक प्रतिक्रिया को 1-5 से लेकर स्कोर मान दिया गया था। 207 उत्तरदाताओं में से, कुल 167 (80.7%) -पुरुष (67) महिला (100) का वैवाहिक अपेक्षा स्कोर औसत था। यह स्पष्ट रूप से इंगित करता है कि वर्तमान परिवेश में विवाह के प्रति युवाओं का दृष्टिकोण औसत है। इस विश्लेषण को उपभागों द्वारा भी समझने का प्रयास किया गया।

सारणी 1: वैवाहिक अपेक्षा अंक

क्रमांक	स्कोर नामकरण	बारम्बारता	प्रतिशत
1.	निम्न वैवाहिक अपेक्षा	26	12.6
2.	मध्यम वैवाहिक अपेक्षा	167	80.7
3.	उच्च वैवाहिक अपेक्षा	14	6.8
Total - 207			



सारणी 2 : भावी वैवाहिक जीवन के क्षेत्र

क्रमांक	क्षेत्र	आइटम नंबर
1.	व्यक्तिगत प्राथमिकताएं	2,4,7,18,28,30,31
2.	सामाजिक उत्तरदायित्व	15,16,22,23,26,29
3.	सामाजिक अपेक्षाएं	3,9,10,11,12,14,21,24,25
4.	खुद की भावनाएं	1,5,6,8,13,17,19,20,27

1. व्यक्तिगत प्राथमिकताएं: युवाओं की कई गुणात्मक रूप से अलग प्राथमिकताएं होती हैं, जो संभवतः पार्टनर के चयन के संबंध में वास्तविक निर्णय लेने के लिए किसी तरह संयुक्त होती हैं। जीवन साथी चुनते समय ऐसे कई कारक हैं जिन पर व्यक्तिगत आधार पर विचार किया जा सकता है। इस अध्ययन में शिक्षा, रोजगार, धन, शारीरिक बनावट कुछ ऐसी विशेषताएँ हैं जिन्हें 5 बिन्दु पैमाने पर मापा गया। सभी व्यक्तिगत वरीयता मर्दों में शिक्षा, रोजगार और प्रतिबद्धता को लगभग साठ प्रतिशत उत्तरदाताओं द्वारा अत्यंत महत्वपूर्ण स्थान दिया गया था जबकि साथी की शारीरिक उपस्थिति सबसे कम महत्वपूर्ण वस्तुओं में से थी।

2. सामाजिक उत्तरदायित्व: भारत में शादी के बाद ससुराल वालों के साथ रहने की परंपरा हमेशा से रही है। शादी के बाद पति और ससुराल में रहने वाली महिलाओं की प्रथा के पीछे एक मजबूत ऐतिहासिक पृष्ठभूमि है। हालांकि, आधुनिक आकांक्षाएँ हमेशा विभिन्न कारकों जैसे दोहरे करियर वाले परिवारों, स्थान और समय की कमी आदि के कारण परंपराओं से टकराती रही हैं। इस खंड में यह देखा गया कि अधिकांश उत्तरदाता संयुक्त परिवार प्रणाली के पक्ष में नहीं थे, हालांकि उनमें से लगभग सभी इस बात पर सहमत हुए कि एक-दूसरे के परिवार के लिए सम्मान बेहद जरूरी है। उन्होंने शादी के बाद परिवार के समर्थन के महत्व पर विचार किया लेकिन बलिदान के लिए लगभग सभी ने तटस्थ रूप से प्रतिक्रिया दी। अधिकतम उत्तरदाताओं ने अपने साथी के बिना ससुराल वालों के साथ अकेले रहने से इनकार किया।

3. सामाजिक अपेक्षाएँ: कुछ सामाजिक अपेक्षाएँ अभी भी पहले की तीव्रता के साथ मौजूद हैं। एक विवाह, सह-निवास, विवाह और धर्म के बाद संतान होना, अविवाहित युवाओं के लिए ये वस्तुएँ अभी भी

अत्यंत महत्वपूर्ण हैं। जहां तक जाति का संबंध है, उत्तरदाताओं के विचार बदल रहे हैं, वे अंतर्जातीय विवाहों को प्राथमिकता दे रहे हैं, हालांकि बहुमत एक ही जाति के विवाह के पक्ष में था। शादी के बाद समान श्रम विभाजन के प्रति युवाओं की प्रतिक्रिया एकतरफा नहीं थी; लगभग पैंतालीस प्रतिशत इसे महत्वपूर्ण मान रहे थे जबकि पैंतालीस प्रतिशत इसे महत्वहीन मान रहे थे। बयासी प्रतिशत (82%) घर के कामों को वैवाहिक जीवन के एक महत्वपूर्ण तत्व के रूप में मान्यता देने के पक्ष में थे और मानते थे कि दोनों भागीदारों को इसमें समान रूप से योगदान देना चाहिए।

4. स्वयं की भावनाएँ: विवाह को दुनिया भर के लगभग हर समाज में संचार और अंतरंग जुड़ाव का सबसे महत्वपूर्ण और बुनियादी रूप माना जाता है। प्यार, खुशी, सेक्स, अंतरंगता, निष्ठा, भावनात्मक बंधन सभी सुखी वैवाहिक जीवन के लिए आवश्यक तत्व हैं और यह इस अध्ययन के दौरान 207 युवाओं की प्रतिक्रियाओं में स्पष्ट रूप से परिलक्षित होता है। व्यक्तिगत स्वतंत्रता भी उन सभी के लिए बहुत महत्वपूर्ण है जबकि वैवाहिक संबंधों में किसी भी साथी के प्रभुत्व को लगभग सभी उत्तरदाताओं द्वारा महत्वहीन माना गया।

निष्कर्ष: विवाह एक जीवित इकाई की तरह है, जो लगातार बदलती रहती है और विकास की आवश्यकता होती है। कोई भी विवाह दो परिवारों का मिलन होता है, न कि केवल दो व्यक्तियों का। यह परिवार से परंपराओं और अपेक्षाओं का विलय है। एक बार जब एक व्यक्ति की शादी हो जाती है, तो वे एक व्यक्तिगत होने के बजाय सामाजिक दायित्वों के आधार पर एक व्यक्ति बन जाते हैं जो विवाह बनाता है। उनके लिए शादी अलग-अलग भावनाओं से जुड़ा एक बंधन मात्र है। किसी भी शादी की सफलता के लिए पार्टनर के लिए एक-दूसरे की भावनाओं और अपेक्षाओं के बारे में जागरूक होना बेहद जरूरी है। पार्टनर की उम्मीदों की अच्छी समझ होने से कपल का रिश्ता मजबूत हो सकता है। यह एक जोड़े को एक-दूसरे की पारिवारिक विरासत को समझने में भी मदद कर सकता है।

इस ICSSR IMPRESS द्वारा प्रायोजित अध्ययन में वाराणसी जिले के विभिन्न विश्वविद्यालयों के 207 अविवाहित इच्छुक युवाओं से शादी के संबंध में विभिन्न भावनाओं का परीक्षण पांच सूत्री पैमाने पर किया गया था। परिणाम स्पष्ट रूप से इंगित करता है कि हमारी युवा पीढ़ी हमारी अच्छी पारंपरिक भावनाओं को कसकर पकड़ रही है जबकि विवाह से जुड़ी नकारात्मक भावनाओं को उनके द्वारा लगातार चुनौती दी रही है।

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सम्पादकद्वय
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शिवेन्द्र कुमार मौर्य

सह-सम्पादक
डॉ० मनोहर लाल

प्रकाशक
जन सेवा एवं शोध शिक्षा संस्थान, प्रतापगढ़-२३०००१ (उ०प्र०)

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कौशल एवं उद्यमिता विकास में स्किल इंडिया मिशन की भूमिका का अध्ययन : सोनमद्र जिला के सन्दर्भ में

नेहा कुमारी*, प्रो० इन्दिरा विश्‍नोई**, डॉ० अंशु शुक्ला***

प्रस्तावना: भारतदेश विश्‍व की बड़ी अर्थव्यवस्था बनने की तैयारी में है। वित्तमंत्री ने केन्द्रीय बजट 2016-17 को पेश करते समय देश के कायाकल्प की बात की तथा सुझाया कि युवाओ में उद्यमिता विकास के द्वारा इस लक्ष्य की प्राप्ति की जा सकती है।

अतः कौशल परिदृश्य को आकार देने के लिए सरकार ने जो पहला कदम उठाया-अलग से कौशल विकास एवं उद्यम मंत्रालय का गठन। रोजगार युक्त कौशल तथा उद्यमिता के विकास हेतु सरकार ने स्किल इंडिया मिशन 2015 का लक्ष्य 2022 तक देश में 40 करोड़ युवाओं को कौशल प्रदान करना तय किया। देश में 40: लोको को रोजगार देने वाले मझोले और छोटे उद्योग, डे.उंसस - उमकपनउ मदजमतचतपेमद्ध सेक्टर को मदद देने के लिए पिछले साल सरकार ने प्रधानमंत्री मुद्रा योजना शुरु की। प्रधानमंत्री कौशल विकास योजना का लक्ष्य युवाओं को मान्यता प्राप्त प्रशिक्षण कार्यक्रमों के लिए वित्तीय प्रोत्साहन देना है। यह योजना मुख्यतः निम्नलिखित बिन्दुओं पर केन्द्रित है-

- 1-प्रमाणनप्रक्रिया में मानवीकरण को प्रोत्साहन तथा कौशल पंजीकरण व्यवस्था का सृजन।
- 2- मौजूदा कार्यबल की उत्पादकता की बढ़ाना और देश की जरूरतों के अनुरूप प्रशिक्षण तथा प्रमाणन का समन्वयन करना।
- 3-युवाओ को कौशल प्रशिक्षण प्राप्त कर रोजगार योग्य बनाने और अपनी जीविका सुनिश्चित करने में सक्षम तथा प्रोत्साहित करना।
- 4-अधिकृत संस्थानों में कौशल प्रशिक्षण प्राप्त कर रहें उम्मीदवारों को औसतन आठ हजार रु की प्रोत्साहन राशि देना।
- 5- युवाओं को कौशल प्रशिक्षण के लिए प्रोत्साहित कर उनकी रोजगार क्षमता तथा उत्पादकता बढ़ाने हेतु कौशल प्रमाणन को मौद्रिक पुरस्कार।

नवीनतम एशिया प्रशांत मानव विकास रिपोर्ट में कहा गया है कि -भारतीय अर्थव्यवस्था केवल 140 मिलियन लोको को रोजगार दे सकती है। विश्‍व बैंक के आकड़ों के अनुसार छोटे और मध्यम उद्यमों की श्रम तीव्रता बड़ी कम्पनियों की तुलना में चार गुना अधिक हैं। भारत की बुनियादी बातों की ओर रुख करने और खेती, असंगठित खुदरा, सुक्ष्म और लघु उद्यमों (जो देश में मौजूदा आजीविका में 99 का योगदान देते हैं) जैसे क्षेत्रों का संरक्षण करने की जरूरत है। 21वीं सदी में भारत को स्मार्ट शहरों की बजाय स्मार्ट गाँवों की अधिक आवश्यकता है। पिछले साल श्रम मंत्रालय की इकाई श्रम ब्यूरो द्वारा जारी ताजा सर्वेक्षण रिपोर्ट में भी कहा गया है कि भारत में बेरोजगारी की दर 2013-14 में बढ़ कर 4७ प्रतिशत पहुँच गयी है गौरतलब है कि 2012-13 में यह दर 4७ प्रतिशत थी। राष्ट्रीय नमूना सर्वेक्षण के 68वें दौरे पर आधारित रिपोर्ट के मुताबित ईसाई समुदायों के लोको में ग्रामीण इलाकों में बेरोजगारी 4७ प्रतिशत और शहरी इलाकों में 5७ प्रतिशत है, इसी तरह ग्रामीण इलाकों में

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(विश्वविद्यालयानुदानायोग-नईदिल्लीद्वारा अनुमोदिता)

प्रधानसम्पादकः
प्रोफेसरहरीश्वरदीक्षितः

सहसम्पादकाः
प्रोफेसरपतञ्जलिमिश्रः डॉ० उदयप्रतापभारती, डॉ० सरोजकुमारपाठी,
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प्रकाशकः
प्रोफेसरहरीश्वरदीक्षितः
वेदविभागः
संस्कृतविद्याधर्मविज्ञानसङ्घायः
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व्यक्तित्व के विकास में वस्त्र के रंगों का प्रभाव

सविता

डॉ अंशु शुक्ला *

परिचय :-

मानव की बुनियादी आवश्यकताओं में वस्त्रों का विशेष स्थान होता है। प्रत्येक व्यक्ति के जीवन में वस्त्रों का चयन एक महत्वपूर्ण पहलू है क्योंकि यह व्यक्तित्व को "अभिव्यक्त करने का माध्यम" के रूप में उपयोग किया जाता है। जब कोई व्यक्ति कपड़े पहनता है तो उसका चरित्र उसके कपड़ों की पसंद से व्यक्त होता है, वास्तव में हमारा पहनावा हमारे व्यक्तित्व के बारे लोगों को सूचना देता है। जिस तरह से हम कपड़े पहनते हैं उसका प्रभाव हमारे व्यक्तित्व पर पड़ता है तथा समाज में उससे हमारी पहचान बनती है। वस्त्र वह माध्यम है जिससे किसी व्यक्ति के व्यक्तित्व को जानने का मौका मिलता है। व्यक्तिगत सजावट और पोशाक व्यक्तित्व की जानकारी प्रकट करते हैं।

वस्त्रों का व्यक्ति के व्यक्तित्व बनाने में अहम भूमिका होती है। वेशभूषा प्राचीन काल से ही समाज में विशेष भूमिका अदा करती आ रही है। जिन वस्त्रों का चयन हम करते हैं वे न केवल हमारे रोजगार से सम्बन्धित होते हैं बल्कि वे हमारे महत्वकांक्षाओं, भावनाओं तथा व्यय की आदतों का भी सूचित करते हैं।

नैदानिक मनोवैज्ञानिक डॉ जेनिफर बानुमगार्टन के अनुसार "शॉपिंग और व्यय व्यवहार अक्सर भावनाओं, अनुभवों और संस्कृति जैसे आंतरिक प्रेरणा से आते हैं।"

आत्मविश्वास बढ़ाने वाला होना चाहिए हमारा पहनावा :-

पोशाक जो हमारे व्यक्तित्व के निखारे, वह न केवल हमारे आत्मविश्वास को बढ़ाता है बल्कि समाज में हमारी स्थिति को सुदृढ़ भी बनाता है। इसका सकारात्मक प्रभाव हमारे कार्य व सोच पर पड़ता है तथा अच्छी सोच व आत्मविश्वास के कारण ही जिंदगी के लक्ष्यों को प्राप्त किया जा सकता है।

रंगों का प्रभाव :-

रंगों का प्रभाव न सिर्फ हमारी रोजाना की जिंदगी पर बल्कि हमारे मनोदशा, अनुभव और भावनाओं पर भी गहरा असर डालता है। हमारे कपड़ों का रंग हमारे बातचीत करने के तरीके को भी प्रभावित करता है। हम सभी लोगों को कुछ खास रंग से विशेष लगाव होता है तथा कुछ रंगों को देखकर मन विचलित होने लगता है।

* शोध छात्रा कायचिकित्सा विभाग, आयुर्वेद संकाय, चिकित्सा विज्ञान संस्थान, काशी हिन्दू विश्वविद्यालय वाराणसी।
** सहायक आचार्य, गृह विज्ञान विभाग, वसन्त कन्या महाविद्यालय, कमछा, काशी हिन्दू विश्वविद्यालय वाराणसी।



ROLE OF EMOTIONAL STRUCTURE OF MOTHER AND ITS IMPACT ON ADOLESCENT'S ATTITUDE TOWARDS DISCIPLINE

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Abstract

The study is aimed to investigate the adolescent's attitude towards discipline as an outcome of emotionally stable and emotionally unstable mothers. A sample of 30 school going adolescents of 10-15 age groups were randomly chosen from Varanasi city and were administered the discipline scale. The variation in discipline score attempted to explore the impact of certain personality variables in the parental figure. The mothers (n=30) of the adolescents were then administered the self reporting emotional maturity scale and dicholomized into emotionally stable and emotionally unstable groups on the basis of their scores. They were also investigated with social evaluative anxiety scale to measure social avoidance and distress (SAD) and fear of negative evaluation (FNS) factors as a precursor of their emotional; structure.

Statistical treatment of mean difference proved a significantly better attitude towards discipline in adolescents of emotionally stable mothers. Emotionally unstable mothers found significantly high in social avoidance and distress factors and fear of negative evaluation dectors as well. Discipline score of adolescent group proved to be negatively correlated with their mothers emotional maturity score and both SAD and FNS factors.

Key words: Emotional Structure; Attitude Towards Discipline; Conduct Problem; Discipline Related Problems; Social Anxiety

Introduction

Past two decades have attracted considerable attention on conduct problem of adolescents covering various possibilities of their emotional disturbance (Clarizio, 1987), parental punitiveness and children's hostility (Bandura and walters, 1959; Becker 1964; Leflewitz *et al.* 1977, and Scott, *et al.* 1991), quarrelsome and neglecting homes creating delinquent and behavior problems (Rich and both child,

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सम्बोध

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सामाजिक विज्ञान अध्ययन एवं शोध संस्थान,
इलाहाबाद

सोशल मीडिया : एक समीक्षात्मक अध्ययन

डॉ० अंशु शुक्ला¹ नेहा कुमारी²

सामाजिक जनसंचार अंग्रेजी भाषा में Social Media के नाम से प्रचलित है। यह शब्द Social + Media से मिलकर बना है। सामाजिक जनसंचार अर्थात् Social Media (सोशल मीडिया) इतना तेज और जन सामान्य का संचार माध्यम है, जिसके कारण यह एक चलता फिरता मीडिया हाउस बन गया है। सोशल मीडिया के माध्यम से व्यक्ति स्वयं अपने विचार रखने के साथ ही साथ दूसरों की बातों पर खुलकर अपनी राय भी व्यक्त कर सकते हैं।

डॉ. आनन्द कुमार उपाध्याय के अनुसार –“बेव आधारित परस्पर संवाद ही सोशल मीडिया है” नब्बे के दशक में सामाजिक मीडिया (Social Media) की शुरुआत सन् 1994 से मानी जाती है जब सबसे पहला सोशल मीडिया जीओसाइट्स के रूप में लोगों के सामने आया।

1. असिसटेन्ट प्रोफेसर, वसंत कन्या महाविद्यालय, कमच्छा, वाराणसी

2. शोध छात्रा, वसंत कन्या महाविद्यालय, कमच्छा, वाराणसी

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Vocational Skill-Training: Empowering the Disabled People with the Skills to Build a Secured Future

Dr. Anshu Shukla

Assistant Professor, Vasant Kanya Mahavidyalya, Kamchha, Varanasi

Abstract

India has one of the largest technical manpower in the world. However, compared to the population it is not significant and there is a tremendous scope of improvement in this area. In India, the emphasis has been on general education, with vocational education at the receiving end. This has resulted in large number of educated people remaining unemployed. Being, the largest democratic country in the world, India is marching ahead strongly on the growth and developmental front and is poised to be the leader in the market economy. This role creates and increases far greater responsibilities on us in ensuring that the benefit of the developmental cycle reaches each and every citizen of this country, including the able and the disabled ones. It has been enshrined in the Constitution of India to ensure equality, freedom, justice, and dignity of all individuals and implicitly mandates an inclusive society. With increase in consideration of quality parameters in all spheres of life including availability, access, and provision of comprehensive services to the disabled, it is pertinent to have a look on the contribution of government in keeping the aspiration and commitment towards common people. Providing employment for persons with disabilities is very important because it provides opportunities for self-sufficiency and improvement in their living condition. The aim of vocational training for persons with disabilities is to enable them to acquire skills that are relevant to the current labour market demands. This paper investigates the relevance of vocational training programmes for persons with disabilities.

Keywords: Vocational training for disabled, program, rehabilitation.

Employment is an important ingredient for combatting poverty and achieving inclusion for all persons, including persons with disabilities (PWD). It increases self-sufficiency, social connectedness and creates a sense of self-worth and dignity for individuals. For persons with disabilities, employment is considered a vital step towards their rehabilitation and empowerment in that it provides a sense of belonging, independence, and increases their social inclusion and overall well-being. Although persons with disabilities can perform virtually every job, and with the enabling environment and support services, majority of persons with disabilities can be as productive as persons without disabilities, there are limited employment opportunities for them. Studies have revealed that globally persons with disabilities have lower employment rates than persons without disabilities and the few who are employed, work fewer hours and in lower-paid or lower-skilled positions. Persons with disabilities experience a lot of challenges securing jobs and when they are employed, they often engage in jobs that are of low quality. A number of factors account for the low employment outcomes for persons with disabilities. Notable among these factors are employers' fears of cost of providing reasonable accommodation, inaccessible infrastructure and information on job vacancies as well as prejudices and misconceptions about disability among employers. In addition to these factors, lack of appropriate education and training have made it impossible for persons with disabilities to take advantage of policies and programmes meant to increase their participation in the labour market. In other words, persons with disabilities lack the necessary knowledge, skills, and abilities, needed for the available jobs in the competitive market place. Thus, providing employment quotas, without equipping persons with disabilities with appropriate employable skills and competences will not solve the unemployment problems among them. Overview of vocational training involves teaching people to acquire a particular skill meant to prepare them for a particular occupation. Vocational training plays a crucial role in the social and economic

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MOOCs for Teacher Professional Development : Reflections, and Suggested Actions

□ Nena Kumari*
Dr Anshu Shukla**

ABSTRACT

Teacher Professional Development (TPD) has become a major policy priority within education systems worldwide. But keeping teachers professionally up-to-date and providing them professional development opportunities on continuing basis is a big challenge. Massive Open Online Courses (MOOCs) can be a cost and resource effective means to complement the traditional methods of professional development of teachers. This optimism is based on the assumption that use of MOOCs will facilitate mass training of teachers as per their convenience and ease. The other assumption is that being MOOCs-based training, it will be easy to adapt it to different cultures and languages. Considering these assumptions, this concept paper which is based on reviews of different reports, documents and research papers - discusses the challenges of TPD, reflects upon promises of using MOOCs for TPD; details and experiences of using MOOCs for TPD; and suggests actions for promoting the use of MOOCs for TPD.

Keywords : MOOCs; Teacher Professional Development; TPD; Teachers; Teacher Training; Professional Development of Teachers

Introduction

The teacher is a torch bearer of any education system. The National Knowledge Commission of India (NKC, 2007) stated that the teacher is the single most important element of the education system. Echoing the same sentiments an OECD report stated that the quality of an education system cannot exceed the quality of its teachers since student learning is ultimately the product of what goes on in classroom (OECD, 2010). Educational researchers, policy analysts and politicians across the globe often argue and suggest that meaningful and relevant enhancement of teachers' professional abilities and commitment to education is crucial to improve education as a whole. Focusing the need of meaningful and relevant professional development of teachers, a review of teacher education in Scotland suggests.

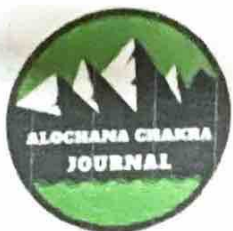
According to Donaldson, 2011, Long-term and sustained improvement which has a real impact on the

quality of children's learning will be better achieved through determined efforts to build the capacity of teachers themselves to take responsibility for their own professional development, building their pedagogical expertise, engaging with the need for change, undertaking well-thought through development and always evaluating impact in relation to improvement in the quality of children's learning.

Teacher Professional Development (TPD) seems a fit approach to enhance the teachers' capabilities and commitment as it encompasses all behaviors which are intended to effect change in the skills, knowledge and experience one gain both formally and informally as one work, beyond any initial training (Allen, 2009). Teachers participate in professional development to "develop, implement, and share practices, knowledge, and values that address the needs of all students" (Schlager, Fusco, Barab, Kling & Gray, 2004), in other words, to get better

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Marital Coping strategies of unmarried youth is all about their mental readiness for handling relationships after marriage

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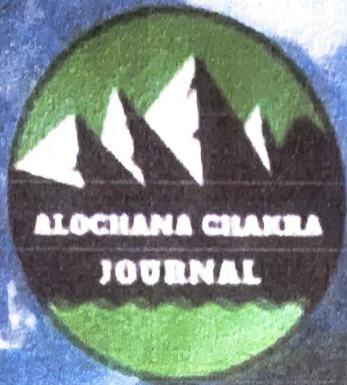
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Marital Coping strategies of unmarried youth is all about their mental readiness for handling relationships after marriage

Shukla Anshu *, Chakravorty Sukanya **, Upadhyay Chhama ***, Chauhan Saurabh ***

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ABSTRACT

The objective of this ICSSR-IMPRESS funded research was to explore the attitude of unmarried young adults towards their mental readiness for handling relationships after marriage. The data was collected by 435 unmarried willing university students where total 256 males and 179 females from 18-21 years participated in the study. The participants responded to a 25 item Shukla Marital coping Scale (2018). Results indicated that the attitudes of young adults on marriage are changing with times. They are readily accepting LAT (living apart together) relationships and more willing to carry on their responsibilities towards their in laws also. Today youth believes that it is not only the responsibility of husband to take care of family but both the partners should share the financial burden equally. Majority of the participants viewed the status and responsibility of both males and females as an important determinant of successful marriage.

KEY WORDS: Unmarried Youth; marital Coping; handling relationships; mental readiness; LAT relations; In laws relationship

1. INTRODUCTION :

Attitudes and values about family formation have been changing rapidly especially during young adulthood, the point at which gender role attitudes, educational aspirations and choices among role alternatives are most likely to conflict. Earlier post-marital residence with spouse and in-laws was mandatory as there was a trend of joint or extended family. But the 20th century has witnessed remarkable changes in family structures and dynamics: smaller household sizes, a further shift from extended to nuclear families, a decrease in nuptiality, and the appearance of new forms of union such as living-apart-together, changing gender and inter-generational relations etc. Some couples have an intimate relationship but maintain temporarily/ partly/ completely separate households. Majority of LAT relationship cases are as a result of occupational or other compelling circumstance less often a conscious choice. Both partner relations and parent-child relations are also characterized by several changes in the values that prevail in the balance of power and decision making and in the emotional content of the relations among family members. All in all, both couple partnership and parent-child relations are subject to much higher cognitive and emotional exigencies. Family relations have consequently become more vulnerable, less stable but also more satisfying. Earlier post-marital residence rules were clearly defined. Couples after marriage were bound to live in same household. In past two decades, relaxing social norms around marriage, better job opportunities due to industrialization, zest for higher education and many other social and personal factors have contributed towards change in post-marital residence scenario. Lesthaeghe (1995) argues that ideational shift towards more secular and individualistic values are the source of family change. Now a growing number of couples are living apart. This type of relation is known as LAT-relations (Living-Apart-Together). Some of them can be classified as commuter marriage, others as